UNIVERSITY OF TORONTO
3 1761 01122180 1

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/miscellaneouscop00budguoft

COPTIC TEXTS

EDITED WITH INTRODUCTIONS AND ENGLISH TRANSLATIONS

BY

E. A. WALLIS BUDGE, M.A., Litt.D.

Volume I. Coptic Homilies in the Dialect of Upper Egypt, from the Papyrus Codex Oriental 5001 in the British Museum. With five plates and seven illustrations in the text. 8vo, pp. x + 424. 1910. 12*s.* net.

Contents:—I. The Discourse of Apa John, Archbishop of Constantinople, on Repentance and Continence. II. The Explanation of Apa John, Archbishop of Constantinople, concerning Susanna. III. The Discourse of Saint Athanasius, Archbishop of Rakote, on Mercy and Judgement. IV. The Discourse of Archbishop Theophilus on Repentance and Continence, &c. V. The Discourse which Saint Athanasius, Archbishop of Rakote, pronounced concerning a passage in the Gospel of Saint Matthew. VI. The Discourse pronounced by Proclus, Bishop of Cyzicus, on the last Sunday in Lent. VII. The Discourse which Proclus, Bishop of Cyzicus, pronounced on the Sunday which preceded the holy Forty Days. VIII. The Discourse which Apa Basil, Bishop of Caesarea of Cappadocia, pronounced concerning the end of the world, &c. IX. The Discourse which the holy Patriarch, Apa Athanasius, Archbishop of Rakote, pronounced concerning the Soul and the Body. X. The Discourse which Apa Eusebius, Bishop of Caesarea of Cappadocia, pronounced concerning the Canaanitish woman. Appendices I–VII.—Discourses of Mâr John (Bishop of Constantinople), Proclus, and Alexander (Archbishop of Alexandria).

Volume II. Coptic Biblical Texts in the Dialect of Upper Egypt. With ten plates. 8vo, pp. lxxxviii + 349. 1912. 15*s.* net.

Contents:—I. The Book of Deuteronomy. II. The Book of Jonah. III. The Book of the Acts of the Apostles. IV. The Cursive Script at the end of the Acts. V. The Apocalypse of Saint John. VI. List of Coptic Forms of Greek Words. VII. List of Coptic Forms of Names of Persons, Countries, &c.

Volume III. Coptic Apocrypha in the Dialect of Upper Egypt. With fifty-eight plates. 8vo, pp. lxxvi + 404. 1913. 20*s.* net.

Contents:—I. The Book of the Resurrection of Jesus Christ by Bartholomew the Apostle; The Life of Saint Bartholomew. II. The Repose of Saint John the Evangelist and Apostle. III. The Mysteries of Saint John the Apostle the Holy Virgin. IV. The Life of Bishop Pisentius. V. Encomium on John the Baptist. VI. The Instructions of Apa Pachomius. Coptic Forms of Greek Words, &c.

Volume IV. Coptic Martyrdoms, &c., in the Dialect of Upper Egypt. With thirty-two plates. 8vo, pp. lxxvi + 523. 1914. 17*s.* 6*d.* net.

Contents:—I. The Martyrdom of Saint Victor the General. II. The Encomium of Celestinus, Archbishop of Rome, on Victor the General. III. The Life of Saints Eustathius and Theopistê and their two children. IV. The Life of Apa Cyrus. V. The Encomium of Flavianus, Bishop of Ephesus, on Demetrius, Archbishop of Alexandria. VI. The Askêtikon of Apa Ephraim. VII. Another Epistle of Apa Ephraim to a beloved disciple. VIII. The Life of John the Monk. IX. The Life of Apa Onnophrios the Anchorite. X. Discourse on Abbatôn by Timothy, Archbishop of Alexandria. Coptic Forms of Greek Words, &c.

Volume V. Miscellaneous Texts in the Dialect of Upper Egypt. With forty plates and twenty illustrations in the text. 8vo, pp. clxxxi + 1216. 1915. 40*s.* net.

Contents:—I. The Encomium of Theodore, Archbishop of Antioch, on Theodore the Anatolian. II. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem. III. The Discourse by Demetrius, Archbishop of Antioch, on the birth of God the Word and on the Virgin Mary. IV. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Holy Virgin, Mary Theotokos. V. The Discourse of Saint Cyril, Archbishop of Rakote, on the Virgin Mary. VI. The Teaching of Apa Psote, the great Bishop of Psoï. VII. The Discourse on the Compassion of God and on the freedom of speech by the Archangel Michael, by Severus, Archbishop of Antioch. VIII. The Discourse of Cyril, Archbishop of Jerusalem, on the discovery of the Cross and on the baptism of Isaac the Samaritan. IX. The Martyrdom of Saint Mercurius the General. X. The Martyrdom and Miracles of Mercurius the General. XI. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr. XII. A Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome. XIII. The Encomium of Theodosius, Archbishop of Alexandria, on Saint Michael the Archangel. XIV. Histories of the Monks in the Egyptian Desert by Paphnutius. XV. The Prayer of Saint Athanasius when dying. XVI. The Discourse on Saint Michael the Archangel by Timothy, Archbishop of Alexandria. XVII. Encomium on the Archangel Raphael by Saint John Chrysostom (incomplete). XVIII. The Apocalypse of Paul (incomplete). Appendix.—The Martyrdoms of Absâdî, Alânîḳôs, and Mercurius, and Oriental MSS., Nos. 6806 A, 6780, and 6800.

MISCELLANEOUS TEXTS

IN THE

DIALECT OF UPPER EGYPT

aEgy
B927m

MISCELLANEOUS COPTIC TEXTS

IN THE

DIALECT OF UPPER EGYPT

EDITED, WITH ENGLISH TRANSLATIONS

BY

E. A. WALLIS BUDGE, M.A., LITT.D.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

WITH FORTY PLATES AND TWENTY ILLUSTRATIONS
IN THE TEXTS

160449
1/4/21

PRINTED BY ORDER OF THE TRUSTEES

SOLD AT THE BRITISH MUSEUM

AND BY LONGMANS AND CO., 39 PATERNOSTER ROW
BERNARD QUARITCH, 11 GRAFTON STREET, NEW BOND STREET, W.
ASHER AND CO., 14 BEDFORD STREET, COVENT GARDEN
AND HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS, AMEN CORNER, LONDON

1915

All rights reserved

PJ
2196
I575B53

LETTERPRESS AND PLATES PRINTED IN ENGLAND
AT THE OXFORD UNIVERSITY PRESS

PREFACE

The present volume contains a series of eighteen Coptic and three Ethiopic texts, with translations, which include Encomia on the Blessed Virgin Mary, Histories of the three great archangels, Michael, Gabriel, and Raphael, Martyrdoms of Psote, Bishop of Psoï, Mercurius, and Theodore the Anatolian, the History of the Monks by Paphnutius, the Apocalypse of Paul, &c. All these texts are written in the dialect of Upper Egypt, and are published herein for the first time. The editing of the texts has been carried out by an arrangement with my colleague, Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and Manuscripts in the British Museum.

The series opens with the account of the martyrdom of Theodore the Anatolian, by one Theodore the deacon of Gaius, Archbishop of Antioch, who claims to have succeeded his master on the archiepiscopal throne, and to have been an eye-witness of the events which he describes. Theodore was the son of Soterichus by the niece of Euius, the King, or Governor, of Antioch, and the grandson of Samar, a noble of Tarsus in Cilicia, who possessed vast estates and great wealth. His cousin Claudius was the son of Ptolemy by the daughter of Euius,

and the two young men were brought up together, and they were trained in the art of war, and received appointments in the army befitting the sons of kings. On the death of Euius Ptolemy and Soterichus ruled the kingdom jointly, and Theodore and Claudius became generals. The young men were devout Christians, and led almost ascetic lives, eschewing marriage, theatres, baths, and all kinds of amusements; the Scriptures were their guides in religion, and they studied the theory and practice of war with the help of the Book of Alexander. When the war between the Romans and Persians broke out, Theodore and Claudius marched through Armenia at the head of their troops, and in the battles that ensued Claudius was captured and carried off to the court of Agaborne, King of Persia, and Kratôr, the son of Agaborne, was captured by the Romans and taken to Antioch. Theodore set out for Persia with Gaius the archbishop, with the view of effecting an exchange of prisoners, and eventually they returned to Antioch with Claudius, safe and sound. When Theodore left Antioch, Kratôr, the Persian prince, was ill, and soon after the return of the Romans from Persia he died, and was embalmed and buried in the archbishop's palace. When Agaborne heard of his son's death he declared war against the Romans, and Umerianus, the new King of Antioch, who had bribed the City Council to elect him in the room of the deceased Ptolemy, was afraid to go out against him. He was afraid that if he stayed in Antioch Theodore or Claudius would

kill him, and he was afraid to let them depart from the city with the troops, lest the soldiers should proclaim one or other of the legal heirs to the throne as King of Antioch. Prompted by the Devil, he sent and fetched a swine-herd or goat-herd called Akrippita from Egypt, and gave him a command in the army. This man became the lover of the daughter of Umerianus, and when a few years later her father died in battle she bribed the Council, and Akrippita became King of Antioch, and subsequently ruled that city and all the Roman Empire under the name of Diocletian. After the accession of Diocletian a bitter feud broke out between him and Theodore and Claudius, and the Empress urged him to destroy Theodore, of whom he was greatly afraid. In one of the wars between the Romans and Persians, Nikometes, another son of the King of Persia, was captured and taken to Antioch, but was allowed to escape with the connivance of Theodore and the help of Archbishop Gaius, who wanted the money which the King of Persia had sent as a bribe to spend upon the poor of Antioch. When Diocletian found this out he slew the Archbishop and plundered all the churches in Antioch, and seized Theodore by treachery, and had him crucified on the great persea tree near the gate of the palace at Antioch, and 153 nails driven into his body. This Martyrdom is a very interesting document, and belongs to a class of historical romance of which few examples in Coptic are known.

In connection with the notice of Akrippita or

Diocletian which is given in the Encomium on Theodore, we may note the little tract called the Teaching of Apa Psote, Bishop of Psoï (see pp. 147, 725). Psote and Akrippita were herdsmen together in Upper Egypt, and Psote sang the Psalms of David whilst Akrippita accompanied him on the pipes. Meanwhile the goats of one herd scattered the sheep of the other. When Akrippita assumed the name of Diocletian and became Emperor, he sent to Egypt, and ordered that his old friend Psote should be made Bishop of the South, i. e. of Upper Egypt and of a part of Northern Nubia. Later, when he issued his Edict against the Christians, he sent a dispatch to Arianus, Prefect of Egypt, and ordered him to seize Psote, and compel him to sacrifice to the gods. Arianus sent an officer to Psoï with instructions to carry out the Emperor's wish, and he arrived there late on the Saturday night. When Psote saw him, and learned the purpose for which he had come, he entreated him to defer his arrest until the following morning. To this the envoy agreed, and Psote went to his church and preached to the congregation his farewell sermon, which only ended when the daylight appeared. Having celebrated the Eucharist he departed with the Imperial Veletarius, and was beheaded, probably at Antaeopolis.

Other valuable texts deal with the martyrdom of Mercurius, a very distinguished officer and military saint who flourished in the reign of Decius, and the miracles which took place at his

shrine in Upper Egypt. He was the son of Gordianus, a native of Scythia, and before he enlisted was known by the name of 'Philopator'. With a sword which was given him by the Archangel Michael, and under the influence of Divine Power, he performed such mighty deeds of valour in a decisive battle between the Romans and the Barbarians of Armenia that the enemy broke, and their flight became a rout. In return for these services Decius showered gifts and honours upon him, but when he proposed to go and thank the gods in the temple, and to sacrifice to them, Mercurius refused to do so, and crept away to his own quarters, where he put on sackcloth and wept for the folly of the idolater. When summoned into the Emperor's presence to explain his conduct and his renunciation of the imperial gifts and honours, he related to Decius his early history, and proclaimed himself to be a Christian. The usual dialogue ensued between the persecutor and his victim, followed by the inevitable result, for Mercurius was first tortured and then beheaded at Caesarea. The body of Mercurius appears to have been taken to Upper Egypt, for in the account of his Third Miracle (p. 830) we read of the Christians of Edfû discussing the removal of his body into the city. Whilst they were talking the body of the saint rose up of its own accord and walked into the city, whilst the talking mule that was there cried out, 'Sing praises to the martyr.' The body was afterwards carried into the church, where it remained until

a martyrium was built. The other miracles of the saint are of considerable interest as throwing some new light upon the beliefs of the Christians of Edfû at the period when serious persecution of the Copts was imminent. At the end of the Coptic version of the Martyrdom of Mercurius a section dealing briefly with Julian the Apostate has been added, and in this occurs a variant of the old legend that Julian was slain by Mercurius. Julian had shut up in prison his old friend Basil of Caesarea and others, and had departed on his ill-fated expedition against Sapor, leaving them there. One night (p. 826) he saw a troop of soldiers in the air advancing against him, and he knew that they were Mercurius and his friends. Suddenly he felt himself transfixed through the loins by a spear, and catching in his hands the blood which gushed out, he threw it up towards heaven, saying, 'Take this, O Christ, for Thou hast taken the whole world.' And he fell down dead straightway. Three days before this happened Basil and his companions in prison each saw a vision in which Mercurius went into his martyrium, and drew out his spear [from a picture or statue], and they heard him say, 'Shall I permit this lawless man (i. e. Julian) to blaspheme the God of heaven in this manner?' They then saw the saint leave the martyrium. When Basil and his friends had described their vision to each other, they sent a messenger into the martyrium to see whether the spear was in its place or not, and the spear was missing. Three days later came the news of Julian's

death, but nothing is said about the spear coming back. In the Annals of Sa'îd ibn Baṭrîḳ, or Eutychius, it is said that Basil was sitting on his chair, with a tablet in front of him on which a figure of Mercurius was painted. Whilst he was looking the figure of Mercurius disappeared from the tablet, and he marvelled; and the figure did not return to the tablet for at least one hour. When it returned Basil saw that on the tip of the spear, which according to the painting the martyr was holding in his hand, there was blood, and Basil remained stupefied with astonishment until he heard later that Julian had been slain at that hour.[1] In the Ethiopic version of the legend (see the Appendix) the spear in the martyr's hand in the picture became 'full of blood'.

Next in importance historically is the History of the Monks of Upper Egypt and the Life of Apa Aaron by Paphnutius, the famous ascetic who flourished in the fourth century. This work appears to have been unknown hitherto. Paphnutius, as we know from his Life of Onnophrius, made several journeys into the desert in order to see for himself how the recluses and anchorites lived, and the Life of Apa Aaron proves that on one occasion at least he visited the monks who lived in the desert near the First Cataract, and on the islands that lay between Syene and Philae. He went to a monastery which must have been near the site of

[1] Pocock, *Contextio Gemmarum, sive Eutychii Annales*, Oxford, 1656, vol. i, pp. 484–7; see also Abû Ṣâliḥ. ed. Evetts, p. 161; and Butler, *Coptic Churches*, vol. ii, p. 359.

the later Monastery of St. Simeon on the left bank of the Nile opposite the Island of Elephantine, where he was received by a brother called Pseleusius. To him he made known his desire to collect histories of the monks who lived in the neighbouring deserts, and Pseleusius gave him many details of the lives of Apa Zebulon, Sarapamôn, Matthew, Apa Zacchaeus, Anianus, Paul, and others. He next told him about Apa Isaac, an aged monk who lived on an island in the First Cataract, and had been the disciple of Apa Aaron, and in answer to the urgent entreaty of Paphnutius took him to see him. Isaac received him with great kindness, and when he learned what Paphnutius wanted he described his own ascetic practices, and then went on to tell him his experiences when he was a disciple of Aaron, and also what he had heard from Apa Macedonius, the bishop. Macedonius was originally a military inspector of Upper Egypt, and a Christian, and on one occasion when he was at Philae, and wished to partake of the Sacrament, he found that there was no church there, and that the Christians there were served by the monks of Syene, who came out weekly and administered the Sacrament to them. On his return to Alexandria he related this fact to Athanasius, and told the archbishop that if he would appoint a priest at Philae, he would take him safely there when he next went to inspect the South. Athanasius replied that no one was more suitable for this work than Macedonius, and after much persuasion he

succeeded in inducing him to be consecrated bishop. When Macedonius went to Philae he assumed a very humble position and made himself a man of no importance. He saw that the people went into the temple (of Isis ?) and that they worshipped a hawk, which was kept in a shrine with a grating or screen before it. One day he went into the temple and told the sons of the high priest that he wished to offer up sacrifice, and whilst one of them was making the fire ready Macedonius went to the shrine, seized the hawk, cut off its head, and threw it in the fire. When the high priest's sons saw what had happened, fearing the wrath of their father and of the people, they fled into the desert. Early next morning the high priest (Aristus) went into the temple to offer up sacrifice, and found neither his god nor his sons, and until the reason for this had been explained by an old woman who had seen what Macedonius had done he remained in a state of bewilderment. Then the high priest went out from the temple in wrath, swearing that he would kill his sons and Macedonius. Acting on the advice of one of the faithful Macedonius departed to a place where he could pray and meditate, and whilst there a voice told him to go out into the desert and to seek for the two sons of the high priest who, as he had been shewn in a dream, were to become 'chosen vessels'. After going a few miles into the desert Macedonius found the young men, who were dying of hunger and thirst. He fed them, and took them back to Philae, and

having taught them the fundamentals of the Christian Faith he baptized them, and gave them the names of Mark and Isaiah. Later he converted Aristus, the high priest, to Christianity, and baptized him, and called him Jacob. On the death of Macedonius Mark became Bishop of Philae, and was in turn succeeded by his brother Isaiah; both were consecrated by Saint Athanasius at Alexandria. Isaiah was succeeded by Pseleusius, who was consecrated by Timothy, but he preferred the peace of the contemplative life to the activity of a bishop's labours, and his rule was uneventful. The rest of the work of Paphnutius is filled with details of the life and miracles of Apa Aaron. This great ascetic passed much of his time in weaving mats, baskets, sandals, &c., for sale, and to destroy his passions he used to stand under the summer sun with a huge stone resting on his head, or tied to his neck, until his eyes were ready to burst from his head. In the winter he dipped his body-garment in the Nile evening by evening, and having put it on stood by the river bank all night whilst the bitterly cold wind froze his limbs; when the sun rose he crept into a crevice of the cold rocks. Following the life of Aaron is the service for the day of his commemoration (May 2), and it is noteworthy that among the passages of Scripture appointed to be read on that day is the sixteenth chapter of St. Mark, including the last twelve verses which are not commonly found in the older manuscripts.

The Encomia on the Virgin Mary printed in this volume are by (1) Cyril, Archbishop of Jerusalem; (2) Demetrius, Archbishop of Antioch; (3) Epiphanius, Bishop of Cyprus; and (4) Cyril, Archbishop of Alexandria. Cyril of Jerusalem puts before the reader the details of the life of the Virgin which he professes to have received from the Virgin herself. He argues that her parents were 'a man and a woman like the parents of every other person', and that the Virgin was a woman and not a δύναμις, and that she died like every other creature of flesh and blood. He quotes various authorities, among them Hebrew documents, to shew that she was born in Magdalia, that her mother was Anna, the daughter of Aminadab, and her father Joakim-Kleôpa, the son of a rich man called David-Aaron and his wife Sara. Cyril's Encomium ends with an account of the Virgin's death and the miraculous disappearance of her body. The Encomium of Demetrius is a very long and full statement of most of the traditions about the birth, education, life in the Temple, &c., of the Virgin, which are found in many Syriac and Ethiopic manuscripts, but the general treatment of these subjects shews that its author intended his work to be more a book of pious reading for the general edification of its readers than a study in doctrine. Epiphanius combats the view that Mary 'cannot possibly have been begotten by a man', and shews that she was an earthly being, with a human father and mother

like all other people. He then goes on to shew that Mary was descended from Thamar, a non-Israelitish woman, and Rahab the harlot, the wife of Salmôn, and Ruth the Moabitess, the wife of Boaz, and Bathsheba, the wife of Uriah the Hittite, and states that the Virgin conceived through a cloud of light which Gabriel placed in her mouth. Cyril of Alexandria holds a different view about the Virgin's conception, and in a speech which he professes to have received from Mary the Virgin is made to say, 'When he (i. e. Gabriel) saluted me he trembled, but I was filled with joy. He came, he opened my mouth, he went down into my womb' (p. 719).

In the beginning of his Discourse on the Invention of the Holy Cross, Cyril of Jerusalem relates the story of the conversion and baptism of Isaac the Samaritan, which was due to a miracle wrought by the presbyter Apa Bacchus, and to the appearance of a Cross of light at the bottom of a lake of bitter water. Isaac was a scoffer, and took every opportunity of reviling the Christians, and pointing the finger of scorn at them because they went up to Jerusalem to worship a piece of wood, which was not only idolatry, but disobedience to the Law of Moses. One day he entered into a dispute with Apa Bacchus, a presbyter, who succeeded in making sweet some bitter waters by throwing into it two bits of wood tied together in the form of a cross, which fell to the bottom and assumed there the appearance of a Cross of fiery light which all men

saw. When Isaac drank of the water and found it as 'sweet as honey' he believed the words of Apa Bacchus, and on his arrival in Jerusalem he went to see Cyril, the archbishop, and as the result of his teaching he became a Christian and was baptized. Turning now to the Cross Cyril goes on to say, on the authority of Josephus, Philemon, and Irenaeus, that the Jews wilfully tried to conceal the glory of the Cross. The Cross and the crosses of the thieves were removed by night to the Tomb of Jesus by Joseph of Arimathea and Nicodemus, together with the nails, and this fact was concealed from all except the Christians, who took their sick there to be healed. Among those who were taken to the Tomb was Kleôpa, who was carried there on a litter, when he followed the dead body of his son Rufus to the grave. Whilst the body rested by the Tomb a Cross of light came out of it, and rested on the dead man and raised him up to life again, and healed the disease in the feet and legs of Kleôpa, who was able to walk once more. Kleôpa and his son Rufus then became Christians, and were baptized. When the Jews heard of these miracles they took counsel together and determined to destroy the Tomb of Jesus. Some wished to burn it, but others proposed to turn the whole site into a dunghill, which was done. From that day until the coming of Vespasian the Jews had all the offal of Jerusalem carried to the Tomb of Jesus and shot there; the penalty for disposing of the offal in any other way was expulsion from the synagogue and

a fine of a copper drachma for each offence. In a very short time the existence of the Tomb of Jesus was forgotten, and its site was not made known to men again until the reign of Constantine, who, as the result of his vision of the inscribed Cross of light, adopted the Cross as his emblem, and fastened a cross of gold to the top of his spear. Having defeated the Persians decisively he devoted his attention to the abolition of the worship of idols everywhere, and to the building of churches with the moneys which he derived from the confiscation of the revenues of pagan shrines. He then took his mother Helena and his sister and went to Jerusalem, where he summoned the chiefs of the Jews to his presence, and asked them to shew him the places where the Cross stood and the Body of Jesus was laid. The seven chief priests of the Jews who heard his questions declared that they knew nothing about the Cross or the Tomb, whereupon Constantine ordered them to be thrown into a dry pit and to be kept there without food and water until they died. At the end of seven days of cold, hunger, and thirst, Judas, one of the seven, remembered that he had heard the history of the Crucifixion from his father Simeon, who had heard it from his father Judas, and he shewed Constantine where Golgotha was, and the dunghill which covered the Tomb, and it was higher than the city by many cubits. By the advice of Judas Constantine established a *corvée*, and made the Jews work day and night to clear Golgotha. After six months' labour the top of the

Tomb became visible, and late one day they reached the stone which was before the door and rolled it away; as they did so a flash like lightning burst forth from the Tomb. Early the next morning the bishops entered the Tomb, in the presence of the Empress Helena, and they found in it a leather roll, written in Hebrew, and purporting to be the work of Joseph of Arimathea and Nicodemus, stating that they had brought the three crosses from Golgotha to the Tomb of Jesus. On the Cross of Christ was written the legend, 'This belongeth to Jesus the Christ.' When Constantine heard from his mother of the finding of the Cross he came to Jerusalem, and paid great honour to it, and he and the Empress immediately began to build one church of the Holy Resurrection over the Tomb, and another on or near Golgotha. Apa Joseph the bishop related that a Cross of light appeared above the Tomb from the first to the ninth hour, and then in sight of all Jerusalem it went up into heaven.

The importance of the cult of Michael is illustrated by the Encomia on this archangel by Severus, Archbishop of Antioch, Theodosius, Archbishop of Alexandria, and Timothy, Archbishop of Alexandria. Severus illustrates the power of Michael, and his compassion on men, and his readiness to assist them in all their troubles by relating the history of Gedsôn, the merchant of Entikê, who was delivered from shipwreck, and became a Christian with Toulê-Irene his wife, and his four sons, John, Stephen, Joseph, and Daniel. Theodosius describes the great spiritual

banquet in heaven on St. Michael's Day, at which all the Patriarchs, Prophets, Apostles, Martyrs, and all the angels of heaven are present. And he proves to his hearers by the testimonies of all these that, from the time when this archangel expelled Mastêma, or the Devil, from heaven, he has been the mediator between God and His creatures, and the channel of all His goodness to them. He it is who presents their offerings before God, and causes them to be rewarded tenfold, and every good deed and every gift, however small, given in the name of this archangel, will help a man to triumph on the Day of Judgement. The compassion and benevolence of Michael are proved by the interesting story of the rich man Dorotheus and his wife Theopistê, who sold their clothes to obtain means to do honour to the archangel on the day of his commemoration. The Discourse by Timothy contains an extract from a manuscript which he found in Jerusalem in the house of the mother of Proclus, the disciple of John in Jerusálem, and which describes the annual delivery of souls from the abode of the damned by the Archangel Michael. In this St. John says that whilst he was being shewn heaven and hell by an angel, he saw Michael come to the lake of fire in which the souls of the damned were suffering torture, and dip his right wing into it, and bring up on it a multitude of souls, some 2,095,870 in number. This he did thrice, and having taken these souls to worship God, by His consent he took them away from their tortures into everlasting

peace. Timothy urges his hearers to write the name of Michael on the walls of their houses, and on their garments, tables, platters, and drinking-cups.

In his Discourse on Gabriel, Celestinus, Archbishop of Rome, proves that this archangel is the chief celestial envoy chosen to bring glad tidings to man, and describes the great honour which was his when he was sent to the Virgin Mary, and to the shepherds at the Nativity, and when he led the Hebrews forth from their captivity. His power to work miracles is illustrated by the stories of Philip, the rich merchant, and Stephen, his scribe and accountant, and the healing of the blind man and the paralytic, &c. The Encomium on Raphael by Saint John Chrysostom is unfortunately incomplete, but the large fragment from another copy of the Encomium (Oriental MS. 6780) printed in the Appendix supplies a description of the miracles of the Saint and the end of the Encomium. The passing prayer of Athanasius is a very interesting text, notwithstanding the breaks in it caused by the damage done to the manuscript by fire and smoke.

Finally, the two lengthy sections from the Apocalypse of Paul form part of a work of peculiar interest, hitherto unknown in Coptic. As the introductory folios, including the title-page, are wanting, the name of the writer cannot be given, but the general plan and contents of the work are clear. The author makes St. Paul describe a journey through heaven and hell which he was permitted to make under the guidance of an angel. When the

angel had shewn him everything he brought him down to the Mount of Olives, where he found the Apostles gathered together. When he had related to them all that he had seen and heard, they commanded Mark and Timothy, the disciple of St. Paul, to do his narrative into writing for the benefit of others. Whilst they were talking the Lord appeared and saluted Peter, John, and Paul by name. Having, in answer to a question, received Paul's assurance that he was satisfied to the full with what he had seen and heard, our Lord declared that the words of the Apocalypse of Paul should be preached throughout the world, that the copyist and reader and writer of it should never see Amente, and that his son and grandson should escape from the bitter weeping of that place. Among the sights seen by Paul was the judgement of souls by God. The descriptions of the abode of the damned in the Apocalypse of Paul, the pits of fire, the Powers of Darkness with their monstrous forms, with prongs, swords, spears and knives of fire, the lakes of boiling water, &c., are all derived from the Book of the Dead and cognate works, e. g. The Book of Gates and the Book of him that is in the Ṭuat. A Greek version of this Apocalypse was published by Tischendorff in his *Apocalypses Apocryphae*, Leipzig, 1866, pp. 34–69, and it is from some similar text that the Coptic version was made. In 1862 the Rev. D. T. Stoddard discovered a manuscript containing a Syriac version among the Nestorians in Urûmîah, or Urmî, and an English rendering of it

by Dr. Perkins was published in the *Journal of the American Oriental Society*, vol. viii, pp. 183–212. Lengthy extracts from it were reprinted by Tischendorff under the Greek text in his work referred to above. A very valuable text of the Latin version was published by Dr. M. R. James in his *Apocrypha Anecdota* (see *Texts and Studies*, vol. ii, No. 3, Cambridge), 1893, together with Tables shewing the contents of the Greek, Syriac, and Latin Versions. The name of the angel ⲁϥⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ, or ⲁϥⲧⲓⲙⲉⲗⲟⲩⲭⲟⲥ (p. 1060) appears in the Greek version as Τεμελοῦχος (Tischendorff, *op. cit.*, p. 58), and in Latin as Tartaruchus (James, *op. cit.*, p. 19, l. 20). The angels who were with him are called 'angelos tartarucos' (*ibid.*, p. 29, l. 32), and, as the Coptic ⲁϥⲧⲉ suggests, they were probably four in number.

The present double volume contains the texts which are found in fifteen manuscripts, viz. Orr. 6780, 6781, 6782, 6784, 6799, 6800, 6801, 6806 A, 7021, 7023, 7027, 7028, 7029, 7030, 7597. Of these manuscripts eight were written before the end of the tenth century, five in the first half, and two in the second half of the eleventh century. The great importance of such a set of lengthy texts from manuscripts, the greater number of which were written before the close of the tenth century, and before the general pillage and closing of churches by Al-Yâzûrî between 1053 and 1058, is obvious.

This volume, which is the fifth and last of the series, and the previous volumes contain all the principal texts from the series of parchment and paper volumes

that originally formed parts of the libraries of the monasteries and churches of Edfû and Asnâ, and are now in the British Museum. Thirteen of these were acquired for the Trustees by myself in 1907–8, and the remainder were purchased from Mr. Rustafjaell. The chief object of the publication of this pioneer edition of the Edfû manuscripts is to make accessible as quickly as possible the information contained in them. Its plan and scope rendered it impossible to treat adequately the numerous points concerning the history, theology, mythology, eschatology, folk-lore, manners and customs, philology, &c., with which these texts abound. Even were a single editor capable of the task, any serious attempt to perform it must have doubled the number of volumes in the series, and delayed for several years the publication as a whole of this most important collection of ecclesiastical documents.

I am indebted to the Director, Sir Frederic G. Kenyon, for his help in deciphering the Greek portions of the colophons, and for some friendly suggestions. To Dr. Barnett, who has facilitated the production of the volumes of this series, and to Mr. Horace Hart, M.A., and Mr. F. J. Hall, of the University Press, Oxford, and their readers, my thanks are also due. The tracings of the toolings of the bindings were made by Mr. E. J. Lambert.

E. A. WALLIS BUDGE.

Department of Egyptian and Assyrian Antiquities,
British Museum.

August 23*rd*, 1915.

CONTENTS

PAGE

PREFACE v

INTRODUCTION :

Description of the Manuscripts . . . xxxiii

Summaries lxii

LIST OF PASSAGES OF SCRIPTURE QUOTED OR REFERRED TO . clxxv

I. The Encomium of Theodore, Archbishop of Antioch, on Theodore the Anatolian, containing an account of the Life and Martyrdom of the Saint, and brief notices of Apa Gaius, Archbishop of Antioch, and Saint Apa Claudius.

Summary lxii

Coptic Text 1

Translation 577

II. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem, describing her human origin and death.

Summary lxxvi

Coptic Text 49

Translation 626

III. The Discourse by Demetrius, Archbishop of Antioch, on the birth, according to the flesh, of God the Word, and on the Virgin Mary.

Summary lxxxi

Coptic Text 74

Translation 652

IV. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Holy Virgin, Mary Theotokos.

Summary lxxxix

Coptic Text 120

Translation 699

PAGE

V. The Discourse of Saint Cyril, Archbishop of Rakote, on the Virgin Mary.
Summary xci
Coptic Text 139
Translation 717

VI. The Teaching of Apa Psote, the great Bishop of Psoï.
Summary xcii
Coptic Text 147
Translation 725

VII. The Discourse on the Compassion of God, and on the freedom of speech by the Archangel Michael, by Severus, Archbishop of Antioch.
Summary xcvi
Coptic Text 156
Translation 735

VIII. The Discourse of Cyril, Archbishop of Jerusalem, on the discovery of the Cross, and on the baptism of Isaac the Samaritan.
Summary ci
Coptic Text 183
Translation 761

IX. The Martyrdom of Saint Mercurius the General.
Summary cxiii
Coptic Text 231
Translation 809

X. The Martyrdom and Miracles of Mercurius the General.
Summary cxviii
Coptic Text 256
Translation 828

XI. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr.
Summary cxxviii
Coptic Text 283
Translation 855

PAGE

XII. A Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome.

Summary cxxx
Coptic Text 300
Translation 872

XIII. The Encomium of Theodosius, Archbishop of Alexandria, on Saint Michael the Archangel.

Summary cxxxv
Coptic Text 321
Translation 893

XIV. [Histories of the Monks in the Egyptian Desert by Paphnutius.]

Summary cxliv
Coptic Text 432
Translation 948

XV. The Prayer of Saint Athanasius when dying.

Summary clvii
Coptic Text 503
Translation 1012

XVI. The Discourse on Saint Michael the Archangel by Timothy, Archbishop of Alexandria.

Summary clvii
Coptic Text 512
Translation 1021

XVII. Encomium on the Archangel Raphael by Saint John Chrysostom (incomplete).

Summary clx
Coptic Text 526
Translation 1034

XVIII. The Apocalypse of Paul (incomplete).

Summary clxii
Coptic Text 534
Translation 1043

PAGE

Coptic Forms of Greek Words 1085

Names of Persons, Countries, etc. 1127

Foreign Words 1139

APPENDIX

The Martyrdom of Absâdî and Alânîḳôs . . . 1141

The Martyrdom of Absâdî and Alânîḳôs (from the Ethiopic *Synaxarium*) 1158

The Martyrdom of Mercurius 1161

Oriental MSS., Nos. 6806 a, 6780, and 6800 . . 1189

PLATES

I. Oriental 7030, Fol. 41 *b*. Illustrating initials, the red-dotted ﻉ, and side marks.

II. Oriental 7030, Fol. 1 *a*. Illustrating the main title, with decorated border and initial.

III. Oriental 6784, Fol. 3 *a*. Illustrating initials, side marks, and writing generally.

IV. Oriental 6784, Fol. 1 *a*. Illustrating an ornamental head-piece and writing of the title, and shewing mutilated passages.

V. Oriental 6784, Fol. 23 *b*. Colophon and text which probably contained the scribe's name and the date.

VI. Oriental 7597, Fol. 2 *a*. Illustrating decorated title, and drawings on the lower margin.

VII. Oriental 7597, Fol. 10 *b*. Illustrating decorated title and initial, and drawings of animals on the lower margin.

VIII. Oriental 7597, Fol. 11 *a*. Illustrating the writing and the cherub (?) on the upper margin.

IX. Oriental 6799, Fol. 1 *b*. Shewing the decorated cross which forms the frontispiece to the manuscript.

X. Oriental 6799, Fol. 2 *a*. Illustrating the decorated title and initial.

XI. Oriental 6799, Fol. 15 *a*. Illustrating the writing, the large plain initials, quotation marks, &c.

XII. Oriental 6799, Fol. 40 *a*. Illustrating the mutilated condition of some of the leaves, and reproducing the Colophon and date.

XIII. Oriental 6801, Fol. 11 *a*. Illustrating typical page of text, and large initials.

XIV. Oriental 6801, Fol. 1 *a*. Reproduction of the stele given to the shrine of St. Mercurius by the Jew Gaipios. The Saint is seen on horseback driving his spear into the Jew, who fell from his camel when he tried to ride over the guardian of the shrine.

XV. Oriental 6801, Fol. 2 *a*. Illustrating the decorated border of the title and the marginal ornaments.

XVI. Oriental 6802, Fol. 12 *a*. Illustrating a typical page of the text and the cross on the outer edge.

XVII. Oriental 6802, Fol. 20 *a*. Illustrating the decorated border of a title and quotation marks.

XVIII. Oriental 6802, Fol. 35 *b*. Illustrating initials and the marginal decoration of some of the pages.

XIX. Oriental 7028, Fol. 9 *b*. Illustrating a typical page of text.

XX. Oriental 7028, Fol. 2 *a*. Illustrating the decorated border of the title-page.

XXI. Oriental 7028, Fol. 25 *a*. Illustrating the decorated border of a title and initial letter. Foll. 25 and 26 do not belong to the volume whence came the Encomium on Gabriel.

XXII. Oriental 7028, Fol. 1 *b*. Illustrating obliteration of parts of the Colophon in Coptic, and shewing date.

XXIII. Oriental 7021, Fol. 1 *a*. Portrait of St. Michael the Archangel with wings and a halo, and holding a spear.

XXIV. Oriental 7021, Fol. 2 *a*. Illustrating the decorated border of the title.

XXV. Oriental 7021, Fol. 49 *a*. Illustrating tail-piece and shewing the date written in Greek.

XXVI. Oriental 7021, Fol. 49 *b*. Shewing how the ink on Fol. 49 *a* has soaked through, and giving the Coptic text of the Colophon.

XXVII. Oriental 6781, Fol. 3 *a*. Illustrating a typical page of text, and shewing decorated initials and marginal decorations.

XXVIII. Oriental 6781, Fol. 7*a*. Illustrating marginal ornaments, and reproducing a fabulous animal with two birds' heads.

XXIX. Oriental 6781, Fol. 7 *b*. Illustrating marginal ornaments, and reproducing a fabulous animal with wings.

XXX. Oriental 6781, Fol. 9 *b*. Illustrating marginal decorations, and reproducing a fabulous animal.

XXXI. Oriental 6781, Fol. 15 *a*. Illustrating marginal decorations, and reproducing a bird.

XXXII. Oriental 7029, Fol. 6*a*. Illustrating a typical page of text, and shewing the projection of letters into the upper margin.

XXXIII. Oriental 7029, Fol. 60 *b*. Illustrating the discoloration of leaves by smoke and fire.

XXXIV. Oriental 7029, Fol. 73 *a*. Illustrating the division of words and the punctuation.

XXXV. Oriental 7029, Fol. 67 *b*. Illustrating the tail-piece of a title, and shewing a large decorated initial.

XXXVI. Oriental 7029, Fol. 76 *a*. Colophon and date.

XXXVII. Oriental 7029, Fol. 76 *b*. Colophon and double date.

XXXVIII. Oriental 7029, Fol. 77 *a*. Colophon (continued).

XXXIX. Oriental 7023, Fol. 8*b*. Illustrating a typical page of text.

XL. Oriental 7023, Fol. 37 *b*. Colophon and date.

INTRODUCTION

I. DESCRIPTION OF THE MANUSCRIPTS

1. Oriental, No. 7030.

This manuscript contains 43 vellum leaves measuring from $11\frac{3}{4}$ to 12 in. in length by about $8\frac{3}{4}$ in. in width. The volume was very much used in ancient days, for the outer margins of the leaves are soiled and worn and torn. The pagination runs from $\overline{\text{ⲁ}}$–$\overline{\text{ⲟⲏ}}$, then we have $\overline{\text{ⲡⲁ}}$–$\overline{\text{ⲡⲏ}}$. The quires are six in number, and are signed by letters. The first three contain eight leaves each, the fourth and fifth quires contain seven leaves each, and the last quire contains only five leaves. The leaves vary greatly in colour and thickness, and some are spotted with grease and stained with water. Foll. 11–14 are written in a different hand, and take the place of illegible or missing leaves. A tear in Fol. 32 has been repaired by sewing, and the thread which joins the edges is still in place. Each page is filled with two columns of writing, containing from 28 to 30 lines. The writing is bold and good. The initials are usually written in black ink, and decorated with red borders, but sometimes the reverse is the case (e.g. Foll. 4, 7, 19). The letter ⲙⲙ is often filled with a large red dot. One of the best pages of writing in the volume is illustrated by Plate I. The only piece of decoration in the volume is found on Fol. 1 *a* (see Plate II), and consists of a narrow plaited-work border painted in red and black. Bound up with the manuscript are some fragments of older books which were used by the monks of Edfû for padding in the original binding. On one of these is a portion of the 'Encomium of Eustathius, Bishop of Trakê, on Saint Michael the Archangel', in the dialect of Upper Egypt. It reads: ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲛⲓⲙ[ⲉⲣⲉ] ⲉⲧ ϥⲙⲙ ⲡⲉⲥⲙⲟⲧ ⲛ ⲧⲙⲟⲛⲁⲭⲏ· ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲛ ⲓⲙⲁ[ϫⲉ] ⲛⲓⲧ ⲁⲣϫⲟⲟⲥ

ⲍⲉ ⲙⲡⲉ ⲣⲟⲟⲩⲧ ⲛ ⲟⲩⲱⲧ [ⲓ ⲉ] ⲣⲟⲩⲛ ⲣⲙ ⲡⲣⲱ[ⲙ] ⲡⲁ ⲙⲁ▨ ⲍⲓⲛ ⲛⲧⲁ ⲡⲁ ⲣⲁⲓ ⲙⲟⲩ· ⲙ[ⲡ]ⲣ ⲱⲣⲕ ⲛ ⲗⲁⲁⲩ ⲛ ⲁⲛⲁϣ· ⲧⲉⲡⲟⲩ ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲣⲣ ⲛⲟⲃⲉ· ⲁⲩⲱ ⲧⲕⲉⲁ-ⲡⲟⲗⲓⲁ· ⲁⲣⲍⲟⲕⲉⲥ ⲉ ⲃⲟⲗ· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲣⲍⲓ ⲥⲟⲗ· ⲁⲣⲱⲣⲕ ⲛ ⲛⲟⲩⲍ· ⲙⲛ ⲙⲡⲣ ⲍⲟⲟⲥ ⲛⲁⲓ ⲣⲁ ⲟⲛ· ⲛ ⲟⲩⲕⲟⲩⲓ ⲍⲉ ⲕⲁⲁⲧ ⲛ ϣⲟⲣⲡ ⲛⲧⲁⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁ ⲕⲟⲓⲧⲱⲛ· ⲧⲁⲥⲕⲉⲡⲧⲉⲓ ⲙⲙⲟⲓ ⲙⲛ ⲡⲁⲕⲟⲩⲗⲁⲧⲱⲣ· ⲛⲧⲁ ⲡⲁ ⲣⲁⲓ ⲧⲁⲁⲧ ⲉ ⲧⲟⲟⲧϥ· ⲣⲓ ⲟⲛ ⲉ ⲧⲣⲉϥ ⲉⲓ ⲉ ⲃⲟⲗ ⲣⲛ ⲥⲱⲙⲁ· ⲙⲛ ⲡⲕⲟⲩⲗⲁⲧⲱⲣ ⲟⲩⲣⲟⲟⲩⲧ ⲁⲛ ⲡⲉ· ⲙⲛ ϣⲁ▨ ⲧⲏⲣⲟⲩ ⲡⲕⲟⲩⲗⲁⲧⲱⲣ ⲉ ⲥⲣⲓⲙⲉ ⲉⲛⲉϥ· ⲟⲩⲕ ⲟⲩⲛ ⲉⲓⲥ [ⲣⲛⲛ]ⲧⲉ ⲟⲩⲛ ⲣⲟⲟⲩⲧ ⲛ ⲣⲟⲩⲛ▨▨▨ⲙ ⲡⲟⲩⲕⲟⲓⲧⲱⲛ ⲧⲉ[ⲛⲟⲩ]· ⲁⲩⲱ ⲟⲛ ⲛ▨ⲛ ⲉⲩⲛ▨ⲙ ⲡⲕⲟⲓⲧⲱⲛ· ⲁⲣⲍⲓ-ⲥⲟⲗ ⲉ ⲍⲱϥ· ⲁⲣ[ⲱⲣ]ⲕ ⲛ ⲛⲟⲩⲍ ⲛ ☩ⲛⲁϣⲡⲧⲟ[▨]ⲣⲱ ⲁⲛ· ⲙ ⲡⲁ(?)[ⲥⲧ]ⲙ[ⲉⲛⲛⲥ] ⲉ ⲡⲧⲏⲣϥ· ⲉⲣ☩▨ⲛⲧⲟⲩⲙⲛ-ⲧⲣⲙⲙⲁⲟ ⲧⲏⲣⲥ· ⲧⲉⲥⲣⲓⲙⲉ ⲍⲉ ⲛ ⲥⲙⲙⲏⲛ ⲉ ⲡⲉⲣⲟⲧⲟ ⲉⲧⲫⲛⲁⲓⲁ ⲧⲥⲧⲩⲕⲗⲏⲧⲓⲕⲏ ⲛⲁⲙⲉ· ⲁⲥⲛⲉⲧ̀ ⲣⲱⲥ ⲛ ⲥⲱⲃⲉ ⲣⲛ ⲟⲩⲥⲱⲃⲉ ⲙ ⲡⲏⲕⲟⲏ· ⲡⲉϫⲁⲥ ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙ ⲡⲉⲥⲙⲟⲩ ⲛ ⲧⲙⲟⲛⲁϫⲏ· ⲍⲉ ⲱ ⲧⲁ ⲥⲱⲙⲉ· ⲡⲉⲓ ⲣⲱⲃ ⲍⲉ ⲣⲙⲟⲟⲥ ⲙⲛ ⲣⲁⲓ ⲟⲩ ⲡⲁⲣⲁ ⲡⲁ ⲟⲩⲱϣ ⲡⲉ ⲡⲁⲓ· ⲁⲩ☩ ϫⲱ ⲙⲙⲟⲥ ⲙⲏ ⲍⲉ ⲟⲩ ⲙⲟⲛⲟⲛ ⲛⲉϫⲣⲏⲙⲁ ⲛⲧ ⲁⲣⲉⲛⲧⲟⲩ ⲛⲁⲓ· ⲙⲛ ⲛⲉⲓ ⲕⲟⲥⲙⲓⲥⲓⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲣⲱⲃ ⲙⲙⲁ ⲉⲧⲉϣ ⲁⲛ ☩ ⲛⲁⲓ ⲛ ⲛⲉϫⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲉⲧ ⲣⲙ ⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛ ⲱⲛ[ⲛⲱ]ⲣⲓⲟⲥ ⲡⲣⲣⲟ, &c.[1]

At the end of the manuscript are two small slips of light-coloured vellum, taken out of the original papyrus covers, on which are written :

1. ⲉⲣⲱ ⲁⲣⲭⲉⲗⲗⲓ ⲉⲗⲁ$^{\overline{\chi}}$ ⲁⲓⲁⲕ$^{\overline{ο}}$ ⲡⲁⲓⲥ ⲧⲟⲩ ⲓ̈ⲱⲥⲏⲫ ⲡ$^{\overline{ρ}}$ⲕ$^{\overline{ⲥ}}$ $\overline{ⲡⲱⲗ}$ ⲗⲁ$^{\overline{ⲩ}}$ ⲁⲓⲟⲕⲗⲏ ⲯⲓⲁ·

2. ⲉⲣⲱ ⲁⲭⲁⲣⲓⲁⲥ (?) ⲉⲗ$^{\overline{ⲁχ}}$ⲥ ⲁⲓⲁⲕⲟⲛⲟⲩ ⲡⲣⲓⲡⲉⲣⲉ☩ⲥ $\overline{ⲡ}$ ⲁⲃⲃⲁ ⲛⲓⲕⲟⲗⲁⲟⲥ ⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲧⲡⲟⲗⲉⲟⲥ ⲑⲉⲥⲏ (?)· ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲛⲁⲱϣ ⲡⲓ ⲥⲣⲁⲓ ⲙⲁⲣϥ ⲥⲟⲡⲉ$^{\overline{ⲡ}}$·

[1] For the text of the Encomium in the dialect of Lower Egypt see my *Saint Michael the Archangel*, p. 106 (text).

The first slip mentions Archelli (?) the deacon, the son of Joseph, an ecclesiastic of the city of Latopolis, in Upper Egypt, and gives a date, viz. the 711th (ψια) year of the Era of Diocletian = A. D. 995. As the Colophon of the manuscript is wanting this date is of importance, for it proves beyond doubt that the manuscript was written before the end of the tenth century. The second slip was written by Acharias (?), the deacon and servant of Abba Nicodemus, Bishop of the city of Thesê (?), and he beseeches every one who reads this book to pray for him. The manuscript contains one composition only:

The Encomium which Saint Apa Theodore, Archbishop of Antioch, pronounced on the valiant Saint, the victorious warrior of Antioch, the destroyer of the Persians, Saint Theodore the Anatolian. ⲟⲩⲙ̅ⲛ̅ⲕⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲙ̅ⲡⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̅ ⲧⲁⲛⲧⲓⲟ̅ⲭⲓⲁ· ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ ⲍⲱⲱⲣⲉ· ⲁⲧⲱ ⲡⲣⲉϥⲉⲣⲡⲟⲗⲁⲓⲙⲟⲥ· ⲡⲧⲁϩⲣⲟ ⲛ ⲧⲁⲛⲧⲟⲭⲓⲁ· ⲡⲙ̅ⲡⲟⲣⲙ̅ⲣ̅ ⲙ̅ ⲙ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲓⲟⲥ· Fol. 1 *a*.

2. Oriental, No. 6784.

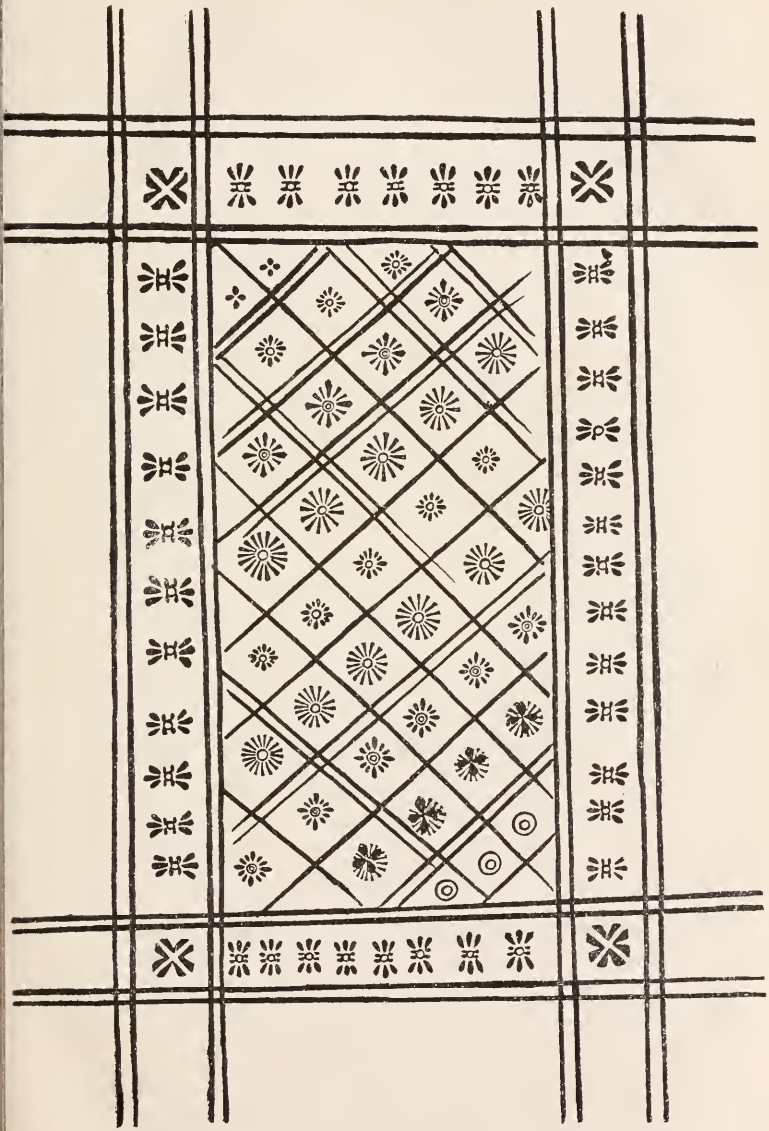
This manuscript contains 23 stout vellum leaves measuring from 10 to 11 in. in length by about 8½ in. in width. The pagination runs from $\overline{\text{α}}$ to $\overline{\text{κϛ}}$, and then from $\overline{\text{κθ}}$ to $\overline{\text{λμη}}$; one leaf, which contained pages $\overline{\text{κζ}}$ and $\overline{\text{κη}}$, is wanting. The quires, three in number, are signed by letters; the first and third contain eight leaves each, and the second quire contains seven leaves only. The leaves are clean and unspotted, but vary greatly in colour; the darkest are of a yellowish brown, e. g. Foll. 17, 19, 21, and some are nearly white. In Fol. 6 two rents were repaired by sewing in ancient days. Each page is filled with two columns of writing, which contain from 28 to 34 lines. The writing is good and clear. The initials vary considerably in size; all are written in black ink, but some of them are decorated with borders in red. A good

specimen page is given on Plate III. The title of the sole composition in the manuscript is decorated with a small narrow band of plaited work with squares in pinkish red, slate, and yellow colours, with a loop at each corner (see Plate IV). On the lower margin of Fol. 1 *a* are the remains of a scene representing the spearing of an animal, which is painted yellow and has red ears. The spear-head is painted red, the handle silver-grey, and the cat-like animal under the end of the spear-handle yellow. The Colophon (see Plate V) contains the prayer that the Lord Jesus Christ, Who is God in truth, will bless those who have provided for the copying of the manuscript, and that the Virgin Mary will make supplication to her Son on their behalf, so that He may tear up the bill of indictment of their sins, and inscribe their names in the Book of Life. The manuscript was given to the church of Ptjolpef, ⲡⲥⲟⲗⲡϥ, which was situated in the Oxyrhynchite nome, ⲡⲓⲙⲉϫⲏ, of Upper Egypt; the exact position of this village or town is unknown to me. The manuscript is undated, but there is little doubt that it was written in the second half of the tenth century of our era. It contains composition only:

The Discourse on Mary Theotokos and her birth by Cyril, Archbishop of Jerusalem. ⲧⲙⲉϩ ϫⲟⲩⲧⲟⲩⲉ ⲛ̄ ⲉϩⲏⲥⲏⲥⲓⲥ ⲉ ⲁϥⲧⲁⲟⲩⲟⲩ· ⲛ̄ⲥⲓ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ̂· ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲑⲓⲗⲏⲙ̄· Fol. 1 *a*.

3. Oriental, No. 7027.

This manuscript contains 73 paper leaves measuring from 11½ to 12 in. in length by about 7¼ in. in width. It was copied by Victor the deacon, the son of Mercurius the deacon, in the 721st year of the Era of the Martyrs, i. e. A. D. 1005, which date the manuscript equates with the 365th year of the Era of the Saracens, i. e. the Era of the Hijrah, or A. D. 975. The manuscript contains:



Tooling on the leather cover of Oriental 7027.

1. The life and conversation of our holy Father, who was glorious in every way, Apa Onnophrius, the anchorite. ⲡⲃⲓⲟⲥ ⲁⲩⲱ ⲧⲡⲟⲗⲧⲓⲁ ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲓⲛⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙⲙⲁ ⲁⲡⲁ ⲟⲛⲛⲟⲫⲣⲓⲟⲥ ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ· Fol. 1 *a*.

2. The Discourse which Apa Demetrius, archbishop of the city of Antioch, who ordained the great John Chrysostom to be an elder, pronounced on the birth, according to the flesh, of God the Word, on the twenty-ninth day of the month Khoiakh, and on Mary His mother, the Virgin who brought Him forth. ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁϥⲧⲁⲅⲟϥ ⲛ̅ⲥⲓ ⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲡⲉⲛⲧ ⲁϥⲭⲓⲣⲟⲑⲟⲛⲉⲓ ⲙ̅ ⲡⲛⲟⲩ ⲓ̅ⲥ̅· ⲡⲉⲭⲣⲥⲟⲥⲧⲟⲙⲟⲥ· ⲙ̅ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉ ⲁϥⲧⲁⲅⲟϥ ⲉ ⲡⲉⲭⲡⲟ· ⲕⲁⲧⲁ ⲥⲁⲣⲝ· ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲩⲥ· ⲛ̅ ⲥⲟⲩ ϫⲟⲩⲯⲓⲥ ⲙ̅ ⲡⲉⲃⲟⲧ ϫⲟⲓⲁϫ· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲙⲁⲣⲓⲁ ⲧⲉϥⲙⲁⲁⲩ· ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲧ ⲁⲥϫⲡⲟϥ· &c. Fol. 21 *b*.

A full description of this manuscript, and the text and translation of the Colophon, and of the life of Apa Onnophrius, illustrated by five plates (XXII–XXVI), will be found in *Coptic Martyrdoms*, &c., pp. lix, 179, 431. At the end of the volume containing this manuscript are bound up pieces of two vellum leaves from mutilated manuscripts which were used in padding its original binding. The first is from a small quarto manuscript written probably in the seventh or eighth century, and appears to contain part of a discourse dealing with faith and works, and the second is from a larger manuscript of a later date, and begins with the words (p. ⲕⲑ̅) ⲧⲏⲣⲟⲩ· ⲉⲡⲉ̅ⲣⲙⲉ ⲡⲉ· ⲫⲏ̅ ⲟⲩⲙ̅ⲛⲁϥ ⲛ̅ ⲫⲏⲧ· ϫⲉ ⲟⲩⲟⲓ̈ ⲛⲁⲓ̈ ⲡⲁ ⲱⲏⲣⲉ· ⲛ̅ⲧⲁ ⲡⲉⲓ̈ ⲙⲟⲩ ⲛ̅ ⲁⲛⲁⲥⲕⲏ ⲧⲱⲙⲙ̅ⲧ ⲉ ⲣⲟⲕ· ⲙⲡ ⲓⲥⲛ̅ ⲟⲩⲫⲛⲉⲙⲙⲟⲛ· ⲛⲉⲩϯ ⲫⲧⲏⲩ ⲉ ⲣⲟⲕ· ⲉ ⲡⲁ ϫⲙⲥⲟⲛⲥ̅· ⲟⲩⲁⲉ ⲣⲭ̅ⲧⲓ ⲫⲁⲡ· ⲛⲧⲧⲓ ⲫⲧⲏⲩ· ⲉ ⲡⲁ ⲙ̅ⲛⲁϥ ⲛ̅ ⲫⲏⲧ· ⲉ ⲛⲉⲛⲧⲁⲕⲣⲓ[ⲙ]ⲉ· ⲕⲁⲧⲁ ⲡⲙⲟⲙⲟⲥ· ⲓⲓⲓ

ⲡϩⲏ[ⲥⲉ]ⲙⲱⲛ· ⲙⲉⲧⲙⲟⲟⲩⲧ ⲛ̄ ⲩⲛ[ⲣⲉ] ⲛ̄ ⲣ̄ⲣⲟ· ⲉⲩϩⲟⲕⲣ̄ ⲉⲩⲟⲃⲉ· ⲉ [ⲛⲉ]ⲛⲧ ⲁⲕⲧ ϩⲁⲛ· ⲕⲁⲧⲁ ⲡⲓⲟ[ⲙⲟ]ⲥ Ⲓ̄Ⲏ̄ ⲡⲁⲣⲭⲛⲉⲣⲉⲧⲥ· ⲡϩⲙ̄[ϩⲁ]ⲗ ⲙ̄ⲡⲩⲁ ⲙ̄ ⲡⲙⲟⲩ· ⲡⲁⲣⲁ ⲡⲫ▨ⲓⲥ· ⲉ ⲛⲉⲛⲧ ⲁⲕⲧ ϩⲁⲛ· ⲕⲁ[ⲗⲱ]ⲥ· Ⲓ̄Ⲏ̄ ⲡⲛⲥⲉⲙⲱⲛ· ⲙⲁⲥⲣⲟⲩ ⲙ̄ ⲡⲁ ⲩⲛⲣⲉ· ϩⲁ ⲃⲁⲣⲁⲃⲃⲁⲥ· ⲉⲡⲓ̄ (p. Ⲗ̄) ⲉ ⲛⲉⲛⲧⲁⲕⲣⲓⲛⲉ· ⲕⲁⲗⲱⲥ Ⲓ̄Ⲏ̄ ⲡⲁⲣⲭⲛⲉⲣⲉⲧⲥ· ⲙⲉⲕⲣ̄ ⲟⲩ-ⲥⲟⲟⲩⲉ· ⲛ̄ ⲣⲁⲓϩⲉ ⲉ ⲡⲙⲟⲩ· ⲛⲑⲙⲟⲩⲧ ⲛ̄ ⲟⲩⲡⲓⲥⲧⲟⲥ· ⲉ ⲛⲉⲙⲧ ⲁⲕⲧⲓ ϩⲁ[ⲡ] ⲕⲁⲗⲱⲥ· ⲙⲉⲕ ⲙⲟⲟⲩⲧ ⲛ̄ ⲟⲩⲁⲧⲛⲁⲧⲟⲥ· ⲉⲣⲉ ⲡⲡⲟⲗⲓⲙⲟⲥ ϩⲓⲁ[ⲛ̄] ⲉ ⲛⲉⲙⲧ ⲁⲕⲧⲓ ϩⲁⲡ ⲕⲁⲗⲱⲥ· ⲡⲁⲣⲭⲛⲉⲣⲉⲧⲥ ⲙⲉⲕⲣ̄ ⲁⲧ ⲱ▨ ⲉ ϩⲟⲧⲛ ⲉ ⲡⲉⲕⲥⲁϩ· ⲧⲥⲱ[ⲧⲁⲁ] ⲉ ⲧⲃⲉ ⲛ̄ ⲡⲟⲗⲓⲙⲟⲥ ⲧⲏⲟⲩ· ▨ ⲙⲁⲩⲱⲉ ⲡϩⲛⲧⲟⲩ· ⲭⲉ ⲉⲙ▨ⲥⲱⲡⲉ· ⲛ̄ ⲟⲩⲱⲩⲏⲣⲉ ⲛ̄ ⲣⲣⲟ· &c.

4. Oriental, No. 6782.

This manuscript contains 36 leaves of fine vellum measuring $13\frac{3}{4}$ in. in length by $10\frac{1}{4}$ in. in width. According to a note on Fol. 28 *b* the volume to which the leaves of this manuscript belonged was written in the 706th year of Diocletian, ϩⲛ̄ ⲧⲙⲉϩ· ⲱⲥⲉ ⲛ̄ ⲣⲟⲙⲡⲉ ⲛ̄ ⲇⲓⲟⲕⲗⲏ, i.e. A.D. 990. It was copied by a scribe who calls himself the most worthless of men, and says that he is unworthy of the name which he bears. After an erasure he goes on to say that repentance has made him free, and that he made bold to write this book when he was in ϩⲣⲓⲧⲉⲡⲓⲟⲙ at an earlier period of his life. ϩⲣⲓⲧⲉⲡⲓⲟⲙ may be the name of a monastery or a village, but it is probable that we should divide the Coptic letters thus: ϩⲣⲓⲧⲉ ⲡⲓⲟⲙ· The last word ⲡⲓⲟⲙ may be the later form of the hieroglyphic name of the Fayyûm *Pa-ium* , and if this be so ϩⲣⲓⲧⲉ is probably the name of the village in the Fayyûm in which the manuscript was written. The manuscript contains :

1. The Report of Saint John the Evangelist and Apostle. Fol. 2 *a*.

2. Fragment of a Discourse by Gregory, Bishop of Nazianzus. Fol. 9 *b*.

3. A Discourse by Saint Epiphanius, Bishop of Cyprus, on the Holy Virgin, who gave birth to God. Fol. 10 *a*.

4. A Discourse by Cyril, Archbishop of Alexandria, on Mary the Perpetual Virgin, who gave birth to God. Fol. 29 *a*.

The texts of the first two of the above works, and the Colophon, together with translations and three plates (XLIX–LI), will be found in *Coptic Apocrypha in the Dialect of Upper Egypt*, pp. 51 ff. and 233 ff.

5. Oriental, No. 7597.

This manuscript contains 40 vellum leaves of various thicknesses and colours measuring about $10\frac{3}{4}$ in. in length by about $8\frac{1}{2}$ in. in width. The pagination runs from ⲙ̅ to ⲗⲉ̅, with duplicate ⲗⲃ̅ and ⲗⲉ̅, and then runs from ⲗⲍ̅ to ⲟⲉ̅. The first and last leaves and Fol. 39 *b* are unpaged. The quires, which are signed by letters, are five in number. The first quire contains nine leaves, the second, third, and fourth quires contain eight leaves each, and the fifth quire six leaves. Some of the leaves have been much 'thumbed', and a few are illegible in places because the damp at some time made them stick together. Each page is filled with two columns of writing containing from 25 to 28 lines. The writing is clear and good, and the greater number of the initials are in black; towards the end of the manuscript a few are outlined in red. The title of the Discourse by Apa Psote (Fol. 2 *a*) is decorated with a small band of plaited work in colours, and on the lower margin of the leaf are painted figures of a hare (?) and a crow (?) (see Plate VI). On Fol. 10 *b* are figures of a crane, or ibis (?) and two animals (see Plate VII), and on Fol. 11 *a* is the figure of a winged cherub in black outline (see Plate VIII). The manuscript contains:

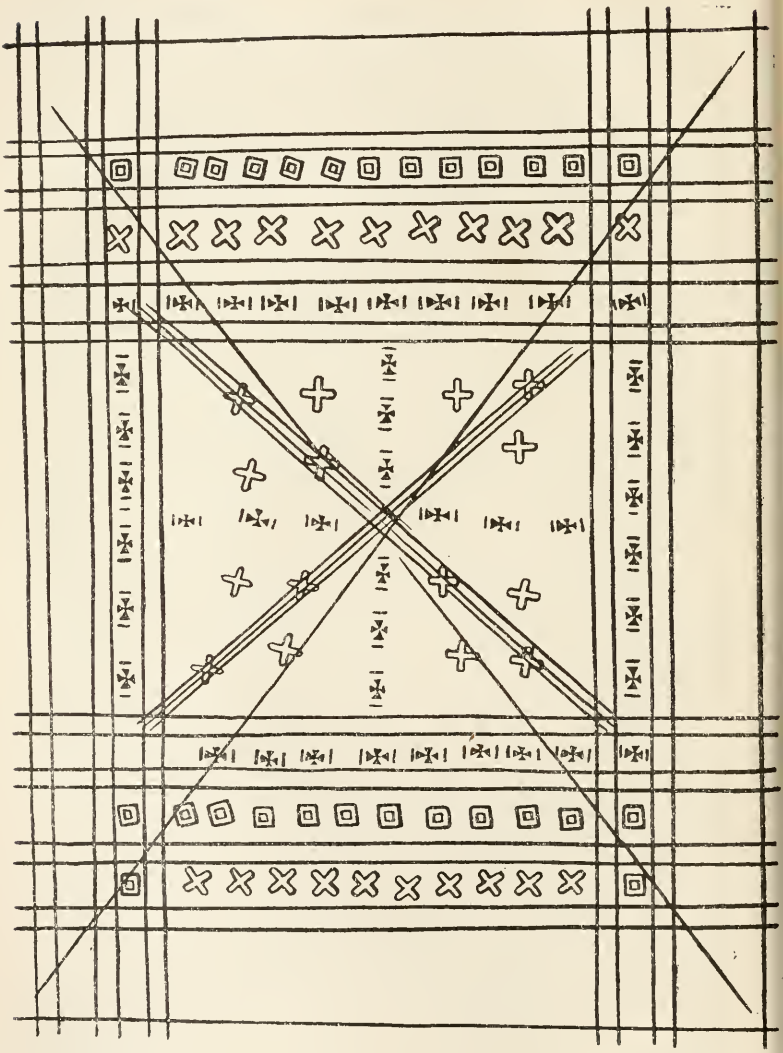
1. The Teaching of our holy father Apa Psote, the great Bishop of Psoï, which he pronounced on the first day of the week, when Arianus, the governor of the Thebaïd, had sent messengers to him to cut off his head. ⲟⲩⲥⲁⲟⲩⲥⲛⲉⲓⲥ ⲛ̄ⲧⲉ ⲡⲛ̄ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲓ̈ⲱⲧ ⲁⲡⲁ ⲯⲱⲧⲉ ⲡⲛⲟⲥ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲡⲥⲟⲓ̈· ⲛ̄ⲧⲁⲩⲧⲁϩⲟⲥ ⲇⲉ ⲛ̄ ⲱⲟⲣⲡ ⲛ̄ ⲧⲕⲩⲣⲓⲁⲕⲏ· ⲛ̄ ⲧⲉⲣⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲡⲣⲭⲉⲙⲱⲛ ⲛ̄ ⲟⲩⲃⲁⲓⲥ ⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲥⲱϥ ⲉⲃⲏ ⲛ ⲧⲉϥⲁⲡⲉ· Fol. 2 *a*.

2. A Discourse on the compassion of God and the boldness of the holy Archangel Michael, and the history of Matthew the merchant, and his wife and sons, by Severus, Patriarch and Archbishop of Antioch. ⲟⲩⲇⲓⲁⲗⲟⲅⲟⲥ ⲛ̄ⲧⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ⲫⲟⲣⲡ ⲡⲉⲭ̄ⲥ ⲫ̄ⲛ̄ ⲟⲩⲙⲉ· ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲁⲛⲧⲟⲭⲓⲁ ⲡⲣⲁⲡⲓⲟⲥ ⲥⲉⲩⲏⲣⲟⲥ· ⲉⲁϥⲧⲁⲁⲩ ⲉ ⲧⲃⲉ ⲙⲙⲓⲧⲙ̄ⲡⲛ̄ⲧⲥ̄ⲧⲏ ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲧⲡⲁⲣⲣⲏⲥⲓⲁ ⲛ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· . . . . ⲁϥⲱⲁⲝⲉ ⲇⲉ ⲟⲛ ⲉ· ⲧⲃⲉ ⲙⲁⲑⲁⲓⲟⲥ ⲡⲉⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ ⲙⲛ̄ ⲧⲉϥⲥⲟⲩⲙⲉ ⲙⲛ̄ ⲛⲉϥⲱⲛⲣⲉ· Fol. 10 *b*. The manuscript was probably written in the second half of the tenth century.

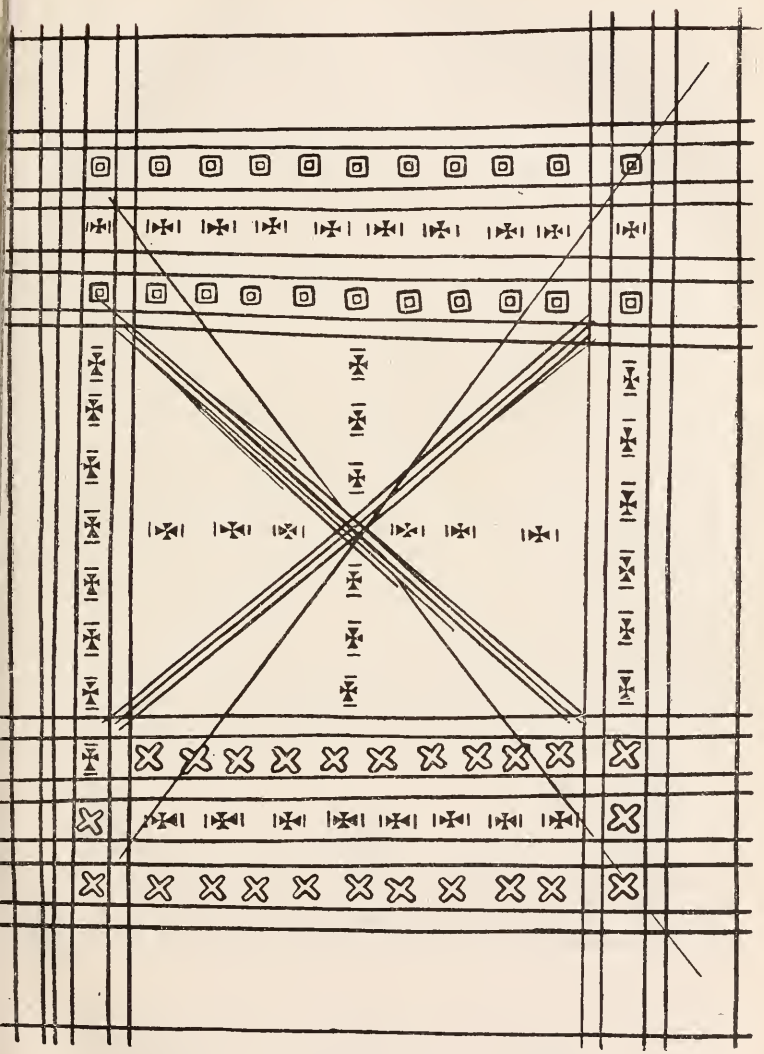
Ivory peg from the cover of Oriental 7597 (exact size of original).

On Fol. 1 *b* is a prayer which reads, 'May the Lord Jesus Christ bless (ⲉⲃⲉⲥⲙⲟⲩ for ⲉϥⲉⲥⲙⲟⲩ) him that saith, May God shew mercy (ⲡⲓⲟⲩⲧⲉ ⲉⲣ ⲟⲩⲛⲁ) in truth to him that wrote (read ⲛⲓⲧ ⲁϥⲥⲣⲁⲓ) this book with his own hand (?). Amen. So be it (ⲉⲃⲉⲱⲱⲡⲉ for ⲉϥⲉⲱⲱⲡⲉ).' The manuscript is bound in thick leather-covered boards made of layers of papyrus gummed together, and it was kept closed by means of two leather loops knotted in one cover, which slipped over two bone pegs that were fastened in the other. One of the two pegs is

still *in situ*. The tooling of the cover is illustrated by the following tracings:



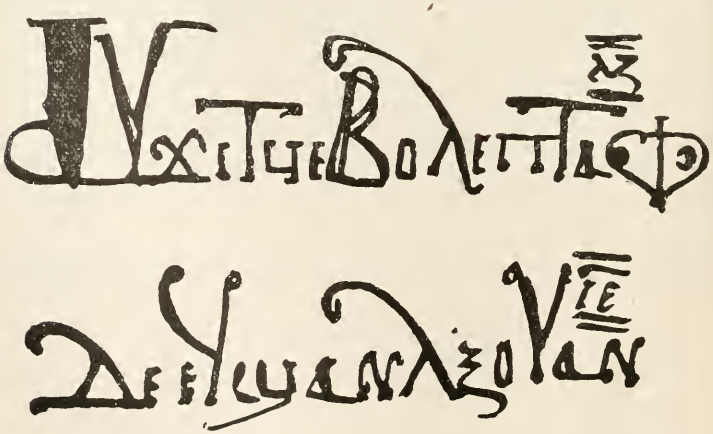
Tooling on the leather cover of Oriental 7597.



Tooling on the leather cover of Oriental 7597.

6. Oriental, No. 6799.

This manuscript contains 40 large quarto white vellum leaves measuring about 11 in. in length by about 9 to $9\frac{1}{2}$ in. in width. When complete the pagination ran from $\overline{\text{A}}$ to $\overline{\text{OH}}$. As the upper margin of every leaf is wanting it is impossible to say how the quires were signed, but they were probably five in number. The last few leaves are stained and incomplete at the top, and portions of the text are wanting. Each page is filled with two columns of writing containing from 24 to 31 lines. The writing is clear and bold, but some of the letters are not well formed. On Fol. 1 *b* (see Plate IX) is a large cross painted in faint colours, which forms the frontispiece of the volume. Above the title of the work on Fol. 2 *a* (see Plate X) is a small strip of painted design with loops, semicircles, &c., painted in faint colours, and a small vine leaf ornament runs down one side of the whole length of the page. The initials vary greatly in size and in decoration, and their general characteristics are well illustrated by Plate XI. Throughout the manuscript certain letters in the first lines of almost every page are greatly enlarged, and the upper parts of them intrude into the upper margin (see accompanying cut and Plate XI,



col. 2). The points of punctuation are in black and red, and the letter Ⲫ has usually two red dots, one on each side. According to the Colophon (see Plate XII) the copying of the manuscript was completed on the fifteenth day of the month Paône, in the 769th year of the Era of the Martyrs, i. e. A. D. 1053, a date which in the manuscript is equated with the 448th year of the Hijrah, i. e. A. D. 1070. The cost of the vellum and the copying of the volume was defrayed by . . . . . ., the son of Mashenka, who gave it to the Church of the Cross in ⲡⲧⲉⲥⲉⲣⲣⲁϩ, for the benefit of himself and of his wife and family. The copyist was . . . . . Mercurius, the son of Papameos (?), who says that he was very young, and that he did not understand [the craft of the scribe] very well. The manuscript contains one composition only, namely:

The Discourse which Saint Cyril, Archbishop of Jerusalem, pronounced concerning the Cross of our Lord Jesus the Christ, on the day of its discovery, which is the seventeenth day of the month Thoth, &c. ⲟⲩⲗⲟⲩⲟⲥ ⲛ̄ⲧⲉ ⲡϩⲁⲥⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲑⲉ̄ⲗⲏⲙ̄ⲙ̄· ⲉ ⲁϥⲧⲁⲟⲩⲟϥ ⲉ ⲧⲃⲉ ⲡⲉⲥϥ̄ⲟ̄ⲥ· ⲙ̄ⲙ̄ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲙ̄ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙ̄ⲙ̄ ⲡⲉ̄ϫⲟⲩⲱⲓⲛ̄ϩ̄ ⲉ ϧⲟⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲙ̄ⲙ̄ⲧⲥⲁϣⲉ̄ ⲡⲉ ⲙ̄ⲙ̄ ⲡⲉϧⲱⲧ ⲑⲱⲟⲩⲧ· Fol. 2 *a*.

7. Oriental, No. 6801.

This manuscript contains 31 light-coloured vellum leaves measuring about 11 in. in length and from 8 to 8½ in. in width. The pagination runs from ⲁ̄–ⲗ̄, but on the first and last leaves there are no pagination letters. The quires that are signed with letters are four in number. The first quire contains seven leaves, and the second, third, and fourth contain eight leaves each. Several of the leaves are much stained and dirty, and in a few places where the leaves have been stuck together by damp or water the text is illegible. The last leaf, which

contained the Colophon and date, is much mutilated. Each page is filled with one column of writing containing from 23 to 25 lines; a good average page of text, with numerous initials, is illustrated by Plate XIII. On Fol. 1 *a* is a full-page picture in colours of Saint Mercurius seated on horseback and driving his spear into Gaipios (?), the Jew who dared to ride into the shrine of the saint upon a white she-mule (see *infra*, pp. 840 ff.). Gaipios is seen lying on the ground, where he was thrown by the mule, the hind legs of which sank into the soft ground inside the building, and the mule's face is turned reproachfully towards him (see Plate XIV). The title is enclosed with a plaited border painted in red, green, and yellow, and the opening words of the text are decorated with a large initial and a characteristic floral border (see Plate XV). The manuscript contains:

Iron peg from the cover of Oriental 6801 (exact size of original).

1. The Martyrdom of Saint Mercurius the General, the holy martyr of the Christ, which he completed this day, that is to say, the twenty-[fifth] day of the month of Athor, in peace. Amen. ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̅ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲩⲱ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ̅ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲛ̅ⲧⲁϥⲭⲟⲕ̅ ⲉ ⲃⲟⲗ ϩⲣⲁⲓ ϩⲙ̅ ⲡⲟⲟⲩ ⲛ̅ϩⲣⲟⲟⲩ ⲉⲧⲉ ⲡⲉⲓ ⲡⲉ ⲥⲟⲩ ϫⲟⲧⲉ ⲙ̅ ⲡⲉⲃⲟⲧ ⲁⲑⲱⲣ ϩ̅ⲓ̅ ⲟⲩⲉⲩⲣⲏⲓⲉ· ϥ̅ⲑ̅· Fol. 2 *a*.

2. The Service for the Festivals of Saint Mercurius. Fol. 22*a*. With the exception of the Versicles, Psalms viii. 6, 7, xxi. 4, 5, with the singing of which the Service opened, all the passages of Scripture which were read on the days on which he was commemorated are given in Greek and Coptic, page for page.

Immediately following the Versicles is a strip of plaited work painted in colours, and another strip of ornament in a mutilated state is seen at the foot of Fol. 31 *a*. The portion

of the Colophon that gave the date is badly mutilated, and the years of the Era of the Martyrs and of the Era of the Saracens (ⲥⲁⲣⲁⲕⲏⲛⲟⲥ) are wanting. The expense of producing the manuscript was defrayed by a certain ..... the son of the blessed Phêu (?) ⲡⲱⲛⲣⲉ ⲙ̀ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉϩⲏ, who gave it to the monastery of Saint Mercurius the General and Warrior ⲁϥⲁⲱⲣⲓⲍⲉ ⲙ̀ⲙⲟϥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲙ̀ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲩⲱ ⲡⲁⲥⲱⲙⲁⲑⲉⲧⲏⲥ for the salvation of his soul.

8. Oriental, No. 6802.

This manuscript contains 43 small quarto paper leaves measuring about 8½ in. in length and from 6½ to 7 in. in width; several of them are mutilated and stained, and the tops of many have been so much injured by water that the text of the opening lines on them is illegible. Nine leaves are wanting at the beginning of the manuscript. The pagination runs thus: ⲏ̅–ⲗ̅ⲥ̅, ⲗ̅ⲥ̅–ⲙ̅ⲍ̅, ⲙ̅ⲏ̅ or ⲙ̅ⲑ̅, ⲏ̅–ⲡ̅ⲉ̅, ⲡ̅ⲑ̅–ⲍ̅. With the Encomium of Acacius a new pagination begins, which runs from ⲁ̅–ⲗ̅ⲏ̅. The quires are not marked by letters. The manuscript has no Colophon, and is undated, but the dark-coloured soft paper, which seems to have a water-mark (Fol. 6), was probably made in the eleventh century of our Era. Each page is filled with two columns of writing, containing from 25 to 27 lines. The writing is bold and clear, but the letters are often ill-formed and are badly arranged, and the varying lengths of the lines and widths of the columns prove that the copyist was no trained scribe (see Plate XVI). The manuscript contains:

1. The Martyrdom of Saint Mercurius the General, who finished his contest on the twenty-fifth day of the month Athor. ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̀ ⲡⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲧⲟϥϫⲱⲕ (*sic*) ⲉ ⲃⲟⲗ ⲙ̀ ⲡⲉϥⲁⲥⲱⲙ ⲉⲧⲁⲓⲛⲧ ⲛ̀ ⲥⲟⲩ ϫⲟⲩⲧⲏ ⲙ̀ ⲡⲉⲓ ⲉⲃⲟⲧ ⲁⲑⲱⲣ· Fol. 1 *a*. Imperfect.

2. [The Second Miracle of Mercurius.] Fol. 2 *a*. Imperfect.

3. The Third Miracle of Mercurius. ⲧⲁⲉϩ ϣⲟⲙⲛⲧ ⲛⲥⲟⲙ ⲙ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 3 *a*.

4. The Fourth Miracle of Mercurius. ⲧⲁⲉϩ ⲭⲧⲟ ⲉⲛⲥⲟⲙ ⲙ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 4 *a*.

5. The Fifth Miracle of Mercurius. ⲧⲁⲉϩ ☩ ⲉⲛⲥⲟⲙ ⲙ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 7 *a*.

6. The Sixth Miracle of Mercurius. ⲧⲁⲉϩ ⲥⲟ ⲉⲛⲥⲟⲙ ⲙ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 10 *a*.

7. The Seventh Miracle of Mercurius. ⲧⲁⲉϩ ⲥⲁϣϥ ⲉⲛⲥⲟⲙ ⲙ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 12 *a*.

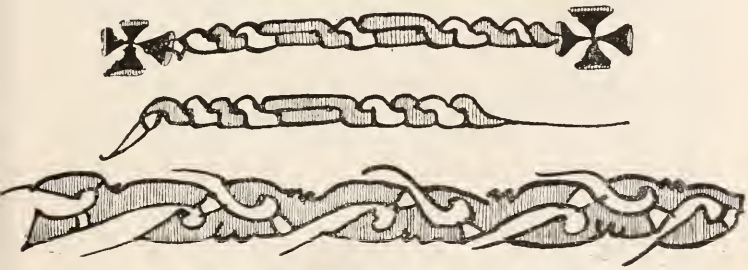
8. The Eighth Miracle of Mercurius. ⲧⲁⲉϩ ϣⲙⲟⲧⲛ ⲛⲥⲟⲙ ⲙ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 16 *a*. Incomplete.

9. The Encomium which Saint Apa Acacius, Bishop of Caesarea, pronounced in the martyrium which was built in the name of Saint Mercurius. ⲟⲩⲉ[ⲙⲛ]ⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲧⲟϥ· ⲛ̄ⲥⲓ ⲡⲣⲁϥⲓⲟⲥ ⲁⲡⲁ ⲁⲕⲁⲕⲓⲟⲥ· ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲕⲁⲓⲥⲁⲣⲓⲁ· ⲫ̄ⲙ̄ ⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲛ̄ⲧⲁⲩⲕⲟⲧ̄ϥ̄ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲣⲁϥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· Fol. 25 *a*.

Both the Miracles and the Encomium were written by the same hand. At many places in the manuscript attempts are made to decorate the pages, but not with any great success. Thus the title of the Martyrdom is enclosed within a simple border, as is also the title of the Encomium of Acacius (see Plate XVII); a curious tail-piece, painted a dirty red colour and edged in black, is found on Fol. 35 *b* (see Plate XVIII). Other attempts at decoration are shewn on p. xlix.

There are unusual spellings in the manuscript, most of which are marked by (*sic*) in the text, e.g. ⲉⲥ for ⲉⲓⲥ, p. 280. 11; 287. 22; 288. 17; 290. 20, 28; ⲛⲧⲟϥϫⲱⲕ for ⲛⲧⲁϥϫⲱⲕ, p. 256. 5; ⲛⲧⲟϥϣⲱⲡⲉ for ⲛⲧⲁϥϣⲱⲡⲉ, p. 262. 33; ⲛⲧⲟϥⲙⲁⲉⲧⲉ for ⲛⲧⲁϥⲙⲁⲉⲧⲉ, p. 278. 33; ⲛⲧⲟϥⲁⲡⲏⲗⲉ for ⲛⲧⲁϥⲁⲡⲏⲗⲉ, p. 279. 2; ⲁϥⲱϣⲁⲣⲟⲙ for

ⲁⲥⲁⲱⲁⲣⲟⲙ, p. 263. 21; ⲡⲙⲁ ⲛ̅ ⲁ̅ⲕⲁⲧⲕ for ⲡⲙⲁ ⲛ̅ ⲛ̅ⲕⲟⲧⲕ̅, p. 275. 33, &c. The spellings of several Greek words are unusually curious, e.g. ⲕⲁⲛⲧⲗⲏ, p. 259. 4; ⲁⲥⲕⲧⲣⲓⲥⲍⲉ, p. 259. 22; ⲭⲣⲓⲁⲁ, p. 260. 5; 261. 11; ⲁⲣⲕⲁⲧⲏⲥ, p. 263. 6; ⲁⲥⲉⲡⲓⲑⲉⲙⲉⲓ, p. 263. 12; ⲉⲧⲉⲡⲉⲓ-ⲑⲉⲙⲉⲓ, p. 263. 23; ⲕⲟⲗⲟⲙⲏ, p. 265. 6; ⲫⲁⲯⲓⲥ, p. 269. 8; ⲁⲛⲁⲥⲧⲉⲕⲏ, p. 271. 7; ⲁⲓⲧⲉⲓⲙⲁ, p. 273. 31; ⲛⲓⲗⲓⲫⲁⲛ-ⲧⲏⲟⲛ, p. 274. 2; ⲫⲓⲗⲉⲫⲁ[ⲛ]ⲧⲏⲟⲛ, p. 275. 32; ⲁⲩⲑⲁⲇ-ⲙⲁⲍⲉ, p. 276. 8; ⲗⲓⲟⲡⲟⲛ, p. 293. 7, &c. The manuscript is undated; it was probably written in the eleventh century.

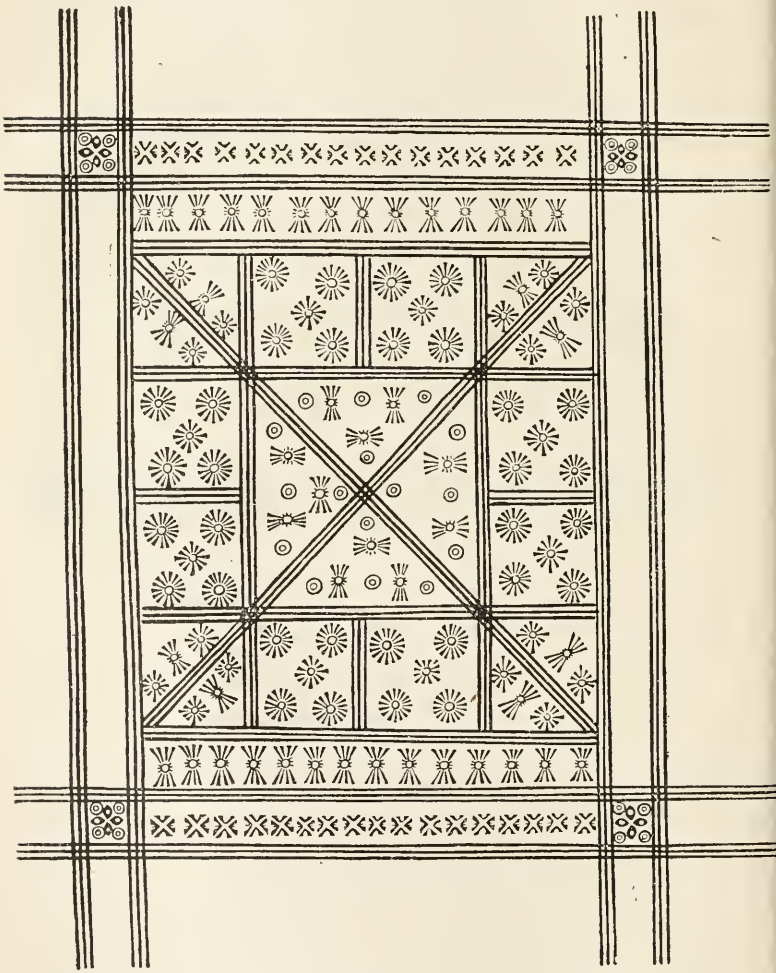


Tail-pieces from Oriental 6802.

9. Oriental, No. 7028.

This manuscript contains 24 large quarto vellum leaves, some of which are torn and stained, measuring from 11 to 12 in. in length by about 9½ in. in width. The pagination runs from $\overline{\text{ⲁ}}$–$\overline{\text{ⲗⲁ}}$ ($\overline{\text{ⲗⲃ}}$ is omitted) and from $\overline{\text{ⲗⲅ}}$–$\overline{\text{ⲙⲍ}}$. The quires are not signed with letters, and their number is uncertain. Each page is filled with two columns of writing, containing from 23 to 26 lines. The writing is bold and clear, but the letters are not carefully formed, and there is a tendency to elongate the tails of certain letters, e.g. ⲭ, ⲯ, ⲥ, and ⲧ (see Plate XIX). Some of the initials are decorated with red ink, and the title has above and below it a decorated border of zigzag lines and vine leaves (see Plate XX). The manuscript contains one composition only:

The Discourse which the glorious Patriarch, who became a habitation for the Holy Spirit, Apa Celestinus, the Archbishop of the great city of Rome, pronounced on the .....



Tooling on the leather cover of Oriental 7028.

Archangel Gabriel. ⲟⲩⲗⲟⲩⲟⲥ ⲛ̄ⲧⲉ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ · ⲉⲧ ⲧⲁⲓⲏⲩ · ⲁⲩⲱ ⲡⲉⲛⲧⲁⲥϥ̄ ⲙⲁ ⲛ̄ ⲟⲩⲱϥ ⲙ̄ ⲡⲉⲛⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲕⲉⲗⲉⲥⲧⲓⲛⲟⲥ · ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲓⲟⲩ

ⲡ̅ ⲡⲟⲗⲓⲥ ⲫⲣⲱⲙⲉ· ⲉ ⲁⲩⲧⲁⲧⲟⲩ ..... ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· &c. Fol. 2 *a*. Imperfect.

Bound up at the end of the manuscript are two large quarto vellum leaves which do not belong to it, although the first of them is numbered Fol. 25. These leaves contain the opening portion of an Encomium on the Archangel Raphael by Severus, Patriarch and Archbishop of Antioch. For a facsimile of Fol. 25 *a* see Plate XXI. At the beginning of the manuscript is bound a piece of vellum which was used as padding in its original leather covers; on it are 31 lines of Greek written on one side only of the vellum. What appears to be the Colophon is found in a most unusual place, viz. at the beginning of the manuscript (Fol. 1 *b*; see Plate XXII). According to this the manuscript was deposited in the monastery of Saint Mercurius, in the mountain of Tbô (Edfû), in the days of Abba Nicodemus, the Bishop of Edfû and of the Camp and of Pelêk (Philae), and when Abba Abraham was Archimandrite, so that all the fathers and brethren who were bearing their crosses might obtain from its perusal consolation and profit for their souls. The shrine of the saint appears to have been rebuilt in the year 378 of the Saracens, and the manuscript was copied in the 705th year of the Era of the Martyrs, i. e. A. D. 989. The parts of the Colophon legible to me are:

[ⲁⲣⲓ ⲧⲁⲥⲁⲡⲉ ⲛⲁ ⲁ̈ⲁⲁⲧⲉ] ⲙ̅ⲡ̅ ⲛⲁ ⲥⲙ[ⲛⲧ] ⲯⲗⲏⲗ
ⲉ ϫⲱⲓ· ▒ⲣ▒▒▒▒▒▒▒▒▒▒ ⲉ ⲧⲟⲗⲙⲁ ⲙ̅ⲫ̅ϫⲟⲟⲥ· ϫⲉ
ⲛ̅ⲧ ▒▒▒ⲩⲧ̅ ⲡ̅ ⲡⲉⲓ ϫⲱⲙⲉ ⲫⲛ̅ ⲧ̅ⲫ̅ⲉⲕⲕⲗⲉⲥⲓⲁ ▒▒▒▒ ⲛ̅ⲧⲁ
ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲣ̅ ⲭⲣⲓⲁ ⲙⲙⲟⲟⲩ· ▒▒ⲙ ⲕⲉⲙⲓⲗⲓⲟⲛ
ⲁⲩⲧⲓⲟⲩ ⲉ ⲃⲟⲗ ⲉⲁⲓⲕⲱϫⲱⲙⲟⲓ ⲡⲁⲣ̅ ⲅⲁⲃⲣⲓⲏⲗ ⲁⲩⲕⲱⲧ̅ⲫ̅
ⲛ̅ ⲃⲣ̅ⲣⲉ ⲫⲛ̅ ⲧⲙⲛⲧ̅[ⲉ]ⲣⲟ· ⲡ̅ ⲡⲁⲗⲁⲥ ⲓⲥ ⲡⲭ̅ⲥ̅ ⲕⲱⲩ
ⲁ..ⲩ ⲥⲁⲣⲁⲕⲓⲛ̅ⲥ̅ ⲧⲟⲛ ▒ⲉ ⲁⲃⲃⲁ ⲙⲧⲕⲱⲁⲧⲙⲟⲥ ⲱ
ⲙ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲧ[ⲡⲟ]ⲗⲓⲥ ⲧⲃⲱ· ⲙ̅ⲡ̅ ⲛ̅ ⲕⲁⲥⲧⲣⲟⲛ· ⲙ̅ⲡ̅
ⲡⲉⲗⲏⲕ· ⲡⲭ̅ⲥ̅ ⲕⲁⲁⲩ ▒ⲛⲉⲛⲁⲁⲁⲧⲉ ⲙ̅ⲡ̅ ⲛⲉⲛⲥⲓⲛⲧ

ⲡⲥⲧⲁⲩⲣⲟⲫⲟⲣⲟⲥ [ⲙⲇ] ⲙⲓⲟⲛⲁⲥⲧⲓⲣⲓⲟⲛ ⲙⲇ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲉ ⲙⲇ ⲡⲧⲟⲟⲩ ⲛ ⲧⲃⲱ· [illegible]ω(?) ⲡⲩ̄ ⲉ ⲧⲣⲉⲩⲁⲓ ⲥⲁⲗⲥⲗ̄ ⲉⲓ ⲉⲛⲟⲩ ⲛ̄ ⲉⲛⲧⲩ̄ ⲛ̄ ⲛⲉⲩⲯⲩⲭⲏ· [illegible]ⲁⲃⲃⲁ ⲁⲃⲣⲁⲁⲙ ⲱ ⲡⲣⲟⲉⲓⲥⲧⲟⲥ ⲉ ⲭⲱⲩ ⲡⲭⲥ̄ ⲕⲁⲩ [illegible]ⲁⲣⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲡ̄ ⲟⲩⲉⲩⲡⲟⲙⲟⲓⲛ ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ [ⲡⲁⲣ̄ ⲭ ⲥ]ⲁⲃⲣⲓⲏⲗ ⲙⲛ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ [illegible]ⲉ ⲉ ⲡⲓ ⲭⲱⲱⲙⲉ ⲛⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲇ ⲡⲉⲭⲥ̄ [illegible]ⲁⲓ ⲉ ⲭⲱⲛ ⲛⲉⲩⲕⲱ ⲛⲉⲛⲛⲟⲃⲉ ⲛⲁⲓ ⲉ ⲃⲟⲗ [ⲉⲩⲉⲩⲱ]ⲡⲉ ⲉⲁⲙⲏⲓ ⲁⲛⲟⲛ ⲙⲛ̄ ⲡⲛⲉⲛⲟⲥ ⲧⲏⲣⲩ̄ ⲉⲁⲙⲏⲓ ⲁⲡⲟ ⲁⲓⲟⲕⲗⲏ ⲯⲉ·

10. Oriental, No. 7021.

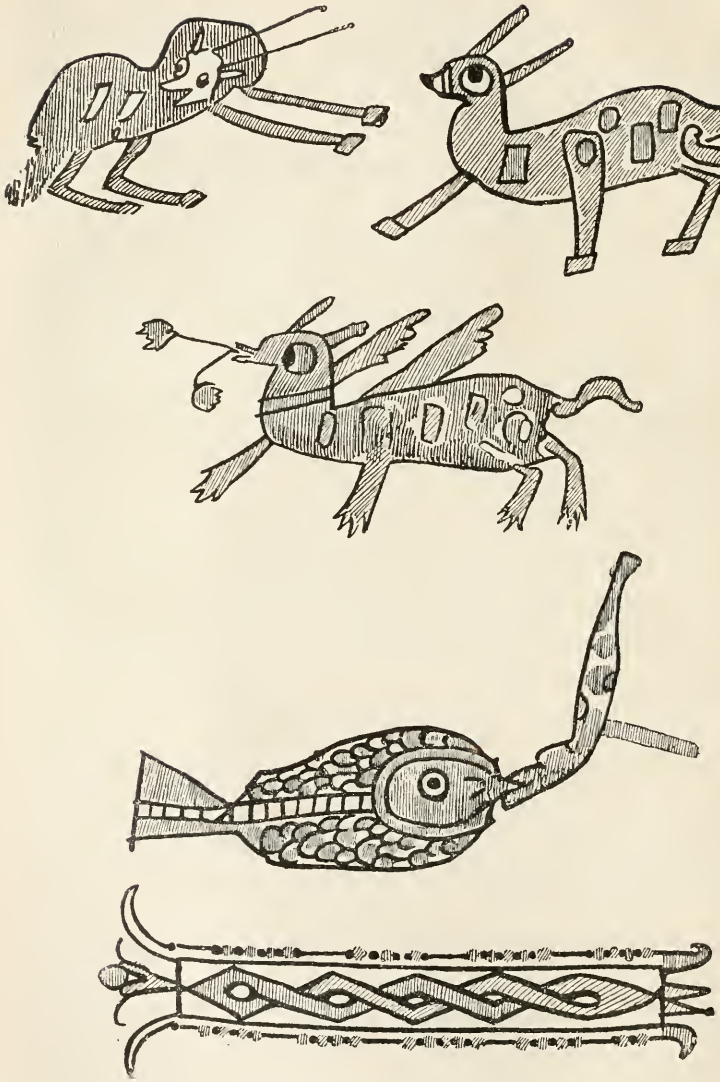
This manuscript contains 50 leaves, made of a brownish-yellow soft paper with a water-mark, measuring 11½ in. in length by 7¾ in. in width. The outer margin of many of the leaves has been rubbed away, and the lower part of the manuscript has suffered seriously from water; on several leaves the ink of the last two or three lines has disappeared from the paper. The pagination runs from ⲁ̄–ⲯⲛ̄. The quires are six in number, and, with the exception of the last, are signed with letters. Each page is filled with one column of writing containing from 27 to 31 lines. The writing is bold, clear, and regular, and the symmetry of the columns proclaims the scribe's skill and experience. On Fol. 1 *a* is a full-length, full-faced figure of Saint Michael the Archangel, who is represented in the form of a round-faced beardless man wearing a tunic, which is fastened by an ornament at his left shoulder, and a girdle from which are suspended by cords a ring and a bow-shaped object. Over the tunic falls a long purple cloak, and the part of it which falls over his breast has a decorated border. The saint has a halo round his head, and he wears sandals. In his right hand he holds a spear with a cross-shaped handle, and in his left is a circular object with a rectangular design and the

letters ⲁ̅, ⲱ̅, ⲓⲥ̅, ⲭⲥ̅ (see Plate XXIII). The title of the work contained in the manuscript is decorated with a head-piece and a tail-piece and the usual pattern running down the left margin (see Plate XXIV). The copying of the manuscript was finished on the . . . . . day of the month Epêp of the . . . . . Indiction of the year 703 of the Era of the Martyrs, i. e. A. D. 987 (see Plate XXV). The Colophon states that the production of the manuscript was paid for by Sirê, the son of the blessed Phêu, who lived in a village called Kourosê, or Pkourosê, and who was a member of the guard (?) of the city of Asna or Esna in Upper Egypt. He gave the volume to the shrine of Saint Michael the Archangel, in the district of Edfû, in order to obtain the archangel's blessing on himself and his wife, and his children, and his cattle, and on all his possessions (see Plate XXVI). The manuscript contains one composition only:

The Encomium which Theodosius, Archbishop of Alexandria, pronounced on Saint Michael the Archangel. ⲟⲩⲉⲩⲕⲱⲙⲓⲟⲛ ⲉ ⲁϥⲧⲁⲩⲟϥ ⲛ̅ⲥⲓ ⲡⲉⲛⲡⲉⲧ ⲟⲩⲁⲁϩ ⲛ̅ ⲉⲓⲱⲧ· ⲉⲧ ⲧⲁⲓⲏⲧ ⲕⲁⲧⲁ ⲥⲁⲟⲧ ⲙ̅ⲙⲁ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲥⲓⲟⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲣⲁⲕⲟⲧⲉ· &c. Fol. 2 *a*.

11. Oriental, No. 6781.

This manuscript contains 35 large quarto light-coloured vellum leaves measuring 13½ in. in length by 12 in. in width; the first six leaves are wanting. The pagination runs from ⲓⲉ̅–ⲡⲏ̅, and the quires are unsigned. Each page is filled with two columns of writing containing from 28 to 30 lines. The letters are clear and well formed, and the writing is bold and handsome. The margins of the pages are decorated with a large number of initial letters and curvilinear designs, and fantastic figures of birds, animals, fish, &c., some of which are illustrated by Plates XXVII–XXXI, and some by the tracings reproduced on pp. liv and lv. The Colophon on Fol. 35 *b*, which is unusually well written, but some lines of



Marginal ornaments in Oriental 6781.

Ornamental capital letters, &c., in Oriental 6781.

which are unfortunately obliterated, states that the manuscript was copied by Mark the deacon, who finished his work on the 8th day of the month Meshir in the 699th year of the Era of the Martyrs, i. e. A. D. 983, which is here equated with the 371st year of the Hijrah, i. e. A. D. 981. The cost of copying the manuscript was defrayed by the God-loving sister Kountite (?), the daughter of the blessed . . . . . of the town of Ermont (Armant), and the volume was given by her to the shrine of Saint Michael, whom she prays to bless herself, and her husband, and her children. The manuscript contains:

1. The Encomium which Theodosius, Archbishop of Alexandria, pronounced on Saint Michael. Six leaves wanting at the beginning of the volume.

2. The Service for the commemoration festival of Saint Michael:

a. Matthew xxiv. 24–37. To be read at the time of lamp-lighting on the 12th day of Paape. Fol. 30 *a*.

b. Matthew xiii. 43–52. To be read at dawn. Fol. 30 *b*.

c. Psalm lxviii. 11–28. To be read at the setting ready. Fol. 31 *a*.

d. The Epistle. 1 Timothy ii. Fol. 32 *a*.

e. The General Epistle. 1 Peter i. 1–12. Fol. 32 *b*.

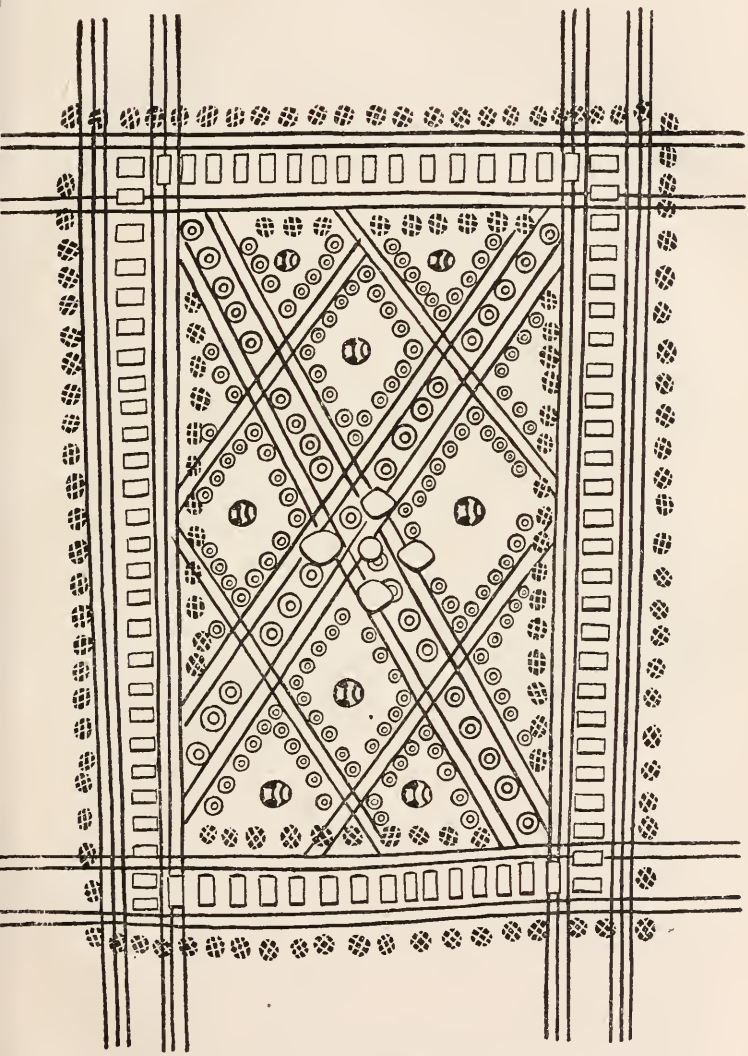
f. Acts of the Apostles x. 1–13. Fol. 33 *b*.

g. Psalm cxlviii. Fol. 34 *a*.

h. The Gospel. Luke xiv. 1–15. Fol. 34 *b*.

12. Oriental, No. 7029.

This manuscript contains 78 paper leaves of a light brownish yellow colour measuring about 11½ in. in length by about 7 in. in width; one or two leaves are wanting at the beginning. It has suffered greatly from careless usage, for the margins of many leaves of the earlier part of the manuscript are entirely wanting, and the leaves that are the best preserved, so far as form is concerned, have been so much damaged by fire and smoke (see Foll. 36 ff. and Plates XXXII and XXXIII) that



Tooling on the leather cover of Oriental 7029.

the opening and concluding lines of many of them are illegible. The pagination ran apparently from ⲁ̅–ⲣⲙⲉ̅. The quires were probably ten in number, each containing eight leaves; they were signed by letters, as is proved by Foll. 29 *b*, 46 *a*, 53 *a*, 61 *b*, 62 *a*, and 70 *a*. Each page is occupied with one column of writing containing from 24 to 27 lines. The writing is bold and clear, and the text is broken up by a large number of points on every page, probably for the convenience of the reader (see Plate XXXIV). From first to last there is very little decoration in the manuscript, and the strip of plaited-work design, painted in black and a dirty red, on Fol. 67 *b* (see Plate XXXV) is the only tail-piece in it. The Colophon (see Plates XXXV–XXXVII) states that the copying of the manuscript was finished on the twenty-. . . . day of Epêph in the 708th year of the Era of the Martyrs, i. e. A. D. 992, by Zôkratôr, the son of the blessed archdeacon Joseph, who entreats the reader to overlook the faults in the manuscript and to forgive him, because he had not completed his education and was still receiving instruction from his masters when he made the copy. The cost of copying and binding the manuscript was defrayed by the pious deacon 'whose name God knoweth', and who gave it to the shrine of Apa Aaron in the mountain of Edfû. According to the Colophon, which describes a miracle which took place in connection with the waters of the Nile through the prayers of the Virgin Mary, the manuscript was written in the 708th year of the Era of the Martyrs, i. e. A. D. 992, which the scribe equates with the 372nd year of the Hijrah, i. e. A. D. 982. The manuscript contains:

1. History of Apa Aaron and other monks of the Egyptian Desert by Paphnutius. Fol. 1 *a*. Imperfect at the beginning.

2. The Service for the Commemoration Festival of Apa Aaron:

a. Psalm xcix. 1–9. To be read at the setting ready. Fol. 57 *a*.

b. The Epistle. Hebrews iv. 14–v. 6. Fol. 57 *b*.

c. The General Epistle. James v. 10–16. Fol. 58 *a*.

d. Acts of the Apostles vii. 34–43. Fol. 58 *b*.

e. Psalm lxxvii. 18–20. Fol. 59 *a*.

f. The Gospel. Matthew iv. 23–v. 16. Fol. 59 *a*.

g. The Resurrection. Mark xvi. Fol. 60 *a*.

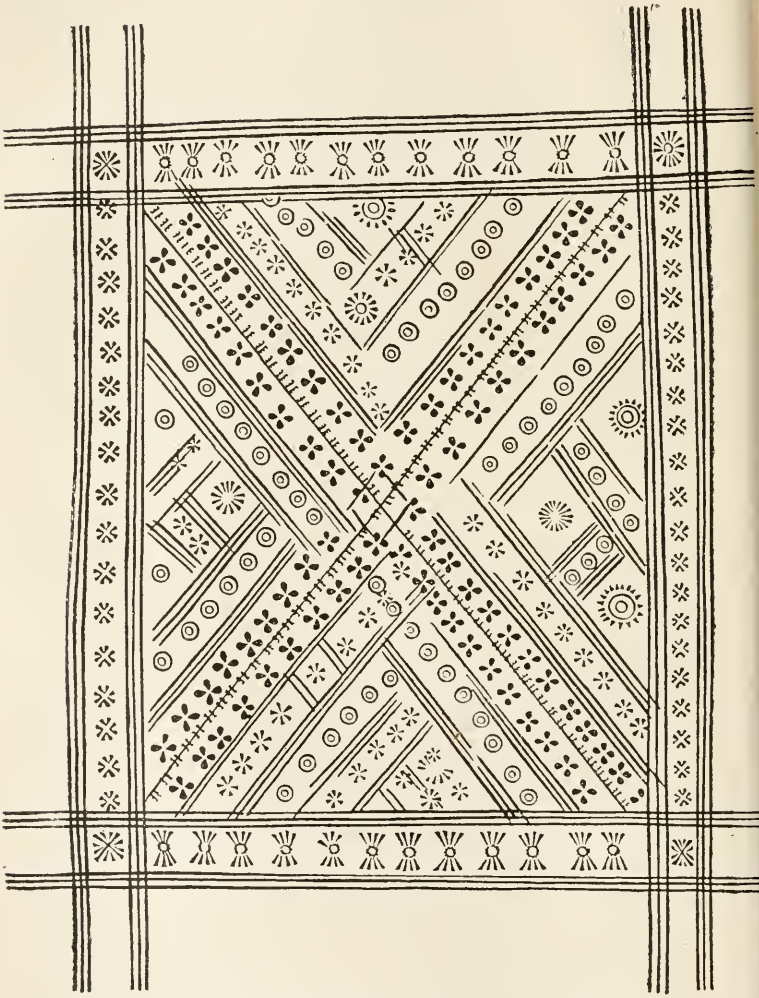
3. The Dying Prayer of Saint Athanasius. ⲡⲉϫⲗⲏⲗ · ⲙ ⲡⲣⲁⲥⲓⲟⲥ · ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲧⲁϥⲧⲁⲧⲟϥ ⲙ̅ ⲡⲙⲁⲧ (*sic*) ⲉⲧ ⲉϥⲛⲁⲕⲁ ⲥⲱⲙⲁ · ⲉ ϩⲣⲁⲓ ⲛ ϩⲛⲧϥ · Fol. 61 *a*.

4. The Discourse which Saint Timothy, Archbishop of Alexandria, pronounced on the festival of the holy Archangel Michael. ⲟⲩⲗⲟⲅⲟⲥ · ⲉ ⲁϥⲧⲁⲧⲟϥ ⲙⲡⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲗⲗⲱ-ⲑⲉⲟⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲣⲁⲕⲟⲧⲉ · ⲉ ⲧⲃⲉ ⲡⲩⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · Fol. 67 *b*.

13. Oriental, No. 7023.

This manuscript contains 37 vellum leaves, measuring $12\frac{1}{2}$ in. in length by $9\frac{3}{4}$ in. in width, which formed part of a large volume of at least 70 leaves. The pagination shews that we have three sections of the original volume, for it runs from ⲁ̅–[ⲓⲍ̅], and from ⲟⲑ̅–ⲣⲕⲉ̅, and from ⲣⲕⲑ̅–ⲣⲙⲉ̅. Foll. 24–31 (ⲟⲑ̅–ϥⲍ̅) have been bound up in the wrong place, and to obviate the re-numbering of the folios the printed Coptic text runs on in the same sequence as in the manuscript. In the translation, however, the sections follow in their correct order, that is to say, the text of Foll. 24–31 (ⲟⲑ̅–ϥⲍ̅) precedes that of Foll. 8–23 (ϥⲉ̅–ⲣⲕⲉ̅). The quires contain 8 leaves, and are signed with letters, and from the fact that Fol. 16 *a* (p. ⲣⲓⲍ̅) is the first of quire No. ⲓⲍ̅ we may assume that the volume which is represented by the 37 leaves of this manuscript is the second of a series. The writing is bold and clear, but somewhat irregular. Each page is occupied by two columns of writing containing from 24 to 30 lines. The initials are comparatively few, and the greater number

of them are undecorated. There are decorated initials on Foll. 1 *b*, 2 *a*, 3 *a*, 5 *a*, 7 *b*, 19 *b*, and the title of the first work



Tooling on the leather cover of Oriental 7023.

in the manuscript has an ordinary 'twist' border, painted in red and yellow on three sides; for typical examples of the writing see Plates XXXVIII–XL. According to the Colo-

phon the cost of producing the manuscript was defrayed by the God-loving brother Psate, a native of the town or village of Mekra, or Tmekra, in the district of Ermant (Armant), and the blessing of Raphael and of Saint Paul is invoked upon him, and upon his wife and family. Below the Colophon is written a line of Greek, which contains the name of Joseph (probably Joseph the Archdeacon, whose son Zôkratôr copied so many manuscripts), and below that seem to be the remains of a date, according to the Era of the Hijrah, which begins with the letter τ, i. e. 300 (see Plate XL). At the end of the line of Greek there remains a portion of Ψ, the first letter of the date according to the Era of the Martyrs, and therefore the copying of the manuscript can be assigned without doubt to the second half of the tenth century of our Era. The manuscript contains:

1. The Discourse which was pronounced on the holy Archangel Raphael by Saint John Chrysostom, Archbishop of Constantinople, on the day of the Commemoration of the Saint. ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁⲫⲧⲁⲩⲟⲩ ⲛ̄ⲥⲓ ⲡⲣⲁⲩⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲡⲉⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ· ⲁⲩⲱ ⲡⲁ ⲡⲗⲁⲥ ⲛ̄ ⲛⲟⲩϧ· ⲛ̄ⲧⲁⲫⲧⲁⲩⲟⲩ ⲁⲉ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲫⲣⲁⲫⲁⲏⲗ· ⲫⲛ̄ ⲡⲉϥⲟⲟⲩ ⲙ̄ⲙ ⲡⲉϥⲣ̄ ⲡⲓⲉⲉⲩⲉ· ⲉⲧ ⲟⲩⲁⲁϩ, &c. Fol. 1 *a*. Imperfect.

2. The Apocalypse of Saint Paul. Fol. 8 *a*. Imperfect at the beginning.

II. SUMMARIES

1. The Life and Martyrdom of Theodore the Anatolian.

The Encomium in which Theodore, Patriarch of Antioch, describes the stirring events in the life of Theodore the Anatolian, and his martyrdom, is of an unusual character, and of peculiar interest, because it treats of events and matters of a secular character, which writers of encomia on saints and martyrs were not accustomed to include in their works. Theodore begins his discourse with a eulogy on the city of Antioch, which he describes as a beautiful and fertile garden, filled with trees bearing scented blossoms. Great men and generals rejoice therein, and Antioch may, in this respect, be compared with the heavenly Jerusalem, the abode of the Saints. In a series of highly rhetorical sentences the Patriarch of Antioch goes on to comment on the deaths of the nobles of Antioch, which were brought about by the cruel acts of Diocletian, and on the insane behaviour of this 'lawless Emperor', which laid waste the fair city of Antioch. When Theodore remembers his rule, and the evil which he wrought in Antioch, he addresses Diocletian, saying, 'I curse thee, I revile thee, I call thee by evil names, O thou evil blood-shedding lion, thou bear that didst drink blood at all times, thou dragon that dost dwell in the abyss!' When, however, the remembrance of the saints comes into his mind, and he thinks upon the honour which the martyrs receive in heaven before God and His angels, and upon the punishment which Diocletian is suffering in the nethermost parts of Amente, Theodore comforts himself and declares that it is well that Diocletian was born if only to enable the saints to attain unto such glory. Looking round him on Antioch, and noting the churches and martyria and monasteries which flourish there, and the heathen temples and shrines of idols lying in ruined heaps,

he receives comfort in his soul, and admits that since these glorious buildings, which testify to the growth and spread of Christ's religion in the world, are the direct result of the acts of the 'lawless Emperor', it is well that Diocletian was born on the earth. Among all the martyrs who suffered death at the hands of Diocletian, Theodore the Anatolian holds first place in the affections of Theodore, Patriarch of Antioch, and the thought of the 153 nails which were driven through the martyr's body when he was crucified compels curses to rise to his lips. The history of the sufferings of the Anatolian must be proclaimed throughout the world, and invoking the martyr's help to raise him when he falls, to correct him when he errs, and to give him courage when he is filled with despair at the mere idea of writing the martyr's life, the Patriarch sets before us the following facts about one of the most distinguished of all the martyrs of Antioch.

In the neighbourhood of Tarsus in Cilicia there lived a certain man called Samar, who was a great landed proprietor, and who possessed gardens, vineyards, and orchards, and who grew wheat on a very large scale. When he died he left all his property to his sons, Ptolemy and Soterichus, who as soon as the funerary ceremonies were over began to quarrel about the division of the same. Whether Ptolemy the elder brother wished to defraud his younger brother Soterichus, or whether Soterichus claimed more than his share, cannot be said, but as they failed to arrive at a settlement they came to Antioch and brought their case before Euius the 'king' of Antioch. Ptolemy found the opportunity to bribe Euius, and, unknown to Soterichus, gave him a centenarius of gold. Euius seeing that the two brothers were men of wealth and position persuaded them to leave Tarsus, and to come and live in Antioch. This they did, and Euius gave his daughter to Ptolemy to wife, and to Soterichus he gave his niece Sophia to wife. He also bestowed upon them high rank, and the two brothers flourished exceedingly under royal favour, and they became

very powerful in the city, and the inhabitants of the town paid them great honour. In due course the king's daughter and niece each gave birth to a son, and the Archbishop Apa Gaius was sent for to pray over them and to bless them, and to suggest names for them. A few days later Gaius took the two boys into the church and set them before the altar, and when he had prayed over them he uncovered their faces, and saw their names written upon their foreheads. On the forehead of the son of the king's daughter the letter ⲧ was written, and on that of the son of the king's niece the letter ⲑ was written, and all the congregation saw these letters. Whilst the archbishop was gazing in amazement a voice was heard, saying, 'Theodore the Anatolian, Claudius the Persian'; and when he baptized the children he gave them these names. A festival in honour of the birth of the children was celebrated, and for twenty-seven days the people in the city rejoiced. Claudius and Theodore were nursed by free women, and were educated in the same school, and were treated as equals in every respect. The people of the city loved to look upon their handsome faces, and they admired their bearing and their splendid apparel. When they were grown up and they went to church to receive the Sacrament, a herald preceded them, and a band of music accompanied them, and the people of the city strewed their road with aromatic herbs, and laurel, and syringa, and decorated the street leading to the church with banners and streamers made of purple cloth, byssus, linen, &c. On one occasion when the children came forth from their place in the church to receive the Sacrament, the Archangels Michael and Gabriel were seen standing by them. And Michael reaching out his hand gave to Theodore a sword with which to fight like Benaiah, a famous warrior of Israel, and promised him conquest and victory. At the same time Gabriel gave to Claudius a sword, directing him to use it against the Barbarians and the Persians. When Archbishop Gaius saw what was happening before him he marvelled. Turning

to Theodore, the writer of this Encomium, who was serving that day as deacon, he declared to him that the youths would one day become very famous men, and he told him how he had seen the Archangels take Theodore and Claudius under their protection.

In due course Euius the king of Antioch died, and the city was governed by Ptolemy and Soterichus, who assumed almost royal rank, and later they were assisted in ruling the country by their sons, who had attained to man's estate. Theodore and Claudius received their military diplomas, and they wore royal dress and were treated as princes; each wore a bracelet of gold, and each had a household which consisted of a thousand slaves, and the income of each was one thousand pieces of money. It was also arranged that Claudius should marry Theodore's sister, and that the sister of Claudius should marry Theodore; but these arrangements fell to the ground because the young men devoted all their days to military duties and the study of the Scriptures, and passed their nights in fasting and prayer. They modelled their behaviour upon that of Alexander the Great, who, according to the beliefs of Arabian and Ethiopian writers, preached Christian asceticism to his troops.

When Claudius and Theodore had been in the service of the state for about fifteen years war broke out between the Romans and the Persians. After two fierce fights the hostile armies encamped on the river Tanobis, facing each other. Whilst they were resting thus the Devil disguised himself as a Roman envoy, and making his way into the Persian camp described to the troops what awful things would befall them if the Romans conquered them. Then changing his disguise into that of a Persian envoy, he went to the Roman camp and tried to terrify them by descriptions of what they would suffer if the Persians were victorious. Taking up a position between the two armies, he sowed dissension and hatred between them. At length the Romans and Persians fought. In

the first of these ten thousand men were killed, and in the second twenty thousand, and the Persian prince, who was called Kratôr, and who was leading his troops, was made prisoner by the Romans. On the third day after the capture of the prince the Persian army broke up, and the soldiers fled in all directions. They soon rallied, however, and the general, feeling it to be impossible to return to the king of Persia whilst his son was in the hands of the Romans, determined to attack the Romans and rescue the prince. Thereupon the Persians retraced their steps, and finding the Romans encamped by the river Tanobis they fell upon them, and slew five thousand Romans, and captured Claudius, the son of Ptolemy, and took him to Persia, and delivered him to the king.

When Agaborne the king of Persia saw Claudius he marvelled at the goodliness of his person, and at his dignified carriage and behaviour, and the priests admiring the fairness of his form wished to offer him up as a sacrifice to the gods for the salvation of prince Kratôr, who was then in the hands of the Romans. Whilst this matter was being debated by the king and the priests, Aliphorus the Queen looked out from her chamber, and observing the goodliness of form and the noble bearing of Claudius besought the king to spare his life. Her wish was to give him her daughter Kesen (or Gesen) to wife, and to send him back to his home, so that the Romans might be induced to send back her son Kratôr safe and sound. Agaborne hearkened to the Queen's petition, and allowed her to receive Claudius into her house, where he bitterly lamented the position in which he found himself. One day his chamber became suddenly filled with blazing light and fire, and the Archangel Gabriel appeared unto him, and bidding him be of good cheer asked him why, since the Angel of God was his protector, he was afraid. Claudius replied that he was not afraid of death, but of the pollution of marriage with which he was threatened. Gabriel then told him that neither death nor marriage should befall him, that

Theodore the Anatolian should come to him, and that both Theodore and he would become famous throughout the land. The archangel then disappeared.

When Queen Aliphorus saw the fire with which Claudius was surrounded she was afraid, and she entreated the king to send him away to his own country; this Agaborne was quite willing to do, but the nobles opposed the Queen's wish. Aliphorus next begged Agaborne to allow Claudius to write to his father with his own hand, and to tell him and his mother where and how he was. For some days before this Agaborne had been seeing visions and hearing voices which told him that Theodore the Anatolian was coming to destroy him. Moved by the Queen's entreaty, he caused Claudius to be set before him, and he questioned him about the light and fire which had appeared in his chamber. Claudius told him that his visitor was an angel of Jesus Christ, and that Theodore the Anatolian was his brother, i. e. cousin, and not a god. Writing materials having been given to him by the king's command, Claudius wrote a lengthy epistle to his father Ptolemy.

When the Roman soldiers returned to Antioch, and Claudius could not be found, lamentations broke out in all the city. Ptolemy and the nobles mourned bitterly, his Queen rent her garments, and strewed ashes upon her head, and tore out her hair, and Thebasia, the sister of Claudius, did likewise. Slaves also rent their garments, and the widows and orphans of Antioch bewailed their generous protector and benefactor. When the first outbursts of grief had subsided Soterichus went to the king his brother and reminded him that the Persian prince Kratôr had been captured by the Romans, and that he was alive at that moment in Antioch. He advised Ptolemy to make Kratôr to write to the king of Persia, with a view to the exchange of the two royal prisoners, and suggested that the Archbishop (Gaius) should come to Ptolemy with prince Kratôr, and superintend the writing of the letter.

Ptolemy, apparently, accepted this advice, and 'each side waited for a month'.

When the letter which Claudius had written to his father from Persia arrived in Antioch there was great rejoicing, and the mention in it of Theodore the Anatolian caused Ptolemy to send to the eastern frontier where Theodore and his troops were stationed, and recall him to Antioch. Theodore, having been absent from the city for some time, and knowing nothing about the capture of Claudius by the Persians, wondered greatly at the signs of general mourning which he saw when he returned to Antioch. As soon as he learned what had happened he volunteered to go and bring Claudius back, but though Ptolemy accepted Theodore's offer, Aliphorus the Queen was unwilling for him to be sent. Ptolemy then sent to Archbishop Gaius and bade him guard the Persian prince carefully, because, when Claudius had been sent back to Antioch, he determined to send Kratôr back to Persia. The Archbishop replied that Kratôr lived in his house, and ate at his table, but that he was ill through a wound made in his side by an arrow during the war. Having given the Archbishop authority to summon the state physician to Kratôr, Ptolemy told Gaius to prepare to go to Persia to bring back Claudius. Soon after this Gaius and Theodore the Anatolian, laden with rich presents, and accompanied by a number of men of high rank and soldiers, set out for Persia, and in due course reached the court of Agaborne, king of Persia. Kratôr, the Persian prince, was left behind sick in Antioch.

When the Roman envoys arrived Agaborne expected that his son Kratôr would be with them, and he caused his city to be decorated with lamps and garlands, and all the inhabitants rushed out to watch the Romans arrive and march through the city. When the Archbishop had revealed his business, and presented the gifts he had brought, and reported that Kratôr was alive, Agaborne first asked why Kratôr had not

been brought, and then demanded that Theodore should be brought into his presence, saying that he had heard much about him. When Theodore had answered Agaborne's questions about his strength and renown, he asked to be allowed to see Claudius, and the king granted his desire. Claudius was brought, and the two cousins embraced each other, and wept, and enjoyed each other's society for a week. The Queen fell in love with the young men, and had their portraits painted on the wall of her bedchamber.

Having tarried at the Persian court for a month the Archbishop asked the king's permission to return to Antioch, promising to send Kratôr back to him as soon as possible. The king replied that he would not allow Theodore to depart until Kratôr had returned safe and sound; and the Queen, finding that Claudius would not marry her daughter Kesen, or Gesen, swore that she would not let him leave Persia until Kratôr had been brought back. From the paragraph which follows it seems clear that Theodore and Claudius were promptly thrown into prison, where they were visited by Michael and Gabriel, who were in the form of soldiers. By some means or other Theodore and Claudius were brought out into the city, and the archangels having given their own swords to them to fight with, the two cousins fell upon the Persians, and slew twenty thousand of them. They then brought Agaborne and the Archbishop outside the city, and Theodore told the king that he was now able from what he saw to judge of the power which the Romans possessed. The king was panic-stricken, and was carried back to his palace in a state of collapse and abject fear. The archangels then went into the temples and proclaimed to the priests the arrival of Theodore who would destroy them, and straightway the temple wall fell in on them, and a fire broke out and consumed them. Moreover, under the influence of the archangels, the equestrian portrait-figures of Theodore and Claudius, which the Queen had caused to be painted upon the wall in her

bedroom, used to come away from the walls, and take the forms of well-armed horsemen, and gallop through the country slaying the Persians everywhere. Whenever the words 'Theodore and Claudius are coming to destroy you' were heard in Persia, the painted figures of their horses began to neigh, and to gallop about, before the Persians had time to draw up their troops in battle array.

By some means unstated Archbishop Gaius and his soldiers succeeded in getting away from Persia with Claudius and Theodore, and when they arrived in Antioch the city was decorated in their honour, and all the people turned out to greet them joyfully. About this time Kratôr, the Persian prince, died in the Archbishop's palace, and Ptolemy the king had his body brought at once to the palace and examined, and with the exception of the wound in his side, which he received from a spear in the war, there was no mark of violence on him. The king caused the body to be embalmed and put in a chest, which was committed to the care of the archbishop, until an answer to the letter which had been sent to Agaborne announcing the death of his son could be received.

Soon after this event Ptolemy died, and the people wished his son Claudius to succeed him, but his mother carried him away and hid him, and a certain noble called Umerianus was made king of Antioch. As soon as news reached Agaborne that his son was dead the Persians declared war against the Romans, and sent their challenge to Umerianus. This man, who seems to have spent all his patrimony in bribing the people of Antioch to make him king, was greatly disturbed at the threat of war, and he wept freely and cursed his ill luck. He then summoned Soterichus, Romanus, and Basilides, and took counsel with them; he proposed to abdicate the throne of Antioch, and wished Claudius to take his place. This, however, Claudius refused to do, and he and Theodore and the older men took an oath of allegiance to Umerianus, and swore by the Gospel that they would loyally support his

throne. Umerianus, however, doubted the loyalty of Claudius and Theodore, and the Devil urged him to dispatch them to Egypt to serve with the recruits, obviously with the idea of removing from them the opportunity for plotting against him. As for any services which they might be able to render in the wars against the Persians, the Devil was able to recommend a man who would be far more useful in this respect, namely, one Akrippita, or Agrippita, a goat-herd, then living in the district of Psoï or Ptolemaïs, in Egypt. Thereupon Umerianus dispatched an imperial officer to bring Akrippita to Antioch. Akrippita was a friend and neighbour of Psote of Psoï, and he played some kind of instrument of music whilst Psote sang from the Psalter. At times Akrippita used to dash in among the flocks and scatter them in sheer mischief; and when the officer arrived to summon him to Antioch he seized his horse, and having leaped upon it he galloped among the flocks, and cut down a great many animals with the officer's sword. When Apa Psote tried to restrain him, Akrippita rode his horse at him, and tried to trample the old man to death. In due course Akrippita reached Antioch, and received his commission in the army; but as the eldest daughter of Umerianus fell in love with him he was excused military duty, and at the age of twenty he became her groom and her lover.

Some time after these things Umerianus, king of Antioch, was slain in battle with the Persians, and his daughter seized the kingdom and ruled it for three years. She then bribed the chief men of the city, and they elected her lover king of Antioch, who now seems to have assumed the name of Diocletian. When Theodore the Anatolian heard of this he went to the palace, and driving Diocletian from the throne set Claudius in his place, but Claudius refused the throne, and fled from the palace whilst yet the shouts of approval of the multitude were ringing in his ears. Meanwhile Diocletian had taken refuge with his wife, who reviled Theodore and cursed him for his arrogance. When Theodore heard of this

he rushed from the throne-room, and slew two thousand four hundred officers and men. As the result of this slaughter the imperial herald declared that the kingdom of Antioch belonged to Theodore by right of conquest. On hearing of Theodore's acts the Queen became afraid, and taking out the royal crown and sceptre and robes from the secret place in the palace wherein she had hidden them, she offered them to Theodore and begged him to become king. In answer to this offer Theodore set fire to the palace with the view of destroying every one in it, and a great riot broke out in the city on the following morning; however, urged by the petitions of his sister, and the sister of Claudius, Theodore extinguished the fire. At this time the Archangel Michael appeared to Theodore and told him that God had arranged for Diocletian to be Emperor of the Romans. On the following morning the Anatolian proclaimed that the throne was vacant, but as the fear of Theodore was still great in the city no man attempted to occupy it. When a month had passed and the throne was still vacant, the Queen bribed the soldiers, and they succeeded in making Diocletian, who had hidden himself through fear, undertake the rule of the kingdom.

Soon after this Theodore went to visit Diocletian, who invited him to occupy the throne, but the Anatolian refused to do so, and told him that if he kept the Faith and did the thing that was right his kingdom would stand. Diocletian took this advice, for he attended Divine Service in the churches, and received the Sacrament, and took counsel with Archbishop Gaius, and 'lived in the Faith, and performed good works'. He gave to Gaius ecclesiastical jurisdiction over all Egypt, and he had his old friend Psote made a bishop, and gave him rule over the province of Marês, i. e. the district between Philae and Dakkah in Northern Nubia. Diocletian was still doubtful in his mind about the loyalty of Theodore, and his wife urged him to let her bribe the soldiers to kill him, but he was afraid to let this be done because he could

not trust the soldiers in the city to defend him. Soon afterwards war broke out again between the Romans and the Persians, and acting on the advice of the Queen Diocletian dispatched Claudius and Theodore with their hosts to fight against the Persians. He also gave a large sum of money to Archbishop Gaius to offer up a sacrifice and to pray for victory for his arms. In the battle which followed soon after the Romans were victorious, and they captured another Persian prince, and Theodore took him to Antioch and set him before Diocletian; and at Theodore's request the king handed the prince over to the Archbishop's care.

As soon as the king of Persia learned that his son was under the care of the Archbishop he sent many valuable gifts to Gaius, who being in urgent need of money for his charities set the young Persian free without telling any one what he had done. In due course Diocletian was told what the Archbishop had done, and he sent and demanded an explanation from Gaius. In answer the Archbishop declared that when the prince was handed over to him two months ago there was a wound in his side from which he had since died; his body was prepared for burial in a suitable manner, and was then lying in the archiepiscopal palace. When Diocletian demanded to see the body, an embalmed body arrayed in purple was produced by the Archbishop, who swore that it was the body of the Persian prince, meaning the king to think that it was the Persian prince who had been recently captured. Diocletian had doubts about the truth of the Archbishop's statement, but he could not prove that he was lying.

Soon after this the Romans and Persians fought another battle, and the Romans captured a Persian prince called Nikometes; as soon as Claudius and Theodore saw him they knew that he was the prince whom they had captured during the last fight, and that the Archbishop must have set him free. When Diocletian heard of the capture of Nikometes, he asked Theodore if this was so, for the Archbishop had assured

him that Nikometes was dead. Thereupon Theodore lied and said, 'It is his brother whom we have captured. Nikometes is dead.' Theodore stripped Nikometes of his royal apparel, and ordered him to tell no man who he was; and when the king returned to Antioch he delivered Nikometes into the care of Claudius and Theodore.

When the king of Persia heard that his son Nikometes had been captured once again he sent Panicerus and Leontius with large gifts to Theodore and Claudius that they might let him escape, and apparently they caused the Archbishop, in whose palace they had lodged the prince, to set him free. After a very short time Diocletian learned from the Devil, who appeared to him, that Nikometes had been allowed to escape a second time, that Gaius, Claudius, and Theodore had divided the Persian king's bribe among them, and that all three had deceived him and lied to him. The Devil urged the king to put them to death at once, but Diocletian objected, saying that if he did so there would be none left to command his troops, and that he would lose his kingdom. On this the Devil tried to convince Diocletian that it was he, and not Theodore, who had captured Nikometes, and that he had large armies of soldiers at his command. In proof of this he made great numbers of his demons to take the forms of soldiers prepared for battle, and to appear before Diocletian, and with them were seventy demons in the forms of gods. Pointing these out to Diocletian the Devil said to him, 'Thou wilt now know that the fear of the Anatolian and of Claudius need not terrify thee'; and when the Devil had described how he would bring these two men into great disgrace he disappeared.

When the Devil left him Diocletian went and told the Queen all that he had said, and then had Nikometes brought before him for examination. The prince confessed that he had been twice captured, thus proving that Gaius and Theodore and Claudius had deceived Diocletian, and lied

to him. Diocletian rejoiced to have his suspicions confirmed, and he rose up in a rage and went and slew Archbishop Gaius, and wrecked his palace, and then plundered all the churches in Antioch. Whilst these events were taking place in Antioch Theodore was in the country, engaged in his military duties, but he was kept informed about what was happening by his sister, who wrote letters to him. Meanwhile the Queen pressed Diocletian to summon Theodore to Antioch, ostensibly to discuss with him a private matter in connection with the king of Persia, and he carried out her wish. When the letter of recall had been dispatched to Theodore, the Emperor instructed sixteen guards (?) to prepare fetters for Theodore, and to hold themselves in readiness to seize him when he appeared. In response to the imperial message, Theodore, suspecting no foul play, returned quickly to Antioch, and when he entered the palace he laid down his sword, and passed at once into the royal presence. Diocletian smiled at him craftily, and having addressed to him words of congratulation made a sign to the sixteen guards, who fell upon him and bound him in fetters, and haled him out to the persea tree in the courtyard of the palace. Theodore entreated the guards to loosen his bonds that he might pray a little before he died. When they refused to do this he made a violent effort, and throwing out his arms burst their bonds asunder, and hurled the whole of the sixteen guards to the ground. When he had ended his prayer he bade the executioners do their duty, and they at once nailed him to the persea tree with one hundred and fifty-three nails. Michael appeared and comforted him in his agony, and when Theodore entreated Christ to give him rest He received the martyr's spirit to Himself. Saint Victor begged Romanus his father to ask Diocletian for the body of Theodore, and the Emperor granted his petition. Victor, and Claudius, and the sister of Theodore took the body down from the persea tree, and laid it in the family vault, and it worked many cures.

2. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem.

Cyril, the writer of this Discourse, seems to have been born in or near Jerusalem about A.D. 315. He was consecrated bishop of Jerusalem in 351, held the see for thirty-five years, during sixteen of which he was in exile, and died about 386. The Discourse summarized below[1] is probably an imitation of the twenty-first[2] of his 'Catechetical Lectures', which seem to have been written when he was a presbyter before 350.[3] Cyril compares the Discourse which he pronounced on the day of the Assumption of the Blessed Virgin Mary to the feast which a rich man gives to his friends. As the rich man sets before them first of all the daintiest meats and the choicest wines, even so Cyril places first of all before his hearers the most important facts and arguments which he has been able to collect about the Virgin Mary. In the first place, he says, we must remember that it is Jesus Who has invited us this day to commemorate His mother, who was at once His throne and His habitation. On this day the mother of the King of Life tasted death, because she was a mortal woman and a creature of flesh and blood. Moreover, Mary was begotten by a human father and brought forth by a human mother, like every other human being. Those godless heretics, like Ebion (?) and Harpocratius, who say that Mary was a '*δύναμις*', which took the form of a woman and gave birth to Emmanuel, fail to see that if Mary was a *δύναμις* she could have had no body, and could never have died, and that Christ could never have put on flesh from her. If we listen attentively, with the help of the Paraclete and of the Virgin Mary herself Cyril will relate Mary's history.

[1] For an Ethiopic version see Oriental, No. 604, fol. 92*a* ff.

[2] Read 'twenty-first' for 'twentieth' on p. 626, l. 4.

[3] See De Ronestin, 'The Five Lectures of St. Cyril', Oxford, 1887; and E. H. Gifford, *Catechetical Lectures* (in A Select Library, 2nd ser., vol. vii); Migne, *Patrologia*, Ser. Graec. tom. 33.

Many writers have compiled fabulous lives of the Virgin which resemble the mythological stories that are found in the works of the Greek poets, but works of this kind he rejects entirely.

From information which Cyril claims to have derived from the Virgin Mary herself, he states that her parents were of the tribe of Judah, and of the House of David. Her mother was called Anna, or more commonly Mariham. She was born in the village of Magdalia, and was called also Mary Magdalene. She was Mary who belonged to Kleôpa and to James, the son of Joseph the carpenter, into whose care she had been committed. Cyril says that he has examined the writings of Josephus and Irenaeus and of the Hebrews, and he is convinced that Mary was of the House of David. In a district of Jerusalem called Magdalia there was a small village inhabited by Jews. Among these was one Aaron, who was commonly called David; he was very rich and very charitable, and awaited the coming of the Redeemer of Israel. As Aaron was lying on his bed one evening he fell into an ecstasy, and heard a voice telling him that the Redeemer of Israel should spring from his family. His wife was called Sara, and she bore him a son, whom his father called Joakim and his mother called Kleôpa. David, i.e. Aaron, gave his niece Anna, the daughter of his brother Aminadab, to Joakim-Kleôpa to wife, and some time after this David-Aaron and his wife Sara left all their possessions to their son; now Anna, their daughter-in-law, was barren. After some time, when it seemed probable that a stranger would inherit their property, Joakim-Kleôpa and Anna went up to the Temple and paid their vows, and prayed for a child, whom they promised to dedicate to the Lord. Having ended his prayer, Joakim-Kleôpa heard a voice, which came from the altar, telling him that he should have a child, for his petition had been accepted. In due course a daughter was born to Joakim-Kleôpa, and he called her Mary, and when she was a

few years old her parents took her to the Temple and gave her to the Lord, according to their vow. In the fifteenth year of her age Gabriel visited her, and announced to her that the 'Saviour was coming to her'. Cyril states that Gabriel visited her on the 7th day of the month Xanthikos, which is the day of the new moon of Parmoute, i. e. March 27, and that Christ was born on the 29th day of Khasileue,[1] or Khoiak, i. e. December 25. He was born at Khabratha,[2] which is Bethlehem. When Jesus entered Egypt He was two years and four months old, and He and Joseph and Mary travelled thither on a light fleecy cloud. According to Cyril it would have been impossible for Mary and the Child to bear the fatigue of a journey which was so long that a traveller had to make twenty halts in the caravanserais on the road.

The Discourse on Mary Theotokos is interrupted at this point by a personal anecdote told by Cyril himself. A certain monk called Annarikhus, who lived near Gaza, and who had studied with great success the works of the heresiarch Bion (?) and Harpocratius (?), began to preach the lies and blasphemies of these men to the pilgrims who flocked to the shrines in the neighbourhood. When Cyril learned what the monk's doctrines were he sent two messengers to the Bishop of Gaza, ordering him to send Annarikhus, together with his books of heresy, to him in Jerusalem. When he entered Cyril's presence, in answer to the archbishop's accusation that he preached false doctrine, Annarikhus declared that he only preached the doctrine of the Apostles and of Fathers such as Satôr, Ebion, and Harpocratius. Pressed by Cyril to declare what this doctrine was exactly, the monk, on the authority of the Gospel to the Hebrews, asserted that: 1. When Christ wished to come upon the earth the Good Father committed

[1] On p. 634, l. 16, for Khasilene read Khasileue.

[2] Ἐφράθα, αὕτη ἐστὶν Βαιθλέεμ (LXX, Swete's edition, i, 453). Originally Ephratha seems to have been the name of the district of Bethlehem, but in Micah v. 1 and Ruth iv. 11 אֶפְרָתָה means the town itself.

Him to the care of a mighty δύναμις, which was called Michael. 2. This δύναμις came down upon earth, and was called Mary, and Christ was in her womb seven months. In reply to Cyril's question if he took the Gospels literally, the monk said Yes, and then Cyril asked him where in the Gospels did he find it stated that the Virgin Mary, the Mother of God, was a δύναμις? The monk replied 'In the Gospel of the Hebrews', a work which he regarded as of authority equal to that of the Gospels of Matthew, Mark, Luke, and John. When Cyril had shewn him the absurdity of setting the 'misleading doctrine of the Hebrews' in the place of the doctrine of Christ, and proved to him by quotations from the New Testament and the 'Ancoratus'[1] (Ἀγκυρωτός) of Epiphanius that the doctrine of the Jews can never be joined unto the doctrine of Christ, the monk admitted that he had made a mistake, and asked for Cyril's forgiveness. He then delivered up his books to Cyril, who burned them in the fire. This done Cyril began to expound his doctrine of Mary Theotokos, but the loss of a leaf from our manuscript makes our statement of it incomplete. At the end of his exposition he told Annarikhus that if he was willing to accept and to confess this doctrine he would receive him into his fold, and that if not he must leave the place. The monk then cursed the heresy of Bion (or, Ebion) and Harpocratius, and Cyril baptized him in the name of Saint Mary. Finally, Annarikhus went into a monastery in the Mount of Olives, and preached the doctrine acceptable to Cyril, denying that Mary was a δύναμις.

Passing briefly over the paragraphs in which Cyril describes the relationship of Mary to Elisabeth, we come to his narrative

[1] This work was compiled by Epiphanius with the view of supplying presbyters and others with an exposition of the Monophysite creed for use in various countries; the 121 sections in it deal chiefly with the doctrine of the Trinity, and assert clearly the veritable humanity of Christ and the resurrection of the body. See Tillemont, *Mémoires Ecclés.*, tom. x, and for a handy reprint of the text, Migne, *Patrologiae*, tom. 43, Paris, 1858.

of Mary's life in Jerusalem. After the Crucifixion John took Mary to his house, according to the command (see John xix. 26), and she passed her life in working miracles and in healing the sick. She gathered about her a large number of virgins, and shewed them by example as well as precept the blessings of a life dedicated wholly to God. When she had been living thus for ten years she one day bade John summon to her Peter and James, and when they had arrived she reminded them of the great events in the life of her Son which they had witnessed, and then told them that He had appeared to her and warned her that she had only three more days to live. She further told the Apostles that He had promised her such glory in heaven that even the saints would marvel thereat, and that all the angels and patriarchs and prophets and virgins would bow in homage before her. He bade her have no concern about her body, for as He Himself had tasted death, and had destroyed its power, so He would take care of her body and raise it up incorruptible at the appointed time. Having told her to inform Peter and John, and to tell them what to do in connection with her departure, and to give the nuns whom she superintended a solemn charge, He disappeared. The Apostles summoned the virgins to her, and when they came she took the hand of Mary Magdalene, who was very old, and turning to the virgins she bade them regard her as their mother. She then sent Peter to one Bibros, or Bifros, to fetch from his house some fine linen which had been deposited there, and James she sent to buy a stater's worth of perfumed spices. When the evening of the day of her death arrived Mary told John to light a large number of lamps; and having laid the fine linen on the ground, and spread the sweet spices over it, she stood up on it and prayed that the river of fire might be tranquil and allow her to cross over it. She then lay down upon the linen with her face to the east, and Christ mounted on the Cherubim came to her with His angels. He summoned Death

to appear, for needs must that Mary should see him, and as soon as she saw Death she threw her soul into the bosom of her Son, and He wrapped it up in a napkin of light. Mary fell asleep on the 20th day of the month Tôbe (January 16).

By the Lord's command the Apostles laid Mary's body on a bier and set out to carry it to the Valley of Jehoshaphat, opposite to the Mount of Olives, singing hymns as they went. On their way they passed the Temple, and when the members of the Sanhedrin, who were in session, heard the singing they asked who had died. Hearing that it was Mary, the mother of Jesus, they hurriedly passed a decree prohibiting the burial of the body in the city, and they ordered it to be burnt. Certain Jews set out to stop the Apostles and to seize the body, and when the Apostles saw that they were pursued they set the bier down upon the ground and fled. When the Jews arrived at the place where the bier had been set down they found that Mary's body had disappeared, and though they searched all the neighbourhood they did not find it. A voice from heaven bade them cease to search for the body until the 'appearing of the Saviour', and the Jews fled in shame. The Virgin Mary was sixty years old when she died; she was fifteen years old when she gave birth to Jesus, she followed Him for thirty-three and a half years, and she lived eleven and a half years after the Crucifixion. After the accession of Constantine a church was built in her honour in Jerusalem.

3. The Discourse by Demetrius, Archbishop of Antioch, on the Birth of our Lord and on the Virgin Mary.

Of Demetrius, Archbishop of Antioch, who claims to have ordained St. John Chrysostom a presbyter, little seems to be known. It is clear that there is some confusion in the Coptic text, for St. John Chrysostom was made presbyter by Flavian in 386, having been ordained deacon by Meletius in 381. Demetrius, the author of the Discourse on the Virgin, is

obviously identical with the compiler of the Miracles of Victor, the son of Romanus, who also claims to have appointed Chrysostom to the presbyterate: ድርሳን፡ ዘደረሰ፡ አብ፡ ቅዱስ፡ ድሜጥሮስ፡ ሊቀ፡ ኤጴስ፡ ቆጶሳት፡ ዘአንጾኪያ፡ ዘሚሞ፡ ቀሲስ፡ ለቅዱስ፡ ዮሐንስ፡ ልሳነ፡ ወርቅ፡ በእንተ፡ ክብሩ፡ &c.[1]

Demetrius opens his discourse with a reference to the two-fold joy which attaches to the month of Khoiak (Nov. 27–Dec. 26), first because at its beginning the festival of harvest is celebrated, and secondly because at its end is the great festival of the Nativity. According to a tradition which he found in some work on Chronology, Demetrius also states that Christ was born on the day of the new moon of Khoiak (November 27), which fell on a Sunday. Mary, he says, was the daughter of Joakim and Susanna (*sic*), and was the child of their old age. She was born on the Sabbath, on the 15th day of the month of Hathor, and on the following Sabbath her name was registered in the Temple, because she was the first-born child. When she was three years old, her mother took her to the Temple to give her to the Lord, and as soon as the child was set upon her feet she walked into the Temple by herself and went on into the place behind the veil, where she remained, and wholly forgot her parents. At the age of ten she wore a dainty, spotless tunic, which was kept in position by a girdle, and a *kafiyyah*, or head-cloth, which covered her eyes. She wore no sandals, and her feet, arms, and hands were unadorned by jewellery of any kind; she used neither *kohl* (stibium) for her eyes nor crocus-flower unguent for her cheeks. She walked but little outside the Temple, and ate most sparingly, and never talked to a man except the priests; she never denuded her body, and never washed in a [public] bath. Her service in the Temple she performed discreetly and diligently, and with profound awe and reverence. When Mary was twelve years old the priests decided to give her in marriage

[1] See Brit. Mus. MS. Oriental, No. 729, Fol. 78 *a* (Wright, *Cat. Eth. MSS.*, p. 197).

to Joseph the carpenter. When Joseph took her to his house she took up her abode in an upper chamber, and rarely came downstairs. She spent her time in weaving purple into the veil of the Temple, and angels in the form of doves came and flocked about her, and Joseph's sons ministered unto her. Thus she lived for three years, and all the Powers in the heavens marvelled at her purity and chastity, for her virtues eclipsed those of Sarah, Rebecca, Leah, Rachel, and Anna, the mother of Samuel. Then God spake unto His Son, Who was like unto Himself in every respect, saying, The time hath come for Thee to go down upon the earth to seek after the lost sheep, to redeem Adam, to still the cry of the blood of Abel, to complete the sacrifice of Isaac, and to fulfil the expectation of the Prophets. No second Flood of water hath destroyed the earth, but all the people thereof are swallowed up in sin and iniquity. The Virgin Mary shall be Thy throne, and Thou shalt abide in her for nine months; her womb shall be a second Ark. Thy departure is voluntary, nevertheless I tell Thee to fulfil My command. I destroyed Sodom and Gomorrah, I sent Jonah to Nineveh, I gave the Law by Moses, and still the people on earth are committing sin daily. Thou must go down to earth and wash it clean with Thy blood, because the people who live on it and the beings in Amente (Hades) eagerly await Thy coming.

When the Son at His Father's command, and by His own free-will, determined to come upon the earth He sent Gabriel to announce His coming to Mary, and He admonished the archangel not to frighten or threaten her, and not to alarm her sensitive mind in any way, but to speak to her tenderly and encouragingly, and to lead her thoughts to the contemplation of the glory which was about to be hers. Then Gabriel went, and standing outside the door of her chamber saluted her twice, and when Mary began to be disturbed at the salutation the archangel entered into her presence, and delivered his message, telling her that she would bear the

Son of God. He explained to her the mission on which he had been sent to Elisabeth her cousin in Torinê, and how she had conceived, and he bade her go and visit Elisabeth, when she would understand the matter which was at that moment a mystery to her. When Gabriel had departed, Mary rose up and went from Nazareth to Torinê, and she found that everything was as the archangel had told her; and she stayed with Elisabeth, according to Demetrius (p. 670), until her child John was born. Returning to her house, Mary again took up her abode in the upper room, and lived there until she had fulfilled eight months.

About this time the decree of the Emperor Augustus, which ordered all the people to register themselves for taxation, was promulgated, and Joseph taking Mary with him went up to Bethlehem to be registered in the taxing-list. The day on which they arrived happened to be the Day of Preparation, which is the great day of the fast; and they found that all the inns were overcrowded, and that there was no room for them in the town. At length they found a Khân, or Ḳairawân[1] Sarai, which was frequented by strangers, where, on the ground floor, there was room for themselves and their beast. All the rooms on the upper floor were occupied, and Joseph and Mary were obliged to unroll their beds and lay them down among the beasts. This they appear to have done at dawn on the 28th day of the month of Khoiak, for they spent the whole of the 27th day in waiting at the registration booth. Joseph caused himself to be enrolled as a carpenter, and as of the tribe of David, and the names of Mary his wife and Jesus their Son followed his on the taxing-list. On the 29th day Mary was seized with birth pangs, and Joseph went out to look for a midwife, and he found Salome, who hurriedly went with him to the khân; but before they arrived Mary had brought forth Jesus, and wrapped Him up

[1] قَيْرَوَان.

n strips of old stuff, and laid Him in one of the mangers. When Salome entered the khân, and saw the Child lying in manger with an ox and an ass standing over Him and protecting Him, she fell down and worshipped Him, for she knew that He was to be the Saviour of the world.

Meanwhile the shepherds in the fields saw a very bright tar, the appearance of which portended a great mystery; nd whilst they were looking at it the Angel of the Lord ame to them, and announced to them the birth of the Saviour, nd told them where the Child was, and how to find Him. And their eyes were opened, and they saw a multitude of ngels, and they heard them singing, 'Glory to God in the ighest,' &c.; and when the angels had departed the shepherds vent into Jerusalem, and found Mary and the Child. Herod lso saw the star and was troubled, and his fear of its signi- icance was increased when certain of the Magi, who had seen he star and who knew that its appearance portended the irth of a king, came from the East to Jerusalem and enquired vhere the King was. Herod secretly summoned the Magi to im, and in answer to his questions they told him that the verlasting King of infinite power and majesty had been orn, and that He was Jesus the Christ. Herod then gave hem money, and bade them seek out this King, so that he night go and worship Him; but the Magi, having found the Child and worshipped Him, under the direction of the Angel f the Lord returned to Persia, and burnt all their books f Magianism, and preached Jesus everywhere. The Angel f the Lord also appeared to Joseph after the Magi had departed, and told him to flee into Egypt, and taking with im the Child and Mary and Salome he did so. For two vhole years Herod awaited the return of the Magi, and when ie found that they did not return he slew all the children in Bethlehem who were two years old and under. Their blood, according to Demetrius, was the first sacrifice offered by Christ to His Father.

Herod was succeeded about this time by one of his sons, Herod Archelaus, who did not continue the persecution begun by his father, and therefore Joseph returned to Palestine with Mary and the Child. Archelaus was succeeded by one of his sons called Herod, who was in the habit of committing adultery with Herodias, the wife of his brother Philip, but no man knew this except John, the son of Zacharias the priest. Herod sought for John meaning to kill him, and when Zacharias refused to tell him where his son was Herod sent messengers who slew the priest as he lay on the steps leading up to the altar in the apse of the Temple. Demetrius is puzzled to understand why it was, since John rebuked him daily, that Herod did not know where John was to be found, and he concluded that John's daily rebukes to him were conveyed to him by an angel sent by John, who was thereby enabled to keep himself hidden in the desert of Torinê.

Demetrius then passes on to consider the magnitude of the miracle of the Virgin Birth, and the wonderful behaviour of Joseph, and when he meditates upon the marvellous thing which happened unto Mary he says, 'I am as much stricken with amazement as I should be if I were to be transported from earth to heaven.' Many bishops and many inspired and learned men have attempted to reasón out and to explain the perpetual virginity of Mary, but all have found it to be quite impossible. If we are wise, he says, we shall accept the fact as it is placed before us, and not attempt to pry into it, for it is quite useless so to do, seeing that the matter is incomprehensible to man. But some were not wise, e. g. Nestorius, who meditated so constantly upon the mystery that his reason lost its balance, and he became silly. In the case of Nestorius, the result of all the abominable and blasphemous things which he said was that he fell into the slough of wickedness, and was expelled from his bishopric, and was excommunicated and banished, and he died a horrible death, and his shameful mouth is now

stopped with the unquenchable fire of Amente. Let us try to understand and to appreciate this ocean of loving-kindness which floweth to us from the Virgin Mary Theotokos. Come, ye mothers, and glorify the Virgin Theotokos. Come, ye married women [who are childless], and glorify her. Come, ye widows, and rejoice because the Friend of the widows hath come. Come, ye virgins, and gaze at the King of Glory and the glorious Virgin Theotokos. Come, O ye old men, come, O ye young men and youths, come, O ye aliens, come, O all ye tribes and nations, come, O ye peoples of divers tongues, and gaze upon the Virgin Mary Theotokos!

Again, let us rejoice this day, and let the festival be a twofold occasion for joy, and let us not forget the words which we have heard before we reach our homes. Let us put on the apparel of righteousness and charity, so that we may be suitably arrayed for the Bridegroom's feast. Let the women eschew outward adornments, and scents and perfumed unguents, and gold ornaments and costly apparel and precious stones. Let them follow the example of Sarah, the wife of Abraham, and learn to be her daughters. If you, O women, come to church and display your rich apparel, and boast yourselves in the observance of this festival, and then go home to your houses wherein are tables heaped high with dainty meats, and find your doors surrounded by crowds of ragged and starving folk, what good does your observance of the festival do you if ye do not consider and relieve their wants? I see many standing before me with their faces saddened by my words, and their eyes filled with tears; but I know quite well that before the tears are dried on their cheeks, and before they have left the church, their thoughts will be running on the friends whom they are likely to meet outside. Some on their way out will wave their hands to their friends, ostensibly to shew that they have not forgotten them, but in reality to display their gold rings. Others exchange lewd and ribald remarks with their friends, and

others arrange meetings in order to commit adultery. Moreover, among the well-fed and pleasure-loving people who are listening to me there are assuredly some who will say unto me, How can I be saved? I am worn out and I am not strong enough in body to undertake exhausting labours. Besides, I am old and feeble, and I have lived in a town all my life, and am accustomed to the pleasures and luxuries of a town. To such I say, In saying such things you are using your blindness of heart as a pretext. You are not required to exhaust yourselves by ascetic labours or to leave the city, but to cease to do the works of evil which ye have been committing for years past, and not to return to them. When a man puts God behind his back he begins at once to commit many sins, but still God does not cast him away utterly. Even those who have committed such terrible sins that men put their hands over their ears so as not to hear of them God wishes to repent. And when they do so, and, as a result of their repentance, perform good deeds, after their death their former reputation as sinners is forgotten, and men think well of them, and only want to hear about their good deeds. If you doubt this go to the monastery just outside this city, and you will find there scores of men who passed their lives at the theatres and on the race-courses, and in places where hippic and athletic sports took place, and who committed fornication as a matter of course, and who, having abandoned their former course of life, are now regarded as the equals of the angels, and men marvel at their good works. I grieve to speak sad words of this kind, but it is my duty to endeavour to present you spotless before our Lord. May He cause us all to be chosen, may we find boldness of speech before Him, and after this life may He receive us unto Himself in His tabernacle for ever.

4. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Holy Virgin Mary Theotokos.

Epiphanius says: When the Virgin Mary died the world suffered a sore loss, and heaven received a choice and glorious pledge. I am in duty bound to deliver a discourse on the Virgin Mary this day, but I must beg of thee, O Holy Virgin, to remember my halting tongue and my infirm mind, and to give me thine aid in my undertaking. Thou art greater than Zion and greater than the heavenly Jerusalem, for Zion was a city built by man, but no man knoweth how thou wast founded. Mary is greater than the Prophets and the Apostles, and her honour is second only to that of the Persons of the Trinity. For He on Whom the Seraphim dared not gaze was dandled on her hands, and she gave Him her breast, and she called Him 'my Son', and He called her 'My mother'. But let no man imagine because Mary hath such exalted honour that she was not a human being, or that she was not begotten by a man, or that she came down upon earth direct from heaven, as some schismatics foolishly proclaim. On the contrary, she was begotten by a human father and brought forth by a human mother, like all other folk. If ye will listen I will explain the matter to you, O ye God-loving folk. We base our argument upon the words of Matthew the Evangelist, and on those of St. Paul. St. Paul is correct in stating that our Lord sprang from Judah, but he errs if he bases his opinion on the words 'A lion's whelp is Judah' and 'A ruler shall never cease in Judah'. This I could easily prove by many quotations from the Scriptures, but the hour is late, and I must make my discourse very brief.

Epiphanius then goes on to discuss the genealogy of our Lord as given by St. Matthew, and draws special attention to the fact that Thamar is mentioned whilst Sarah, Leah, Rachel, Rebecca, and other wives of patriarchs are not. The story of Thamar's relations with Judah is told at length,

and Judah is held to be a type of the Almighty, and the signet and the necklace and the staff are similitudes of the Three Persons of the Trinity. Thamar is the type of the Christian Church, the shepherd whom Judah sent to Thamar is the type of Moses, and the he-goat is the Law of Moses, which Thamar declined to accept. The Rachab whom Salmon married is identified by Epiphanius with Rahab the harlot of Jericho, who received the envoys of Joshua into her house. Boes, the son of Salmon and Rachab, married Ruth, a Moabitess; and Moab, the eldest son of Lot, whom he begot by his own daughter, was of the seed of Sodom. Though entrance into the Temple by a Moabite or an Ammonite was forbidden by the Law, Ruth the Moabitess was an ancestress of Christ. Bathsheba also was an ancestress of Christ, for it is quite certain that she was 'the wife of Uriah' who is mentioned by St. Matthew the Evangelist. From Abraham to Christ there are forty-two generations, and yet only four of our Lord's ancestresses are mentioned, and all these were of foreign extraction, namely: Thamar, a daughter of the Philistines, Rahab, a native of Jericho, Ruth, a Moabitess, and Bathsheba, the daughter of Hittites. Now these things are not the result of chance, but they were specially ordained by God, so that those who are of the circumcision and those who are not may be bound together in one communion. Turning from St. Matthew's Gospel Epiphanius relates the story of the birth of Christ as told by St. Luke, first apologizing to the 'physician and healer of all the sick' for having hitherto neglected him. To the narrative of St. Luke Epiphanius adds statements copied from other writers, e.g. he says that the Living Word was conceived on the seventh day of the month of Parmoute (April 2), according to St. Hippolytus. In another passage (p. 712) Gabriel is made to say to Mary, 'Open thy mouth and receive into thee the cloud of light, and thou shalt conceive and bear a Son,' &c. This discourse concludes with a prayer by

Epiphanius to Mary for help to make effective supplication to Christ on behalf of the people of his city.

5. Discourse of St. Cyril, Archbishop of Alexandria, on the Virgin Mary.

In this Discourse Cyril dwells chiefly upon the human relations which existed between Christ and the Virgin Mary. He begins by enumerating the principal facts connected with His birth, and then describes how Mary made Him to lie on her left arm, how when she bent her head her hair fell over Him, how she kissed Him, how He sat on her knees, how she suckled Him, how He called her 'mother', how she took His hand and encouraged Him to walk a little, how His fingers closed over her hand, and how He clung to her skirts, &c. After bidding all women to contemplate with the eyes of their minds the scene upon earth when the Child Who was God walked by Mary's side and kissed her, Cyril calls upon Mary to explain the marvellous things which happened to her. In answer Mary recites briefly the principal events of her life from the time when she lived the secluded life of a maiden until the day when the Archangel Gabriel came to her, and opened her mouth, and went down into her womb (p. 719). And the archangel clave to her, and directed her, and ministered unto That which was in her innermost part. When she sang in the evening the angels sang with her, and the strength of the Trinity sustained her during the noonday. All the peoples in the world ascribe glory to her as the deliverer, who brought them out of captivity, and freed them from the Devil's clutches. Her legs which carried the Lord in the womb must now be pillars in the heavenly Jerusalem, and stand before the altar of sacrifice. As her garment shielded the face of the Child from wind and snow, so do the Cherubim and Seraphim cover her face with their splendid wings. Because she fed Him with her milk on earth she shall eat the Body and Blood of God in heaven.

He continues: Come, ye women who seek to follow the Virgin's life, and consider the example of Mary. Her food was coarse and meagre, her bed was laid upon the ground, she never used the public baths, she never used face-paint, eye-paint, or powder, she wore sombre dress, she drank no wine, she talked to none but the members of her family, and she sat with her face always turned towards the East, awaiting the coming to her of the Creator. The memory of Mary shall flourish for ever, and her festival shall be celebrated throughout all the world for ever. She is the boast of the angels, and the subject of the hymns and converse of the Cherubim and Seraphim, and the object of the praise of the saints. Her womb was both heaven and earth, for its entrance received Him that filleth both heaven and earth. In heaven He had no mother, and on earth no father. It is wholly impossible to understand the greatness of the honour of the Virgin, that Cruse of oil which was unconsumed, that Habitation of God, that Gate of the Lord, that perpetual Virgin who brought forth Life. God rested from His labours on the seventh day, and our Lord came down from heaven and became incarnate on the seventh day of the month Parmoute.

St. Cyril's discourse ends with a prayer to the Virgin, in which he entreats her to intercede with her Son on behalf of us all, for Cyril is certain that He Who called Mary 'My mother' will receive her petition, and will forgive us our sins.

6. The Teaching of Apa Psote, Bishop of Psoï.

According to the statement made by the author of this discourse (see p. 726) Psote was a Christian from his youth up, and whilst he was pasturing his father's sheep the Angel of the Lord often appeared unto him, and recited the Scriptures so frequently to him that at length he could repeat them by heart. In the Discourse on Theodore the Anatolian it is said (p. 609) that Psote lived at Psoï in Upper Egypt, and that

he and a young man called Akrippita were neighbours. Their herds of sheep and goats and swine fed side by side, and Akrippita accompanied Psote on an instrument of music when he sang from the Psalter. Acting under the advice of the Devil, Umerianus, king of Antioch, dispatched an imperial envoy to Egypt to fetch Akrippita, and when he arrived in Egypt he found Akrippita and Psote pasturing their sheep in the fields. When Akrippita returned to Antioch he was made an officer in the army, and subsequently he married the daughter of Umerianus, and became king of Antioch, and Emperor of Rome under the name of Diocletian. In the hour of his success Diocletian did not forget Psote, and some time during his reign, when he favoured the spread of the Christian religion, he caused Psote to be made a bishop, and gave him ecclesiastical authority over the northern part of Egypt and over the northern part of Nubia (p. 614). Psote's ministration was crowned with success, and the influence of himself and of a fellow bishop called Hellanicus (?) was great in the land. When Diocletian determined to persecute the Christians he withdrew his protection from Psote, and sent an order to his Prefect, or Governor, of Egypt, who was called Arianus, to arrest Psote and Hellanicus, and either to make them to reject Christ and to offer up sacrifice to the gods or to kill them. Arianus, the Duke of the Thebaïd, summoned the two bishops, according to the Ethiopic text, to Antinoë አንዩናው፡, and finding that they did not appear he sent an imperial officer, ⲕⲉⲗⲉⲧⲁⲣⲓⲟⲥ, with a company of soldiers to bring them to him. When the officer arrived and delivered his message to Psote the people of his town were very sorry and wept. With the view of comforting them Psote proposed to deliver a farewell address to them, and begged the officer to defer his arrest until the following day. The officer having given his consent, Psote assembled his congregation in the church, and addressed them thus:

I salute you, beloved sons and daughters, for the last time,

and I salute you with the salutation of God, and I command you to keep the commandments of life, and to fulfil my desire in respect of you. Fight the good fight, and woe be to the man who shall continue to do evil. Whether I am guilty or innocent the wicked Emperor hath sent to carry me off to death. I know well that my blood shall be shed for Christ's Name, and being mortal I dread, naturally, the road which shall take me to God, and the Powers (i. e. fiends) that infest it. The Church saith, 'A bishop must be blameless,' but what man is there who is without sin? Before the impartial Judge, God, every man must account for what he hath uttered; neither rank, nor position, nor fine apparel availeth a man at that tribunal. Before the Judgement cometh the River of Fire, with its billows of flame, which every man must pass through ere he can appear before the Awful Throne. Woe is me, for before I can reach the throne my sins will find their way thither, and will stand in a row awaiting me. The Judge will say, 'Alas for this old man and his grey hairs!' Neither my name of monk, nor the monk's garb, nor my rank as bishop will protect me. In the presence of the Judge what shall we say? Far better will it be to keep silence. If we deny our sins our own angels, acting with the angels by the throne, will prove that we are liars. The sins of the bishop, the abbot, the judge, the priest, the presbyter, the deacon, and the layman shall be mercilessly exposed, and the fornicator and every worker of impurity, inasmuch as they pollute the temple of God by their presence, shall be destroyed utterly. The end of each man shall come to him, and my end will come to me this day. I know well that the governor will condemn me to death, but I will never renounce Christ. I entreat you to remember me, and let your remembrance of me make itself manifest by doing the good works which I would have you do. The doer of the Law is a friend of God, and he who doeth it not is His enemy. Woe be to the thieves, and murderers, and whoremongers, and adulterers,

and magicians, and sorcerers, and necromancers, and soothsayers, and diviners by cups! If God willeth to bring an illness on a man, who shall turn it aside? I beseech you to walk in the ways of the Lord, lest ye bring upon yourselves and upon me an irrevocable sentence of doom. Perdition awaiteth the disobedient, and heaven is prepared for those who do God's Will; He will deny those who have denied Him, and forget those who have forgotten Him. Love not the world, which shall pass away, for when it hath passed away only God shall remain. A man's sins will become his judges; the sinner is a suicide, and his shepherd is Death. The simple sinner sinneth against himself daily under the impression that he is 'loving his soul', but he forgetteth that his sins are registered one by one in the books of the spirit, which never wear out, and which cannot be destroyed. The punishments of sinners vary in proportion to the character and gravity of the sins which they have committed; and sinners should never forget that the roads whereon their souls must travel to the Judge's dominions are infested with awful monsters having hideous faces, and cruel and merciless fiends, and the invisible but vengeful Dekans. The Devil tempteth man in each of his Three Ages. In the First Age the Devil approacheth man boldly, and soweth wickedness in him. In the Second Age he attacketh him skilfully through the lust of the eye, and stirreth up in him jealousy, avarice, pride, vainglory, lasciviousness, gluttony, wantoning, arrogance, fornication, adultery, magic, and sorcery. In the Third Age the Devil attacketh him through weakness and timidity, and he maketh old men to babble and to swear false oaths, and to love delicate fare. And now the lights are burning low, and the dawn hath come; let us therefore partake of the Sacrament before I leave you; for now that the daylight hath appeared the Veletarius is wishful to take me and to depart to his master.

Having finished his discourse Psote made the Sign of the

Cross over his flock thrice in the Name of the Trinity, and administered the Sacrament to them; this done he dismissed them to their homes with the Benediction.

Ethiopian tradition associates with Psote, or Absâdî, another bishop called Hellanicus (?), and describes at some length the causes which brought the heads of both bishops under the executioner's axe. The Ethiopic account of their martyrdom is published with an English translation in the Appendix, and to this the reader is referred for further particulars.

7. A Discourse on the Compassion of God and on the freedom of speech of the Archangel Michael, by Severus, Archbishop of Antioch.

In the large towns in Egypt and Syria, which contained wealthy Christian communities, it was customary to celebrate the Festival of St. Michael several times during the year, and to read the same Discourse on each occasion. The Discourse by Severus of Antioch appears to have been prepared for a festival of St. Michael which fell on Easter Day, and in the opening paragraphs Severus bids his hearers rejoice at the 'double festival', because both our Lord and St. Michael are present to receive their prayers and praises. After a brief introduction Severus, in order to prove to the congregation how ready and how powerful a helper Michael can be to those who believe in him, relates to them the wonderful history of Gedsôn, a very rich merchant of the country of Entikê. Now Gedsôn was a pagan, but even whilst he was living in his paganism (ⲙⲙⲁⲧⲟⲉⲗⲗⲏⲛ) God decreed that he should be saved. One year, early in the month of Hathor (Oct.–Nov.), he loaded a ship with his wares and set sail for Galonia, a city of the Philippians, where he arrived when the citizens were preparing to celebrate the festival of St. Michael. He saw the church cleaned, and decorated, and illuminated with numerous lamps, and he watched the people thronging to the

archangel's shrine in great amazement. At length he asked two men the meaning of all he saw, and they being Christians explained to him the power of St. Michael. Wishing to place himself under the saint's protection, he asked them to take him to the shrine, and gave each of them a piece of money (ⲛⲟⲙⲓⲥⲙⲁ); but they refused to do this, telling him that he must first be baptized by the bishop. On the following day the men took him to the bishop, who questioned him as to his native land, the sincerity of his wish to become a Christian, the god he worshipped, and his wife and family. Gedsôn's answers were satisfactory, but the bishop thought it best to defer his baptism until he had been able to discuss his conversion with his wife. Gedsôn embarked in his ship and set sail for his own city, but the Devil stirred up a violent storm, and the danger to his life and property was so great that Gedsôn, shedding tears, invoked the aid of Michael, and promised the archangel that if he would deliver him out of his danger he would return to Galonia with his wife and children, and they would become Christians. Immediately Gedsôn heard a voice which promised him safety, and the wind dropped, the waves sank to rest, and the ship ceased to roll and pitch, and at length he arrived in Entikê.

Having told his wife and sons of the events which had befallen him, he stated it to be his belief that the sun, which he had hitherto worshipped, was not a god at all. Thereupon a son of Gedsôn went up on the roof and adjured the sun to tell him whether his father's new belief was justified or not. The sun promptly replied that he was not a god as the Greeks said, but only a servant of the True God, i. e. the god of the Christians. Gedsôn then told his wife Toulê that he was going to Galonia to seek forgiveness of his sins, and offered her 8,000 oboli to establish herself elsewhere if she did not wish to become a Christian. She refused to leave her husband, and then the whole family embarked in a ship and sailed for Galonia. Gedsôn and his family were taken to the bishop,

who rejoiced to welcome them, and then baptized them all in the baptistery of the shrine of St. Michael, and gave them new names; Gedsôn was baptized Matthew, Toulê was baptized Irene, and the four sons received the names of John, Stephen, Joseph, and Daniel. Matthew gave an endowment to the church of 6,000 oboli, and when he and his family had stayed in Galonia for twenty days, and were grounded in the Christian Faith, they returned to Entikê, where two months later Matthew died. After his death the Devil stirred up one of the chief archons of the city, who began to rob the widow Irene and her sons, and even took possession of their shop. Acting on the advice of her eldest son John, Irene removed to Entia, the capital of the district, where the Devil also stirred up trouble for her and her sons. Soon after their arrival in Entia the house of a certain archon called Sulôm was broken into and much property stolen, and John and his brethren through the Devil's agency were accused of the burglary. The local police seized the four young men, and haled them before the governor. During the trial St. Michael appeared in the form of an officer, and seated himself by the governor to hear the charge made against the four young men, and their defence. Watching his opportunity the archangel told the governor to take Daniel, Irene's youngest son, to the house of a certain man called Prosthuros, where the stolen goods would be found. When this was done, Daniel took the police down into a cellar under the house of Prosthuros, and there they saw Sulôm's property; on this John and his brethren were set at liberty.

Some time afterwards it happened that a certain man, who had been dining with a friend, set out to return to his own house, and as he was walking across the market-place a cerastes stung him, and he fell down dead. When the officer of the watch found the body he examined it, and seeing no marks of violence upon it he prepared the body for the tomb and buried it. The Devil, however, went about the city charging

John and his brethren with murder, and this report reached the ears of the governor and of the king Gesanthus. The four young men were promptly arrested, and halters were put round their necks, and they were dragged before the king, and charged with murder. When they pleaded 'not guilty' the king ordered them to be tortured. At this moment St. Michael appeared in splendid attire, and suggested to Gesanthus that the wisest course would be to have the dead body brought into court, and to ask it who had killed it. The governor had the body exhumed and brought before him, and at St. Michael's suggestion the young man Daniel was told to ask it how it had met its death. At once the soul of the dead body returned to it, and proclaimed the innocence of John and his brethren, and told the governor that St. Michael would clear up the mystery. Thereupon St. Michael ascended into heaven in great glory, taking the soul of the dead man with him, and he sent a voice from heaven which told Gesanthus that the dead man had not been murdered, but had died through the bite of a cerastes. At this news the king rejoiced, and he embraced John and his brethren, and made in their honour a festival which lasted for seven days. At John's suggestion he wrote a letter to the Emperor Constantine, and told him what had taken place in connection with the young men, and asked him to send a bishop to baptize them. When Constantine read the letter he wrote to John, Archbishop of Ephesus, asking him to go to Entikê and baptize the people. The archbishop at once summoned to him a deacon, two presbyters, a reader, three singers, and twelve φιλοπωποc, and certain priests, and taking with him a table of gold, four gold-plated vessels, a censer of gold, a napkin worked with gold thread, silk covers, the Four Gospels, the Book of the Acts of the Apostles, the Apostolic Epistles, in short, all the equipment for the altar and baptistery, he set out with joy for Entikê. Gesanthus went out to meet the archbishop, and received him with great

honour, and on the following day the building of a church was begun on a site approved by the archbishop. Soon after this all the people were baptized in a lake to the east of the city, and whilst this ceremony was being performed choirs of angels sang above the water, and a voice from heaven proclaimed the forgiveness of the people's sins. After the baptism they assembled in the church, and the archbishop consecrated John, the merchant's son, bishop, and made his three brothers elders; Achillas, the son of Gesanthus, was made a deacon. The archbishop then administered the Sacrament for the first time in that country, and having stayed with the people for a 'month of days' he departed to his own city. John, the new bishop, then built a church in honour of St. Michael, and on the day of its dedication he and his followers went and destroyed the temple of Zeus, and the statue of the god inside it. On the site of the pagan temple he built a church in the names of the Twelve Apostles. And his zeal and success reached the ears of Constantine, who wrote him a letter, in which he begged John to give him his blessing, and styled him 'a second Daniel, the destroyer of idols'.

Severus then goes on to comment on the greatness and benevolence of St. Michael and his goodness to men, and refers to the assistance which he gave to Daniel, Habakkuk, and Peter. He says: Through St. Michael the sun riseth, and the Four Rivers flow from Eden, and the earth beareth her fruits, and the influence of the archangel is manifest in every operation of nature, and to his forethought and kindness man oweth his spiritual and material benefits. Since we know how much we owe him, let us lead clean lives, so that we may be worthy of his help. Let us keep our lips free from slanderous gossip, and let us put away all impurity, and uncleanness, and fornication, which lust is a friend of the Devil, and conduceth to death in poverty and misery. Finally, let us pray to St. Michael with an upright heart, and pray that God may receive his prayers on our behalf, and may forgive us our sins

committed in the past, and bring us into the right path in the future.

8. The Discourse of Cyril, Archbishop of Jerusalem, on the Cross.

Cyril opens his Discourse with a quotation from the Psalms, 'The Lord reigneth; let the earth rejoice; let the isles, which are many, be glad'; and he goes on to shew, with the help of the Holy Spirit, that the Lord referred to in the Psalms is no other than the Lord Christ, Whom the Magi came to worship. He says: Let us take the parable of the king against whom a vassal chief rebelled. This chief tyrannized over his overlord's soldiers, maltreated them, and slew them, and laid all the people under heavy tribute. Meanwhile the king sorrowed deeply because he could neither fight against nor suppress the rebel. At length the king rose in his might, and attacked the rebel, and conquered him, and set free the slaves of the rebel who had been at one time his own servants, and they rejoiced in the overthrow of their cruel master. God is the king, and the Devil is the rebel who rose up and gained such great influence in the world that no one could resist him. Men were afraid to flee from the Devil, for he destroyed their understandings, and fear joined to apathy made them bondsmen of Satan and slaves of Sin. Of this result, however, God was not unmindful, and therefore He sent His Son into the world in a state of humility, and He put on flesh, and smote the Devil, and set free all those who had been in thrall to him. Even whilst He was upon earth He healed the sick, and raised to life the dead son of the widow of Nain. The scribes and Pharisees saw this, and they cursed Him, and thus were fulfilled the words, 'Let the nations rage furiously.' But the Lord is King! He raised the dead. He cast out devils, He routed them, and He made Beelzebub to be a thing of contempt. The stupid Jews were wroth with Him when He raised Lazarus to life, and they scoffed at Him as the son

of Joseph the carpenter. In modern times the Devil and his fiends rage at any sinner who repents, a fact which is proved by the case of Isaac the Samaritan, a native of Joppa.

Now this Isaac heard certain Christians declare their intention of going up to Jerusalem to worship the Cross of Christ, and through fear of the marauding bands of the Lebarites he determined to travel with them for protection. Furthermore, he wished to visit the well of Gabaôn, and to sprinkle all his possessions with the waters thereof, which were supposed to possess wonderfully cleansing properties. In due course the caravan of Christians to which Isaac had joined himself came to a pool of water, and man and beast went to drink thereat; and Isaac and his beasts went to drink also, but it is clear that the water of the lake was bitter or brackish. Then Isaac began to revile a certain Christian, and to abuse him for going up to Jerusalem to worship a 'log of dried-up wood', and he uttered many blasphemies, and declared that it was the wooden Cross which the Christians were going up to worship that made bitter the waters of the lake by which they were standing. Among the party was a certain presbyter called Apa Bacchus, and he being very angry began to upbraid Isaac and to abuse the Samaritan Faith, and told him that the Samaritans were worse than pagans. He then explained to Isaac that the Cross was not an object of worship, but a symbol of the death of Christ. As the brazen serpent made by Moses caused the serpent's venom to be of no effect, so the Cross destroyed the poison of that serpent the Devil. The Ark carried Noah, but the Cross carried Him Who told Noah to build the Ark, and when the Blood of Christ was shed on the Cross the Cross created a new world. At these words Isaac marvelled, but he pressed Apa Bacchus to say what miracle had ever been wrought by the Cross, and went on to say that he would never believe that the Cross could work miracles unless he saw one performed by it with his own eyes. Thereupon, having made a long prayer in which he

referred to the bitter waters of Elim which were made sweet by Moses, Apa Bacchus tied two pieces of wood together in the form of the Holy Cross, and cast them into the lake, and cried out, 'This lake hath Christ healed by His Cross, and the waters thereof shall be sweet from this time forth and for ever to those who shall drink thereof in faith; but to those who are unbelievers, either in respect of Christ or His Cross, these waters shall be as vinegar and gall.' Apa Bacchus then invited all to come and drink, and the believers who did so found the water as sweet as honey. And when those who went to the lake to draw water to take away looked down into it they saw in the waters a little Cross blazing with light.

Meanwhile Isaac the Samaritan and his animals appear to have drunk from his own watering place, but his supply suddenly ceased, and he and his men were consumed with thirst. With great reluctance he went to drink of the waters of the lake which Apa Bacchus had made sweet, and when he too looked down into the lake he saw the little Cross blazing with light. Plucking up courage he drank, but he found that the water was bitter, acid, and nauseous, and he cried out that Christ and His Cross were working no miracles for him that day. Isaac then went and offered Apa Bacchus all his goods if he would shew him where the Holy Cross was, and the presbyter told him to go to the bishop in Jerusalem. Wishing to strengthen Isaac's inclination towards Christianity, Apa Bacchus made the Sign of the Cross over the waters of which Isaac had just drunk, and when Isaac and his men tasted them a second time they found them sweet and wholesome. The Christians, having refreshed themselves at the lake, reformed their caravan, and went on to Jerusalem, and Isaac travelled in their train.

At this point St. Cyril interpolates a long paragraph containing further remarks about the greatness of the miracle which Apa Bacchus wrought, and he quotes the testimony of

certain eye-witnesses who declared that the water which he made sweet had been stinking and full of worms, and that they saw the Cross in the water 'flaming like a torch'. When the fame of this lake, or well, became noised abroad, and many pagans who had benefited by the application of its waters to their bodies became converted to Christianity, the Christians in the neighbourhood built the church of the 'Similitude of the Cross' by the lake, and St. Cyril consecrated it, and saw the fiery Cross in its depths. Cyril himself identifies this lake (p. 196) with the famous 'Fountain of the Sun' at Heliopolis, wherein, according to ancient Egyptian tradition, the Sun-god Rā bathed his face.[1] The water that was honey to the believer, and vinegar to the unbeliever, recalls the water of the Lake of the Ṭuat which was boiling hot and stinking to the enemies of Osiris, but cool and sweet to the devotees of the god.[2]

As soon as Isaac arrived in Jerusalem he sought out St. Cyril, whom he found celebrating the festival of the Holy Cross in the Church of the Resurrection. By Cyril's orders he was introduced into the church by a deacon, and when he heard read the words, 'I do not desire the death of a sinner, but that he turn, and repent of his evil ways, and live,' from the Scripture for the day, he lost all fear and exulted, and the words burned within him like a fire, and they were as sharp as a sword.

St. Cyril next discusses the reasons why the Jews crucified Jesus, and why they brought the Cross to the judgement-seat. The Cross is the hope of every one who shall be signed therewith, and without the Sign of the Cross baptism is incomplete. If the priest did not make the Sign of the Cross over the baptismal vessel the Holy Spirit would be lacking. The Cross is the pledge of the Kingdom, and it drives away evil spirits. The slaughter of a sheep on the

[1] Stele of Piānkhi, l. 102, and see the Turin *Book of the Dead*, ch. 145, l. 3.
[2] *Book of Gates*, Division III (ed. Budge, p. 113).

14th day of Parmoute is the type of the slaughter of the Lamb Jesus on the fourteenth day, and as the blood of the sheep was sprinkled on the door-posts, so the blood of the Lamb is laid upon our lips when we partake of the Sacrament. The greatest of the three festivals of the year is the festival of the Manifestation or Discovery of the Cross. The Jews lied about the Resurrection of our Lord, and they wished to conceal the glory of the Cross, and to burn the wood thereof after the Resurrection. The Cross was firmly fixed in the ground, and an uproar broke out among the Jews whilst they were trying to find a means of burning it. When Joseph of Arimathea knew this he went to Nicodemus, and told him that the Sanhedrin wanted to burn the Cross. Then these two men came to the Skull (i. e. Golgotha) by night, and found the Cross, with Pilate's superscription still fastened to it. And they took out the nails on which Jesus and the two thieves had hung, and hid them, for they could not carry them away. They then sawed off the Cross close to the ground, and carried it and the crosses of the two thieves into a new tomb belonging to Joseph of Arimathea, and they hid all three therein, and rolled a stone before the mouth of the tomb. The disciples knew what had been done with the Cross, for they used to take the sick there to be healed, and they went to pray there day and night, but the Jews did not know. Meanwhile the devils saw with dismay that the wood of the Cross was carrying on the good work of healing the sick which Christ began upon earth.

At length the power of the Cross was revealed to all the people in Jerusalem in this wise: There lived in the city a certain Jew called Kleôpa who suffered so much from gout that he was unable to wash or dress himself, and had to be carried everywhere by his servants. He had a son called Rufus, who was dying slowly of a fatal disease, and he had a tomb prepared in which he intended his son and himself to be buried. Soon after this Rufus died, and his father went

out to bury him on the first day of the week. On the way to the cemetery the bier was set down by the Tomb of Jesus, and Kleôpa began to weep and to lament that Jesus was not upon earth to raise up Rufus as He raised up Anna, the daughter of Jairus, and Lazarus. Whilst Kleôpa was saying these words a strong, sweet odour came forth from the Tomb of Jesus, and he saw a Cross of light come forth from the Tomb and rest upon the bier of Rufus, who immediately sat up. When Kleôpa saw his son restored to life he was filled with emotion, and he leaped up on his feet like a man who had never suffered from gout. The grave-clothes were stripped off Rufus, and he and his father returned to the city praising Christ and the power of the Holy Cross. Kleôpa made a great feast for the widows and orphans, and the poor and the needy, and gave his slaves their freedom, and he and all his house were baptized. When the Jews heard what had happened some of them proposed to destroy the Tomb of Jesus by fire, and others to bury it under the offal of the city, and to make the whole site a place for the shooting of filth and rubbish. And a decree was promulgated by the Sanhedrin which ordered every man in the city to cast the refuse of their houses there under penalty of a fine of a copper drachma for each offence. The Tomb of Jesus was used as a dung-heap until the coming of Vespasian, who destroyed Jerusalem A.D. 70, and who treated the Jews with such rigour that they ceased to cast offal on the Tomb of Jesus. Vespasian slew 30,000 Jews, and banished 3,000 to Egypt, where they were made tillers of the soil, and forbidden to trade in oil, milk, wine, grain, &c., and they were reduced to such misery that if ten able-bodied Jews met a single Egyptian youth they would cry out to him to spare them. Ptolemy, the governor of Egypt, reduced the Jews to a bondage that was harder than that which their forefathers had suffered in the days of old, when Pharaoh oppressed them in the days of Moses.

Every effort made by the Jews to suppress and to hide the

Cross was in vain, for its memory was graven in the hearts of the faithful, unto whom it became an *eikôn*. The Cross is the strength of God-loving kings, who set it over their crowns, and on their sceptres, and in their palaces. Men set it up on pillars, and in their houses, and by the roadside, and in ships, and it is found in every royal edict. The Cross is everywhere, and the Sign of the Cross blesseth, and comforteth, and driveth away wrath, and bringeth tranquillity. The Cross blinded Diocletian and destroyed him. The Cross destroyed Maximinianus,[1] whose tongue rotted in his mouth, and whose body mortified whilst he was still alive. The Cross destroyed Julian the Apostate, who in his delirium drank the urine of horses, and died raving. Those who have made themselves enemies of the Cross have always perished through want and misery.

St. Cyril then goes on to describe Constantine's connection with the Cross, and relates his history. Constantine was the son of Christian parents, and was himself a firm believer in Christ. He was wise and understanding, and possessed great skill as a physician, and all men thronged to see him. The favour he shewed towards the Christians endeared him to Diocletian, and his prowess in war caused this Emperor to entrust the administration of his Empire to him. Whilst Constantine was a young man, and was engaged in fighting the Persians at a place called Kallamakh, he went to bed one night sorely depressed in mind because he believed that the forces of the Persians were irresistible. As he lay awake in anxious thought he looked up into the sky, and suddenly he saw among the stars a Cross of light ⲉⲧⲉ̄ϥⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲛ, and on it in Greek letters ⲉϩⲁⲓ ⲛ̄ ϩⲣⲱⲙⲁⲉⲓⲕⲱⲛ was written, 'Constantine, through this sign thou shalt conquer those who are fighting against thee. Seek thou the God of

[1] A mistake for Maximianus the Emperor, who reigned from 305–11.

thy fathers, and thou shalt find Him.'[1] When he awoke in the morning he sent for the priests, and asked them what this sign meant, and of what god it was the symbol. Some said it belonged to Phiblarion, the giver of victory in battle, and others said to Herakles, and each group of priests recommended the pouring out of libations. Whilst Constantine was undecided what to think or do, a certain soldier called Eusignius, who was a Christian, came and told him that the Cross of light belonged to Jesus Christ, and gave him an outline of His death upon earth. Then Constantine said, 'Jesus is the God of my fathers, and shall not this sign give me victory?' and he at once fastened a cross of gold to the top of his spear, and set it before him. When the armistice between the Romans and Persians came to an end, Constantine moved his troops across the river, and the Romans routed the enemy with great loss, and pursued them right up to their frontier. During the battle Constantine saw angels with drawn swords in their hands among his soldiers, and when he returned in triumph to the city he found that not one of his soldiers was wounded. Then the Senate of Rome and the Senate of Antioch made him Emperor in the room of Diocletian, whose eyes God had destroyed. Constantine began his reign by remitting taxes to all classes of his subjects; and he gave peace to the Church, and under his protection the Christians began to build churches everywhere. He issued an edict for the closing of the temples, and he devoted their endowments and emoluments to the restoration of ruined churches and the building of new ones.

Constantine next decided to go to Jerusalem to seek out the Tomb of Jesus and to find the Cross, and taking his mother Helena, and his young sister, and bishops, and soldiers, and slaves, he set out for the holy city. On his arrival he had the chief men of the city brought before him, and questioned

[1] See Eusebius, *Vita Constantini*, and the Life of Constantine in Tillemont, *Histoire des Empereurs*.

them carefully about the Tomb and the Cross, but they pointed out to him that six generations of men had passed since Vespasian destroyed Jerusalem, and that many of their ancestors were banished to Egypt, and that none of them knew anything about the ancient history of the city. When Constantine began to threaten them with punishment if they did not give him the information he wanted, the chief men referred him to the chief priests, the names of seven of whom they gave him. The seven chief priests, Judas, [Ben]jamin, Abidôn, Adôth-Iêsou, Joshua, Sulôm, and Iassôn, were brought before him. Constantine ordered them to tell him where the grave of Jesus was under the penalty of the death of their bodies and the destruction of their souls. Iassôn, the spokesman of the chief priests, made a characteristic reply:—Our city was destroyed thrice by the Romans, who slew and banished our fathers. We live under the yoke of the Romans, and pay tribute to them. We never attempt to proselytize among the Gentiles about us, and whatever remnant there may be of our race in the city it only seeks to live according to the Law of Moses. Since the houses of our fathers, who were slain and banished, have never been rebuilt, we cannot and do not know anything about the matter concerning which thou dost ask. Constantine's answer was to have the chief priests thrown into a dry pit, where they were to be allowed to starve to death. After seven days passed in the pit cold and hunger compelled the priests to declare what they knew, and when they had been taken out of the pit and fed, Judas offered to tell Constantine everything he knew about the Tomb of Jesus. He stated that his father Simeon, who was repeating what he had heard from his father Judas, told him that his ancestors denied the Resurrection, and that being very jealous of Christ because of the miracles which He wrought before and after His death, they agreed to turn the grave of Jesus into a dung-heap. And they did so until Vespasian came. Judas reminded Constantine that the place

of the Tomb of Jesus was described in the Book of the Gospels, and when Constantine had consulted the Gospel of each Evangelist, and found that all Four Gospels agreed in saying that Jesus was taken to Golgotha, he promised Judas that if he would shew him where Golgotha was he would set him free. Then Judas guided the Emperor and his mother the Empress Helena to a huge dung-heap which towered above the city and covered a space equal to that of twenty fields, and he said that the place was called Golgotha in Constantine's language, but Gabbatha in Hebrew.[1]

When Constantine saw the huge dunghill he was very sad, but Judas reminded him that if the fathers made it their children could unmake it, and he advised the Emperor to make all the Jews come with carts and beasts and remove the hill to another place. This advice seemed good to Constantine, and he issued an edict ordering the Jews to come and clear away the hill, and he appointed 2,000 soldiers to act as task-masters and gangers until the work was completed. Affairs of state called the Emperor to Rome, and he departed, leaving his mother to carry on the work. Urged on by the soldiers the Jews worked all through the summer, from April 7 to September 13, and at length the top of the Tomb became visible. When the Empress knew of the discovery she went to the Tomb, together with the bishops and all the nobles, and seeing light as bright as the lightning issuing from it they fell down and worshipped. Judas and the bishops took spades

[1] There is a difficulty here. GABBATHÂ, גַּבְּתָא, must be the emphatic form of גַּב or גַּבְּבָא, a word meaning 'back, hill, anything rounded,' e. g. a camel's hump. According to John xix. 13 Pilate sat down in the judgement-seat in a place that is called Λιθόστρωτον in Greek, and Γαββαθᾶ in Hebrew. The Syriac Version correctly renders Γαββαθᾶ by ܓܒܒܬܐ which Bar Bahlûl (ed. Duval, col. 511) explains by 'a paved place' ܐܬܪܐ ܕܐܒܢ ܦܬܝܐ ܗܘ. It seems clear that St. Cyril, or his copyist, has mixed up verses 13 and 17 of John xix, or thought that the name Golgotha was Latin or Greek, and that it was the equivalent of both Γαββαθᾶ and Κρανίου.

and began to dig, and they found the great stone which Joseph of Arimathea and Nicodemus had rolled before the mouth of the Tomb, but the fall of night surprising them they deferred entering the Tomb until the following day. They set believing men to watch it during the night, and these saw a fiery light issuing from it from nightfall until dawn.

Early the following day the Empress Helena took the bishops and men bearing lighted lamps and censers with burning incense in them, and they went to the Tomb and looked in, and they saw three crosses, lying one on top of the other, and by them was a parchment roll. When the Tomb was cleared out the bishops went in and took the roll, which had Hebrew writing upon it, and gave it to Judas, who read it to the Empress. This writing purported to be the work of Joseph of Arimathea and Nicodemus, who stated in it that they had carried by night the Cross of Jesus, and the crosses of the two thieves, from Golgotha to this Tomb, in which the body of the Lord had been laid. To one of the crosses a writing was attached, saying, 'This belongeth to Jesus Christ,' and this the bishops embraced, and kissed, and carried to the Empress, who embraced it and swathed it in the imperial purple. Meanwhile the clearing away of the dunghill was continued, and 103,000 Jews assisted in the work.

The Empress then wrote to Constantine and reported the discovery of the Cross, and entreated him to come and worship it. The Emperor quickly set out for Jerusalem, and Helena and the bishops formed a procession, and went out a distance of six miles to meet him, carrying with them the Honourable Cross, which was swathed in royal purple and laid upon a white mule. When Constantine saw the Cross he descended from his chariot, and embraced it, and wept over it. When he arrived in Jerusalem he went to the Tomb, and to the Rock of the Skull, and worshipped at each place, and he placed the Cross in the Tomb of Jesus until he could build a suitable

place wherein to deposit it, and he determined to build two churches in Jerusalem, and to found a city on the spot where the Cross of Light had first appeared to him. Brickmakers, builders, and handicraftsmen of all sorts were set to work on the churches, and valuable materials, alabaster, silver, copper, &c., were ordered and paid for by Helena with the money which her son gave her. One church was built over the Tomb of Jesus, which was called the Church of the Resurrection, and another on or by Golgotha, and each had spacious courts. One of these was consecrated by Apa Joseph, the fourteenth bishop of Jerusalem, on the 17th day of the month Thoth (Sept. 14), and Judas was baptized probably on the same day. Apa Joseph related the following miracle to his congregation on 'holy evening': The Cross of Light appeared above the Tomb of Jesus from the first until the ninth hour, when it ascended into heaven.[1] All the people of Jerusalem saw it, and were greatly moved by its appearance, and Apa Joseph wrote a full account of the remarkable parhelion and sent it to Constantine. Apa Joseph was succeeded by Judas, a high priest of the Jews who became a Christian, and on his death the bishopric passed to one Mark, who was not a native of Jerusalem.

Finally, St. Cyril exhorts his hearers not to mix themselves up with the works of the heathen, and not to render unto Christ mere lip service. Men learned in natural history tell us of the existence of an irrational animal which lives in the desert, and is called a 'camelopard'. It is a large beast, and has the face of a lion, and the body of a camel, with which animal it has much in common, and its form is ungainly, and its colour variegated; both its inside and outside are foul. This animal is the exact type of the heretics, who make Christ out to be a mere man, and who almost say that Emmanuel is not God. Cyril adds: O ye Christians, let us avoid all

[1] This is said to have taken place on May 7, A.D. 351, and it was Cyril who wrote to the Emperor about it, and not Apa Joseph.

thoughts about heretical doctrines, and let us not enter their churches to pray, for they are not in reality churches.

9. The Martyrdom of Saint Mercurius.

According to the Coptic text Mercurius suffered martyrdom during the reign of the Emperor Decius, i. e. between A. D. 249 and 251. The anonymous author of this Martyrdom opens his work with a version of the famous Edict against the Christians which is here said to have been promulgated by Decius and Valerianus early in the year 250.[1] This Edict ordered every subject of the Roman Empire to burn incense and to offer sacrifices to the gods, under penalty of death by sword, or water, or wild beast, and the magistrates throughout the Empire were commanded to see that the Edict was obeyed by every person under their authority. Soon after the Edict was promulgated war broke out between the 'Barbarians' (the Carpi ?) and the Romans, and Decius, leaving Valerianus to take charge of state affairs in Rome, went out against them. Among the regiments called up by the Romans was the famous Martusian regiment, which had served with distinction in Armenia and was commanded by a tribune called Sardonicus. The hostile forces met, presumably in Pannonia, and though each side fought with the greatest bravery neither secured a decisive success. There was in the Martusian regiment a man called Mercurius, and one day a very tall being in human form, wearing gorgeously brilliant apparel, and holding a drawn sword in his hand, appeared to him, and bidding him be of good cheer, he gave him the sword, and bade him go and attack the Barbarians, whom he would conquer, and not to forget God. Mercurius thought that his visitor was one of the imperial officers, and when he recovered from his surprise, and being filled with the Holy Spirit, he attacked the enemy with such violence that he

[1] See Eusebius, *Hist. Eccles.* vi. 40–2 : Gibbon, *Decline and Fall*, chap. x.

slew their captain and his company and so many other men that his sword was drenched with blood, and he lost his grip on it, and his arm fell powerless by his side. The success of Mercurius so terrified the Barbarians that they broke and fled, and victory lay with the Romans.

When Decius learned concerning the brave deeds of Mercurius, who was then about twenty years of age, he sent for him, and promoted him to the command of all his army, and bestowed upon him honours, and decorations, and money. A large part of the money Mercurius gave to his soldiers, and he felt very grateful to God for his success. One night the being who had appeared to him on the field of battle came to him during his sleep, and waking up Mercurius told him to remember the words he had spoken to him during the fight, and went on to say that Mercurius would have to suffer for Christ's Holy Name, and that he should receive a crown of victory in heaven. The radiant being, who was the Angel of the Lord, then left him, and Mercurius began to ponder over his words in connection with some observations which his father had made to him some time previously. Now the father of Mercurius was a soldier, and he was the Captain of the First Regiment; his name was Gordianus, and he was a Christian, and he had carefully instilled into the mind of his son the knowledge of God, the Creator of the universe, the Judge of men, Who shall give unto each man according to his works. Whilst he was calling these things to mind one of the royal messengers called 'Silentiarii' came and summoned him to the Emperor's presence; pleading fatigue Mercurius excused himself from obeying the royal command that day, and did not go to the Emperor until the following day. When he came before Decius the Emperor invited him to go with him to offer up sacrifice to Artemis, but the blessed man turned aside and hid himself in the praetorium. That Decius had great regard for Mercurius is proved by the fact that when one of the men who had access

to his presence slandered Mercurius, and tried to stir up anger in the Emperor's breast against him, Decius refused absolutely to believe in the disloyalty of Mercurius to the gods, until he should see absolute proof of it with his own eyes. Then Decius ordered his servants to bring Mercurius into his presence, and to treat him with the respect due to his rank; and when he appeared before him the Emperor spoke graciously to him, and asked him why he wished to destroy the friendship which existed between them, and pointed out to him that the course of action which he was following tended to bring the gods and imperial honours into contempt.

Mercurius replied with gentleness but firmness, and having stripped off his military attire and the imperial insignia and decorations, he cast them at the feet of Decius, and cried out, 'I am a Christian.' Decius stared at Mercurius, and sat stupefied for a long time, and at length he ordered the soldiers to remove him to the prison, hoping that confinement therein might induce Mercurius to return to his military duties. On the night of his arrival in prison an angel appeared to him and comforted him. On the following day Mercurius was brought before Decius, and in answer to the Emperor's questions he stated that his father, Gordianus, was a Scythian, and had command of the Martusian regiment; and that he was a Christian. Gordianus called his son 'Philopator', but when the young man enlisted the captain of his company called him 'Mercurius'. Decius offered Mercurius his former rank and emoluments, but Mercurius rejected all earthly honours, saying that he was going to conquer both Decius and Satan, and that in return for his conquest Christ would give him a true crown. And he called upon Decius to do quickly to him whatever he intended to do. Thereupon Mercurius was racked, and hot ashes were scattered over gashes made in his body with butchers' knives, but he bore all these tortures bravely, and was still alive when they carried him back to prison. As he lay in his

cell the Angel of the Lord appeared unto him, and healed all his wounds, and gave him fresh courage. When Decius saw him the next day he was amazed to find that he was sound and whole, and he did not believe that he could have been healed until his spearmen reported to him that they had examined the body of Mercurius, and had not found the least trace of a wound in it. After some conversation with Mercurius, who proclaimed Christ's power to heal and make alive, Decius determined to put his words to the test. He ordered red-hot irons to be thrust into the tender parts of his body, and he caused him to be hung head downwards from a tree, with a great stone tied to his neck, and to be beaten with a four-thonged whip. Finally, being impatient to return to Rome, Decius ordered him to be beheaded in Cappadocia. Mercurius was then set upon a beast, and was tied to it to prevent his falling off it, and was brought to Caesarea, and was at length beheaded, on the twentieth day of the month of November, or Athor.

The writer of the Martyrdom of Mercurius then goes on to mention the marvellous Cross of light which appeared beside the grave of Jesus in Jerusalem, from the third to the ninth hour on a certain day during the year in which Cyril was made Bishop of Jerusalem, and certain incidents connected with Julian the Apostate. As soon as Julian became Emperor he reopened all the pagan temples and oppressed the Christians. On one occasion he gave a hawk to a pagan priest to offer up as sacrifice, and the priest slew the bird, took out the liver, and gave it to Julian, who ate it. He put to death Theodorichus the presbyter, and imposed very heavy taxes on the Christians. Among the fellow students of Julian at Athens was Basilius, who afterwards became famous as Bishop of Caesarea, and is generally known as 'Basil the Great', and soon after Julian ascended the throne he invited him to come and spend some time with him. Soon after the apostasy of Julian, Basilius went to Julian with two God-fearing

friends, and remonstrated with him on his behaviour, and complained to him of the abuse which he was heaping on the Holy Scriptures. Julian did them no harm beyond putting them in prison, where he told them they should stay until he returned from Persia. In reply Basilius said, 'If thou shalt go into Persia and shalt return, then hath God not spoken by Basilius.' When the holy men were shut up in prison Julian went to Jerusalem, and he set men to rebuild the Temple, under the direction of a Count, so that he might make to be a lie the words of Christ, 'There shall not be left here one stone upon another, that shall not be thrown down' (Matt. xxiv. 2). The workmen toiled from dawn to sunset, and each morning when they came to continue their work they found that all that they had done the day before was pulled down. The Jews suggested to the workmen to burn the tombs of the Christians, because they hindered the work, but when they set fire to the cemetery the tombs of John the Baptist and Elisha would not burn. Then the Christians bribed the Count to allow them to carry away the bones of John the Baptist and Elisha; and they came by night and took the bones, and packed them up, and took them to Athanasius, Archbishop of Alexandria. Athanasius received the bones with great joy, and he laid them up in the baptistery until the time when he should be able to build a martyrium over them. Athanasius lived in the Hermes quarter, which lay towards the dunghills and the desert spaces of the city; it was on the site of these dunghills that he proposed to build the martyrium of John the Baptist.

One night Basilius saw a vision in which St. Mercurius went into his martyrium, and taking his spear [from his statue there] went out, saying, 'Shall I permit this lawless man (i. e. Julian) to blaspheme God thus?' When Basilius awoke he told his two companions about the vision which he had seen, and each of them said that he had seen the same vision. So they sent into the martyrium to see if the spear was in

its place, and they found that it was not. Three days later news arrived that Julian had been killed in battle. According to the Coptic text Julian, on the night of his death, saw in the air a troop of soldiers coming against him, and he knew that they were Mercurius and his friends. Suddenly his body was transfixed by the spear of Mercurius, and as his blood poured out he caught it in his hands, and threw it up into the air saying, 'Take this, O Christ, for Thou hast taken the whole world.' So Julian died, and the words of Basilius were fulfilled. Julian was succeeded by Jovianus, a Christian, who promptly released Basilius and his companions from prison.

10. The Martyrdom and Miracles of Mercurius.

The greater part of the text of the Martyrdom of Mercurius in Oriental, No. 6802, is wanting, and the opening lines which remain add nothing to our knowledge. The Martyrdom was followed by a series of Eight Miracles, and of these the text of the First Miracle, and that of a part of the Second Miracle, are wanting. From the fragment of the Second Miracle which we have it seems that a certain pagan quarrelled for some reason with the 'poor man' (*faḳîr*) who acted as custodian of the shrine of St. Mercurius, and beat him, and then tried to ride away on his mule. On this the body of St. Mercurius, which was lying on a bier in the shrine, turned round; and this so frightened the mule that it swerved round or backed, thereby disturbing the balance of the rider. His feet lost the stirrups, and caught in some way in the saddle-trappings, and the she-mule bolted, dragging the rider with her head downwards. Presently the mule stopped, and acquiring speech, like Balaam's ass, she called upon 'the man of perdition', and the pagans whose god had been destroyed, to come and look upon her rider's punishment, and on the body of the holy martyr Mercurius, and to believe on the Lord Jesus. Having thus

spoken she again bolted with her rider, and did not return. The rider, it seems, had a sister who was blind, and who worshipped a gold figure of Apollo, whom she expected to restore her sight to her. By some means, no doubt by an exhibition of the power of Mercurius, the figure was broken into two pieces, and under the influence of the pain caused by her eyes, and by the disgrace of her god, she appealed to Mercurius for help, and promised to believe on Christ and His holy martyr. As soon as she had uttered these words a mass of white secretion flowed from her eyes, and she was able to see, and her sight became as good as ever it had been. She then smashed the figure of Apollo into pieces, and ground up its fragments, at the same time adjuring Apollo to take shame to himself, and Christ to take honour to Himself. When her parents saw that her sight was restored they became Christians.

According to the Third Miracle the body of Mercurius, which must have been embalmed in some way, rested at a place outside the city. Some of the people wished that it might be brought into the city, but others did not, and whilst they were disputing over the matter the saint rose up and set out for the city, and the mule who had the gift of human speech cried out, 'Sing praises to the martyr.' It was noticed that there was no sign of any wound in the martyr's body, and no mark of corruption, and the people accompanied him to the church, singing as they went, and carrying sweet-smelling shrubs and flowers in their hands. One of the inhabitants wished to take the martyr's body into his house, but he found that it was as heavy as lead, and that the people could not move it.

The Fourth Miracle deals with the healing of an ox for ploughing, which was gored by its companion. Before this Miracle is recounted the text states that the festival for the discovery of the body of Mercurius was kept for seven days, and that the father of the blind girl who had been made

to see was baptized with all his house, and that the number of those converted to Christianity was fifty-three souls. One day the saint appeared to the poor man who cleaned the place where his body lay, and asked him why he did not make bricks to build a suitable shrine for him. The man replied that he was poor, and that he had no workmen, nor beasts of burden, nor money. By the command of the saint the poor man rose up early the following morning, and went to the First Quarter of the city, where, by the arrangement of Divine Providence, he met the young man whose life had been endangered by the bolting of the mule already referred to, and took from him the three oboli, which he had intended to give as alms. The poor man also told him of the appearance of the saint to him, and of his wish for a martyrium to be built. When the young man returned home he told his father of the saint's wish, and his father, remembering that his son owed his life to the saint, and his daughter her eyesight, collected camels, and workmen, and materials, and gave them to the poor man so that he might begin the building of the shrine. One day, whilst two of the oxen were ploughing up the ground on which the shrine was to stand, one of the animals attacked the other and inflicted a serious wound upon it with its horns. The injured beast was taken into the town, and placed in a quiet stall with food, and the poor man remained with it to tend it. The owners of the ox were greatly grieved, for he was a large powerful animal, and goodly to behold. Later in the day Mercurius came into the stall where the wounded ox was, and touching it with his foot, ordered it to rise up and perform its work. The ox immediately rose up with great vigour, and ate some grass, and all trace of its wound had disappeared. The saint then went and rebuked the ox which had gored its fellow, and told it that its horns should fall out; and straightway the horns began to decay, and they fell off its head, and the animal became quiet and docile.

The Fifth Miracle. A certain archon, wishing to build a portico to his house, set a gang of men to work at making bricks, and the site chosen by him for his brickfield was near the field where the bricks for the shrine of Mercurius were being made. When he compared the bricks made by his own men with those made by the Christians, he discovered that the latter were better than his own, and he determined to obtain some of them by fraud, or, if necessary, by force. Then he went to the custodian of the shrine, and pretending not to know which were his and which were the saint's, he claimed in his presence that his stack of bricks reached to such and such a place. When the custodian pointed out his mistake to him the archon struck him, and defied him and the saint. The archon then told his servant to bring camels to carry away the bricks, and when the camels came he superintended the loading of them, and uttered words of defiance against Mercurius. Whilst he was doing this the huge male camel before which he was standing suddenly gripped him with his teeth, and threw him on the ground, and rolled on him. On this Mercurius appeared on horseback and drove his spear into the archon's left leg, and the camel seems to have seized the archon by his legs, and to have dragged him, as he hung head downwards, into the shrine. Whilst the archon was being dragged into the shrine he cried out for forgiveness to Mercurius, and promised to give gifts to his shrine, and to become a Christian, and to set free his slaves, and to serve as a door-keeper in the shrine until the day of his death. The camel then let go his hold on the archon, and Mercurius touched his wounds and healed them. The archon kept his promises to the saint, for he and all his house were baptized, and he gave all his slaves their freedom. He sent large quantities of materials for the building of the shrine, and he himself laboured with his men at the work, and he died before the martyrium was completed.

The Sixth Miracle. A certain man stole a plank of wood

from the timber which was being used in the construction of the shrine of Mercurius, and whilst he was carrying it to his house the saint made his mind to wander, and made him to go to the house of the custodian of the shrine, outside which he staggered about under his load, not having the least idea where he was. As soon as the custodian opened the door and looked at the thief, the senses of the man returned to him, and he knew where he was, and he cried out to Mercurius for mercy, and confessed that he had stolen his wood. By order of the saint the custodian forgave the thief, and made him carry the wood back whence he had taken it, and promise to tell the people of the city what had happened to him. On the following day he fulfilled his promise to the custodian, and from this time onward no man attempted to steal any of the building materials which were contributed to the shrine by the people round about. Having confessed his fault publicly, the wood-stealer returned to the shrine, and devoted himself to mixing mud and making bricks.

The Seventh Miracle. In due course the walls of the shrine were finished, and the work of adorning the east end of the church began. The woman whose sight had been restored to her by Mercurius had married a man with great possessions, and when he died he left her all his property. In one portion of his estate there stood three *shouebe* trees (sycamore-fig?), which he had dedicated to the shrine of Mercurius, and after his death these were cut down, and the wood used for making a screen[1] and for the decoration of the apse. Whilst a large number of workmen were placing the *kinbêl* in position in the apse one of the workmen said, by way of a joke, that he wished Mercurius would make the wood of the object which they were putting in position send forth branches laden with fruit so that they might eat and be refreshed. Hardly

[1] On the haikal screen and its varieties see Butler, *Coptic Churches*, vol. i, pp. 28 ff.

were the words spoken when branches began to grow out of the wood, and the workmen saw that they were laden with fruit. The news of the miracle spread rapidly through the city, and every one rushed to see the branches laden with fruit, and many people brought away some of the fruit and kept it as phylacteries, and many cures were effected by it. Among those who heard of the miracle was a Jew called Gaipios, a man of uncouth manner and sullen disposition, and a foe of every Christian. He did not believe the report which had reached him, and he determined to go to the shrine of the saint, hoping that he might find an occasion for scoffing. Having mounted his white she-mule, and accompanied by one of his slaves, he set out for the shrine, and rode through the courtyard into the church of the martyrium, and sat and gazed at the apse containing the fruit and leaves. The Jew paid no heed to the guardian of the shrine who remonstrated with him about riding his ass into the sacred building, and at once began to jeer at the miracles of the saint, and to say that the fruit-bearing branches had been fastened to the apse by some man. When the guardian rebuked him for his unbelief the Jew lost his temper, and turning his mule against him he urged her on, meaning to ride down the guardian and trample him under foot. When the mule's feet left the pavement they began to sink in the soft earth beyond it, and she threw her rider off, and he fell down on the rough bricks and pieces of stone and cut himself badly. As he was lying there St. Mercurius came and drove the spear which he had in his hand into the body of Gaipios, and rebuked him for bringing the mule into the church, and for obstructing the workers in his shrine. In his agony Gaipios cried out to Mercurius for mercy, and promised, if the saint would help him, to dedicate to him a stele with a figure of the saint spearing the Jew inlaid in precious stones upon it. At the instance of the Angel of the Lord the saint withdrew his spear and restored the Jew to his senses,

and on the following day Gaipios and his wife and his servants were baptized. To Gaipios the bishop gave the name of Zacharias, and to his wife the name of Elisabeth; one year after her baptism Elisabeth gave birth to male twins, one of whom was called Mercurius and the other John. The Jew kept his promise to the saint, and had a golden stele made and inlaid in precious stones with a figure of Mercurius spearing Gaipios, who lay prostrate at his feet, with the spear of the saint thrust through his body. This stele was taken to the church of Mercurius, and consecrated therein, and it remained there as a witness to the power of the holy martyr.

The Eighth Miracle. As years went on the fame of the saint grew, and multitudes thronged to his shrine to worship his relics and to make offerings to him; and those who were sick were healed, and devils were cast out, and every believing sufferer obtained relief. Among the noblemen of the district was one called Hermapollo, who had only one child, a little daughter, and she was the object of his deepest affection. Hearing of the miracles of the saint, he made a journey to his shrine, and prayed there for his daughter's welfare, and gave thirty oboli to the shrine and thirty oboli to the steward thereof. The clergy of the shrine were hospitable men, and they entertained the nobleman at dinner and pleased him, wherefore he promised to present to the shrine of the saint a bier, or couch of state, upon which the relics of the saint could be carried in procession with suitable honour through the streets of his town. Hermapollo slept in the shrine that night, and St. Mercurius appeared to him there in the form of a general, and promised to give him a son (son-in-law?) if he would give without fail the couch of state which he had promised to his shrine. When morning came Hermapollo paid a final visit to the relics of the saint and returned to his home.

Shortly after his return a nobleman of the district sent messengers to Hermapollo asking him to give his daughter to his son to wife. Hermapollo's wife received

the messengers and heard the proposals which they made in respect of the dowry, and then laid the matter before her lord. The offer was unsatisfactory in Hermapollo's opinion and was rejected, and the messengers returned to their master sadly. That evening the parents of the young man for whom the maiden was asked told him that their attempt to obtain her for him had failed, and tried to induce him to transfer his affections to another maiden, but none of the maidens whose names were mentioned by them pleased him. He was desperately in love with Hermapollo's daughter and found means to communicate with her by writing, and he lay awake at night inventing schemes for obtaining possession of the maiden. Soon after the mother of the young man had made the proposal of marriage for her son she died, and her husband, being overcome with grief, took no further steps in the search for a wife for his son.

Meanwhile the young man could not forget the maiden whom he loved, and his distress of mind was so great that he fell into bad health and well-nigh died. At length he bethought himself of magic, and he applied to one magician after another and asked them to use their powers in such a way that the parents of the maiden might accept his suit. Finally he found a great magician who promised to bring the maiden to him, so that he might see her face to face and talk with her. The loss of a leaf of the manuscript prevents us from knowing the details of the magician's operations, but it is quite clear that he succeeded in making an evil spirit to take possession of her, for Hermapollo was obliged to take her to the shrine of Mercurius to have the spirit expelled. About this time the couch of state which Hermapollo had promised to give to the shrine was completed, and taking it, and his wife and daughter, he set out from his house for the shrine. When he arrived with his family and the priests saw the splendour of his gift they marvelled. The framework of the couch rested on pillars which were set upon pedestals, and

it was decorated with inlaid leaves of ivory, and with a figure of the martyr made of precious stones, and six crosses, three of gold and three of silver. When Mercurius saw the sad plight of the daughter of Hermapollo, he went to the town where lived the young man who wished to marry her, and appeared to him by night in the form of a general with his sword drawn in his hand. When the young man woke up and saw the wrathful face of the saint he was terrified, and when he had been smitten thrice with the flat side of the sword he fell on his knees and begged for mercy. The saint rebuked him severely for causing a spell to be cast on Hermapollo's daughter, but agreed to spare his life on condition that he went to the magician in the morning and made him remove the spell which he had cast upon the maiden. He also promised the young man happiness when he should come to his shrine.

On the following morning the young man set out for the shrine of Mercurius, but stopped at the village where the magician lived in order to tell him all that had happened. When the magician heard that Hermapollo and his daughter were in the shrine of Mercurius he was afraid, and would not go with the young man, who proceeded thither alone. As soon as he arrived in the shrine he gave the steward ten oboli, and when he looked round he saw the maiden whom he loved lying close to the body of the saint, and her father and mother crying to it for help and relief for their daughter, which were granted to her. When Hermapollo looked round, and saw the young man there, he recognized him, and going to him asked him concerning his parents' health. Knowing nothing about the young man's connection with the magician and the spell which had been cast on his daughter, Hermapollo took the young man to his lodgings, and made him known to his wife and daughter; and the young man ate with the family, and saw his beloved and rejoiced, although the delicate appearance of the maiden and the thought of what she had

suffered grieved him sorely. That night Mercurius appeared to Hermapollo, and told him to give his daughter to the young man, who would become of age, and would succeed his father in three months' time, and who had caused the maiden to fall ill through his great longing for her. Early the next morning Hermapollo and his family and the young man went into the sanctuary to worship, and Hermapollo was hoping that the saint would clear up the matter of his daughter's marriage. When the young man went to the couch of state to admire it, he found the magician tied to it, like a dog, and the wretched man told him that Mercurius first gagged him and then dragged him to the shrine and tied him up there, and that even at that moment the saint was smiting the magician's face. Whilst they were talking a devil leaped upon the magician, having orders to punish him for the blasphemies which he had uttered, and Mercurius, having driven out of him another devil, restored his sight to him and dismissed him to the desert, where he lived ever after. When the Eucharist was ended, it was found that all pain had left Hermapollo's daughter, and a woman who was possessed of a spirit cried out to Hermapollo, telling him to give his daughter in marriage to the young man, for her one hope of permanent cure lay in her marriage with him. After the festival Hermapollo and his family and the young man travelled back to their native city together, and shortly afterwards the marriage of the young man with the maiden was arranged, and the ceremony was performed with great pomp and splendour and rejoicing. Within three months from the wedding the father of the bridegroom died, and left all his property to his son. As a mark of gratitude to Mercurius for his assistance the daughter of Hermapollo and her husband paid an annual visit to his shrine.

11. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr.

This Encomium contains very little information which is not given in the manuscripts already summarized. According to Acacius Mercurius was a pagan when he became a soldier of Decius, and he first served as a bowman; later the Lord gave him a sword and commanded him to destroy the Barbarians with it. As the result of the famous Edict of Decius against the Christians, which was promulgated through all Egypt and Northern Nubia, Christians were dragged into the pagan temples and made to sacrifice to pagan gods, or were tortured and slain. The Roman generals caused to be exposed in prominent places swords, daggers, butchers' knives, racks, pincers, tongue-slitting tools, iron pots, which were filled with fire and placed on the heads of those who were to be tortured, cauldrons of boiling oil and boiling bitumen, wheels with knives attached to them, &c. Continuing his narrative Acacius says that Mercurius was an officer in the Martusian regiment, and that he feared God, and that he was a Christian from his youth up, and the son of Christians. He was a capable and bold soldier, and his knowledge of the theory and practice of war caused him to be promoted to the rank of commander (πριμηκίριος). He was beloved by his comrades, and the Emperor, attracted by his ability and good sense, made him his personal friend. A rising of the Barbarians in Western Asia gave Mercurius the opportunity of displaying his valour. The Barbarians appear to have risen quite suddenly, and marching westwards they captured all Armenia, and invaded Roman territory. The Romans were taken by surprise, and were in great difficulties owing to lack of both men and equipment, and the Barbarians continued their victorious career unchecked. The Romans raised levies everywhere, and at length, with certain selected troops, Decius was able to march against the Barbarians;

having crossed the Euphrates Decius joined battle with the enemy, and conquered them completely. Before the decisive battle was fought the Angel of the Lord appeared to Mercurius by night, and gave him a sword, and though he promised him victory he told him that it was decreed for him to become a martyr, and to suffer great tortures before his death. He told him also that he should become famous throughout the world, and that he should wear three crowns. When the Emperor heard of the mighty deeds of Mercurius in the battle against the Barbarians, he promoted him to high rank and gave him many valuable gifts.

Decius rejoiced in his victory, and having gathered together all his officers and men ordered them to go to the temple of Apollo, and to offer up sacrifices and thanksgiving for the victory. Mercurius refused to go and sacrifice to Apollo, and went to his house, where he sat in sackcloth and ashes, and mourned because of the errors which the Devil had scattered throughout the world.

When the Emperor enquired for Mercurius, a certain soldier went to him and told him how Mercurius had treated the imperial honours with contempt, and how he was corrupting the Roman army by preaching that Jesus of Nazareth was God, the Creator of the heavens and the earth. Decius refused to believe that Mercurius, whom he had treated as a confidential friend, had done these things, and he caused him to be summoned into his presence. When Mercurius came before him Decius asked him to explain his conduct, and begged him to return to his military duties, and to renew his former pleasant relations with him. Mercurius was not moved by the Emperor's gentle words, but declared that he was a Christian, and that he, being a servant of Christ, would not sacrifice to Apollo. In vain Decius urged him not to cast his life away, and when he saw that Mercurius was determined to resist all entreaties and persuasion he ordered him to be racked, but the rack broke, and Mercurius leaped to his feet

uninjured. After this Decius caused him to be tied to stakes, and the soldiers made gashes in the body of Mercurius, and poured burning ashes upon them, but this torture failed to move him to recant. Having burnt his body with hot irons, and applied fire to his sides, and suspended him head downwards with a huge stone hanging to his neck, Decius ordered him to be beheaded, and the sentence was carried out in Caesarea. Mercurius was buried in a prominent part of the city, and many works of power and miracles were performed at his tomb.

12. Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome.[1]

The contents of this Discourse on Gabriel have much in common with the Encomia on the Archangel which are found in Ethiopic,[2] and it is probable that the Ethiopic Encomia were derived from the same source as the Coptic. Celestinus opens his Discourse with thanks to God for His protection during the past year, and suggests that the day of the commemoration of Gabriel may be described, in the words of David, as 'the day which the Lord hath made'. He then alludes to the greatness of the glory of Gabriel, and states that the meaning of his name is 'God and man', a fact which proves that the archangel was a type of our Lord, Who was Very God and man, inseparably, indivisibly, immutably, completely, and at the same time, in the womb of Mary. Addressing Nestorius Celestinus bids him to take shame to himself for his want of sense, and his godlessness, in failing to see that Christ was the One One, and God and man. The whole world worships Christ, and it is well that Nestorius suffered a horrible death in exile because of his blasphemy. Turning then to Gabriel Celestinus asks what tongue can proclaim adequately his honour, and what words of man can

[1] On p. 873, l. 26, for Michael read Gabriel.

[2] See Brit. Mus. MS. Oriental, No. 615, foll. 104 ff.

describe the glory of the great Herald of the heavenly hosts, who took to the Virgin Mary, the Queen of women, the announcement that God the Word was about to take up His abode in her. When Gabriel went to her he carried with him the cloud of life, and when he had told her that she was to bring forth Jesus, he made the cloud to enter her mouth and pass into her body, and the Virgin conceived through the hearing of her ears and the salutation of Gabriel, and the Son of God went down into her womb, she being unconscious of His coming. Many were the ways in which Gabriel, 'the angel of joy', helped the saints upon earth. When Daniel was in the den of lions Gabriel seized Habakkuk, with the food in his hands, and transported him from Judea to Babylon, a journey of forty days, in a moment of time, and gave the food to Daniel. Gabriel shut the mouths of the lions and kept Daniel unharmed, and announced the birth of John to Zacharias, and proclaimed the birth of God the Word to the shepherds, and worked miracles by the hand of Moses in the desert, and delivered the Israelites from their captivity. Gabriel intercedes jointly with Michael before God on man's behalf, and entreats Him to send them abundant Nile floods and crops, and these archangels never cease to make supplication to God for men until He hath forgiven them. Gabriel is also the protector of those who put their trust in him as the following miracles shew.

There once lived, by the shrine of Gabriel in this city (Rome?), a certain rich merchant called Philip, who was very charitable, and who was greatly beloved for his good works and his kindness to the poor. Near him there lived a poor man called Stephen, who had learned to read and write well, and who was frequently employed by Philip as his clerk and secretary. Some of Philip's clients bribed Stephen to keep his master in ignorance about the exact state of their accounts, and as Philip could not read or write easily he never found out Stephen's dishonesty. After a time Stephen began to be well-to-do, and

to live comfortably, and to prevent Philip from suspecting the means whereby his poor clerk had become so prosperous he borrowed 700 oboli from him, and gave him a bond for the money, in which it was agreed that Philip and Stephen were to divide the profits of all transactions effected by the loan. Stephen traded with the money with very great success for three years, but though he made large profits he neither paid back to Philip any of the principal nor gave him any part of his share of the profits. Meanwhile Philip made no complaint, and continued to employ Stephen to keep his accounts. One day he set him to search for certain papers, and as Stephen was doing this he found his own bond, and watching his opportunity he slipped it under his shirt, and carried it away to his house and destroyed it; and Philip knew nothing of the theft. At the end of four years Philip, having received neither principal nor interest from his debtor, summoned Stephen to his presence, and demanded the payment of the 700 oboli. Thereupon Stephen denied that he had ever received money from him, and challenged him to produce any written proof of his indebtedness to him; when Philip had searched through all his papers, and could not find Stephen's note of hand, he knew that it had been stolen, and that Stephen was the thief. He then offered Stephen to withdraw his claim upon him if he would go into the shrine of Gabriel, and swear that he had never received the money from him. This Stephen agreed to do, and he went with Philip into the shrine, and laying his hand upon the door of the altar-chamber, he swore by Gabriel that he owed Philip nothing, and that Philip had not given him 700 oboli. Before the words had left his mouth a power (ⲁⲩⲛⲁⲙⲓⲥ) smote him, and he fell blinded headlong on his face, with his head twisted backwards on his neck, and his tongue stopping up his mouth; and he bit his tongue in great agony and foamed at the mouth. After some time he began to beg Gabriel to forgive him, and he admitted that he had received the oboli five (*sic*) years ago, and that

he stole the bond; and he sent a message to his wife, who brought 700 oboli and gave them to the merchant.

And there was another [rich] man in Rome (?) who had been blind in both eyes from his childhood, and when he heard of the miraculous power of Gabriel he caused himself to be taken into his shrine, where he prayed to be healed before the altar. Whilst he prayed a man's hand came over his face and made the Sign of the Cross over his eyes, and he at once regained his sight. In gratitude to the Archangel Gabriel he remained in the shrine and ministered therein all his days.

And there was another rich man who was dumb, and who suffered from gout. Hearing of the power of Gabriel he made his slaves carry him into the shrine of the archangel, where he lay by the side of a man who was paralysed in his legs, and both sufferers prayed to the saint to heal them. That night the archangel appeared unto the paralysed man, and told him to go and pull the coverings off the bed of the dumb man, and promised him that healing would follow this act. When the paralytic woke up and thought about the matter his courage failed him, for he felt sure that he would be well beaten if the dumb man's slaves caught him. On the following night Gabriel appeared to him again and repeated his command and promise, and the next night, having waited until all in the shrine were asleep, he rose up, took the bandages off his legs, and crawled to the bed of the dumb man and began to pull the clothes off it. Thereupon the dumb man woke up in such an agony of fright that his terror broke his tongue-string, and he cried out loudly to his slaves to seize the thief who had stolen his bedclothes. The paralytic, fearing that the slaves of the dumb man would seize him and beat him sorely, leaped upon his feet, and ran away like a 'trained runner' to his bed, and so regained the use of his feet and legs. Meanwhile the man who had been dumb leaped from his bed, and joined his slaves in the pursuit of the snatcher of the bedclothes, and thus he obtained the

power of speech, and was healed of his acute attack of gout. Both men lived in the sanctuary ever afterwards, and served the Archangel Gabriel.

And there was another rich man who lived in a village about six miles from Rome, and he had a son who, on attaining manhood's estate, suddenly fell ill and suffered agonies from chronic attacks of gout. For six years he was bedridden, and as the physicians failed wholly to afford him relief, his parents felt that death would give him a happy release from suffering. At length the rich man heard of Gabriel's power, and of the miracles which he was working in Rome, and he made a vow that if the God of Gabriel would heal his son he would endow Gabriel's shrine yearly with six oboli. As the young man could neither walk nor ride, his father entreated the archangel to heal him where he lay. That night Gabriel appeared to the sufferer and promised him healing, and when the young man woke up the following morning he rejoiced to find that he was healed, and that he could skip and run like one who had never been ill at all. Very soon after this the rich man gave his son six oboli and other gifts, and told him to take them to the shrine of Gabriel in Rome as payment of his vow for that year. The young man set out for Rome with the money and gifts in his wallet, and when he was about half-way to the city, and was passing through a belt of forest with large trees and much undergrowth, a lion sprang out upon him, and seized him, and dragged him off into the forest. In the agony of the pain of the wound made in his side by the lion, he cried out to Gabriel, who straightway appeared from heaven, and rescued him from the lion's jaws, and healed his wound.[1]

[1] The remainder of the Encomium is wanting in Oriental, No. 7028, but Oriental, No. 6780, foll. 1–7 contains the greater part of it. The text of this large fragment is printed, with a translation, in the Appendix.

13. Encomium on Saint Michael by Theodosius, Archbishop of Alexandria.

This Encomium is extant in two manuscripts of the Edfû collection and the text and its contents are of unusual interest. Theodosius opens his discourse with an acknowledgement of the Source of his inspiration and help, that is to say, the Word of the Good Father, Whose Body he breaks with his sinful hands at the Eucharist, and Whose Blood he pours into the chalice. He has already asked and received help twice from this Source, and with this help he wrote a Discourse on the New Moon, and an Encomium on John the Baptist; but he is determined to ask God to give him strength to write an Encomium on St. Michael, the greatest of the Seven Archangels. It is true that moderation in all things is best, but Theodosius is determined to emulate the example of Abraham when he made entreaty to God on behalf of Sodom, and to petition God yet once again. For Theodosius to attempt to describe the greatness and glory of Michael is like a man who has very little skill in seamanship, and who cannot swim, setting out in a small boat with cargo in it to cross the sea in the teeth of stormy winds and high seas. The boat of Theodosius is his sinful body, which he has never been able to steer, his cargo is his blindness of heart, and his ignorance of the art of swimming is his lack of the knowledge and meaning of the Holy Scriptures. Nevertheless, having been asked by his congregation to deliver an Encomium on St. Michael, he is determined to make an attempt to do so. His task is very difficult, for Michael is a spirit of heaven, an angel of light, a flame of fire and not an earthly being like an archon, or a Commander-in-Chief, who cometh to an end. He is the ruler of heaven, and he hath audience of the King, God Almighty, whensoever he pleaseth, but still is a friend of man and is full of compassion for the seed of Adam. Michael is the Commander-in-Chief of all the hosts of heaven, and

as all the denizens of heaven are celebrating his festival this day, it is our bounden duty to do likewise. Some may object that it is unnecessary for men to rejoice on this day at the festival of Michael, but it is easy to prove it to be our duty. If the angels who are without sin have need to keep the archangel's festival, how much more is it necessary for men, who are full of sin, to do so? The angels celebrate the festival of Michael because he fought against Satan, or the Devil, and prevailed over him, and made him impotent, and bound him in fetters and cast him into the Lake of Fire, wherein he shall lie bound until the day of the Great Judgement. Had he been permitted to roam about the earth he would have destroyed every one on it. Some may wonder why Satan was allowed to vex Job, and to tempt David and Paul, and even our Lord Himself, but this is easily explained. In heaven the Devil was in command of legions of angels, each of whom obeyed him implicitly, and he was mad enough to imagine that he could make himself the equal of God, his Master. When he was cast out from heaven by Michael, many companies of his prideful angels were expelled with him, and it is they who carry out all his evil designs upon earth, even though he is bound in a place of darkness under the earth. Let us therefore keep the festival of Michael this day and array ourselves in garments of purity and virtue, and by the help of the Holy Spirit and of the archangel we shall be able to go into the great banquet of the mighty warrior of the King of kings, and sit down with the Lord, and with the Archangels and Angels, and Cherubim and Seraphim, and Principalities and Powers, and Thrones and Dominions, and Patriarchs and Prophets, and Apostles and Evangelists, and all the Saints and Martyrs, and partake of the divine Food with them.

Assuming that all his congregation are anxious to go with him into the banqueting hall of the Spirit, Theodosius addresses in turn the great ones who are there, and thus makes each to

tell his hearers why he rejoices at the festival of the Archangel Michael. In answer to a question Adam describes the cause of the expulsion of the Devil from heaven thus: When God had fashioned me He breathed into me the breath of life, and he set me on a throne, and made all the angels of heaven come and worship me. Michael and Gabriel came and paid homage first to Christ, and secondly to me, but Satanaêl, or Mastêma, i.e. the Devil, refused to do so, saying that he belonged to the first creation (πρωτοπλασια) and was formed of spirit and not of earth, and that he would not worship me, and that it was my duty to worship him, being senior to me. Thrice did God exhort Satanaêl to obedience, and thrice did that archangel refuse to worship me, claiming that there was only one Being in heaven superior to him in rank and power, that is to say, God. Then God ordered Michael to take away from him his crown, sceptre, staff of light, and sapphire girdle, and to expel him and his hosts from heaven. When this had been done God appointed Michael to the position of Satanaêl in heaven, and made him His Commander-in-Chief, and gave him the crown, and sceptre, and girdle of the fallen angel. Michael was then appointed the friend and protector of the children of men, and God took counsel with him about making my wife Eve, and from that day Michael has always been an advocate for the sons of men with the Father.

Theodosius then questions in turn Abel, Seth, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Gideon, Manoah and Anna, David, Solomon, Hezekiah, Isaiah, Jeremiah, Ezekiel, Ananias, Azarias, and Misael, Daniel, the Twelve Apostles, Zacharias, Stephen, the Martyrs and Saints, and the Orders of the Angels, and each proclaims how he has been helped by the Archangel Michael, and how greatly he rejoices in being present at his festival. This being so Theodosius urges his hearers to go into the banqueting hall with him; but before they can do so they must,

he says, cleanse the heart, cast away hypocrisy, and backbiting and gossip, and wash the face and anoint the head. These things constitute the true wedding garment. Besides this men must give alms and oblations, and support charities, and feed the widows and orphans, and they must remember that every gift which they make with a right heart is taken up to heaven by Michael and presented before God, Who will reward the giver tenfold. As a man giveth so shall it be given unto him. He who refuseth the petition of a needy man shall find his own petition to Michael refused; he who turneth the stranger from his door shall himself be turned away from the gates of heaven by Michael. Moreover, almsgiving and charity, and compassion and mercy, shall enable a man to triumph in the Great Judgement at the Last Day. Some may object that alms and oblations ought to be made to God alone, and that Michael is not God; but it must be remembered that God hath a special favour to Michael, and that He hath specially commissioned this archangel to receive the gifts of the faithful on His behalf, and hath given him power to appear in His presence at all times. The relations that exist between Michael and the faithful, and the means which the archangel employs to render assistance to those who keep his festivals, are well illustrated by the following story which is truly wonderful.

There lived in Egypt a God-fearing and most charitable man called Dorotheus, who had a wife called Theopistê, who was pious and prudent, and as great a lover of charity as her husband. Each sprang from a family which was well dowered with the goods of this world, and from their youth up they had a large and sure income, and they had flocks and herds, and many possessions of all kinds. On the twelfth day of each month they celebrated a festival in honour of Michael, and on the day before they killed a sheep, and made savoury stews, and baked bread, and invited all the poor and needy, as well as their own relations, to rejoice with them.

Early in the morning of the twelfth day they sent their first-fruits and offerings to the sanctuary of Michael, and having arrayed themselves suitably they went and partook of the Eucharist therein, and then returned to their house and ministered to the multitude of guests who thronged their rooms and courtyards. After the guests had eaten wine was distributed freely, and oil was provided to anoint the heads of the pilgrims and wayfarers, and the widows and orphans, and the maimed, and the halt, and the blind, and the starving were well fed with messes of herbs and pottage and bread in abundance. Dorotheus and his wife carried out their works of benevolence quietly and unostentatiously for many years, and the odour of their good works ascended unto the presence of God.

But there came a year when God, wishing to rebuke men for their wickedness, caused the waters of the Nile flood to be diminished, and much land remained unwatered in consequence. For three successive years the Nile flood failed, and man and beast died everywhere in large numbers, and the famine waxed sore in the land, and men forgot the plenty of former years. During the first year of scarcity Dorotheus lost many of his cattle, and during the second year he lost a great many more, and when the third year began not a beast was left to him, and he was entirely at the end of his resources. When the June festival of Michael drew nigh, he discussed with his wife what they should do for the saint; and when they took stock of their possessions they found that they had nothing left to them except a little bread and wine, and the apparel in which they received the Sacrament. In their need they turned to Michael to help them to celebrate his festival with due honour, for they were destitute of everything. At the moment Michael made no answer, and Dorotheus was left apparently unaided to keep the festival as best he might. His wife told him that all the food they had in the house was some crusts of bread and a little oil, and that there was

neither a whole loaf nor any flour in the bin. Dorotheus insisted in making an attempt to keep the festival in one way or another, and he took his Sunday cloak and went and sold it, and with the proceeds he bought some grain which he had ground by the miller of his village. The next morning Theopistê brought her Sunday cloak to her husband, and asked him to take it and sell it, and buy a sheep with the proceeds. To this Dorotheus objected, saying that a woman must go with her body covered, especially in church; but when she reminded him that he and she were one, and that there was neither male nor female in Christ, he took the cloak and went to a shepherd, and tried to buy from him a sheep at the price which he had received for his own cloak, namely a *termêsion*, i. e. about half a crown or three shillings. The shepherd was able to supply the sheep, but he demanded his price before delivery, and when Dorotheus handed him his wife's cloak to keep in pledge for three days, the shepherd rejected it, and Dorotheus turned away sadly without the sheep.

As he was going along the road in great distress he looked up suddenly, and saw before him, as he thought, an imperial officer riding on a white horse, but the officer was Michael the archangel. As the officer approached Dorotheus removed to the side of the road to make way for him, but when he came up to him he drew bridle, and asked Dorotheus why he was by himself, and whether his wife Theopistê was alive, and what it was that he was carrying. Dorotheus confessed shamefacedly that the garment on his arm was his wife's cloak, which he was trying to sell in order to obtain money to buy a sheep, and that he was in sore need of a sheep to kill to make a feast for a great man whom he expected to arrive in his house on the morrow. The officer undertook to be surety for a sheep, and told Dorotheus to cook it for himself and his attendant soldiers. Then the officer sent one of his followers to get a sheep, and promised the shepherd

that he should be paid at noon that day. He then told Dorotheus to obtain wood and a fish, and as he had nothing to deposit as surety for the payment except his wife's cloak, the officer undertook to be surety for the payment for the fish by noon that day. Then taking the sheep and the fish Dorotheus returned to his house, and he and his wife busied themselves with the preparation of the feast. Soon after this the officer and his soldiers went to the house of Dorotheus, and knocked at the door, which was opened by Theopistê, who invited them inside. After Theopistê had made suitable obeisance before him, he commanded her and her husband not to touch the fish until he arrived later, when he would dress it himself, but to have everything else ready for his return. He and his soldiers then departed to the shrine of the archangel to partake of the Sacrament.

Dorotheus and Theopistê first prepared *dîwâns* and cushions in a suitable room, and then began to bring out the little wine they had to see if it was fit for the officer and his soldiers to drink. When they went to the wine cellar they found it to be filled with jars of wine, and similarly the oil cellar was filled with jars full of oil up to the very brim. In other storehouses they found jars and vessels of many kinds filled with dainties and sweetmeats, and condiments and preserves, and they drew upon these to furnish the table of the officer. The bread cellar also was found to be full of large, fine loaves of bread of the best quality, which resembled snow in their whiteness. A further surprise awaited Dorotheus and his wife when they went into their own private apartments and bedchamber, for they found their clothes' chests to be filled with costly raiment and fine apparel similar to that which they had worn in the days when they were well-to-do. Then they realized that the favour of God had come to them, and they arrayed themselves in white apparel and went to the shrine of Michael, and gave thanks to God and to the archangel. Hurrying back from the church they opened their

house and admitted all their relatives and friends, and whilst these were eating and drinking the officer together with the soldiers arrived and entered the house, and he expressed his astonishment at the number of those who sat at meat. Feigning to think that these had all been bidden in his honour, he expressed regret that he had put Dorotheus to such great trouble and made him prepare a feast which equalled in splendour the banquets which he gave to his friends in the years before the famine. Dorotheus made a suitable reply, and then, in obedience to the officer's command, led him into the dining-hall with his soldiers. The officer then asked for the fish, and when it was brought he told Dorotheus to open it. When he had done this, and taken out the stomach, which was very large, the officer told him to open it, and he did so, and found in it a sealed bag. Dorotheus did not open it, although the officer commanded him to do so, and when it was opened by the officer himself it was found to be full of a large number of gold coins of the value of 300 'oboli with heads'. And this was not all, for under the gold coins lay three *termêsia*. Beckoning to him Dorotheus and his wife the archangel told them that the seal on the bag shewed that the money belonged to his Lord, the King Christ, and that he was going to give all the money to them, as a small reward for all the alms and oblations which they had given to the poor and needy. But one *termêsion* must be given to the man who supplied the sheep, another to the fisherman for his fish, and the third to the merchant who gave Dorotheus the wheat in return for his cloak. Dorotheus objected to taking all the money, but was at length persuaded to do so. The officer then went on to say that he had been observing their good deeds since the death of their parents, and that he had visited their house monthly, and received from them gifts for his Master. Dorotheus and his wife were overcome with emotion, and protested that in feeding the poor and needy they had only been giving away what belonged to God and Michael

His great archangel. Emboldened by the graciousness of the archangel they begged him to tell them his name, and then he declared himself to them as Michael, the Commander-in-Chief of the hosts of heaven, the great and trusted servant of God and of His Son, and told them that the money he was giving them was only the interest on their gifts, and that he would give them the principal in the heavenly Jerusalem when they arrived thither. Having lifted them up on their feet and comforted them, Michael gave them the money and the salutation of peace, and went up to heaven in great glory.

Such a story must influence every God-loving man, and convince him how important it is to give gifts to God on St. Michael's day. We must not hesitate, but give according to our ability, for the gift of a very little, if given with a right heart, will secure us the blessing of God, even as the widow's gift of two *lepta* secured for her God's approbation and blessing. Give, and it shall be given unto you. Shew mercy, and mercy shall be shewn unto you. Mercy shall make a man to triumph over judgement, and charity covereth a multitude of sins. Let us do works of charity and shew our love on St. Michael's day; let us follow after love, for love is from God, and God is love. Through the intercession of Michael God pardoned Adam and Eve, and accepted Abel's sacrifice, and translated Enoch, and delivered Noah and his house, and made a covenant with Abraham, and accepted a ram in the place of Isaac, and made Esau kind and generous to Jacob, and delivered Joseph from his brethren and from the Egyptian woman, and delivered Moses from Pharaoh, and made the sun to stand still for Joshua until he had slain all his enemies, and gave the Law to Moses, and selected David from among his brethren, and made him king of Israel, and allowed Solomon to build the Temple, and added fifteen years to Hezekiah's life, and made the Son of God to become man and to suffer death, and selected the Apostles, through whose preaching we have obtained the knowledge of the truth.

The latter part of the Encomium contains a prayer to Michael by Theodosius on behalf of himself and his congregation, and a number of exhortations to his hearers to do great works of charity in order that they may be worthy of sitting down at the spiritual banquet whereat Michael and all the hosts of heaven are assembled. Finally Theodosius declares to Michael that in undertaking to write this Encomium he essayed a task beyond his strength, and that his tongue and his mind were quite unable to describe the archangel's glory, honour, and power. He begs Michael to accept what he has written, and at the same time to forgive him because he is a sinful man; he has done all he could, and Michael must not blame him because he has no ability to do more. Michael must accept his willing intent and his small gift, and even if he will not Theodosius will nevertheless devote to his service his tongue and heart all the days of his life. If he does this, and remembers the great acts of Michael, he is certain that he will not remain without reward. The repetition of the name of Michael is as honey in the mouth, and is an equipment for a man in lying down and rising up. Through Michael the seed of Adam has found freedom of speech before God. Through him the sweet scent of our prayers rises to God, and he keeps them prominently before God until He shews compassion upon us. May he accept our good intention which we offer unto him this day!

14. [Histories of the Monks in the Egyptian Desert by Paphnutius.]

The manuscript which contains this interesting and valuable text is imperfect at the beginning, and the title-page is wanting; but it is clear from several passages in the work (see pp. 958, 959, 986, 987, 1011) that its author was the famous ascetic ⲡⲁⲫⲛⲟⲩⲧⲉ or Paphnutius, and that we have here a copy of a hitherto unknown work in Coptic. The Paphnutius who is addressed in the narrative is probably

Paphnutius Cephala, the author of the 'Life of Saint Onnophrios',[1] who flourished in the fourth century, and was a contemporary of many of the followers of Anthony the Great, and of Pachomius. This ascetic travelled through many deserts and visited the most famous of the solitaries and anchorites therein, and noted the manner of their lives and their virtues, and put them into writing for the benefit of the brethren of Scete and other places. The present History of the Monks in the Egyptian Desert is of peculiar interest, because it describes his journeys to the monks in the deserts of Upper Egypt, and the islands of the First Cataract near Philae, and the establishing of the bishopric of Philae. The text opens with an account of a visit paid by him to an unnamed community of monks, with whom he made friends and stayed some days. Having eaten and drunk, and partaken of the Sacrament, the brethren lighted the lamp, and began to discuss the dispensation of God and the teaching of the ascetics. Paphnutius enquired of Pseleusius about a certain fellow monk of his called Zebulon, and received from him many interesting details of his life and work. Pseleusius next describes how he became a monk, and tells Paphnutius a story of how he once went into the 'inner desert', and after travelling for two days he found a little *wâlî*, or valley, with a spring of water in it; and he wondered if any monks lived there. Soon after he had sat down there two men appeared before him, and they gave him water to drink. Having questioned them they told Pseleusius that they were natives of Syene who, having heard the Lessons read in the church there, determined to seek perfection in the desert. They embarked in a small boat and sailed to a certain mountain where they met the anchorite Apa Zacchaeus, who taught them the rules and practice of the ascetic life. Sarapamôn, one of two brethren who lived near Apa Zacchaeus, used to buy the ropes, baskets, maps, &c., which his fellow monks made, and he took

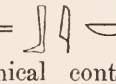
[1] See *Coptic Martyrdoms*, &c., in this series, pp. 205, 455.

care to sell them before he attempted to sell any of his own work. Matthew, the other brother, who was exceedingly learned in the Scriptures, could never be persuaded to answer any question concerning a text, and would always answer, 'Excuse me; I do not understand it.' Apa Zaechaeus, the teacher of the two young men from Syene, was a great ascetic, and the rules which he laid down for novices were very hard. He wept always, and fasted rigorously, and he attached the greatest importance to prayer. The monk who lifts up his hands, after the manner of the Cross of Christ, in prayer, shall vanquish all his enemies, even as Moses vanquished Amalek by the lifting up of his hands. A man should weep always remembering the punishments of Amente. When Zaechaeus had instructed the two young men from Syene, who were called Anianus and Paul, in the rudiments of the ascetic life, he took them out into the desert, and taught them how to watch, and fast, and pray, and how to overcome the naked devils who attacked monks in the desert by night. After he left them the young men continued to live the ascetic life, and they were visited by a certain brother from time to time; when this brother returned and reported that both had died on the same day, the monk Banouphiel went and fetched their bodies, and buried them near him.

Pseleusius next described to Paphnutius the life of Apa Isaac, who dwelt on an island in the middle of the Cataract, about four miles to the south of the monastery in which Pseleusius lived.[1] When Paphnutius heard of the great spiritual excellence of this sage he begged Pseleusius to take him to see him, and he did so. They entered a boat, and sailed to the south, and near a place where large rocks stood up among swirling waters which roared terribly was the habitation of Apa Isaac. Paphnutius and his guide landed, and were warmly welcomed by Isaac, who led them into his abode, and gave

[1] It stood probably on the west bank of the Nile, opposite to the Island of Elephantine.

them water to wash their feet. Afterwards they all ate and drank, and Paphnutius began to ask Isaac questions about his life and work, and when Isaac learned that he wished to be informed about the early Christians and monks who had lived in that district, he promised to tell him the things which he had received from his own master Apa Aaron who, in addition to the things which he himself had seen, had received many things from Macedonius. When Macedonius, an official who was subsequently made bishop, was appointed inspector [of Upper Egypt] he visited all the towns in his district, including Philae. Whilst there he wished to receive the Sacrament, for he was orthodox, and he learned on making enquiries that the Christians of Philae were visited weekly by the clergy from Syene, who administered the Sacrament to them. When he returned to Alexandria he reported to the Archbishop Athanasius what he had seen and heard, and offered, if he would appoint a bishop of Philae, to take him to the South on his next tour of inspection. In reply Athanasius said that no one was better fitted to be bishop than Macedonius himself, and he at length succeeded in inducing him to accept the appointment.

When Macedonius went to Philae he did not assert his episcopal authority, but he lived simply and was humble in his behaviour. He watched the daily life of the people, and saw that they went into the old Egyptian temple on the Island of Philae and worshipped a hawk[1] (ⲃⲏⲥ = ), which was kept in a kind of mechanical contrivance[2] (ⲙⲁⲥⲕⲁⲛⲟⲛ). One day, taking advantage of the absence of the high priest, Macedonius went into the temple, and told

[1] When Strabo (xvii. 1. 49) visited Philae he saw the hawk which was worshipped there, and he says that the bird did not in the least resemble the Egyptian hawk, for it was larger and the markings of its plumage were different. The natives told him that it came from 'Ethiopia'.

[2] Probably a granite shrine with a wooden or iron grating kept in position by bolts.

one of the sons of the priest that he wished to offer up sacrifice unto God. Whilst the young man was superintending the preparation of the fire, Macedonius went to the shrine in which the hawk was kept, and took out the bird, and cut off its head, and cast it into the fire on the altar, and then left the temple. When the priest's sons saw what had happened they rent their garments, and fearing the vengeance of the people and of their father they crossed the Nile and fled into the Eastern Desert, saying that it was better to starve to death there than to be stoned. On the following morning the high priest went into the temple to offer up sacrifice, but found neither his god the hawk nor his sons. As he stood there bewildered, and wondering what could have happened, an old woman told him that she had seen Macedonius, 'that wicked monk', go into the temple to his sons, and seize the hawk, and that his sons betook themselves to flight. Hearing these things the priest left the temple and set out for the city, intending to slay his sons and Macedonius when he found them.

Whilst the high priest and the old woman were talking, a certain man, who was a Christian, was listening, and he went to Macedonius, and having told him of the threat of the high priest to slay him, entreated him to depart into some quiet place for some days until the matter had blown over. When Macedonius heard about the old woman he cursed her tongue, and she forthwith became dumb. Macedonius then departed to the north, to a certain place where he fasted and prayed for the conversion of the people to Christianity. One night he saw a vision in which the two sons of the pagan high priest were kneeling, one on each side of him, and a man of light came and put a crown on the head of each, and a sceptre to which was attached a key, in the hand of each. Next morning, whilst he was pondering over the vision, he heard a voice which told him to go and seek the young men, and gave him directions where to find them. Macedonius

at once set out in the desert, and found the two young men half dead of hunger and thirst, for they had been without food for six days, and as soon as he saw them he knew them to be those about whom he had been instructed in the vision. When they had eaten and drunk the elder brother told him that he had seen a vision in which a man of light appeared and arrayed him in a garment, which the man took off him soon after and put on his brother. The brethren were quite content to commit themselves to the care of Macedonius, and they returned to the town with him, and lived with him. As he could not eat with them until they were purified from their paganism, he baptized them, and renamed them, giving to the elder brother the name of Mark, and to the younger that of Isaiah; and he administered to them the Sacrament. He then taught them prayers, and how to pray, and he gave them the tonsure, and he made Mark a presbyter and Isaiah a deacon. Under the direction of Macedonius Isaiah the deacon worked a miracle and healed the broken leg of a camel by means of a little water sprinkled upon the limb and the Sign of the Cross.

When Aristus, the high priest of the temple, heard of his son's power he went to visit Macedonius and his sons in the bishop's house; Macedonius received him with great courtesy, but his two sons would not kiss him because he was not baptized. Aristus then placed himself under the guidance of the bishop, and when he had been sufficiently instructed by him he received baptism at his hands and the new name of Jacob, in the church which he had built by the bishop's orders. Vessels for the celebration of the Sacrament were taken from their place of concealment by the people, and Mark the presbyter struck the boards which served as bells, and Macedonius administered the Sacrament to Jacob and the congregation. He then ordered the old woman whom he had stricken dumb to be brought before him; and having nodded her head, as a sign that she believed in God, he put his finger in her mouth, and the bond of her tongue was relaxed, and she

spake freely. When Macedonius was very old and felt his end approaching he appointed Mark to be his successor, and a few days later he died, and the people buried him outside his house.

After the see of Philae had been vacant for some time, the people felt that a new bishop ought to be appointed, but though they debated the matter for three days at a general meeting they could not agree about a successor of Macedonius. The chief presbyter was in favour of casting lots, but the archdeacon insisted on the claims of Mark and Isaiah being taken into consideration, and he was supported by all the people. Thereupon Mark was selected, and letters having been written to Archbishop Athanasius, he was taken by certain of the faithful by boat to Alexandria, where he was consecrated bishop of Philae, and the archbishop ordered him to ordain his brother Isaiah first deacon and next presbyter, for he was to succeed him as bishop of Philae. Mark managed to obtain a passage back to Syene on a private boat on which was a noble family, and they made a festival in his honour when he left them and gave him a sheep. Having served in his diocese for many years and feeling his end to be approaching Mark appointed his brother Isaiah as his successor, and died, and was buried by the side of Macedonius. The people took Isaiah and handed him, with the necessary papers, over to certain brethren, who went with him by boat to Alexandria where the archbishop consecrated him bishop of Philae. When he returned to Philae he gave to the officers of the church his bishop's licence, and having stayed in the church three days he departed to his house, and ever after only appeared in the city on great occasions or by special request. When he died the people buried him by the side of Macedonius and Mark.

The see of Philae was vacant for some time, but at length the people made up their mind to make a very holy monk called Psoulousia their bishop, and when he refused the bishopric they took him by force from his island and carried

him to Syene, and sent him under the charge of 'certain God-loving brethren' to Alexandria to be consecrated. When he arrived the Archbishop Timothy made him a deacon, and then a presbyter, and then a bishop. On his return to Syene he went direct to his old abode, and sat down there, for he loved a life of peace and meditation, and did not report his consecration to the congregation. The news of his arrival leaked out, and the believers went to his island in boats, and learned that he had been consecrated bishop. Then they induced him to enter a boat and to come to the town, and he remained there teaching in the church sixteen days after his enthronement. One of the chief events of his life was the visit which he paid to Alexandria on the occasion of the enthronement of Theophilus as archbishop in July, A.D. 385. Psoulousia continued to live on his island until the day of his death.

Isaac the monk next relates to Paphnutius the principal events in the early life of Apa Aaron as he learned them at first hand from the old man. The parents of Aaron bought him a commission in the army, and when he took up his duty he used to give away his rations to fellow soldiers; contrary to his parents' wishes he refused to marry. One day he was ordered to march certain troops from the town in which he was to another, and when he came out of the town to march in the evening a lion attacked him, and he made a vow that, if the Lord would deliver him from the beast, he would renounce all his possessions, and forsake his family, and become a monk. As he was familiar with the passage referring to the slaughter of the lion and the bear by David, and appealed to Christ, he must have received Christian instruction. Having slain the lion Aaron did not return to his troop, but went to a town three days' journey to the south. He sold his horse and his tunic; part of the proceeds he spent on peasant's clothes, and the remainder he gave to the poor. Next he went to Scete, where he donned the garb of the monk; but he did not stay

there long, fearing that his parents would hear of his being there, and fetch him home, and he therefore set out for the South, travelling thither by degrees, until he reached Syene. From this point onwards Apa Isaac relates to Paphnutius facts concerning Apa Aaron his master which he saw with his own eyes. He says that his parents put him to school when a boy, where his master took great pains with him, and taught him to write 'the holy letters'. When he could read well he read the words 'Whosoever will not forsake father and mother', &c., and he meditated upon them for a long time. Whilst doing so he heard of the wonderful cures which Apa Aaron was performing, and he went to the place where he lived, and sat down outside his door until sunset. As Aaron did not appear Isaac rose up and went into the desert, and when he had gone three miles he saw human footprints in the sand, and he followed them, and so reached the place where Aaron was. Isaac found him standing up naked, with a large stone hanging from his neck by a rope; and when Aaron saw him he untied the rope round his neck, dropped the stone, and put on his garment. Isaac pretended that he had lost his way, but Aaron assured him that he had found the good path, and after further talk Aaron brought him out of the desert, and took him to a certain presbyter, who gave him the tonsure and arrayed him in the gárb of the monk. When they returned to their abode Aaron spent a week in instructing Isaac in the 'works of the service of God'. Soon after this Aaron departed by himself to a secret place to perform in private his ascetic exercises, and when he had been absent for five days the devils persuaded Isaac that Aaron had gone away alone in order to prevent Isaac from sharing with him the blessing of his labour. Isaac was unable to restrain himself, and he rose up and searched for Aaron, and although it was the time of the inundation, and the weather was at its hottest, he found him standing up with a stone on his head, which was so heavy that its weight was forcing his eyeballs

out of their sockets. Whilst Isaac was looking at him Aaron fell on the ground and lay as one dead. Isaac raised him up, and in answer to his question, Why dost thou make thyself suffer much pain? Aaron told him that from the moment when he heard of the suffering of our Lord he determined to inflict every kind of pain upon himself, so that He might shew mercy unto him in the hour of death. Aaron never ate and drank on the same day; on the day he ate bread he did not drink, on the day he drank he ate no bread. One night the valley was filled with the roarings of savage beasts, and Aaron and Isaac went to an upper chamber, fearing that they might force their way into the courtyard. Voices were heard saying, 'Bring them out and we will slay them,' and 'Let us slay them where they are'; but as soon as the terrified men began to pray the beasts fled along the valley and the voices ceased, for the beasts were only devilish phantoms, and the voices were produced by demons. Then Aaron told Isaac that on one occasion when he had been standing up for six days, and had neither eaten nor drunk during that time, the Devil came to him carrying a golden staff in his hand, and said that he had been sent to comfort him. Aaron drew the Sign of the Cross on the ground, whereupon the Devil disappeared. The miracles of Aaron were many.

I. A Nubian child went down to the Nile to drink, and whilst he was drinking a crocodile seized him and dragged him into the river and drowned him and swallowed him. The child's father hurried down to the river to save him, cutting and wounding himself seriously on the sharp rocks as he did so, and having seen his boy disappear before his eyes he went to Aaron and told him about it. Aaron gave him a chip of wood and told him to throw it in the river at the place where the boy was dragged under, and he took it and did as he was told. As soon as the chip fell on the water a huge crocodile appeared, and cast up the child on the sand alive and uninjured.

II. A fisherman and his son were dragging a net into the boat when the boy lost his balance and fell overboard into the net and was drowned. The fisherman went for help to Aaron, who told him to go back to his boat in which he would find his son alive and well. The fisherman did so, and found his son, who told him that a man of light came to him just as he was breathing his last, and brought him up out of the net, and set him in the boat again.

III. Whilst a peasant was gathering dates the rope on which he sat frayed through, and he fell to the ground dead. He was restored to life by a sprinkling with water over which Aaron had made the Sign of the Cross.

IV. A certain woman at Philae gave birth to a dead child, and her parents grieved exceedingly because they wanted an heir. Taking money in their hands they went to Aaron's house, and offering to him the gold they tried to buy his help and the resuscitation of the child. Aaron was indignant at their thinking that the help of God could be bought for money, and reminded them of Simon Magus and Gehazi, and of the words of Paul, 'The love of money is the root of all evil,' and told them that if they believed they should receive Christ's gift for nothing. Thereupon the father of the dead child took a little dust from the floor in Aaron's house, and tied it up in the corner of his neckcloth; and when he went home he sprinkled it on the dead child, who forthwith moved his limbs and opened his eyes.

V. A native of Syene borrowed ten oboli from a rich man in the town and was unable to pay his debt, and his creditor was threatening legal proceedings against him; the debtor knew that the decision in court would go against him, and also that he would be obliged to assign his vineyard to his creditor. The debtor went for help to Aaron, who kept him in his house and prayed all night for him, and in the morning the creditor arrived riding upon an ass which was being led, for although the rich man's eyes were open he could not see

with them. Aaron received him, and lifted him up from the ground on which he had cast himself in homage, and then reminded him of the Mosaic law against covetousness, and the fate of Ahab, and Christ's injunction to shew mercy, and the efficacy of charity in the Judgement. The creditor asked Aaron's forgiveness, and promised to do what he wished him to do, and said that he knew that blindness had come upon him through his instrumentality. When Aaron told him that Christ would restore his sight if he shewed mercy to the poor man, the creditor sent for the debtor's bond and gave it to Aaron. Thereupon Aaron made the Sign of the Cross over the rich man's eyes, and when, according to Aaron's command, he washed, believing firmly that he would see, he received his sight again.

VI. A man was cured of the gout by merely laying upon his feet and legs the hand of the rich man mentioned above which had been touched by Aaron when he lifted him up from the ground.

VII. A dead ass was resuscitated by three strokes from Aaron's staff.

VIII. Some vines which were in a very backward state were tied up with rope made by Aaron, whereupon they began to thrive immediately, and produced an abundant harvest of grapes.

IX. Nets which had been sprinkled with water blessed by Aaron made a large haul of fish, and prevented their owners from being fined for breach of contract in supplying fish to a certain nobleman.

X. A sailor seeing his boat, laden with cargo, beginning to sink cried out to Aaron, and both ship and cargo were saved.

XI. Aaron restored the sight of one of the eyes of a Nubian.

XII. A barren woman brought forth a son through the prayers of Aaron.

XIII. Aaron cast a devil out of a man and sent him to Babylon to await the Day of Judgement when he would be sent to Amente.

XIV. One year the poor people sent a deputation to Aaron, and begged him to entreat God to increase the Nile flood, so that their lands might be watered and they might have bread to eat. Having comforted them with promises from the Bible Aaron went to the river each evening, and stood up in the water immersed to his neck, and prayed to God with tears that the Nile flood might be sufficient for their needs; and this he did day by day until the Lord answered his prayer. The water rose steadily and continued to rise until all their fields had been watered, even though the time for the Nile to rise had passed and the period was well advanced in which, in normal years, the river fell.

The ascetic exercises in which Aaron spent his life were exceedingly rigorous, for besides standing with a stone of crushing weight poised on his head or hanging from his neck, in the height of summer, he would in the winter time dip in water the garment which he wore next his skin, and then put it on and stand in it praying during the whole of the bitterly cold nights. When the dawn came he would withdraw himself into a crevice of the cold rocks so that the rays of the rising sun might not warm him. He died at a very advanced age after four or five days' illness, his body being completely worn out by ascetic exercises, and was buried with Apa Macedonius, Apa Mark, and Apa Isaiah.

The Life of Apa Aaron is followed by the texts of the passages of Scripture which were to be read on May 2, the day of his commemoration, and the last of these is the sixteenth chapter of St. Mark, including the twelve verses not usually found in the manuscripts.[1]

[1] Another copy of these verses is given by Prof. Heer in *Oriens Christianus*, 1912. I owe this reference to the Rev. G. Horner.

15. The Dying Prayer of Saint Athanasius, Archbishop of Alexandria.

This interesting prayer seems to have been included in the volume containing the Life of Apa Aaron because the festival of his commemoration and that of Athanasius fall on the same day, namely, May 2. The text is unfortunately broken in places owing to the damage done to the lower margins of the leaves of the manuscript by fire. At the end of the Prayer is a statement by Timothy, the deacon who attended his dying master, in which he says that he saw the Archangel Michael come to Athanasius and take his soul, which was in the selfsame form as Athanasius, and carry it up into heaven. At the same time he saw choirs of angels and heard them ascribing blessing to God Who 'glorifieth His saints'.

16. The Discourse on Saint Michael the Archangel by Timothy, Archbishop of Alexandria.

After a short preface, in which he identifies the Archangel Michael with 'the angel of the Lord who campeth round about those who fear Him, and delivereth them', mentioned in Psalm xxxiv. 7, Timothy relates the principal contents of a parchment book which contained a work by Saint John, describing the abode of the damned in Amente. This book was copied by Proclus, a disciple of John, and Timothy, the successor of Archbishop Athanasius, found it in the house of the mother of Proclus when he went up to Jerusalem to worship the Cross of our Lord, and to visit the sacred places which His feet had trodden. The dwellers in the house used the book as a phylactery. According to Timothy, John was taken into the regions of the damned by an angel, who led him into a country full of lakes and a pit of fire, the smoke from which ascended to a height of three hundred stadia. The pit contained dragons, lions, serpents, and scorpions of

fire, the unsleeping worm, and vipers and asps of frightful aspect; there was also a wheel from which myriads of flashes of lightning leaped forth as it revolved. The wheel carried sinners down into the depths of the lake of fire, and brought them up again after a period of submersion for 300 days or three years. Whilst John was weeping over the destruction of sinners the Archangel Michael appeared from heaven seated on the chariot of the Cherubim. Before him went all the Saints, and the Patriarchs, and the Prophets, all arrayed in glorious apparel, and all bearing in their hands branches of sweet-smelling shrubs. And Michael went to the pit of fire, whereupon the flames died down, and the fiery beasts were no more seen. Then Michael lowered his right wing into the lake three times, and on each occasion multitudes of souls who were suffering torture clung to it, and Michael lifted them up out of the fire, and delivered them from everlasting punishment. The angels who were with him carried them into the presence of the Father, and when the souls which had been rescued had worshipped God, Michael carried them into the rest that is everlasting.

The angel who guided John then reminded him of the great works which Michael had performed, how he had accompanied Christ into Amente, and bound Beliar (Satan), and brought all the souls that were captives in hell to the Saviour. In return for his services to God the Father in hurling the Devil out of heaven Michael was made Commander-in-Chief in heaven, and in return for his services to Christ he was arrayed in great and indescribable splendour, and was granted the power to rescue souls from hell yearly on June 6. On this day all the souls that are being tortured in the Lake of Fire assemble in one place, and wait for the archangel to dip his wing in the lake so that they may cling to it and be saved. The wing is dipped into the lake thrice, and each time Michael lifts it up out of the fire he rescues more than two millions of souls. This has Michael done

each year from the year of the Resurrection of our Lord until now, and he will continue to do so for all time. On June 6 Michael also goes behind the veil, and casts himself down at the feet of the Father, and does not rise until He has provided for the rise of the Nile and the means of subsistence for man and beast throughout the following year. Services rendered to Michael by men, e.g. making a copy of his history, or lighting a lamp, or making an offering, or giving alms, or a loaf of bread, deliver them at death from punishment, however great sinners they may have been, and shall preserve them and their wives and families, and their beasts and cattle, and their vineyards and gardens. The angel then gave John a series of pairs and triads of magical letters which, if written on certain parts of a man's house, would keep all enemies and danger away from it, and then he brought John down from the heavens, and set him upon the Mount of Olives.

Having recited the above passages from the manuscript which he found in the house of the mother of Proclus, Timothy advises his hearers to give generously to the poor on the day of the festival of Michael the Archangel. Whatever we possess and enjoy we owe to Michael, namely, freedom of speech, the waters of the Nile, the dew, the rain, a fine climate, the fruits of the earth, wine, and sweet spiritual foods. To ensure protection for our houses we must write the name of Michael on its corners, inside and outside. To protect our persons we must write his name on our garments, and on our tables at which we eat, and on our platters and cups, especially on the last named, for it will save us from drunkenness. We must withdraw ourselves from every kind of sin, and lift up our hands and our souls in purity to the Commander-in-Chief of heaven, that is, Michael. And as we gather ourselves together this day in his shrine, so may he gather us together in the kingdom of God, and hear that blessed voice saying, 'Come, ye blessed of My Father, and inherit the kingdom,' &c.

17. Encomium on the Archangel Raphael by St. John Chrysostom.

This fragment of the Encomium on the Archangel Raphael by John Chrysostom opens with a quotation from the Psalms (xxxiv. 7), 'The angel of the Lord encampeth round about them that fear Him, and delivereth them,' and he identifies the Archangel Raphael with the Angel of the Lord. Chrysostom then alludes to the service which Raphael rendered to Tobias, the son of Tobit, and how he healed the husbands of Sarra (Tobit vi. 13), and how he gave Sarra, the daughter of Raguel, a child. Michael, Gabriel, and Raphael are the great chiefs of the angelic hosts. Michael smote Satanaêl and bound him for one thousand years, Gabriel announced to the Virgin Mary the birth of the Christ, and Raphael served the righteous, and guided them, and healed them, and fettered the wicked devil Asmodeus. The meaning of the name Raphael is 'God Who guideth men'.[1] From the Book of Tobit we learn that the Devil became envious of this man's piety and good deeds and smote him with blindness, and that Raphael restored his sight. When Tobias had to journey into a far country Raphael was his guide. Raphael is a benevolent angel, a minister, a flame of fire, a spirit, a faithful guide, a good servant, a vigilant watchman, a trusted workman, a physician who healeth without fee. He is a master-cook, a master of bridal ceremonies, and the proof that he is incorporeal is furnished by the fact that he ate no food during the time when he was travelling in his master's service. One day, when Chrysostom was celebrating the Eucharist at the sixth hour, a great light appeared suddenly, and in it was a young man of exceedingly beautiful countenance. He was dressed in splendid apparel, and held a staff surmounted by a cross in his right hand. Addressing Chrysostom thrice in the words, 'John, thou reed of the

[1] רְפָאֵל = God hath healed.

Holy Spirit,' Raphael revealed himself to him, and told him that he had been with him from his youth, when Christ gave him into his charge, and that he had never left him since that hour, and that he would be with him for ever. On Chrysostom's journeys to Athens and Bêrût Raphael had been with him, and the archangel had specially supervised his education, and ordered his studies, and selected the subjects of the same with affectionate care. Raphael then exhorted him not to be afraid of him, 'the angel of mercy,' and told him that the Emperor Arcadius was thinking of building a shrine in honour of the Archangel Raphael, and that Chrysostom was to encourage him to do this work, should the Emperor discuss it with him. Having promised him a reward, the archangel left him and went up into heaven, and Chrysostom was full of joy at the archangel's communication that day. On the following day the Emperor went to the house of the archbishop, and began to discuss with him the building of a shrine to Raphael, and told him that his anxiety about the matter had kept him awake all the previous night.

The rest of the Encomium is wanting, but it is clear from the contents of the Ethiopic version[1] of the Encomium that Arcadius built the shrine in Rome. The title of this version reads, 'The Homily by the blessed Father, Abbâ John, the mouth of gold, archbishop of the great city of Constantinople, which was pronounced on the great festival of the Archangel Raphael. He pronounced this Homily in the city of Rome, by the command of God the Most High, to Him be glory! and by the command of the two God-loving Emperors, Honorius and Arcadius, the sons of the God-loving Theodosius, on the third day of the "Little Month", that is to say Pâgûmên' (August 26) ድርሳን: ዘይቤ: አብ: ብፁዕ: አቡ: ዮሐንስ: አፈ: ወርቅ: ሊቀ: ጳጳሳት:

[1] See Oriental, No. 615, fol. 135 (Wright, *Catalogue of the Ethiopic MSS.*, p. 149).

ዘሀገር፡ ዓባይ፡ ቍስጥንጥንያ፡ ዘይትነበብ፡ በበዓለ፡ ሊቀ፡ መላእክት፡ ሩፋኤል። ይቤ፡ ዘንተ፡ ድርሳነ፡ በውስተ፡ ሀገረ፡ ሮሜ፡ በትእዛዘ፡ እግዚአብሔር፡ ልዑል፡ ሎቱ፡ ስብሐት፡ ወበትእዛዘ፡ ፫ነገሥት፡ መፍቀርያነ፡ እግዚአብሔር፡ አኖሬዎስ፡ ወአርቃዶዮስ፡ ውሉዱ፡ ለነገሥት፡ መፍቀሬ፡ እግዚአብሔር፡ ቴዎዶስዮስ፡ አመ፡ ሠሉሱ፡ ለወርኃ፡ ኀዑስ፡ ዘውእቱ፡ ፳ጉሜን። The opening words of the Homily have no equivalent in the Coptic version, nor has the narrative of the building of the ግንፋለ፡ or brick shrine in which they painted on the walls or set up an image ሠዓሉ፡ ውስቴቶ፡ ሥዕለ፡ መልአኩ፡ ሩፋኤል፡ of the Archangel Raphael (Fol. 136*b*). It is quite clear that the original form of the Homily is greatly modified in the Ethiopic version, and it is doubtful if the latter part of it, which is wanting in the Coptic version, can be supplied from the Ethiopic. For extracts from the mutilated leaves in Oriental, No. 6806 A, see the Appendix.

18. The Apocalypse of Paul.

The two sections of text[1] printed on pp. 534–74 belong, it seems, to a hitherto unknown apocalyptic work, to which on the authority of the passages on pp. 1071 and 1082 the title of the 'Apocalypse of Paul' may be given. This work dealt with the fate of the soul after death, and described at length the various abodes of the damned and the Paradise of the Blessed. The portions of it that remain to us prove that it was full of ancient Egyptian beliefs and views about the spirit, and soul, and 'angel', of a man, and the conceptions of heaven and hell are, fundamentally, those of the Book of the Dead and cognate works. The first section begins with the description of the fate of a sinful soul on leaving the body. This soul was attended on earth by its angel, and admonished by its spirit, which reported daily to God the sins which it committed. When its body died,

[1] These are bound up in the wrong order in the manuscript; their proper sequence is given in the translation.

its spirit reviled it for its wickedness, and its angel afflicted it, and then its spirit summoned it into the presence of the Judge of Truth, who is here Christ, and not Osiris, so that it might be judged. There the soul stood alone, and was surrounded by the 'Powers of Darkness', which are in the forms of lion-faced beings with fiery armour and swords, and bull-faced beings with horns of fire and spears, and bear-faced beings with fire-shooting eyes, and serpent-faced beings vomiting smoke and fire, and raven-faced beings holding saws, and viper-faced beings with spears, and ass-faced beings in black armour holding knives of fire, and crocodile-faced beings with huge knives. Many of these beings have iron teeth and tongues of fire. The souls of the wicked are seized by one class of beings who chew them up in their mouths and then spit them out into the mouths of a second class of beings, who chew them up and spit them out into the mouths of a third class of beings, until the souls have been chewed up by all the monsters. Whilst these Powers were questioning the soul, and terrifying it with their threats, a voice from heaven summoned the soul thither. When it entered heaven myriads of angels cried out to it; but its mouth was closed, and it remained speechless before God. The angel of the soul said to the angels, 'Weep with me'; but they replied, 'Away with it, away with it, for from the moment wherein we saw it there hath been a foul smell in our midst.' Then the soul was taken before God, and its angel and its spirit addressed God, Who asked the soul, 'Where are all the good works which thou shouldst have done?' The soul was speechless, and God passed the sentence of doom upon it, and it was given over into the hand of the angel who superintended the punishment of the wicked, and it was cast into outer darkness until the day of the Great Judgement. And all the angels of heaven applauded the sentence.

After this Paul saw another soul, which had left the body a week before, brought by two angels before the Judge, and it

pleaded, 'Lord, I have not committed sin.' Then the Judge summoned the angel of that soul into His presence, and when he came he brought with him a list of the sins which his soul had committed. Then God bade Uriêl and Sûriêl to bring certain souls before Him, and when they came He asked the sinful soul if it recognized them. And the sinful soul was forced to admit that it had murdered the body of one of the souls, and committed fornication with the body of another, and the Judge delivered the wicked soul over to the governor of Amente to be tortured until the day of the Great Judgement.

Then the angel took Paul into the Third Heaven, and set him by a gate of gold, on the pillars of which were tablets of gold on which were written the names of all the righteous who were serving God within the gate, and whose forms were before Him and were known to and recognized by the angels. When the gate was opened, Enoch, the scribe of righteousness, and Elijah the prophet came up and saluted Paul, and Elijah praised his good works. The angel then took Paul to the second gate, and brought him in through it to the place of sunrise, where the heavens rested on a river of water, which surrounded the whole world and is called 'Ocean'. The region there was seven times brighter than silver, and it was the abode of the souls of the righteous when they left their bodies, and was destined to be the site of the Kingdom of Christ. Through the country ran a river of milk and honey, and on its banks grew palm trees, each of which had 10,000 branches, and each branch bore 10,000 clusters, and each cluster contained 10,000 dates. And thus also it was with the vines, and with each of the hundreds of thousands of other kinds of trees that bore fruit. All the things of this country were given to the souls of those who had been married men and women upon earth, but things that were seven times more splendid were reserved for the souls of those who had preserved their virginity.

Taking him to the east the angel shewed Paul a large lake

of water whiter than milk, and told him that it was called the Acherausian Lake. The City of the Saints lay beyond this Lake, and no soul could enter it that had not washed itself, under the direction of the Archangel Michael, in its waters. When Paul came to the edge of the Lake, the angel made him embark in a ship of gold with a prow of silver and with sails of silver and a rigging of gold. The ship was inlaid with jewels and precious stones, and had a crew of 3,000 angels. When Paul reached the City of Christ, he found that it was built of gold, and had 12 walls made of precious stones. Each wall had a tower, and the circumference of each wall was 100 stadia, i. e. it would take 100 days to journey round each wall. The city had a river on each of its four sides; on the west was a river of honey, on the south a river of milk, on the east a river of wine, and on the north a river of oil. These rivers were the celestial equivalents of the rivers Pison, Euphrates, Nile, and Tigris. When Paul came nigh to the gate he found there great, leafy trees, with no fruit upon them, and he saw under them certain men who were naked. The angel told Paul that these beings were the spiritually arrogant, and that they were to be pitied, because they would not be allowed to enter the City of Christ until His [second] coming, and even then they would not acquire the freedom of those who had served God with humility all their lives. The angel then took Paul to the west gate of the city, and there he found Isaiah, Jeremiah, Ezekiel, Amos, Micah, and the other Greater and Lesser Prophets. Through this gate entered the souls of all those who lost their lives for God's sake upon earth.

[About seventeen folios are here wanting in the manuscript.]

The angel then took Paul to the river of milk, to the south of the city, where he found the souls of all the little children who had been slain by Herod, and there too dwelt the souls of those who had preserved their virginity and of

in the fire up to their waists, and these were they who had committed adultery on earth. Looking again Paul saw some girls of tender years wearing foul garments, and as they were being carried away into places of darkness they were decorating themselves with necklaces of fire. These were the maidens who had lost their virginity before marriage, and unknown to their parents. Beyond these were the forms of those who had oppressed the poor and the orphan, fixed in a place of icy coldness, with worms devouring them. Others were there also whose tongues were cracked through thirst, but who were not allowed to eat the fresh fruits and to drink the water which were set before them, because they had broken their fasts on earth before the appointed time. Near these were the forms of the women who when on earth were in the habit of beautifying their faces and bodies with paints and unguents, and then going to church and seducing men to commit adultery with them. These were suspended head downwards, and dragon-serpents were twining about their bodies and devouring them, and their faces were being burned with fiery torches.

Again Paul looked and saw a pit of fire, and above it, laid out on gridirons, were the forms of the godless heathen, and they were all blind, and were dressed in black apparel. Laid out on another series of gridirons over the fire were other human forms, with savage beasts tearing out their entrails and devouring them. These were the virgins and widows, who on this earth not only committed fornication, but who slew the children that were the offspring of this sinful intercourse, and then cast out their bodies to be devoured by the dogs and by the swine. With them were the men who had been their paramours. For these a still more terrible punishment was provided, for God gave the souls of the children thus slain to the angel who was over the punishments, and he took them and set them in places where they were able to see their guilty and unnatural parents suffering torture.

Near these were the forms of those who had been false Christians in this world, who had made the garb of Christ a covering for greed and avarice, and who had never helped the poor, or received the stranger, or prayed a pure prayer, and whose service of God was distorted by their love of gain. They were dressed in sackcloth steeped in pitch and sulphur, and were being driven along by the pitiless angels who thrust their fiery horns into them, and meanwhile serpents of fire were coiling about their arms, and necks, and legs. When Paul wept at the sight of these awful punishments the angel rebuked him, and told him that he would shew him the punishments which would be inflicted on the Day of the Great Judgement, and that they were seven times more terrible than those he had seen.

The angel then took Paul to the pit of the abyss, which was sealed with seven seals, and when these were broken, and the pit uncovered, a stench so foul arose from it that to smell it was worse than enduring all the other tortures. The pit was filled with fire, and in it were being tortured all those who denied that Jesus had come and that He was the Son of Mary, the Holy Virgin, and all those who denied the Real Presence in the Eucharist, and all those who denied the efficacy of baptism. Away at a distance from this pit there was a region of ice and snow, the cold of which was so intense that even seven suns could not warm the region, and here Paul saw the forms of those who denied the Resurrection of Christ and declared the resurrection of the body to be impossible. All these frozen beings were gnashing their teeth. At this point in his journey Paul looked and saw the Archangel Michael appear from heaven with all his hosts of angels, and immediately all the tortured who were capable of doing so cried to him for mercy, and begged him to permit them to repent. In answer to them Michael reminded them that whilst he had been praying for men day and night regularly men had amused themselves on earth, and had

committed fornication, and had wasted their time, and had neither prayed nor repented, nor done charitable acts, and that all he could do for them was to weep for them. Then the tortured ones wept and entreated Michael for mercy, and when Michael, and Paul, and the Four and Twenty Elders, and the Four Beasts, and the Altar and the Veil had cast themselves down before the throne of God, and entreated Him to shew mercy unto the tortured, the heavens opened and the Son of God appeared. Then the damned raised their voices to Him and wailed for mercy and rest, for His appearance above had brought them some alleviation of their torments. But Christ first reminded them of all the evil which they had done to Him on earth, and then promised, for the sake of Michael and Paul, to give them rest each Sunday, and for the fifty days which begin with Easter Sunday and end with Whit Sunday.

Then the angel transported Paul to Paradise, and shewed him the Four Rivers of Paradise, and the Tree in the centre thereof, from the roots of which flowed the Four Rivers, and the Tree of Knowledge of good and evil, and the Tree of Life, by the side of which stood the Virgin Mary and three angels. The Virgin addressed Paul as the beloved of God and of angels and men, and told him that all the angels had longed to see him in the flesh, and had entreated Christ to permit him to visit heaven before he left the body finally. She also promised great blessings to those who should make copies of the Apocalypse of Paul wherein would be written the account of all that he had seen in the heavens. Whilst Paul was holding converse with the Virgin, Abraham, Isaac, and Jacob came up and saluted him, and promised to help all those who came to heaven as his disciples; and these were followed by the Twelve Patriarchs, from Reuben to Benjamin; and by Moses, who lamented that his plants had not taken root, that his sheep were scattered, and that all the trouble which he took for the Children of Israel was wasted, for uncircumcised aliens and

idolaters had entered into the inheritance of Israel. When Christ was crucified Michael, Gabriel, the angels, Abraham, Isaac, and Jacob wept. Whilst Moses was saying these things the Twelve Prophets came and saluted Paul, and also Lot, Job, Elijah, Enoch, Zacharias and John his son, Cain, Abel, and Adam.

Then suddenly Paul was caught up into the Third Heaven, and the angel who was with him became transformed into a flame of fire. A voice warned him that he was not to reveal to any man the things which he was to see, and he saw a cross (?) and an altar, with seven eagles to the right of it and seven to the left; and untold myriads of angels were praising the Name of God, whilst the Cherubim and Seraphim chanted Amens. At this sight Paul fell on his face, and when the angel had lifted him up he saw multitudes of beings in human forms, with faces seven times brighter than the sun and hair like white wool; and this region was the country of the Lord. The angel then shewed Paul the throne on which he should sit, and Uriêl and Sûriêl, its guardian angels. In another place the angel shewed Paul some magnificent trees, with multitudes of men about them, and these last were the 'plants' which Paul had planted in the world. From this place the angel took Paul to see Paradise, and his throne and crown therein. Paradise was surrounded by three walls, the two outside walls being of silver, and the innermost wall of gold; each wall was 72 cubits high, and two roads, running from east to west and from north to south, divided Paradise into four quarters. The circumference of the [outermost] wall of Paradise was 244,400 measures, and it contained 244,[4]00 strong pillars, each 72 cubits high. It contained 1,800 different kinds of plants, and 2,000 varieties of flowering plants, and 45 varieties of scented plants, and 12 cypress trees, 1,200 lamps of gold, 1,6[00] pillars of silver and marble, and its door was a single gem, on each side of which were three eagles. The light of Paradise was God, and every part

of it was lighted up with the caerulean light of noonday. At dawn Paradise sent forth the odour of perfume plants, at noon the odour of myrrh, and at eventide the odours of all the flowers mixed together. The inlaid capitals of the 140,800 pillars were wreathed with almond branches, and their bases stood among malabathrum and styrax plants. All the trees of Paradise ascribed blessing to God, and cried out to Him, 'Holy, Holy, Holy,' thrice daily, at dawn, noon, and eventide.

When Paul expressed his doubts as to his own fitness for Paradise the angel bade him be of good cheer, and promised him that he should overcome the Accuser in Amente, and return to the world, and that through his Apocalypse many should repent and live. The angel then shewed him the Veil, which conceals the presence of the Deity, and many thrones, and much raiment, and many crowns; and a sweet perfume permeated the whole place; and David also was there playing music on his harp, and singing antiphons with the angels. This, according to the angel, was intended to be the abode of the Prophets and of Paul. In another region, which was set with real sapphires, and was situated in a country white like snow, were the Company of Martyrs, arrayed in glorious cloaks, and wearing crowns, and seated upon thrones. After this the angel brought Paul down upon the Mount of Olives, where he found the Apostles, and he related unto them everything which he had seen. The Apostles rejoiced greatly, and they commanded Mark and Timothy, the disciple of St. Paul, to write down in a book all that Paul had seen. Whilst Paul and the Apostles were conversing Christ appeared to them, and saluted by name Peter and John and Paul, 'glorious writer of Epistles.' In answer to the Lord's question, 'Art thou satisfied to the full by the things which thou hast heard?' Paul replied, 'Yea, my Lord.' The Lord then decreed that the words of this Apocalypse should be preached throughout

the world, and promised great blessings to all who should make a copy of it, or have one made, or should read it with faith. He then commanded the Apostles to go into the world and preach the Gospel of His Kingdom, and straightway a cloud took them upon itself, and carried each to the country in which it was ordained that he should serve.

PASSAGES OF SCRIPTURE QUOTED OR REFERRED TO

GENESIS:— PAGE
ii. 18. . . 907
iv. 10 . . 659
v. 4, 27 . . 909
ix. 11 . . 659
ix. 20 . . 1030
xii. 3 . . 630
xvii. 4, 5 . . 975
xviii. 10 . . 1005
xviii. 32 . . 895
xix. 24 . . 660
xix. 37 . . 706
xxii. 1–14 . . 659
xxvii. 33 . . 936
xxviii. 12 . . 1008
xxxvii. 46 . . 708
xxxviii. 18 . . 704
xxxviii. 24 . . 704
xxxviii. 27 . . 705
xli. 30, 31 . . 921
xlvi. 29 . . 606
xlix. 2 . . 702
xlix. 10 . . 702

EXODUS:—
xii. 1–13 . . 778
xv. 23, 27 . . 771
xvi. 33 . . 666
xvii. 6 . . 1009
xvii. 12, 13 . 956
xx. . . . 768
xx. 7 . . . 876
xx. 16 . . 872
xx. 17 . . 997
xxii. 28 . . 748

EXODUS (*continued*):— PAGE
xxiii. 14 761, 775, 780
xxiii. 17 . . 761

LEVITICUS:—
xix. 18 . . 872
xxiii. 24 . . 653

NUMBERS:—
iii. 13 . . 654
xx. 11 . . 1009
xxi. 9 . . 770

DEUTERONOMY:—
v. 7 . . . 768
v. 21 . . . 997
vi. 14 . . 768
vii. 14 . . 654
xvi. 14 . . 779
xvi. 16 . . 761
xxiii. 3 . . 707

JOSHUA:—
ii. 1–22 . . 706
v. 3–9 . . 767
vi. 17 . . 706
x. . . . 623
xv. 8. . . 630
xviii. 16, 18 . 630

JUDGES:—
i. 13 . . . 1014
xi. 29–40 . . 659
xv. 19 . . 1009
xix. 11 . . 630

1 Samuel:— PAGE
ii. 12 . . . 759
xvii. 36 . . 987

2 Samuel:—
xi. 3 . . . 707
xiii. 28 . . 759
xvi. 22 . . 759
xviii. 15 . . 759
xxiii. 11 . . 623
xxiii. 20 . . 587

1 Kings:—
i. 5 . . . 759
ii. 12 . . . 759
ii. 17 . . . 759
viii. 9 . . 665
xxi. 13–19 . . 998
xxii. 34–8 . . 998

2 Kings:—
v. 27 . . . 995

1 Chronicles:—
xi. 4 . . . 630
xi. 22 . . 587

Nehemiah:—
xiii. 1 . . 707

Job:—
i. 6–19 . . 900
i. 21 . . 815, 922
xxxvi. 18, 19 . 764

Psalms:—
ii. 1 . . 762, 766
v. 6 . . . 875
xii. 5 . . . 1007
xix. 10 . . 627
xxii. 25 . . 976
xxx. 11 . . 956
xxxiv. 6 . . 1007
xxxiv. 7 . {912, 922, 1021, 1035

Psalms (*continued*):— PAGE
xxxvii. 25 . . 1037
xli. 1 . . 796, 940
xli. 13 . . 763
xlvi. 6 . . 762
xlvi. 10 . . 736
xlvii. 2 . . 763
xlviii. 12 . . 700
xlix. 7, 8 . . 764
xlix. 14 . 732, 764
l. 14 . . . 1021
lii. 4, 5 . . 875
lii. 15 . . 732
lx. 12 . . 990
lxii. 10 . . 881
lxiii. 11 . . 883
lxviii. 1 . . 990
lxviii. 11–28 . 946
lxviii. 13 . . 950
lxix. 33 . . 1007
lxxii. 8 . . 763
lxxvi. 11 . . 1021
lxxvii. 18–20 . 1011
lxxviii. 3 . . 796
lxxviii. 3, 4 . 631
lxxviii. 20 . . 1009
lxxviii. 65 . 779, 1030
lxxix. 10 . . 867
lxxxi. 34 . . 653
lxxxiv. 1 . . 948
lxxxv. 1 . . 777
xci. 6 . . 1017
xci. 12 . . 1035
xciii. 1 . . 777
xciii. 12 . . 1035
xcvi. 6, 12 . . 777
xcvi. 10, 12 . 762
xcvii. 1 761, 762, 775, 776
xcvii. 11 . . 855
xcix. 1 . . 762
xcix. 1–9 . . 1011
c. 2, 3 . . 780
ciii. 20 . . 873
civ. 4 . 764, 1038
civ. 28 . . 1031

PSALMS (*continued*):— PAGE
cvi. 48 . . 763
cvii. 20 . . 1035
cix. 6 . . 900
cxii. 2 . . 1042
cxii. 4 . . 855
cxv. 2 . . 867
cxvi. 15 . . 650
cxviii. 15 . . 650
cxviii. 20 . . 723
cxviii. 22 . . 709
cxviii. 24 . . 873
cxviii. 27, 28 . 688
cxix. 99 . . 642
cxix. 103 . . 951
cxix. 130 . . 642
cxxii. 4 . . 700
cxlv. 13 . . 763
cxlviii. . . 946
cxlix. 1 . . 627

PROVERBS:—
vii. 24 . . 697
viii. 10, 19 . . 1041
xix. 9 . . 883
xxiv. 27 . . 693
xxv. 18 . . 872
xxx. 8 . . 1008
xxx. 33 . . 686

ISAIAH:—
i. 3 . . . 675
i. 14 . . . 692
i. 15 . . . 693
i. 20 . . . 696
v. 8 . . . 998
vi. 3 . . . 879
xix. 1 . . 679
xix. 19, 21 . 680
xxvi. 1, 2 . . 726
xxvi. 2, 4 . . 688
xl. 5 . . . 696
xlii. 3 . . 978
xlv. 14, 15 . . 679
lv. 1 . . . 772

ISAIAH (*continued*):— PAGE
lviii. 14 . . 696
lxiv. 4 . 715, 956
lxv. 8 . . 978
lxvi. 1 . . 722
lxvi. 7 . . 684

JEREMIAH:—
ii. 13 . . . 764
v. 14 . . . 776
ix. 12 . . 696
xviii. 8 . . 696
xxxi. 29 . . 798

EZEKIEL:—
xviii. 2 . . 798
xviii. 21, 32 . 696
xviii. 32 . . 776
xxxiii. 11 . 696, 776

DANIEL:—
vii. 27 . . 763
viii. 16 . 874, 878
ix. 21 . 874, 878
x. 21 . . . 756

HOSEA:—
xi. 1 . . . 635

JOEL:—
ii. 17 . . . 867

JONAH:—
iii. 4 . . . 600
iv. 11 . . 749

MICAH:—
ii. 2 . . . 998
iii. 2–4 . . 732
iv. 4 . . . 696

HABAKKUK:—
i. 12 . . . 763

ZECHARIAH :— PAGE
viii. 17 . . 872
ix. 7 . . . 630

TOBIT :—
iii. . . . 1038
iv. 8–10 . . 1039
v. . . . 1038
v. 4 ff. . . 1037
v. 5, 14 . . 1039
vi. 5 . . . 1038
vi. 10 . . 1038
vi. 13 . . 1035
vi. 16 . . 1039
viii. 2 . . 1039
ix. 2 . . . 1039
xi. 7, 8 . . 1039
xii. 7 . . . 662
xiv. 12 . . 1038

BEL AND THE DRAGON :—
23 ff. . . 757
33, 38, 39 . . 757

MATTHEW :—
i. 3 . . 703, 705
i. 4, 5 . . 705
i. 5 . . . 706
i. 5, 6 . . 707
i. 18 . . . 709
i. 20 . . . 687
ii. . . . 676
ii. 1–4 . . 763
ii. 13 . . . 677
ii. 16 . . . 681
ii. 20 . . . 682
iii. 4 . . . 951
iv. 1, 10 . . 900
iv. 23 to v. 16 . 1011
v. 4 . . . 955
v. 5 . . 951, 1048
v. 7 917, 940, 942, 998
v. 9 . . . 967
v. 13 . . . 952
v. 28 . . . 949

MATTHEW (*continued*) :— PAGE
v. 37 . . . 885
v. 43 . . . 872
vi. 6 . . . 976
vi. 6–16 . . 707
vi. 14 . . 998
vi. 24 . . 949
vi. 34 . . 714
vii. 7 . . 894, 975
vii. 14 . . 727
viii. 20 . . 689
viii. 22 . . 950
ix. 2 . . . 766
ix. 9 . . . 710
ix. 13 . . 709
x. 3 . . . 710
x. 9 . . . 1006
x. 13 . . 948
x. 16 . . . 952
x. 20 . . . 742
x. 23 . . 743, 963
x. 28 . 819, 869, 963
x. 37 . . . 987
x. 37, 38 . . 953
x. 42 . . . 1008
xi. 11 . 683, 894
xi. 28 . 988, 1003
xii. 24 . . 638
xii. 41 . . 660
xii. 47 . . 731
xiii. 8 . . 736
xiii. 43 . . 856
xiii. 43–52 . . 946
xiii. 45–52 . . 627
xiii. 55 . . 766
xiv. 3 . . 682
xiv. 4 . . 683
xiv. 6 . . 682
xv. 27 . . 976
xvi. 26 . . 954
xvii. 20 . . 771
xvii. 29 . . 629
xviii. 6, 10, 14 . 1008
xviii. 19 . . 779
xviii. 20 736, 875, 944

MATTHEW (*continued*):— PAGE
xviii. 28 . . 1000
xix. 19 . . 872
xxi. 21 . . 771
xxi. 42 . . 709
xxii. 2 . . 627
xxii. 13 . . 915
xxiii. 35 . . 659
xxiv. 2 . . 823
xxiv. 8 . . 578
xxiv. 24–37 . 946
xxv. 20, 21 . 1000
xxv. 30 . . 731
xxv. 34 947, 1002, 1032
xxv. 35 . . 1002
xxv. 36 . . 939
xxv. 40 . . 1008
xxvii. 33 . . 797
xxvii. 64 . . 781
xxviii. 2–6 . . 736
xxviii. 13 . . 781
xxviii. 19, 20 . 637

MARK :—
ii. 10. . . 766
ii. 17. . . 709
iii. 18 . . 710
iii. 22 . . 638
iii. 32 . . 731
iv. 8, 20 . . 736
iv. 24 . . 942
v. 22, 42 . . 783
vi. 3 . . 766
vi. 6, 17 . . 682
vii. 28 . . 976
ix. 42 . . 1008
x. 21. . . 950
xi. 23 . . 771
xii. 10 . . 709
xii. 31 . . 872
xii. 42 . 627, 938
xii. 44 . . 939
xiii. 2 . . 823
xv. 22 . . 797
xvi. 1 to end . 1011

MARK (*continued*):— PAGE
xxv. 36 . . 939

LUKE :—
i. 13–22 . . 666
i. 18 . . . 662
i. 19 . . 874, 878
i. 20 . . . 878
i. 23 . . . 662
i. 23–5 . . 711
i. 26 . . 711, 874
i. 28 . . . 685
i. 30 . . 712, 875
i. 31 . . 713, 876
i. 32 . . . 713
i. 34 . . . 721
i. 35 . 687, 713, 721
i. 36 . . . 641
i. 42 . . 669, 714
i. 43 . . . 669
i. 45 . . . 669
i. 46 . . . 670
i. 46–55 . . 669
i. 57 . . . 670
ii. 1–4 . . 670
ii. 8 . . . 763
ii. 8–18 . . 675
iii. 19 . . 682
v. 24. . . 766
v. 32. . . 709
vi. 15 . . 710
vi. 20 . . 730
vi. 38 . . 942
vii. 11–15 . . 765
vii. 28 . 683, 894
vii. 37–48 . . 710
viii. 20 . . 731
viii. 41 . . 783
ix. 58 . . 689
ix. 62 . . 950
x. 27. . . 872
xi. 9 . . . 975
xi. 15 . . 638
xi. 37 . . 872
xii. 5. . . 819

LUKE (*continued*):— PAGE
xii. 19 . . 1017
xii. 20 . . 882
xiv. 1–15 . . 946
xiv. 14–21 . . 1009
xv. 7, 10 . 776, 1036
xv. 10 . . 843
xvi. 13 . . 949
xvii. 2 . . 1008
xix. 44 . . 823
xx. 17 . . 709
xxi. 2 . . 627
xxi. 4 . . 939
xxi. 6 . . 823
xxiii. 33 . . 797
xxiii. 34 . . 843
xxiii. 42 . 710, 874

JOHN:—
iv. 50 . . 996
v. 29 . . . 715
vii. 37 . . 772
xi. 14 . . 766
xi. 44 . . 783
xi. 46 . . 766
xi. 58 . . 766
xiv. 12 . . 1001
xiv. 26 . . 779
xv. 15 . . 578
xix. 13 . . 798
xix. 17 . . 797
xix. 26 . . 642
xx. 6 . . 1002, 1003
xx. 15 . . 797

ACTS:—
i. 13 . . . 710
ii. 3 . . . 762
ii. 4 . . . 780
ii. 17 . . . 965
iv. 11 . . 709
v. 19 . . . 757
vii. 34–43 . . 1011
viii. 20 . . 995
x. 1–13 . . 946

ACTS (*continued*):— PAGE
x. 3 . . . 936
x. 28 . . . 975
x. 42 . . . 777
x. 46 . . . 780
xii. 7 . . . 757
xiii. 11 . . 963
xvii. 21 . . 627
xviii. 3 . . 1001
xix. 6 . . 780
xx. 34 . . 1001

ROMANS:—
iii. 29, 30 . . 975
viii. 18 . . 866
viii. 35–9 . . 866
viii. 36, 37 . . 578
xii. 15 . . 903
xiii. 9 . . 872
xiii. 12 . . 942

1 CORINTHIANS:—
ii. 9 . . 715, 956
iii. 6 . . . 953
iv. 12 . . 1001
v. 11 . . . 901
x. 31 . . . 825
xv. 32 . . 1017

2 CORINTHIANS:—
ii. 12 . . . 953
ix. 7 . . . 893
xi. 14 . . 900
xii. 7 . . . 900

GALATIANS:—
iii. 28 . . 925
iv. 5 . . . 661
v. 14 . . . 872

EPHESIANS:—
ii. 4–8 . . 942
ii. 14 . . . 769
iv. 22 . 714, 815
v. 6 . . . 731

EPHESIANS (*continued*):—PAGE
v. 19 . . . 1030
vi. 12 . . 957

PHILIPPIANS:—
i. 6 . . . 923
vi. 5, 6 . . 894

COLOSSIANS:—
iii. 9 . . . 714
iv. 6 . . . 952

1 THESSALONIANS:—
ii. 9 . . . 1001
v. 17 . . . 976

1 TIMOTHY:—
ii. . . . 946
iii. 2 . . . 726
iv. 3 . . . 769
iv. 8 . . . 894
vi. 10 . . 995

2 TIMOTHY:—
ii. 4, 5 . . 949
iv. 1 . . . 777

TITUS:—
i. 7 . . . 726

HEBREWS:—
i. 4 . . . 1035
i. 7 . . 764, 1038
iv. 14 to v. 6 . 1011
vi. 10 . . 1041
vii. 14 . . 702
x. 31 . . . 1020

HEBREWS (*continued*):— PAGE
xi. 4 . . . 659
xii. 22, 23 . . 956
xii. 24 . . 659

JAMES:—
i. 5 . . . 922
i. 15 . . . 949
i. 26 . . . 976
ii. 8 . . . 873
ii. 13 . {917, 940, 941, 998, 1009
iv. 8 . . . 936
v. 10–16 . . 1011
v. 12 . . . 885
v. 13 . . . 1030
v. 16 . 873, 957, 1010

1 PETER:—
i. 1–12 . . 946
ii. 7 . . . 709
iii. 3–6 . . 693
iv. 8 . . . 940
v. 8 . . . 953

1 JOHN:—
ii. 15 . . . 731
ii. 19 . . . 638
ii. 21, 22 . . 875
iii. 8 . . . 900
iii. 15. . . 732

2 JOHN:—
7, 10. . . 638

REVELATION:—
xxi. 8 . . 869

THE ENCOMIUM OF THEODORE, ARCHBISHOP OF ANTIOCH, ON THEODORE THE GENERAL, THE ANATOLIAN

(Brit. Mus. MS. Oriental, No. 7030)

ⲟⲩⲏⲕⲱⲙⲓⲟⲛ ⲉ ⲁⲫⲧⲁⲗⲟⲩⲟϥ ⲏ̅ⲥ̅ⲓ̅ ⲡⲥⲁ- Fol. 1 *a* 1
ⲗⲓⲟⲥ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟ-
ⲡⲟⲥ ⲏ̅ ⲧⲁⲛⲧⲓⲟ̅ⲭⲓⲁ· ⲉ ⲁⲫⲧⲁⲗⲟⲩⲟϥ ⲉ
ⲡⲱⲉⲧ ⲟⲩⲗⲁⲃ ⲏ̅ ⲭⲱⲣⲉ· ⲁⲩⲱ ⲡⲣⲉϥⲉⲣ-
ⲡⲟⲗⲗⲱⲛ· ⲡⲧⲁϩⲣⲟ ⲏ ⲧⲁⲛⲧⲟⲭⲓⲁ·
ⲡⲩⲟⲣⲩⲣ̅ ⲏ̅ⲛ̅ ⲡⲡⲉⲣⲥⲟⲥ· ⲡⲥⲁⲓⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲓⲟⲥ· ⲉϥⲩⲁϩⲉ ⲉ ⲧⲃⲉ
ⲡⲉϥϩⲟ· ⲙ̅ⲡ̅ ⲡⲉϥⲧⲉⲛⲟⲥ ⲙ̅ⲡ̅ ⲧⲉϥⲙ̅ⲛ̅ⲧ-
ⲙⲁⲧⲟⲓ· ⲙ̅ⲡ̅ ⲧⲉϥⲙ̅ⲛ̅ⲧⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲉⲧ
ⲧⲁⲓⲛⲩ· ⲙ̅ⲡ̅ ⲧⲏⲡⲉ ⲏ̅ ⲛⲉϥⲁⲛⲛⲱⲙⲛⲁ· ⲁϥ-
ⲩⲁϩⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲉⲥⲟⲟⲩ ⲏ̅ ⲡⲉϥϫⲱⲕ
ⲉ ⲃⲟⲗ ⲏ̅ ⲡⲁⲕⲁⲣⲓⲟⲥ(?)· ⲉⲧⲉ ⲥⲟⲩ ⲙ̅ⲙ̅ⲧ-
ⲥⲛⲟⲟⲩⲥ ⲡⲉ ⲏ̅ ⲡⲉⲃⲟⲩ ⲧⲱⲃⲉ· ⲁϥⲩⲁϩⲉ
ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲁⲡⲁ ⲕⲗⲓⲟⲥ· ⲡⲁⲣⲭⲏⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ ⲁⲛⲧⲟⲭⲓⲁ· ϫⲉ ⲏ̅ⲩⲟⲣⲡ̅ ⲡⲉ ⲥⲁ
ϫⲱϥ ⲏ̅ ⲛⲉⲡⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣ[ⲟⲩ]· ⲁϥϫⲱ(?)
ⲥⲙ̅ ⲕⲟⲩⲓ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲥⲁⲓⲟⲥ ⲁⲡⲁ
ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲥⲙ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ
ⲥⲁⲓⲏⲛ·

Ⲡⲕⲟⲙⲁⲣⲓⲟⲛ ϙⲟⲗⲍ̅· ⲉⲣⲉ ⲛⲉϥⲱⲙⲛ ⲧⲏⲣⲟⲩ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· Fol. 1 *a* 2
ⲉⲩⲣⲟⲟⲩⲧ ⲉⲩⲱⲧⲛ̅ ⲛ̅ⲕⲁⲣⲡⲟⲥ ⲱ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲡⲉ▨ⲱ-
ⲣⲁ▨ⲟⲥ ϙⲟⲗⲍ̅· ⲁⲩⲱ ⲧⲁⲓⲛⲩ· ⲉϥⲧ ⲥⲧ ⲛⲟⲩⲉ ⲉ ⲃⲟⲗ

Fol. 1b 1 ет сотп· | ере пноб тнроу кωте е рос· мп патна-
β тос мп нестратулатнс· етоуноу ммоот пρнтс·
нει шахе ан е тантοхια маγаас· аλλа нει
ммаγ пσι θγλнн п тпе· пма п шωпе п нет отаав
тнроу· Кан ешхе а διοκλнтанос панοмос
шορшρ п пні п нестратулатнс п та полις ан-
тοχια е тве пецθуμос е ροуи е роοу· а пехс
ρωωц ппεριт μ пειωт кωт наγ ρм паλλатοн
ρп тецполις ммε θγλнн п тпе· [Ка]и ешх[е а]
Fol. 1b 2 διοκ|λнтанос панοмос пωрх ммоот е βολ
е пеуειοτε· мп пеусни· мп пеустиценнс
ριхм писац· Λ пρро п пρρωοт пехс мοуте е
роοу нац псоп ρι шβнр пθе п папостолос хш
ευριхм пκац· Λ пρро μ пκац мοуте пχωωρε
п та полις нац паιρωи· Λ пρро п ат мοу
пехс мοуте е роοу хе напοлιтαρχнс пρецхро
ρм пасωи· Λнок хе ρω пει ελαχιστος θεο-
δωρος ещαннаγ е пеуμа п шωпе ριхм пκац
Fol. 2a 1 пта διοκλнтанос ααγ п | хαιε· пτεγнογ шαιχοος
τ хе ευτωρ нρρωοт пταγμοу мп нестратулатнс
пта διοκλнтанос ααγ п хαιε· Пαγнатос п та
полις ацταοτοογ е пεснт пσι пει θγριον εθοογ
е тве пецμοсте е ροуи е роοу· аλλа а пхоεις
μ маι рωμε шοпоγ е роц е ροуи е тецμнтрро·
ацт клнрономια наγ ρп тецμнтрро· аγω
отполις ем есшц· отае мере несшни λωωμ·
отае мере пеусарпос тако ша енец· Паι пе
Fol. 2a 2 пма м праше мен птелнλ· мп пот|ноц ша
енец· Χι шпе нак ммоот ω διοκλнтанос· ек-
шοοп ρп аμпте μ песнт ере нет отаав тнроу
ρп тμнтрро п мпнте· Нρρωοт пαноμος шοοп
ρп аμпте е тве μ пеθοοт пταγααγ п ммартγрос
ет отаав· ере пει пет отаав рωоу ρп тμнтрро
п мпнте· Λκριτος ммаγ ω ппараноμος ρп

ⲟⲩⲡⲟⲗⲓⲥ ⲉⲣⲉ ⲡⲓⲱⲧ ⲟⲛ ⲣⲣⲟ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲥ· Ⲁⲧϫⲓⲧⲟⲩ
ⲣⲱⲟⲩ ⲉ ⲣⲁⲓ ⲉⲩⲡⲟⲗⲓⲥ ⲉⲙⲉⲛ ⲉⲍⲟⲩⲥⲓⲁ ⲛ̄ⲧⲉ ⲡⲓⲱⲧ
ⲣⲓ ϫⲱⲥ· Ⲏⲧⲁⲕⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲟⲩ ⲁⲛ ⲱ | ⲡⲡⲁⲣⲁⲛⲟⲙⲟⲥ Fol. 2 *b* 1
ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲕⲙⲟⲩⲟⲩⲧ ⲣⲙ̄ ⲣⲉⲙⲙⲟⲩ ⲛ̄ ⲋ
ⲁⲛⲁⲥⲕⲏ· Ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ⲱ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲉⲓϣⲁⲛⲉⲣ
ⲡⲓⲉⲉⲧⲉ ⲛ̄ ⲧⲉⲕⲁⲣⲭⲏ ⲙⲙ̄ ⲙ̄ ⲡⲉⲑⲟⲟⲩ ⲛ̄ⲧⲁⲕⲁⲁⲩ ⲛ̄
ⲛⲉⲛⲟⲥ ⲛ̄ ⲧⲁⲛⲧⲟϫⲓⲁ ϣⲁⲓⲥⲁⲣⲟⲩ ⲙ̄ⲙⲟⲕ· ⲧⲁⲥⲟⲩⲏ
ⲧⲁⲃⲁⲃⲱⲟⲩⲕ· Ⅲ ⲡⲓⲱⲧ ⲉⲑⲟⲟⲩ ⲛ̄ ⲣⲉⲩⲣⲉⲣ̄ⲥ ⲥⲛⲟⲩ ⲉ
ⲃⲟⲗ· Ⅲ ⲧⲁⲣ̄ⲍ ⲛ̄ ⲣⲉⲩⲥⲉ ⲥⲛⲟⲩ ⲛⲁⲩ ⲙⲙ· ⲱ ⲡⲉϩⲣⲁ-
ⲕⲱⲛ ⲉⲧ ⲣⲙ̄ ⲡⲓⲟⲧⲛ· Ⲉⲓϣⲁⲛⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲣⲱⲟⲩ ⲛ̄
ⲛⲉⲧⲁⲉⲓⲱ ⲛ̄ⲧⲁⲩϫⲓⲧⲟⲩ ⲣⲙ̄ ⲙ̄ⲡⲛⲧⲉ· ⲉⲣⲉ ⲡⲉⲧⲉⲣ ⲡⲓⲉⲉⲧⲉ
ⲙⲙⲛ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲕⲟⲥ|ⲙⲟⲥ· ⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲉⲣϣⲁⲛⲁⲩ Fol. 2 *b* 2
ⲉⲣⲉ ⲣⲙ̄ⲡⲁⲧⲁⲙⲓⲥ ⲡⲣⲉϥⲧⲁⲗⲥⲟ Ⲏϣ ⲉⲛⲉⲩⲥⲱⲙⲁ ⲉⲧ
ⲟⲩⲁⲁⲩ· ⲉⲩϫⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲧⲁⲗⲥⲟ ⲛ̄ ⲛⲉⲧ ϣⲱⲛⲉ ⲣⲙ̄
ⲡⲣⲁⲛ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲩ· ⲉⲣⲉ ⲛⲉⲧⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛⲏⲧ ⲡⲥⲁ
ⲛⲉⲧⲉⲣⲛⲏ ⲣⲓⲭⲙ̄ ⲡⲕⲁⲣ ⲁⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ϣⲁⲓϫⲟⲟⲥ· ϫⲉ
ⲕⲁⲕⲱⲥ ⲁⲧϫⲡⲟⲕ ⲉ ⲡⲉⲕⲧⲁⲕⲟ ⲙⲁⲧⲁⲁⲕ· ⲁⲧⲱ ⲟⲛ
ⲕⲁⲗⲱⲥ ⲁ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ
ⲣⲓ ⲧⲟⲟⲧⲕ ⲁⲧⲥⲓ ⲙⲡⲉⲕⲗⲟⲓ ⲛ̄ ⲁⲧ ⲧⲁⲕⲟ ⲣⲙ̄ ⲧⲙⲛ̄ⲧⲣⲣⲟ
ⲙⲙ ⲛ̄ⲡⲛⲧⲉ· Ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ ⲉⲓϣⲁⲛⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲙ̄
ⲡⲉⲛⲧⲁⲕⲁⲁⲩ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ | ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁⲧⲟⲗⲁⲓ̈ⲟⲥ Fol. 3 *a* 1
ϣⲁⲓⲉⲣ ⲣⲃⲁ· ⲁⲧⲱ ⲧⲁⲱⲧⲟⲣⲧⲣ̄· Ⲉⲡⲛⲟⲥ ⲅⲁⲣ ⲁⲗⲏⲑⲱⲥ ⲉ
ⲛⲉ ⲛⲉⲡⲉⲑⲟⲟⲩ ⲛ̄ ⲧⲁⲕⲁⲁⲩ ⲛ̄ ⲛⲉϫⲱⲟⲩⲣⲉ ⲛ̄ ⲧⲁⲛⲧⲟϫⲓⲁ
ⲱ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ· Ⲉⲓϣⲁⲙⲁⲩ ⲉ ⲡⲉϣⲟⲩⲉ ⲡⲧⲁⲩⲥ̄ⲫⲟⲥ
ⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲣⲓ ϫⲱⲥ· ⲉⲣⲉ ⲡⲉⲩⲥⲟⲩⲟ ⲉⲧ
ⲟⲩⲁⲁⲩ ϫⲏⲩ ⲉ ⲣⲟⲩ· ⲁⲧⲱ ⲧⲁⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲛ̄ ⲡⲙⲉⲧⲁⲓⲟⲩ·
ⲙⲙ ⲡⲙⲟⲗⲓⲧ ⲙ̄ⲡⲃⲏ ⲛ̄ⲧⲁⲩⲧⲟⲕⲥⲟⲩ ⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲩ
ⲉ ⲣⲟⲩⲏ ⲣⲙ̄ ⲡⲉⲙⲟⲩⲉ· ϣⲁⲓⲣⲓⲙⲉ ⲙⲙⲁⲧⲉ ⲣⲙ̄ ⲟⲩⲥⲓⲙⲉ
ⲧⲁⲥⲁⲣⲟ ⲙⲙⲟⲕ ⲱ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ· Ⲍⲟⲧⲁⲛ ⲇⲉ ⲉⲓϣⲁⲛ
ⲥⲱⲙⲁ ⲉ ⲧⲡⲉ | ⲧⲁⲛⲁⲩ ⲉ ⲡⲉⲩⲉⲣⲟⲛⲟⲥ ⲣⲱⲟⲩ ⲣⲓ ⲟⲩⲛⲁⲓ Fol. 3 *a* 2
ⲛ̄ ⲙⲓⲭⲁⲏⲗ ⲣⲓ ⲃⲟⲗ ⲉ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲛ̄ ⲡⲉⲓⲱⲧ·
ⲁⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ϣⲁⲓⲉⲙⲙⲟⲩⲗⲁⲓ ⲉ ⲃⲟⲗ ⲧⲁϫⲟⲟⲥ· ϫⲉ
ⲕⲁⲗⲱⲥ ⲁⲧϫⲡⲟⲕ ⲱ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ· ϣⲁⲓⲛⲧ ⲉⲕⲙⲟⲟⲩⲧ
ⲛ̄ ⲡⲉⲓ ϫⲱⲱⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ϣⲁⲓⲛⲧ

ⲉⲩⲙⲁⲧⲉ ⲙ ⲡⲉⲓ ⲛⲟⲥ ⲏ ⲧⲁⲉⲓⲟ ⲉⲡⲓ ⲙⲡⲛⲩⲧⲉ ⲛⲁⲣⲣⲏ
ⲡⲉϫⲥ ⲓⲥ· Ⲉⲓⲥ ⲡⲉⲙⲯⲟⲩⲉ ⲛⲧⲁⲩⲥⲱϥ ⲙⲙⲟⲕ ⲉⲓ ϫⲱⲕ·
ⲁ ⲡⲣⲣⲟ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲁⲁⲩ ⲉⲛⲉⲣⲟ ⲙ
ⲡⲉⲙⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲙⲙⲏ ⲑⲁⲗⲯⲓⲥ ⲙ ⲡⲉⲫⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
ⲙⲙⲏ ⲡⲉⲥⲗⲟⲥ ⲉⲧ ⲉⲣⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁϩ ⲉⲓ ϫⲱⲕ·|
Fol. 3b 1 Ⲉⲓⲯⲁⲙⲙⲉⲉⲩⲉ ⲉ ϩⲟⲗ ⲉ ⲡⲉⲛⲧⲁⲕⲁⲁⲥ ⲏ ⲃⲓⲕⲧⲱⲣ ⲡⲯⲏⲣⲉ
ⲉ ⲛ ⲉⲣⲱⲙⲁⲛⲟⲥ ⲯⲁⲓⲉⲣ ⲉⲃⲁ· ⲁⲉ ⲙⲡⲉ ⲕⲱⲧⲉ ⲉⲛⲧⲏ ⲙ
ⲡⲉⲩⲉⲓⲱⲧ ⲉⲧ ⲙⲟⲩⲟⲩⲧ ⲙⲙⲟⲩ· Ⲉⲓⲯⲁⲙⲙⲁⲩ ⲉ ⲛⲉⲡⲗⲁⲝ
ⲡⲧⲁⲩⲥⲱⲣⲁ ⲙⲙⲟⲩ ⲉⲓ ϫⲱⲟⲩ· ⲉⲧⲁϩⲏ ⲉⲣⲏ ⲡⲉⲩⲥⲛⲟⲩ ⲉⲧ
ⲟⲩⲁⲁϩ· Ⲉⲓⲯⲁⲙⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲏ ⲙⲡⲁⲓⲁⲛⲉ ⲡⲧⲁⲩⲥⲟⲛϩ
ⲙⲙⲟⲩ ⲡⲉⲛⲧⲟⲩ· ⲉⲧⲁⲯⲉ ⲉ ⲛⲉⲣⲟ ⲙ ⲡⲉⲙⲙⲁⲣⲧⲩⲣⲓⲟⲛ
ⲉⲧ ⲟⲩⲁⲁϩ ⲉⲩⲛⲉϫ ⲁⲗⲗⲱⲛⲓⲟⲛ ⲉ ϩⲟⲗ ⲙⲡⲛⲧϥ· ⲁⲩⲱ ⲟⲛ
ⲛⲉⲡⲗⲁⲝ ⲁⲉ ⲉⲧ ϫⲛϩ ⲉⲓ ⲡⲉⲩⲥⲛⲟⲩ ⲉⲩⲧⲟⲧⲥ ⲉ ⲡⲉⲙⲙⲁⲣ-
Fol. 3b 2 ⲧⲩⲣⲓⲟⲛ ⲉⲩϯ ⲙ ⲡⲟⲩⲟⲉⲓ [illegible]ⲁⲗⲗⲉ ⲏ ⲧⲁ ⲡⲟ|ⲗⲓⲥ·
ⲯⲁⲓⲱⲡⲣⲙⲟⲩⲧ ⲙⲡⲧ ⲙ ⲡⲙⲟⲩⲧⲉ ⲧⲁϫⲟⲟⲥ ⲁⲉ ⲕⲁⲗⲱⲥ
ⲁⲩϫⲡⲟⲕ ⲱ ⲁⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ⲯⲁⲛⲧ ⲉⲕⲙⲟⲩⲟⲩⲧ ⲏ ⲛⲉⲓ
ⲡⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲣⲱⲱⲡⲉ ⲣⲱⲟⲩ ⲡⲣⲓⲥⲁⲩⲩⲉⲗⲟⲥ ⲉⲡⲓ ⲙⲡⲛⲩⲧⲉ
ⲁⲩⲱ ⲣⲓϫⲙ ⲡⲕⲁⲣ· Ⲉⲓⲯⲁⲙⲙⲁⲩ ⲉ ⲧⲥⲛⲃⲉ ⲡⲣⲟⲣⲓⲟⲛ
ⲡⲉⲱⲃⲏⲣ ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲉⲥⲡⲉϫⲁⲗⲟⲛ
ⲏ ⲛⲟⲩⲃ ⲉⲥⲁⲱⲉ ⲙ ⲡⲉⲙⲙⲁⲣⲧⲩⲣⲓⲟⲛ· Ⲁⲩⲱ ⲟⲛ ⲧⲁⲓ
ⲏ ⲛⲁⲃⲁⲗ ⲉ ⲣⲓⲁⲓ ⲉ ⲧⲡⲉ· ⲧⲁⲛⲁⲩ ⲉ ⲡⲉⲩⲕⲗⲟⲙ ⲏ ⲛⲟⲩⲃ
ⲙⲡⲧ ⲧⲉϥⲥⲣⲙⲡⲉ ⲡⲣⲣⲟ ⲉⲣⲉ ϩⲟⲟⲧⲁⲩⲧⲉ ⲡⲁⲩⲭⲉⲗⲟⲥ
Fol. 4a 1 ⲧⲱⲟⲩⲛ ϧⲁ ⲣⲟⲟⲩ ⲉⲡⲓ ⲙⲡⲛⲩⲧⲉ· Ⲁⲩⲱ ⲧⲁⲛⲁⲩ ⲉ |ⲡⲣⲣⲟ
ζ ⲡⲉϫⲥ ⲉⲩⲥⲟⲗⲥⲉⲗ ⲙⲙⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲁⲓⲧⲏⲧⲏ
ⲛⲁⲣⲓⲥⲉ ⲉ ⲛⲟⲩⲕ ⲱ ⲛⲁ ⲥⲱⲧⲏ ⲃⲓⲕⲧⲱⲣ· Ⲉⲓⲯⲁⲙⲙⲁⲩ ⲉ
ⲛⲉⲭⲁⲩⲗⲏ ⲉⲧⲣⲏⲧ ⲏ ⲙⲙⲏ· ⲉⲣⲉ ⲣⲓⲁ ⲛⲧⲥⲛ ⲙⲙⲟⲟⲩ
ⲕⲛ ⲉ ⲣⲁⲓ ⲡⲛⲟⲩⲧ ⲙⲙⲏ ⲣⲓⲥⲧⲁⲗⲗⲟⲥ ⲉⲧⲧⲉⲕ ⲉⲃⲓⲱ ⲉ
ϩⲟⲗ ⲏ ⲛⲁⲩ ⲙⲙⲁ· ⲧⲁⲛⲁⲩ ⲉ ⲡⲣⲁⲩⲉ ⲙ ⲡⲉⲩⲕⲟⲓⲛⲱⲛⲓⲟⲛ
ⲉⲩⲕⲛ ⲉ ⲣⲁⲓ ⲣⲓ ⲙⲡⲛⲩⲧⲉ· ⲉⲧⲡⲱⲱⲛⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲓ
ⲥⲁ ⲙⲙⲏ ⲡⲁⲓ· ⲯⲁⲓⲥⲟⲟⲥ ⲣⲱ· ⲁⲉ ⲕⲁⲗⲱⲥ ⲁⲧⲁⲡⲟⲕ ⲱ
ⲁⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ⲁⲉ ⲁⲕⲙⲟⲩⲟⲩⲧ ⲙ ⲡⲉⲓ ϫⲱⲟⲩⲣⲉ ⲣⲓϫⲙ
ⲡⲕⲁⲣ· ⲯⲁⲛⲧ ⲉⲕⲥⲓ ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲣⲓ ⲙⲡⲛⲩⲧⲉ· Ⲁⲩⲱ
Fol. 4a 2 ⲡⲧⲉⲧⲛⲟⲩ ⲯⲁⲓⲥⲙⲟⲩ ⲉ ⲡⲣⲉⲩ|ⲥⲱⲟⲩⲧ ⲙ ⲙⲉ ⲡⲉϫⲥ· ⲁⲉ
ⲁⲩⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲏ ⲧⲁ ⲡⲟⲗⲓⲥ ⲁⲛⲧⲟϫⲓⲁ· ⲁⲩⲧⲟⲩⲛⲟⲩⲧⲉ

нан ⲡ нει нос ⲙⲉ фωстнр ет ер отоеш· нει
маркаріτнс ⲙⲉ ме етрⲙ пні ⲡ неррωос ⲡⲁікаіос·
нει хωωре ⲣⲙ ппоλаιιос· Ⲡ пιаτ сар ⲛ ⲩаι-
нооще ⲣⲛ неτмартурюн ⲣιхⲙ пісаϥ· танат є
неτλιιιни ετζωграфι ⲣартⲡ неτернт· ρωс хе
ⲡтаτει ⲣⲙ ппоλаιιос етшще· Λτω ⲡτеτнос
ⲩаιτелнλ ⲙⲙοι таеⲩλοгλаι є βολ· ⲙ ещ-
ⲥⲙⲥοш є марτе ⲙ птωωβе ⲡ ⲡаспотот ⲡке
сοп· | отае ⲙ іеⲩϯ χалінос є наспотот ⲙⲡ Fol. 4 b 1
та тапро є тве пеⲧраⲩе еιθеωрει ⲙⲙοοт· ⲙ ⲏ
ещкωλτ ⲙ па лас є тⲙ кш ⲙ пеϥорганон
тащахе є пентаеιο· Ещаннат сар є ппал-
λатοн ⲡ аюклнтанос· пει ресмοгот ⲡ ⲡат-
натос ⲡ тантοхіа· ещωοп ра ткатастасіс ⲙ
прро ⲙ мαι нοττе· Λτω танат є нещма ⲡ
ⲓωλοн етшрⲣшор· ⲡтаγаат некклнсіа етωщ
ⲡ пеγаггелιοн ⲡрнтοт· Λτω танат є пеϥороно
ⲡаноыіа ⲡтаγпоонец | ра роц· Танат є пец- Fol. 4 b 2
коιтωн ⲡ аноыіа ещшрⲣшор· ⲩаιхοос хе калως
аτθⲃⲃιο ⲙ пхасі ⲣнт аюклнтанос· аττοлнοτс
ⲙ пет θⲃⲃинт ман кωстантнос прро ⲙ мαι-
нοττе· Λτω асер пιеετе и тецⲙⲡтшβнр ⲙⲙαγ
ⲙⲡ тецⲙⲡтстратηλатнс· аτχаріζе нац ⲙ пе-
ϥороно ⲡ тантοхіа· Ещаннат сар є мαρϣа
тмаγ ⲡ апа βіктωр есрⲙе є песшнре ⲣⲛ
ογхοοϥ ⲡрнт· Λτω тасωтⲙ є θнβасіа тсωне
ⲡ апа клαγдіос есрⲙе є пессοн ⲣⲛ | отмкаϥ ⲡ- Fol. 5 a 1
рнт· Λτω танат є техаріс тсωне ⲡ θеοδωрос ⲏ
панатολаιος ра ратⲏ ⲙ пещοτε есрⲙе є пессοн·
Танат є асенно тсωне ⲡ апа стефанос· пшнре
ⲡ ⲃасілітнс есрⲙе є пессοн· Ещаннат сар є
наι тнрот етрⲙе шаιхοос хе какως аτχпок
ⲱ аюклнтанос· Ⲡⲡсωс он ещанщι ⲡ навал
є ⲣраι етпе· танат є нει пет отааⲃ· етрⲙοос є

ϩραι εϫⲛ ϩⲛⲟⲣⲟⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· ⲉⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ☩ ⲕⲗⲟⲙ
ⲉ ϫⲱⲟⲩ· ϣⲁⲓϫⲟⲟⲥ ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲩϫⲡⲟⲕ ϣⲁⲛⲧⲉ ⲛⲉⲓ
Fol. 5a 2 ⲛⲉ|ⲧ ⲟⲩⲁⲁⲃ ϫⲓ ⲕⲗⲟⲙ ⲡⲧⲉⲕⲁϥⲟⲣⲓⲟⲛ· Ⲍⲟⲧⲁⲛ ⲅⲁⲣ
ⲉⲓϣⲁⲛⲛⲁⲩ ⲉ ⲛⲉⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲕⲱⲧⲉ ⲉ
ⲧⲁ ⲡⲟⲗⲓⲥ ⲁⲛ☩ⲟ̄ⲭⲓⲁ ⲡ̄ⲟⲉ ⲡⲟⲩⲥⲟⲃ̄ⲧ· Ⲗⲩⲱ ⲧⲁⲥⲱⲧⲙ̄
ⲉ ⲡⲉϣⲕⲉⲗⲕⲉⲗ ⲛ̄ ⲛⲟⲩⲃ ⲉⲧ ⲁϣⲉ ⲉ ⲛⲉⲩⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ
ⲫ̄ ⲛⲉⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· Ⲗⲩⲱ ⲟⲛ ⲧⲁⲛⲁⲩ ⲡⲗⲁⲟⲥ ⲉⲩⲉϣ
ⲗⲟⲩⲗⲁⲓ ⲉ ⲃⲟⲗ ⲫ̄ⲙ̄ ⲡⲉⲩϣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲧⲉⲩⲛⲟⲩ
ϣⲁⲓⲧⲉⲗⲏⲗ· ⲧⲁⲥⲙⲟⲩ ⲉ ⲡⲁ ⲣⲣⲟ ⲡⲉϫ̄ⲥ̄· ⲉⲓⲭⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲕⲁⲗⲱⲥ ⲁ ⲡⲓⲟⲩⲧⲉ ⲧⲟⲩⲛⲟⲩⲥ ⲛⲁⲓ ⲛ̄ ⲛⲉⲓ ⲛⲟⲩ
ⲙ̄ ϥⲱⲥⲧⲙⲣ ⲉⲧ ⲉⲣ ⲟⲩⲟⲉⲓⲙ· ⲧⲁⲣⲟⲩ ⲉⲣ ⲟⲩⲟⲉⲓⲙ ⲉ ⲧⲡ̄-
Fol. 5b 1 ⲡⲟⲗⲓⲥ ⲧⲙⲣⲡ̄· Ⲛⲉⲓ ⲥⲁⲉⲓⲙ ⲡ̄ⲣⲉϥ|ⲧⲁⲗⲥⲟ ⲛ̄ ⲛⲉⲡⲯⲩⲭⲏ·
I ⲙ̄ⲙ̄ ⲛⲉⲛⲥⲱⲙⲁ ϩⲓ ⲟⲩⲥⲟⲛ· Ⲛⲉⲓ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲉⲧⲟ
ⲛ̄ⲣⲟⲩ· Ⲛⲉⲓ ⲣⲉϥⲙⲓϣⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲙ̄ⲙⲁ ⲉϫⲙ̄ ⲡⲣⲁⲙ
ⲙ̄ ⲡⲉϫ̄ⲥ̄· Ⲛⲉⲓ ⲡⲟⲗⲩⲙⲓⲥⲧⲏⲥ ⲉⲧ ⲡⲟⲗⲩⲙⲉⲓ ⲛ̄ ⲟⲩⲟⲉⲓϣ
ⲙ̄ⲙⲁ· ⲙ̄ⲙ̄ ⲡⲥⲁⲗⲁⲙⲁⲥ· ⲁⲩⲱ ⲁϥⲧⲟⲩⲛⲟⲩⲥ ⲛⲁⲓ ⲙ̄
ⲡⲣⲣⲟ ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲕⲱⲥⲧⲁⲛ☩ⲓⲛⲟⲥ· ϫⲉ ⲡⲉϣⲱⲃⲛⲣ
ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲡⲉ ϫⲙ̄ ⲉⲧⲣⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ⲧⲙⲁϥ·
Ⲗⲩⲱ ⲁϥⲕⲱⲧ ⲛ̄ ⲛⲉⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲫ̄ⲙ̄ ⲧⲁⲉⲓⲟ ⲙ̄ⲙⲟ·
ⲁϥϣⲱⲡⲉ ⲛ̄ⲥⲁ ⲛⲉⲩⲥⲱⲙⲁ ⲁϥⲟⲩⲟⲛϩⲟⲩ ⲉ ⲃⲟⲗ· ⲉⲩ-
Fol. 5b 2 ⲥⲟⲗⲥⲁ̄ | ⲛ̄ ⲛⲉⲧⲣⲱⲙⲉ ⲛ̄ⲧⲙⲁⲛ ⲧⲙⲣⲡ̄· ⲉⲩⲧⲁϫⲣⲟ ⲛ̄
ⲧⲡ̄ⲡⲟⲗⲓⲥ ⲧⲙⲣⲡ̄· ⲛ̄ ⲡⲉⲛⲣⲣⲟ ⲛ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲉⲩϥⲥⲟⲟⲩⲛ̄
ⲉ ⲛⲉⲩⲥⲟⲙ ϫⲙ ⲉⲧⲣⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ⲧⲙⲁϥ· ϫⲉ ⲫ̄ⲣⲉϥⲉⲣ-
ⲡⲟⲗⲁⲓⲙⲟⲥ ⲛⲉ· ⲙ̄ⲙ̄ ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲃⲟⲟⲩ· Ⲍⲁ̄ ⲡⲧⲣⲉ
ⲫⲁⲁⲩ ϫⲉ ⲁϥⲉⲣ ⲣⲣⲟ ⲁⲩⲱ ϫⲉ ⲫⲁⲉⲣ ⲭⲣⲓⲁ ⲙ̄ⲙⲟⲟⲩ
ⲉ ⲡⲉⲣⲟⲧⲟ ⲫ̄ⲙ̄ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲉⲩϥⲥⲟⲟⲩⲛ̄ ϫⲉ ⲁⲧⲉⲣ ⲣⲟⲩ
ⲉ ⲁⲧⲙⲁⲧⲟⲥ· ⲁϥ☩ⲉⲟⲟⲩ ⲛⲁⲩ ⲛ̄ⲣⲟⲧⲟ ϫⲉ ⲉⲧⲉϫⲓⲥⲉ ⲙ̄ⲙⲟϥ
ⲫ̄ⲙ̄ ⲡⲁϩⲓⲱⲙⲁ ⲛ̄ ⲧⲉϥⲙⲛ̄ⲧⲣⲣⲟ· ⲙ̄ ⲡⲉϥⲟⲩⲱϣ ⲉ ⲥⲡⲧ
ⲧⲙⲛ̄ⲧⲯⲩⲭⲏ ⲙ̄ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲉ ⲃⲟⲗ· ⲉⲩⲥⲟⲟⲩⲛ̄ ⲉ
Fol. 6a 1 ⲧⲉϥⲙⲛ̄ⲧϫⲱⲱⲣⲉ | ⲙ̄ⲙ̄ ⲡⲉⲩⲧⲁⲉⲓⲟ̄ ϫⲙ ⲉ ⲛⲉϥⲉⲓⲟⲧⲉ·
IA ⲁⲗⲗⲁ ⲁϥ☩ ⲉⲟⲟⲩ ⲛⲁϥ ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲉⲣ ⲣⲟⲩⲟ ⲉ ϫⲓⲥⲉ
ⲙ̄ⲙⲟϥ· Ⲁⲛⲟⲕ ⲇⲉ ⲣⲱ ⲛⲉⲓ ⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛ̄
☩ⲛⲁⲕⲁ ⲣⲱⲓ ⲁⲛ ⲉ ⲡⲉⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲛ̄ ⲛⲉⲓ ⲣⲁⲓⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲉⲛⲟⲩⲱⲙ ⲉ ⲃⲟⲗ

ϩⲛ ⲧⲉⲩⲁⲣⲁⲧⲍⲁ· ⲁⲩⲱ ⲉⲥⲑⲁⲣⲉⲓ ⲛ ⲧⲉⲩⲙⲛⲧⲭⲱⲟⲣⲉ·
ⲭⲉ ⲉⲓϣⲁⲛϩⲉ ⲫⲛⲁⲧⲟⲩⲛⲟⲥⲧ· ⲉⲣϣⲁⲛ ⲡⲁ ⲭⲁⲭⲉ ⲡⲱⲧ
ⲛⲥⲱⲓ ⲫⲛⲁⲛⲟⲧⲣⲙ ⲙⲙⲟⲓ ⲛ ⲧⲟⲟⲧⲫ· Ⲉⲣϣⲁⲛ ⲡⲁ ⲭⲟⲓ
ⲱⲙⲉ ϣⲁⲭⲉⲣ ϩⲙⲙⲉ ⲙⲙⲟⲓ ⲙⲛ̀ⲛⲓⲧ ⲉ ⲡⲉⲕⲣⲟ· ⲉⲓϣⲁⲛ-
ϣⲱⲭⲧ ϩⲙ ⲡⲉⲩ|ⲛⲁⲱⲙⲓⲟⲛ ϣⲁⲭⲣⲟϣ ⲛϩⲛⲧ ⲉ ⲭⲱⲓ· Fol. 6 a 2
ϣⲁⲛⲧ ⲉⲓⲗⲟ ⲉⲓⲥⲟⲣⲙ ⲛⲧⲉ ⲧⲁ ⲉⲕⲥⲧⲁⲥⲓⲥ ⲕⲧⲟⲥ ⲉ ⲣⲟⲓ· ⲉ
ⲧⲃⲉ ⲡⲁⲓ ϯⲛⲁⲕⲓⲙ ⲙ ⲡⲟⲣⲥⲁⲛⲱⲛ ⲙ ⲡⲁ ⲗⲁⲥ ϩⲙ
ⲟⲩⲥⲟⲟⲩⲧⲛ̄· ⲧⲁϣⲁⲭⲉ ⲉ ⲡⲉⲣ ⲡⲙⲉⲉⲧⲉ ⲙ ⲡⲉⲓ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ϯⲛⲁ ⲟⲩⲱⲛ ⲛ ⲣⲱⲓ
ϩⲙ ⲟⲩⲟⲓⲟⲥ· ⲧⲁⲭⲱ ⲛⲙⲉⲧ ⲉⲣⲉ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲛⲁⲭⲟⲣⲏⲉⲓ ⲙⲙⲟⲟⲩ ⲉ ⲧⲁ ⲧⲁⲡⲣⲟ· Ⲛⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲓ ⲉⲧ ⲛⲁ ⲉⲣϣⲁ ⲛⲁⲩ ⲙⲡⲟⲟⲩ ⲉⲛⲉ ⲡϣⲏⲣⲉ
ⲡⲉ ⲛⲥⲟⲧⲉⲣⲓϫⲟⲥ ⲡⲥⲟⲛ ⲙ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲣⲣⲟ ⲡⲉⲓⲱⲧ
ⲛ ⲁⲡⲁ | ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲛⲉ ϩⲛ ⲣⲙⲉ ⲧⲁⲣⲥⲟⲥ ⲛⲉ ⲛⲓⲧⲉ Fol. 6 b 1
ⲕⲩⲗⲓⲕⲓⲁ ⲉⲧϩⲛ̄ ⲟⲩⲕⲓⲛⲣⲟⲥ ⲛ ⲟⲩⲱⲧ ⲙⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲧ· ⲓϑ
Ⲡⲉⲧⲉⲓⲱⲧ ⲇⲉ ⲙ ⲡⲉⲥⲛⲁⲩ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙⲙⲛ̄ ⲁⲡⲁ
ⲕⲗⲁⲩⲇⲓⲟⲥ ⲛⲉ ⲡϣⲏⲣⲉ ⲛ ⲟⲩⲣⲱⲙⲉ ⲛ ⲟⲩⲱⲧ ⲛⲉ ⲉ
ⲡⲉϩⲣⲁⲓ ⲡⲉ ⲥⲁⲙⲁⲣ· ⲉⲛⲉ ⲟⲩⲣⲙⲙⲁⲟ ⲙⲙⲁⲧⲉ ⲡⲉ
ⲉ ⲡⲉϩⲟⲩⲟ· ⲉⲩϫⲟ ⲛ ⲟⲩⲟⲥ ⲛⲥⲱϣⲉ ⲛⲥⲟⲩⲟ· ⲉⲩⲛⲧⲁϥ
ⲙⲙⲟⲟⲩ ⲛ ϩⲙⲛⲓⲛⲟⲥ ⲙⲙⲛ̄ ϩⲙⲙⲁ ⲛ ⲉⲗⲟⲟⲗⲉ ⲙⲙⲛ̄ ϩⲙⲕⲟ-
ⲙⲁⲣⲓⲟⲛ· Ⲉⲛⲉ ⲟⲩⲉⲱⲙⲧ ⲡⲉ ⲉϥϣⲱⲡ ⲛⲉ ⲡⲉⲧ ⲛⲧⲁϥ
ⲧⲏⲣⲟⲩ ⲛⲉ ⲡⲧⲟϣ ⲉⲧ ⲙⲙⲁⲩ ⲉ ⲧⲃⲉ ⲡⲉϩⲟⲩⲟ ⲛ ⲧⲉϥ-
ⲙⲙⲧⲣⲙⲙⲁⲟ· Ⲡⲙⲥⲁ ⲟⲩⲟⲥ | ⲁⲉ ⲛ ⲟⲩⲟⲉⲓϣ ⲁϥⲙⲧⲟⲛ Fol. 6 b 2
ⲙⲙⲟⲩ ⲛⲑⲉ ⲡⲣⲱⲙⲉ ⲙⲙⲛ̄· ⲁϥⲕⲱ ⲛⲉ ⲡⲉⲧ ⲛⲧⲁϥ ⲉ ϩⲟⲗ
ⲛ ⲛⲉϣⲡⲏⲣⲉ· ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ
ⲙⲙⲛ̄ ⲥⲟⲧⲉⲣⲓϫⲟⲥ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲏ ⲧⲉⲣⲉ
ⲟⲛⲃⲉ ⲁⲉ ⲛ ⲡⲉⲧⲉⲓⲱⲧ ⲟⲩⲉⲓⲛⲉ ⲁⲩⲟⲥ ⲛ ϯⲧⲱⲛ ⲩⲱⲡⲉ
ϩⲙ ⲧⲉⲩⲙⲛⲧⲉ ⲛ ⲡⲉⲥⲛⲁⲩ ⲉ ⲧⲃⲉ(?) ⲡⲉⲧ ⲛⲧⲁϥ ⲛ
ⲡⲉⲧⲉⲓⲱⲧ· Ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ ⲛ ⲡⲉⲥⲛⲁⲩ ⲁⲧⲉⲓ ⲉ ⲧⲁⲛ-
ϯⲟⲭⲓⲁ ⲉ ⲣⲁⲧⲫ ⲛ ⲡⲣⲣⲟ ⲉ ⲧⲣⲉϥⲃⲟⲗⲟⲩ ⲙⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲧ·
Ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲇⲉ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲟⲩⲟⲥ
ⲡⲉ ϩⲙ ⲡⲉϫⲣⲟⲛⲟⲥ ⲡⲁⲣⲁ ⲥⲟⲧⲉⲣⲓ|ⲭⲟⲥ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ Fol. 7 a 1
ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲁⲩⲱ ⲁ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ϩⲱϥ ⲧ (*sic*) ⲛ ⲟⲩ- ⲕⲁ
ⲕⲓⲛⲁⲧⲁⲣⲓⲟⲛ ⲛ ⲛⲟⲩⲃ ⲋ ⲛⲁⲟⲩ ⲛ ⲡⲉⲓⲱⲧ ⲛ ⲁⲡⲁ

θεοδωρος · αγτααϥ ⲛ̄ ετϩιος ⲡ̄ⲣ̄ⲣ̄ο · Ⲏ τερε ⲡ̄ⲣ̄ⲣ̄ο
ⲁⲉ ⲛⲁⲩ ⲉ ⲧⲉⲩⲙⲛ̄ⲧⲣ̄ⲙⲙⲁⲟ · ⲙⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲥⲡⲁⲑⲁⲣⲓⲟⲥ ·
ⲁϥⲧ ⲛ̄ ⲧⲉϥϣⲉⲉⲣⲉ ⲛ̄ⲛ̄ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲛ̄ ⲥⲣⲙⲉ · Ⲥⲟⲧⲉ-
ⲣⲓϫⲟⲥ ⲁⲉ ϩⲱⲱϥ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲁ ⲡⲧⲟⲗⲟ-
ⲙⲁⲓⲟⲥ ⲧⲁⲙⲉ ⲉⲧϩⲓⲟⲥ ⲡ̄ⲣ̄ⲣ̄ο · ⲁⲉ ⲡⲁ ⲥⲟⲩ ⲡⲉ ⲁⲧⲱ
ⲟⲩⲉⲓⲱⲧ ⲛ̄ ⲟⲩⲱⲧ ⲁϥϫⲡⲟ ⲛ̄ ⲛ̄ⲛ̄ ⲡⲉⲥⲛⲁⲩ · ⲁⲧⲱ ⲁϥⲁⲁϥ
ⲛ̄ ⲥⲧⲛⲕⲁⲑⲉⲇⲣⲟⲥ ⲛⲁϥ · Ⲁⲧⲱ ⲁ ⲡ̄ⲣ̄ⲣ̄ο ϫⲟⲟⲩ ⲉ ⲧⲁⲣⲥⲟⲥ
Fol. 7a 2 ⲁϥⲡⲟⲟⲛⲟⲩ ⲉ ⲧⲁⲛⲧϧⲟϫⲓⲁ · | ⲁⲧⲱ ⲁ ⲡ̄ⲣ̄ⲣ̄ο ✝ ⲛ̄ ⲥⲟⲧⲉ-
ⲣⲓϫⲟⲥ ⲛ̄ ⲧϣⲉⲉⲣⲉ ⲛ̄ⲛ̄ ⲡⲉϥⲥⲟⲛ ⲛ̄ ⲥⲣⲙⲉ ⲉ ⲡⲉⲥⲣⲁⲓ ⲡⲉ
ⲥⲟⲫⲓⲁ · Ⲏⲧⲟⲟⲩ ⲁⲉ ⲛ̄ⲛ̄ ⲡⲉⲥⲛⲁⲩ ⲁⲩⲥⲙⲟⲩ ⲙⲙⲁⲧⲉ ·
ⲁⲧⲱ ⲁⲧⲧⲁϫⲣⲟ ⲉⲡ̄ ⲧⲁⲛⲧϧⲟϫⲓⲁ · ⲁⲉ ⲛⲉⲣⲉ ⲡ̄ⲣ̄ⲣ̄ο ⲙⲉ
ⲙⲙⲟⲟⲩ · Ⲡ ⲡⲛⲁⲩ ⲥⲁⲣ ⲛ̄ ϣⲁⲧⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ
ⲛⲉⲧⲧⲁⲗⲛⲧ ⲉ ⲛⲉⲣⲁⲣⲭⲁ ⲛ̄ ⲣⲣⲟ ⲛ̄ ⲛ̄ⲥⲛⲁⲩ · Ⲥⲓⲧⲁ ⲁ
ⲡⲉⲓ ⲫⲱⲃ ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ · ⲁⲉ ⲉⲧⲣⲙⲟⲟⲥ ⲙⲛ̄ ⲧϣⲉⲉⲣⲉ
ⲛ̄ⲧⲉ ⲛ ⲣⲣⲟ ⲛ̄ ⲛ̄ⲥⲛⲁⲩ · Ⲡⲛ̄ⲥⲁ ⲛⲁⲓ ⲁⲉ ⲁⲩϫⲡⲟ ⲛ̄ ⲛ̄
ⲡⲉⲓ ⲫⲟⲥⲧⲏⲣ (*sic*) ⲥⲛⲁⲩ ⲉⲧ ⲉⲣ ⲟⲩⲟⲉⲓⲛ · ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲛ̄
ⲕⲗⲁⲩⲇⲓⲟⲥ · ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩϫⲟⲟⲩ ⲛ̄ⲥⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟ-
Fol. 7b 1 ⲡⲟⲥ ⲁⲡⲁ ⲕⲁⲓⲟⲥ · | ⲁϥϣⲗⲏⲗ ⲉϫⲛ̄ ⲛ̄ϣⲛⲣⲉ ⲕⲟⲩⲓ · ⲁⲧⲱ
ⲓ̅ⲍ̅ ⲁⲧⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲛⲟⲩ ⲛ̄ ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ·
ⲙⲛ̄ ⲛⲟⲩ ⲛ̄ ⲡⲡⲁⲗⲗⲁⲓⲟⲛ ⲙⲛ̄ ⲧⲁⲛⲧϧⲟϫⲓⲁ ⲧⲓⲣⲉ̄
ⲛ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ · ⲁⲧⲱ ⲙⲡⲉ ⲛⲉⲧⲉⲓⲟⲧⲉ ✝ ⲣⲁⲓ
ⲉ ⲣⲟⲟⲩ · ⲁϫⲛ̄ ⲧⲉⲥⲛⲱⲙⲓⲛ ⲛ̄ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲧⲱ
ⲁⲥⲉⲙⲟⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ⲥⲓ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲉⲡ̄ ⲑⲟⲣⲓⲛ ⲛ̄
ⲡⲉⲭⲡⲛⲁ · Ⲏ ⲧⲉⲣ ⲟⲩϫⲱⲕ ⲁⲉ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲓ ⲛⲉⲣⲟⲟⲩ
ⲛ̄ ⲡⲉⲧⲃⲃⲟ · ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲓ ⲛ̄ ⲡⲙⲛⲣⲉ ⲙⲛⲓ
ⲥⲛⲁⲩ ⲁϥⲕⲁⲁⲩ ⲉⲓⲱⲛ ⲛ̄ ⲡⲉⲑⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲁϥⲙⲗⲏⲗ
Fol. 7b 2 ⲉ ⲉⲣⲁⲓ ⲉ ϫⲱⲟⲩ · ⲁⲧⲱ | ⲁϥⲥⲱⲗⲡ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲉⲧⲣⲟ ·
ⲁϥⲛⲁⲩ ⲉ ⲡⲉⲧⲣⲁⲙ ⲛ̄ ⲡⲉⲥⲛⲁⲩ ⲉⲧⲥⲛⲟ ⲉϫⲛ̄ ⲧⲉⲧⲧⲉⲣⲓⲛ ·
Ⲑⲛⲧⲁ ⲛ̄ ⲥⲣⲁⲓ ⲉⲓϫⲙ̄ ⲙⲙⲛⲣⲉ ⲛ̄ ⲥⲟⲧⲉⲣⲓϫⲟⲥ · ⲁⲧⲱ
ⲥⲁⲙⲙⲁ ⲛ̄ ⲥⲣⲁⲓ ⲉϫⲙ̄ ⲙⲙⲛⲣⲉ ⲛ̄ ⲧϣⲉⲉⲣⲉ ⲛ̄ⲛ̄ ⲡⲣⲣⲟ ·
ⲁⲧⲱ ⲡⲉⲓ ⲕⲁⲛ ⲥⲛⲁⲩ ⲛ̄ ⲥⲣⲁⲓ · ⲟⲩⲟⲛϩ̄ ⲉ ⲃⲟⲗ · ⲛ̄ ⲟⲩⲟⲛ
ⲙⲛⲓ ⲉⲧⲉⲣ ⲙⲙⲛⲣⲉ ⲙⲙⲟⲟⲩ · Ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲁⲉ ⲡⲁⲣⲭⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲟⲁⲧⲙⲁⲍⲉ ⲙⲙⲁⲧⲉ ⲉ ⲧⲃⲉ ⲡⲉⲛⲧⲁϥⲙⲙⲟⲡⲉ
ⲛ̄ ⲛⲉⲙⲙⲛⲣⲉ ⲕⲟⲩⲓ · Ⲁⲧⲱ ⲁⲩⲥⲉⲙ ⲙⲙⲟⲡⲉ ⲉⲡⲓ ⲡⲉⲥⲧⲗ-

λος ετ ερε ηει ϣηρε κοτ ⲛ̄κοτⲛ̄ ϩⲁ ρος· ⲁⲉ
θεοⲇωρος παπατολαιος | κλατ†ος πεπερсιτης· Fol. 8 a 1
λτω ⲁ παρχηεπιсκοπος † ⲛ̄ τεθτсια ⲛ̄ⲛ̄ пεροοτ ⲛ̄ⲉ
ετ ⲛ̄ⲛ̄ⲁτ· ⲁτω ⲁτερ οτηος ⲛ̄ ϣⲁϩ ⲛ̄ тант†οχια·
ⲙⲛ̄ οτηος ⲛ̄ ϣοπⲥ̄ ε οτοη ⲙⲙ· ηере ⲛⲁ ппⲁλ-
λⲁ†ον ⲙⲉ ⲛ̄ κλατ†ος ε тⲃе тесⲙⲛ̄тсπаθаριος·
епе ⲛ̄ⲛ̄ⲁτ ечер ⲣⲣо ⲛ̄сι птолеⲙⲁιος пеϥειωτ·
ⲁλλⲁ неϥо ⲛ̄ ρісωн ⲛ̄ ⲣⲣо· λτω ⲁττωϣ ⲛ̄ ρⲙ̄-
ⲙоопе ⲛ̄ ελεтθера ε роот ⲛ̄ⲛ̄ песпⲁτ· ε тре
тρλоοле ⲙⲙоот· ⲁτω ⲁ пειωτ ⲁпа каιос парχη-
епιсκопос ⲃап|†ζе ⲙⲙоот ⲛ̄ⲛ̄ песпⲁτ ⲁⲉ ρⲛ̄ сннт Fol. 8 a 2
ⲙⲙ ⲛ̄ⲛеτерηт· ⲁτω ⲟτⲟенос ⲛ̄ отωτ пе· ⲁϥ†
ран ε пота пота ⲙⲙоот ката пеκληрос ⲛ̄таϥ-
тагос· λτω ⲛ̄ тер ⲟⲩⲁⲟτϣⲛ̄ ⲛ̄ⲛ̄ ран ⲛ̄ ппет
отⲁⲁⲃ θеоⲇωрос ⲁ теϥⲙⲁⲁτ ⲙоτте ε рос ⲁⲉ
ⲁнатолаιос· ката ран ⲛ̄ тесполіс ⲁⲉ ⲁнатолη·
Ⲡρаϣιος ⲁⲉ ϩωϣ ⲁпа κλατаιος ⲁтран ε рос
ⲁⲉ персιτης· ε [т]ⲃе пⲧенос ⲛ̄ теϥⲙⲁⲁτ· Ⲥιτа
ⲙⲛ̄ⲛⲥа ⲛ̄ⲣоⲙпе ⲭιнт ⲁτⲭпо ⲛ̄ наι | пет отⲁⲁⲃ· Fol. 8 b 1
ⲁϥⲙоот ⲛ̄сι ετριос пⲣⲣо· ⲁτω ⲁϥер ⲣⲣо ⲛ̄сι ⲛ̄ⲉ
пειωτ ⲛ̄ ⲁпа κλατаιος· ⲁϥер сотеріχос пειωτ
ⲛ̄ ⲁпа θеоⲇωрос ⲛ̄ρісωн ⲙⲙ ⲣⲣо· ⲁτω ⲁτⲁιοικει
ⲛ̄ неⲃητе ⲛ̄ тⲙ̄тⲣро· Неτⲛ̄ οτηος ⲁⲉ ⲛ̄ⲛⲱωτ
ⲣⲛ̄ тант†οχια ⲣιτοτωϥ ⲛ̄ⲛ̄ пеϥηι ε пеϥран пе
ϩρωⲙаιος· ετρⲙ̄ⲙаο ⲛ̄ⲛⲁτе ⲙе· ⲁτω ⲁϥ† ⲛ̄
отκιⲙаτηарιон ⲛ̄ ποτⲃ ⲛ̄ сотеріχос пειωτ ⲛ̄
ⲁпа θеоⲇωрос ϣантеϥⲁⲁϥ ⲛ̄ ст|ратτλатнс ε Fol. 8 b 2
тⲙ̄тⲣро· ⲁτω ⲁϥⲭι ⲛ̄ⲛеχρηⲙа ⲁϥ† нⲁϥ ⲛ̄
теⲍοτсια ⲛ̄ тⲙ̄тстратτλатнс· ⲁⲉ ⲡⲣⲁι ⲛ̄ теϥ-
ϫωⲙе пе· Ⲃⲣⲁι ⲁⲉ ⲣⲛ̄ неⲃρоοτ (*sic*) ет ⲛ̄ⲛ̄ⲁτ ете
ⲧаι те тероⲙпе ⲛ̄таτχпо нει пет отⲁⲁⲃ· θеоⲇω-
рос ⲙⲛ̄ κλατаιος ⲁϥ† ⲛ̄тετθτсια ⲙ ⲡесπаτ· ⲁτω
ⲁнⲣⲛ̄ тант†οχια тнрот ер ϣпнре ⲙ ⲡεττаειο·
λτω ⲁ пεϥειоτе ер ϫοττ сⲁϣⲛ̄ ⲛ̄роот ετⲉιре ε

ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉ ⲡⲣⲟⲩ ⲙⲁⲥⲉ ⲙ̄ ⲡϣⲏⲣⲉ ⲕⲟⲩⲓ ⲥⲛⲁⲩ·
Fol. 9a 1 ⲉⲓⲧⲉ ⲫⲙ̄ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲉⲓⲧⲉ ⲫⲙ̄ ⲡⲛⲓ ⲙ̄ | ⲛⲉⲭⲣⲁ ⲙⲛ̄
ⲓⲍ ⲡⲟⲣⲫⲩⲣⲓⲟⲥ· ⲁⲩⲱ ⲁⲩⲥⲟⲩⲁⲓ ⲙ̄ ⲡⲉⲧⲣⲁⲛ ⲙ̄ ⲡⲉⲥⲛⲁⲩ
ⲫⲓⲭⲙ̄ ⲡⲧⲉⲧⲣⲁ ⲡⲗⲱⲛ ⲙ̄ ⲧⲡⲟⲗⲓⲥ· ⲁⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲙⲛ̄ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣⲣⲟ· ⲟⲩⲁⲓϩⲏ ⲙ̄ ⲟⲩⲱⲧ
ⲧⲉⲧⲟⲩ ⲛⲉⲛⲧⲉ̄ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲉⲣⲉ ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉⲡⲉⲓ-
ⲟⲩⲙⲉⲓ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲩⲥⲁ· ⲙⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲥⲁ-
ⲑⲁⲣⲓⲟⲥ· ⲙⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧⲥⲁⲃⲉ· ⲙⲛ̄ ⲙⲉⲧⲣⲓⲕⲟⲛ ⲉⲡⲉⲥⲱⲟⲩ·
ⲙⲛ̄ ⲡⲙⲟⲩϣⲱⲟⲩ ⲙ̄ ⲙⲉⲧⲣⲟⲓⲧⲉ· ⲙⲛ̄ ⲧⲁⲱⲛ ⲙ̄ ⲛⲕⲁ-
ⲃⲁⲗⲱⲛ ⲉⲧ ⲱⲱ ⲉ ϧⲟⲗ ⲫⲓ ⲟⲛ ⲙⲛⲟⲟⲩ· Ⲥⲧⲱⲙⲁⲛⲟⲧⲱⲱ
Fol. 9a 2 ⲅⲁⲣ ⲉ ϧⲱⲕ ⲉ ⲧⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲉⲧⲥⲛⲁⲥⲉ· ⲱⲁⲧⲕⲧⲣⲓⲍⲉ
ⲫⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲁⲉ ⲉⲣⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲙⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲣⲣⲟ ⲟⲩⲱⲱ ⲉ ϧⲱⲕ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ
ⲥⲛⲁⲥⲉ· Ⲁⲩⲱ ⲱⲁⲣⲉ ⲟⲩⲙⲛⲛⲱⲉ ⲥⲟⲟⲧⲟ ⲫⲓⲭⲙ̄ ⲛⲕⲟⲡⲣⲓⲁ
ⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲙⲛ̄ ⲧⲙⲁ ⲉⲧ ⲭⲟⲥⲉ· ⲙⲛ̄ ⲡⲁⲉ-
ⲛⲉⲡⲱⲣ ⲙ̄ ⲡⲉⲧⲛⲓ· ⲁⲉ ⲉⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲉⲧⲣⲙⲟⲟⲩ ⲫⲓⲭⲙ̄
ⲛⲣⲁⲣⲙⲁ ⲙⲣⲣⲟ· Ⲧⲉⲣⲓⲛ ⲁⲉ ⲉⲧ ⲟⲩⲙⲛⲧ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲛⲉⲛⲧⲉ̄ ⲉⲛⲉⲱⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙⲛⲟⲩ ⲛⲣⲟⲓⲧⲉ ⲡⲭⲏⲥⲉ ⲫⲓ
ⲱⲙⲉ̄ ⲫⲓ ⲥⲙⲏⲙⲏⲙⲟⲛⲟⲛ· ⲫⲓ ⲧⲟⲡⲁⲧⲓⲟⲛ· ⲡⲥⲉⲕⲁⲑⲁⲣⲓⲍⲉ
Fol. 9b 1 ⲙⲛⲟⲩ ⲛ | ⲥⲉⲛⲟⲩⲭ ⲙⲛⲟⲩ ⲙ̄ ⲙⲟⲩⲥⲧⲏⲟⲛ ⲉⲧ ⲥⲟⲩⲛ·
ⲓⲏ ⲫⲓ ⲁⲙⲕⲣⲁⲧⲱⲣ· Ⲉⲛⲉⲧⲣⲙⲟⲟⲩ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲓ ⲙ̄ ⲡⲉⲥⲛⲁⲩ
ⲫⲛ̄ ⲟⲩⲧⲱⲙ ⲙⲛ̄ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲫⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ
ⲛⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲟ̄ ⲫⲓ ⲡⲁⲣⲟⲩ ⲙⲛⲟⲟⲩ ⲉⲧⲉⲣ ϣⲡⲏⲣⲉ
ⲙ̄ ⲡⲉⲩⲥⲁ· Ⲉⲡⲉ ⲁ ⲧⲉⲩⲙⲁⲁⲩ ⲧⲁⲙⲓⲟ ⲙ̄ ⲫⲛⲉⲣⲙⲁⲛ
ⲛⲛⲟⲩϧ ⲫⲓ ⲣⲁⲧ· ⲉⲩⲛⲟⲩⲭ ⲙⲛⲟⲟⲩ ⲉ ϫⲱⲟⲩ· ⲉⲣⲉ
ⲛⲉⲧⲁⲣⲁⲡⲧⲍⲁ ⲙⲛ̄ ⲛⲉⲩ ⲡⲟⲧⲏⲣⲛ ⲙ̄ ⲛⲟⲩϧ ⲫⲓ ⲣⲁⲧ·
ⲧⲟⲧⲉ̄ ⲛⲱⲱⲉ ⲙ̄ ⲙⲉ· ⲫⲓ ⲥⲙⲁⲣⲁⲕⲁⲟⲥ· ⲫⲓ ⲧⲟⲡⲁϩⲟⲛ·
ⲫⲓ ⲁⲁⲙⲁⲥ· ⲫⲓ ⲭⲣⲩⲥⲟⲗⲓⲑⲟⲥ· Ⲛⲉⲣⲉ ⲡⲣⲁⲙ ⲙ̄
Fol. 9b 2 ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲛⲟⲟⲩ | ⲥⲛⲉ ⲫⲓⲭⲙ̄ ⲛⲉⲧⲁⲣⲁⲡⲧⲍⲁ ⲫⲛ̄
ⲟⲩⲱⲱⲙ ⲛ̄ ⲟⲩⲱⲧ ⲙⲛ̄ ⲟⲩⲧⲁⲉⲓⲟ ⲛ̄ ⲟⲩⲱⲧ· ⲉⲣⲉ ⲛⲁ ⲉⲓⲱⲧ
ⲁⲡⲁ ⲅⲁⲓⲟⲥ ⲥⲛⲁⲥⲉ ⲙⲛⲟⲟⲩ· Ⲁⲛⲟⲕ ⲁⲉ ⲫⲱ ⲛⲉⲓ
ⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲛⲉⲓⲟ ⲛ̄ ⲁⲓⲁⲧⲟϫⲟⲥ ⲫⲁ ⲣⲁⲧⲛ̄
ⲁ ⲛⲁ ⲉⲓⲱⲧ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲁ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· Ⲁⲩⲱ
ⲛ̄ ⲧⲉⲣⲉ ⲛⲉⲓ ϣⲏⲣⲉ ϣⲙⲁ ⲉⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ ⲥⲛⲁⲥⲉ·

ⲁⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲅⲁⲃⲣⲓⲏⲗ ⲁⲣⲉ ⲣⲁⲧⲟⲩ
ⲛ̄ⲥⲁ ⲥⲡⲣ ⲙ̄ⲙⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· Ⲗ ⲙⲓⲭⲁⲏⲗ ⲁⲙⲁⲣⲧⲉ
ⲙ̄ ⲧⲥⲓⲝ ⲙ̄ ⲡⲣⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁⲩⲧ ⲛ̄ⲧⲉⲩⲥⲛⲃⲉ ⲉ
ⲧⲟⲟⲧⲟⲩ ⲉⲩ|ϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲝⲓ ⲙ̄ ⲧⲁⲓ ⲛⲁⲕ ⲱ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ Fol. 10 a 1
ⲙⲛ̄ ϩⲣⲟ· ⲁⲩⲱ ⲙⲛ̄ ⲥⲙ̄ⲥⲟⲩ ⲙⲛ̄ ⲡⲱⲧ ⲛ̄ⲥⲁ ⲛⲉⲕϩⲁϫⲉ ⲓⲏ
ⲛ̄ⲣⲏⲧⲉ̄ ⲛ̄ⲑⲉ ⲛⲁⲃⲉⲛⲛⲁⲓⲟⲥ[1] ⲡϫⲱⲣⲉ ⲙ̄ ⲡⲓⲛⲏⲗ· ϫⲉ ⲥⲛⲁ-
ⲙⲓⲥⲉ ⲛ̄ⲥⲓ ⲧⲉⲕⲥⲓϫ ⲛ̄ⲥⲧⲁϩⲣⲟ ⲛ̄ⲥⲓ ⲧⲉⲕⲟⲩⲛⲁⲙ· Ⲁⲛⲟⲕ
ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁ ⲡⲉⲭ̄ⲥ ⲟⲩⲱ ⲉⲩ-
ϫⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲕ ⲛⲁⲓ ⲛ̄ⲣⲙⲟⲩ ⲉⲣⲏ ⲧⲉⲩⲙ̄ⲡⲣⲣⲟ· ⲉⲕⲉϩⲓ
ⲙ̄ ⲧⲁ ⲥⲟⲙ ⲉⲣⲏ ⲡⲡⲟⲗⲁⲙⲟⲥ ϫⲉ ⲁⲩⲟⲩⲱ ⲉⲩⲧ ⲣⲁⲓ ⲉ
ⲣⲟⲕ ⲉⲣⲏ ⲙ̄ⲡⲛⲩⲉ· ϫⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ
ⲙ̄ ϫⲱⲣⲉ· Ⲗⲩⲱ ⲁ ⲅⲁⲃⲣⲓⲏⲗ ⲱⲁϫⲉ ⲙⲛ̄ ⲕⲗⲁⲩⲁⲓⲟⲥ |
ⲉⲩⲣⲓ ⲟⲩ ⲛⲁⲓ ⲙ̄ⲙⲟⲩ ⲉⲩⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟⲩ ⲙ̄ ⲧⲉⲩⲥⲛⲃⲉ Fol. 10 a 2
ⲙ̄ ⲕⲱⲣⲧ ⲉⲧ ⲙ̄ ⲧⲟⲟⲧⲟⲩ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲝⲓ ⲧⲁⲓ ⲛⲁⲕ
ⲉ ⲡⲧⲁⲕⲟ ⲙ̄ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ· ⲙⲛ̄ ⲡⲱⲧ ⲛ̄ⲥⲁ ⲙ̄ⲡⲉⲣⲥⲟⲥ
ⲛ̄ⲣⲏⲧⲉ̄· Ⲝⲓ ⲛⲁⲕ ⲱ̄ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲙ̄ ⲡⲁ ⲛⲟⲩ ⲛ ⲟⲃⲃⲓⲟ
ⲙⲛ̄ ⲉⲟⲟⲩ ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ϫⲉ ⲛⲟⲩⲧⲉ ⲣⲓ ⲣⲱⲙⲉ·
Ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ⲣⲱⲟⲕ ϫⲉ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲣⲓ
ⲱⲛⲣⲉ ⲙ̄ ⲣⲣⲟ· ⲁⲩⲧ ⲥⲁⲣ ⲙ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉ ⲧⲟⲟⲧⲟⲩ ⲙ̄
ⲡⲁ ⲱⲃⲏⲣ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲣⲓ ⲙ̄ ⲙⲡⲛⲩⲉ· ⲁⲧϫⲁⲣⲓⲍⲉ
ⲙⲙⲟⲕ ⲛⲁⲓ ⲣⲱ ⲣⲓ ⲙⲡⲛⲩⲉ· Ⲏ ⲧⲉⲣⲉ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ϫⲉ
ⲛⲁⲩ ⲉ ⲧⲟⲡⲧⲁⲥⲓⲁ ⲕⲩⲱⲱⲡⲛ|ⲣⲉ ⲁⲭⲱⲧⲟⲣⲧⲣ̄ ⲙⲙⲁⲧⲉ· Fol. 10 b 1
ⲁⲭⲧⲱⲟⲩⲛ ⲉ ⲣⲣⲁⲓ ⲁⲩⲱ ⲡⲉϫⲁⲩ ⲛⲁⲓ ϫⲉ ⲡⲁ ⲱⲛⲣⲉ ⲕ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲕⲁⲓ ⲫⲁⲙⲟⲩ· ⲕⲁⲓ ⲫⲁⲱⲛⲓⲍ· ⲕⲗⲁⲩⲫⲟⲥ
ⲙⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛⲁⲉⲣ ⲥⲟⲉⲓⲧ ⲣⲓ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲩ̄ ⲉ
ⲧⲃⲉ ⲧⲉⲧⲙⲛ̄ⲧϫⲱⲱⲣⲉ· ⲫϫⲱ ⲥⲁⲣ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ⲱ̄ ⲡⲁ
ⲱⲛⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ· ϫⲉ ⲡⲣⲁⲓ ⲛ̄ ⲛⲁⲓ ⲛⲁⲉⲣ ⲥⲟⲉⲓⲧ ⲛ̄ⲑⲉ
ⲙ̄ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̄ ⲡⲉⲭ̄ⲥ· ⲡⲉⲧⲣⲁⲓ ⲛⲁⲡⲱⲣ ⲱⲁ ⲙ̄-
ⲡⲉⲣⲥⲟⲥ· Ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲫ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁⲩ ⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲣⲏⲧ
ⲙ̄ⲧⲁⲕⲛⲁⲩ ⲉⲧⲥⲱ|ⲗⲡ̄ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲛⲉⲓ ⲱⲛⲣⲉ ⲱⲙ̄ ⲛ̄ Fol. 10 b 2
ⲣⲣⲟ· ⲛ̄ⲧⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲁⲓ ϫⲉ ⲡⲁ ⲱⲛⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲛ̄ⲧⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧⲟⲩ· ⲙ̄

[1] 2 Sam. viii. 18; xxiii. 20 ff.

ⲡⲁⲣⲭⲱⲛ ⲥⲛⲁⲩ ⲛ̄ ⲧⲁⲩⲗⲏ ⲙ̄ ⲡⲣⲣⲟ ⲡⲉⲭ̄ⲥ̄· ⲙⲓⲭⲁⲏⲗ· ⲙ̄ⲡ̄ ⲅⲁⲃⲣⲓⲏⲗ· ⲧⲁⲣⲟⲩ ⲧⲁϫⲣⲟ ⲣⲙ̄ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲁⲩⲧⲁⲓⲟⲓ ϫⲉ ⲁ ⲡⲉⲕⲗⲏⲣⲟⲥ ⲛ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲧⲱⲗⲙ̄ⲡ̄ ⲉ ⲙⲓⲭⲁⲏⲗ· ⲁⲩⲱ ⲁⲩϯ ⲛ̄ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲣⲱⲱϥ ⲉ ⲧⲟⲟⲧϥ̄ ⲛ̄ ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲩⲱ ϯⲡⲓⲥⲧⲉⲩⲉ ⲡⲁ ⲙ̄ⲡⲛⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ϫⲉ ⲥⲉⲡⲁⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲣⲙ̄ ⲡⲉⲩⲙⲟⲩ ⲙ̄ⲡ̄ ⲡⲉⲩⲱⲛϩ̄·

Fol. 11 *a* 1 ⲕⲁ Ⲥⲓⲧⲁ ⲙ̄ⲡⲥⲁ ⲛⲁⲓ | ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲙ̄ ⲡⲉϥⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲣⲙ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲧⲁⲉⲓⲟ̄· ⲙ̄ⲡ̄ ⲟⲩⲛⲟⲥ ⲉⲛ ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲛ̄ⲥⲓ ⲛⲉⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁ ⲣⲣⲁⲓ ⲛ̄ ϫⲟⲓ ⲛ̄ ⲧⲙ̄ⲡⲧⲉⲣⲟ· ⲁⲧⲥⲣⲁⲓ ⲛ̄ ⲛⲉⲩⲣⲁⲛ ⲉϫⲛ̄ ⲛⲉⲩⲗⲁⲃⲱ ⲣⲱⲥ ⲡⲟⲗⲙⲁⲣⲭⲏⲥ ⲁⲩⲱ ⲡⲙ̄ⲡⲛⲉ ⲛ̄ ⲣⲣⲟ· Ⲁⲛⲉⲧⲉⲓⲟⲧⲉ ⲧⲁⲗⲓⲟ ⲛⲁⲧ ⲛ̄ ⲟⲩⲙⲁⲛⲓⲁⲕⲓⲥ ⲛ̄ ⲛⲟⲩⲃ· ⲉ ⲡⲟⲩⲁ ⲁⲩⲱ ⲁⲩϯ ⲛⲁⲧ ⲛ̄ ⲟⲩⲙ̄ⲟ̄·[1] ⲡⲙ̄ⲙⲁⲗ· ⲉ ⲡⲟⲩⲁ ⲉⲣⲉ ⲣⲉⲛⲕⲉⲛⲟⲡⲓⲟⲛ ⲛ̄ ⲣⲣⲟ ⲣⲓ ϫⲱⲟⲩ· ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲉⲩⲉⲓⲛⲉ ⲡⲛⲉⲩⲉⲣⲛⲩ· ⲣⲙ̄ ⲡⲉⲓⲛⲉ ⲙ̄ⲡ̄ ⲧⲉϫⲁⲣⲓⲥ· ⲙ̄ⲡ̄ ⲧⲙⲡⲧⲥⲁⲃⲉ· ⲙ̄ⲡ̄ ⲧⲉⲡⲓⲥⲧⲙⲏⲉⲓ· ⲉⲛⲉ ⲁⲩϯ ⲧⲱⲙ ⲉ ⲣⲱⲧⲣ̄ ⲛ̄ ⲧⲥⲱⲡⲉ ⲛ̄ ⲑⲉⲟ̄ⲇⲱⲣⲟⲥ· ⲙ̄ⲡ̄ ⲁⲡⲁ ⲕⲗⲁⲩϯⲟⲥ· ⲁⲩⲱ |

Fol. 11 *a* 2 ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲥ· ⲙ̄ⲡ̄ ⲧⲥⲱⲡⲉ ⲛ̄ ⲁⲡⲁ ⲕⲗⲁⲩϯⲟⲥ· ⲧⲁⲣⲉ ⲡⲉⲓ ⲥⲉⲛⲟⲥ ⲛ̄ ⲣⲣⲟ ⲧⲱⲗⲙ̄ⲡ̄ ⲉ ⲡⲉⲓ ⲥⲉⲛⲟⲥ ⲛ̄ ⲣⲣⲟ· ⲁⲩⲱ ⲡⲧⲁⲉⲓⲟ ⲣⲓϫⲙ̄ ⲡⲧⲁⲉⲓⲟ̄· ⲁⲩⲱ ⲙ̄ⲡⲛⲟⲥ· ⲣⲓϫⲙ̄ ⲙ̄ ⲙ̄ⲡⲛⲟⲥ· ⲉⲟⲟⲩ ⲣⲓϫⲛ̄ ⲉⲟⲟⲩ· ⲁⲗⲗⲁ ϫⲓⲛ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛ̄ⲧⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡϩⲟⲉⲓⲥ ϫⲱϥ ⲉ ⲣⲟⲟⲩ· ⲁϥϥⲓ ⲙ̄ ⲡϫⲱⲣⲙ̄ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲟⲩ· ⲙ̄ⲡ̄ ⲧⲱⲗⲙ̄ ⲛⲓⲙ ⲛ̄ⲧⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲁⲧⲣ̄ ⲡⲱⲃⲧ̄ ⲙ̄ ⲡⲥⲁⲗⲟⲥ· ⲙ̄ⲡ̄ ⲡϫⲓ ⲥⲣⲓⲙⲉ· ⲁⲧⲣ̄ ⲣⲓⲥⲓ ⲁⲥⲥⲉⲗⲟⲥ· Ⲍⲱⲥ ⲁⲉ· ⲉⲩϫⲉ ⲣⲉⲛⲥⲓⲟⲧⲣ ⲛⲉ· ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲡⲣⲱⲙⲉ· ϫⲓⲛ ⲙ̄ ⲡⲉⲥⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉ ⲛⲉⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲃⲱⲕ ⲉ ⲥⲓⲟⲟⲩⲛ

Fol. 11 *b* 1 ⲕⲃ ⲉ ⲧⲣⲉ ⲧϫⲱⲕⲙ̄ ⲛ̄ⲑⲛⲧⲉ̄· ⲟⲩⲁⲉ ⲙ̄ⲡ ⲟⲧ|ⲕⲁⲁⲩ ⲕⲁ ⲣⲛⲧ· ⲉⲣⲉ ⲡ ⲣⲛⲕⲉ ⲙ̄ⲡ̄ ⲛⲉⲓϫⲓⲣⲁ· ⲙ̄ⲡ̄ ⲛⲟⲣⲫⲁⲛⲟⲥ ⲡⲣⲟⲥⲥⲁⲣⲧⲛⲣⲉⲓ ⲉ ⲧⲉⲓ ⲣⲓⲏ̄ ⲉⲧ ⲉⲣⲉ ⲛⲉⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲛⲧ ⲛ̄ⲑⲛⲧⲉ̄· Ⲉⲧⲁⲓ ⲙ̄ⲡⲧⲛⲁ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲡⲉⲧⲣⲙ̄ⲙⲁⲗ· Ⲉⲣⲉ ⲛⲉⲧⲁⲓⲥⲟⲟⲩⲉ ϯ ⲛⲁⲧ ⲉⲧϯ ⲡⲓⲉⲧ ⲙ̄ⲙⲁⲁⲧ ⲣⲓⲏ̄ ⲛⲉⲓ ⲣⲓⲟⲟⲩⲉ· ⲛⲉⲣⲉ ⲛⲉⲧⲁⲛⲏⲱⲙⲛⲁ ⲉⲓⲣⲉ ⲉⲛ ⲟⲩⲱⲟ ⲡⲛⲟ-

[1] Margin ϧ.

ⲙⲓⲥⲉⲁ̅ ϵ ⲡⲟⲩⲁ̅ ⲫⲏ̅ ⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲙ̅ ⲡⲣⲣⲟ· ⲙ̅ⲡⲉ
ⲛⲉⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲡⲉⲓⲟⲩⲙⲉⲓ̈ ⲉⲩⲁⲣⲓⲥⲧⲱⲛ ⲉⲛⲉϥ· Ⲉⲣⲉ
ⲣⲉⲙⲛⲟⲩⲙⲕⲟⲩⲙ̅[1] ⲙ̅ⲡ ⲣⲉⲛⲥⲛⲩⲉ ⲡⲁⲱ ⲡⲛⲧⲩ̈· ⲙ̅ⲡ
ⲟⲩⲙⲉⲣⲉ ⲟⲩⲙⲁ ⲛ̅ ⲑⲉ̅ⲱ̅ⲣⲉ̈ⲓ ⲉⲛⲉϥ· ⲙ̅ⲡ ⲟⲩⲙⲛⲣⲉ ⲙⲁ ⲛ̅
ⲁⲱ | ⲡⲟⲣⲥⲁⲛⲟⲛ ⲉⲛⲉϥ· Ⲡⲛ ⲟⲩⲉⲡⲓⲟⲙⲓⲉ̈ ⲉⲩⲡⲁⲗⲗⲁⲕⲏ Fol. 11 b 2
ⲉⲛⲉϥ· Ⲟⲩⲁⲉ ⲙ̅ⲡ ⲟⲩⲥⲱⲙⲧ̅ ⲉⲛⲥⲱⲟⲩ ⲉ ⲡⲧⲛⲣⲩ̈· ⲣⲱⲥ
ⲙⲛⲣⲉ ⲛ̅ ⲣⲣⲟ· ⲙ̅ⲡ ⲟⲩⲉⲡⲓⲟⲙⲓⲉ̈ ⲉ ⲡⲙⲟⲩⲙⲟⲩ ⲛ̅ⲧⲉ ⲡⲉ̈ⲓ
ⲕⲟⲥⲙⲟⲥ ⲉⲛⲉϥ· ⲗⲗⲁ ⲉⲧⲙⲟⲟⲛ ⲫ̅ⲛ̅ ⲟⲩⲕⲁⲧⲁⲥⲧⲁⲥⲓ̈ⲟⲥ
ⲙ̅ⲡ ⲣⲉⲙⲯⲁⲗⲙⲟⲥ ⲙ̅ⲡ ⲣⲉⲙⲯⲩⲗⲏ ⲫ̅ⲛ̅ ⲣⲉⲛⲟⲩⲱⲛ ⲛ̅
ⲣⲟⲉⲓ̈ⲥ· ⲉⲧⲙⲁⲛⲉⲡⲉⲟⲧⲙⲓⲉ̈ ⲉ ⲣⲉⲛⲣⲏⲛⲉ̅ ⲛⲧⲉ ⲡⲟⲗⲉⲙⲟⲥ
ⲙⲁⲧⲁⲓ ⲙ̅ ⲡⲭⲱⲱⲗⲉ ⲛ̅ ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ ⲛ̅ⲥⲉⲱⲙ ⲛ̅ⲧⲛⲧⲩ̈
ⲉⲧⲥⲟⲗⲥⲗ̅ ⲛⲁⲩ· ⲛⲉ̈ⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲉ ⲁⲧⲣ̅ ⲙ̅ⲡⲧⲛ
ⲛ̅ⲣⲟⲙⲡⲉ ⲫ̅ⲏ̅ ⲡⲙⲟⲩⲙⲟⲩ ⲛ̅ⲧⲙⲛ̅ⲧⲉⲣⲟ· ⲫ̅ⲛ̅ ⲧⲉⲩⲙⲛ̅ⲧ-
ⲕⲟⲧⲉ̈ ⲉⲛⲉⲣⲉ ⲛⲁ ⲧⲧⲁⲝⲓ̈ⲥ | ⲧⲛⲟⲩ ⲙⲉ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲑⲉ Fol. 12 a 1
ⲉⲛ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲧⲉⲩⲁⲛⲁⲥⲧⲣⲁⲫⲏ ⲕⲏ
ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲙ̅ⲡ ⲡⲉⲩⲃⲓ̈ⲟⲥ ⲛ̅ ⲥⲧⲙⲛⲟⲛ· ⲣⲱⲥ ⲁⲉ ⲛ̅ⲧⲉ
ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲥⲱⲧⲙ̅ ⲉ ⲡⲉⲧⲣⲁⲛ ⲛ̅ⲥⲉⲣ̅ ⲙⲛⲣⲉ ⲙ̅ⲙⲟⲟⲩ·
Ⲍⲣⲁⲓ̈ ⲁⲉ ⲫ̅ⲛ̅ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲧⲡⲟⲗⲩⲙⲟⲥ ⲙⲁⲡⲉ
ⲫ̅ⲛ̅ ⲧⲙⲛⲛⲧⲉ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲙ̅ⲡ ⲛⲉⲣⲣⲱⲙⲁⲓ̈ⲟⲥ· ⲉ ⲧⲃⲉ
ⲣⲉⲛⲉⲭⲛⲧ· ⲛ̅ⲧⲁⲧⲙⲁⲟⲗⲟⲩ ⲫ̅ⲛ̅ ⲧⲉⲣⲓ̈ⲛ· Ⲗⲟⲓ̈ⲡⲟⲛ ⲁⲧⲛⲟⲥ
ⲛ̅ ⲧⲓ̈ ⲧⲱⲛ ⲙⲁⲡⲉ ⲫ̅ⲛ̅ ⲧⲉⲩⲙⲛⲛⲧⲉ· ⲥⲭⲉⲁⲱⲛ ⲁⲉ ⲛ̅ⲧⲉ
ⲣⲁⲩ ⲛ̅ⲣⲱⲙⲉ ⲙⲟⲩ ⲫ̅ⲏ̅ ⲡⲡⲟⲗⲩⲙⲟⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁ ⲡⲣⲣⲟ
ⲛ̅ ⲙⲉⲣⲱⲙⲁⲓ̈ⲟⲥ ⲭⲟⲟⲩ· ⲙ̅ⲡⲉⲩ|ⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲙ̅ⲙⲁⲧⲟⲓ̈· Fol. 12 a 2
ⲙ̅ⲡ ⲡⲉⲩⲙⲛⲣⲉ· ⲙ̅ⲙⲓ̈ⲛ ⲙ̅ⲙⲟⲩ· ⲙ̅ⲡ ⲡⲉⲩⲙⲛⲛⲛⲉ ⲡⲡⲟ-
ⲗⲩⲙⲟⲥ· ⲙⲉⲣⲉ ⲥⲱⲧⲙⲣⲓ̈ⲭⲟⲥ ⲫ̅ⲏ̅ ⲡⲡⲁⲗⲗⲁⲧⲓ̈ⲟⲛ ⲙ̅ⲡ
ⲡⲉⲩⲙⲛⲣⲉ ⲑⲉⲱⲁⲣⲟⲥ· ⲁⲉ ⲛⲉⲧⲱ̅ ⲡⲣⲟⲧ ⲉ ⲡⲉⲑⲣⲟⲡⲟⲥ
ⲡⲉⲣⲣⲱⲟⲩ· ⲉⲓ̈ⲧⲁ ⲙⲡⲥⲁ ⲛⲁⲓ̈ ⲁ ⲡⲟⲗⲩⲙⲟⲥ ⲥⲛⲁⲩ
ⲧⲱⲙⲛ̅ⲧ ⲉⲛⲉⲧⲉⲣⲛⲧ ⲫ̅ⲓ̈ⲭⲏ̅ ⲡⲉ̈ⲓⲉⲣⲟ· ⲡⲧⲁⲛⲟⲃⲓ̈ⲥ· ⲁ ⲡⲣⲣⲟ·
ⲡⲉⲇⲣⲱⲙⲁⲓ̈ⲟⲥ ⲭⲟⲟⲥ ⲙ̅ ⲡⲉⲙⲛⲛⲛⲉ· ⲁⲉ ⲛⲧⲟⲥ ⲛⲓ̈ⲙ
ⲉⲧⲉ ⲧⲡⲱⲁⲛⲉ̈ⲓⲧⲟⲩ ⲫ̅ⲛ̅ ⲡⲱⲟⲗⲉⲥ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲉⲧⲉⲧⲡⲟ
ⲛ̅ ⲭⲟⲉⲓ̈ⲥ ⲉ ⲣⲟⲟⲩ· ⲣⲱⲙⲁⲓ̈ⲟⲥ (*sic*) ⲟⲛ ⲡⲣⲣⲟ ⲛ̅ ⲙ̅|ⲡⲉⲣⲥⲟⲥ Fol. 12 b 1
ⲕⲁⲧⲁ ⲧⲉ̈ⲓ ⲣⲉ· Ⲗⲟⲓ̈ⲡⲟⲛ ⲁⲩⲧⲱⲙⲛ̅ⲧ ⲉⲛⲉⲧⲉⲣⲛⲧ ⲫ̅ⲛ̅ ⲕⲁ
ⲟⲩⲙⲉ ⲉⲥⲟⲧⲱⲱⲥ̅ ⲉ ⲃⲟⲗ ⲉⲙⲁⲧⲉ· ⲁⲧⲣ̅ ⲣⲙⲉ ⲛ̅ⲣⲟⲟⲩ

[1] κυμβαλα, cymbals.

ⲉⲧⲥⲕⲉⲡⲧⲉ ⲙ̄ⲡ̄ ⲛⲉⲧⲉⲣⲛⲟⲩ ⲉ̈ⲓⲁⲡ̄ ⲡⲉ̈ⲓⲉⲣⲟ̄· ⲡⲧⲁⲛⲟⲩⲃ̈ⲓⲥ·
ⲉⲩⲧ☩ⲣⲉ ⲡ̄ ⲛⲉⲧⲧⲃⲓⲟⲟⲩⲉ ⲙ̄ⲡⲁⲧ ⲟⲩⲙ̄ⲉ̈ⲓⲱⲉ ⲁⲩⲥⲙ̄ⲉ̈ⲓⲛⲉ
ⲙ̄ ⲛⲉⲩⲕⲣⲟⲩ· ⲉ ⲧⲃⲉ ⲑⲉ ⲛⲉⲣ ⲡⲟⲗⲩⲙⲟⲥ· ⲗ̈ ⲡⲁ̈ⲓⲁ-
ⲃⲟⲗⲟⲥ ⲁⲉ ⲡⲓⲟⲥⲧⲉ ⲡⲉⲧ ⲛⲁⲓⲟⲩⲥ ⲙ̄ⲙⲁ· ⲡ̄ ⲧⲉⲣⲉ ⲥⲙⲁⲩ
ⲁⲉ ⲙ̄ⲡ̄ ⲟⲩⲙ̄ⲉ̈ⲓⲱⲉ ⲙ̄ⲡ̄ ⲛⲉⲧⲉⲣⲛⲟⲩ· ⲁⲥⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲙ̄ⲡ-
ⲉⲣⲥⲟⲥ· ⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲡ̄ ⲟⲩⲥⲁ̈ⲓⲱⲉ· ⲡ̄ⲧⲉ ⲛⲉⲣⲣⲱⲙⲁ̈ⲓⲟⲥ·
ⲁⲥⲕⲁⲧⲁⲕⲟⲣⲉ̈ ⲙ̄ ⲡⲣⲣⲟ· ⲙ̄ⲡ̄ ⲡⲉⲥⲙⲛⲛⲱⲉ· Ⲉⲩⲭⲱ
ⲙ̄ⲙⲟⲥ ⲁⲉ ⲉⲧⲉⲧⲡ̄ⲣⲙⲟⲟⲥ ⲉⲧⲉⲧⲡ̄ⲣ ⲟⲩ· ⲉ ⲧⲙ̄ ⲙ̈ⲓⲱⲉ ⲙ̄ⲡ̄
Fol. 12 *b* 2 ⲛⲉ|ⲧⲡ̄ⲉⲣⲛⲟⲩ· ⲉⲣⲉ ⲛⲉⲣⲱⲙⲁ̈ⲓⲟⲥ· ⲥⲱⲱ ⲙ̄ⲙⲱⲧⲡ̄· ⲙ̄ⲡ̄
ⲡⲉⲧⲡ̄ⲙⲛⲛⲱⲉ· ⲉⲩⲙⲟⲩⲧⲉ ⲉⲣⲱⲧⲡ̄ ⲁⲉ ⲡⲣⲉⲑⲛⲟⲥ· ⲡ̄ⲁⲧ
ⲙⲟⲩⲧⲉ· ⲉⲩⲥⲱⲱ ⲡ̄ ⲛⲉⲧⲡ̄ⲙⲟⲩⲧⲉ· ⲡⲣⲏ ⲙ̄ⲡ̄ ⲡⲟⲟⲩ· ⲁⲉ
ⲣⲉⲙⲛⲟⲩⲧⲉ ⲁⲛ ⲛⲉ· ⲉⲩ☩ ⲧⲱⲱ ⲉ ⲱⲱⲩ ⲛ̄ⲧⲡ̄ⲡⲟⲗ̈ⲓⲥ·
ⲉ ⲣⲱⲕⲟ ⲙ̄ⲙⲟⲟⲩ· ⲉⲁⲁⲩ ⲛ ⲭⲁ̈ⲓⲉ· ⲁⲧⲱ ⲡ̄ⲥⲉⲱⲟⲣⲱⲉⲣ
ⲛ̄ ⲛⲉⲧⲡ̄ⲣⲡ̄ⲉ· ⲛⲥⲉⲁⲗⲁⲣⲧⲉ ⲙ̄ ⲡⲉⲧⲡ̄ⲣⲣⲟ· ⲡ̄ⲥⲉ ⲁⲁⲩ ⲛ̄
ⲣⲙ̄ⲣⲁⲗ ⲣⲁ ⲣⲁⲧⲟⲩ· Ⲁⲛⲟⲕ ☩ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟⲟⲩ· ⲁⲉ
ⲣⲉⲙⲣⲱⲙⲉ· ⲡ̄ⲁⲧ ⲣⲙⲟⲧ ⲛⲉ· ⲉ̈ⲓⲥ ⲛⲉ ⲛ̄ⲧⲁ̈ⲓⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ
ⲁ̈ⲓⲭⲟⲟⲩ ⲉⲣⲱⲧⲡ̄· ⲁⲧⲱ ⲉⲧⲉⲧⲡ̄ⲱⲁⲛⲁ̈ⲓ̈ⲭⲉ· ⲙ̄ⲙⲟⲟⲩ·
Fol. 13 *a* 1 ⲉ ⲧⲙ̄ ⲙⲟⲟⲩⲧⲟⲩ· ⲥⲉⲛⲁⲧⲱⲟⲩⲛ ⲡ̄ⲛⲧⲟⲩ ⲡ̄ⲥⲓ |ⲣⲉⲙⲣⲱⲙⲉ
ⲙ̄ⲕⲉ
ⲡ̄ⲭⲱⲱⲣⲉ· ⲡ̄ⲥⲉⲟⲗ̈ⲓⲃⲉ ⲙ̄ⲙⲱⲧⲡ̄· ⲉ ⲡⲉⲣⲟⲩⲟ̄· ⲉ̈ⲓⲥ ⲟⲩ-
ⲥⲉⲛ̈ⲓⲁ· ⲁⲥⲉ̈ⲓ ⲉ ⲣⲁ̈ⲓ ⲡ̄ⲛⲧⲟⲩ ⲉⲱⲁⲥⲭⲣⲟ ⲉ ⲡⲉⲣⲟⲩⲟ ⲉ
ⲡⲉⲣⲟⲩⲟ (*sic*) ⲣⲙ̄ ⲡⲡⲟⲗⲩⲙⲟⲥ· ⲉ̈ⲓⲛⲁⲭⲱ ⲉⲣⲱⲧⲡ̄ ⲡ̄ⲛⲉⲧⲣⲁⲙ· ⲡⲛⲟⲥ ⲉⲧ ⲡ̄ⲛⲧⲟⲩ ⲡⲉ ⲑⲉⲱⲣⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲉⲧⲥ
ⲟⲩⲣⲣⲟⲟⲩ ⲙ̄ⲙⲟⲩ̈ⲓ ⲡⲉ· ⲡⲱⲁⲭⲉ ⲡ̄ ⲧⲉⲥⲧⲁⲡⲣⲟ· ⲟⲩⲕⲱⲣ̄
ⲉⲙⲟⲩⲣ̄ ⲡⲉ ⲧⲉⲩⲥⲛⲉ· ⲉⲙⲛ̈ⲓⲱⲉ ⲡ̄ⲛⲧⲥ̄ ⲣⲱ ⲉⲣⲱⲧⲡ̄
ⲉ ⲡⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉⲙⲱⲁⲛⲣ̄ ⲛⲟⲥ· ⲉ ⲱⲁⲫⲟⲗ̈ⲓⲃⲉ ⲙ̄ⲙⲱⲧⲡ̄
ⲉ ⲡⲉⲣⲟⲩⲟ· ⲕⲉ ⲟⲩⲁ ⲁⲉ ⲕⲗⲁⲩ☩ⲟⲥ ⲟⲩⲭⲱⲱⲣⲉ ⲡⲉ ⲉ ⲡⲉ-
ⲣⲟⲩⲟ· ⲉⲙⲱⲁⲛⲣ̄ ⲛⲟⲥ· ⲱⲁⲫⲟⲗ̈ⲓⲃⲉ ⲙ̄ⲙⲱⲧⲡ̄ ⲉ ⲡⲉⲣⲟⲩⲟ·
Fol. 13 *a* 2 ⲕⲉ |ⲟⲩⲁ̄ ⲁⲉ ⲟⲩⲥⲧⲟⲥ ⲙ̄ⲡ̄ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲙ̄ⲡ̄ ⲁ̈ⲓⲟⲥⲕⲟⲣⲟⲥ·
ⲙ̄ⲡ̄ ⲟⲩⲣⲙ̄ ⲡ̄ ⲕⲙⲙⲉ ⲁⲉ ⲑⲉⲱⲣⲱⲣⲟⲥ· ⲡⲉⲥⲧⲣⲁⲧⲓⲗⲁ-
ⲧⲏⲥ· ⲙ̄ⲡ̄ ⲕⲉ ⲟⲩⲁ̄ ⲁⲉ ⲁⲡⲁ ⲡⲁⲧⲏⲣ· ⲟⲩⲭⲱⲱⲣⲉ ⲡⲉ
ⲉ ⲡⲉⲣⲟⲩⲟ· ⲙ̄ⲡ̄ ⲕⲉ ⲟⲩⲁ̄ ⲁⲉ ⲉⲩⲣ̈ⲓⲟⲥ· ⲙ̄ⲡ̄ ⲛⲉⲧ ⲙ̄ⲡⲥⲱⲟⲩ· Ⲧⲉⲛⲟⲩ ⲥⲉ· ⲧⲱⲕ ⲙ̄ⲙⲱⲧⲡ̄· ⲉ ⲛ̈ⲓ ⲣⲱⲙⲉ·
ⲡ̄ⲭⲱⲱⲣⲉ· ⲡ̄ⲧ ⲁ̈ⲓⲭⲟⲟⲩ ⲙⲛⲧⲡ̄ ⲉ ⲧⲃⲛⲛⲧⲟⲩ· Ⲁⲧⲱ ⲉⲡ̄
ⲛⲉ̈ⲓ ⲱⲁⲭⲉ ⲧⲛⲟⲩ· ⲡ̄ⲧ ⲁ̈ⲓⲭⲟⲟⲩ ⲙⲛⲧⲡ̄ ⲉ ⲧⲃⲛⲛⲧⲟⲩ·

ⲁⲩⲱ ⲫⲏ ⲛⲉⲩⲁϧⲉ ⲧⲏⲣⲟⲩ· ⲡⲕⲁⲧⲏⲕⲟⲣⲉⲩ· ⲡⲧⲁⲩϧⲟⲟⲩ
ⲙ ⲙⲡⲉⲣⲥⲟⲥ· ⲁⲩⲣⲟⲡⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲁⲩⲱⲃⲃⲧ ⲛⲉⲩ-
ⲥⲙⲟⲩ· ⲁⲩⲉⲓ | ⲱⲁ ⲛⲉⲓ ⲕⲟⲟⲩⲉ· ⲁⲩϧⲓ ⲙ ⲡⲉⲥⲙⲟⲩ ⲙ Fol. 13 *b* 1
ⲟⲩⲥⲁⲓⲱⲱⲛⲉ· ⲙⲧ ⲡⲡⲏⲣⲥⲟⲥ (*sic*)· ⲁⲩⲧⲁⲕⲉ ⲡⲛⲧ ⲙ ⲛⲉⲓ ⲛⲓⲍ
ⲕⲟⲟⲩⲉ· ⲭⲉ ⲛⲁⲓ ⲛⲉⲧ ⲉⲣⲉ ⲙⲡⲉⲣⲥⲟⲥ ϫⲱ ⲙⲙⲟⲟⲩ· ⲭⲉ
ⲧⲡⲁⲕⲟⲧⲡ ⲉ ⲡⲁⲣⲟⲩ ⲁⲛ· ⲱⲁⲛⲧ ⲡⲱⲱⲗ ⲙ ⲧⲉⲣⲱⲙⲁⲛⲓⲁ
ⲧⲏⲣⲥ· ⲙⲡⲛⲁⲓ ⲙ ⲡⲉⲥⲣⲣⲟ· ⲉ ⲧⲡⲭⲱⲣⲁ ⲉⲁⲥⲙⲟⲩⲧ ⲉ
ⲡⲉⲩⲕⲗⲁⲗ ⲛⲱⲉ ⲛⲟⲩⲟⲩⲣⲟⲟⲣ· ⲙⲧⲡⲣ ⲛⲉⲩⲱⲩⲛⲣⲉ ⲫⲙⲁⲗ·
ⲉ ⲧⲡⲉⲣⲩⲁⲥⲓⲁ ⲛⲱⲉ ⲙ ⲛⲁ ⲧⲃⲁⲃⲗⲱⲛ· ⲙ ⲧⲉⲣⲉ ⲭⲉ
ⲛⲁⲓ ⲭⲉ ⲙ ⲛⲉⲓ ⲕⲟⲟⲩⲉ· ⲁⲩⲣⲟⲡⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲁⲩⲣ-
ⲙⲟⲟⲥ ⲫⲏ ⲧⲓⲛⲛⲧⲉ ⲙ ⲡⲁⲗⲁⲣ ⲥⲛⲁⲩ ⲛⲁ ⲙⲡⲉⲣⲥⲟⲥ·
ⲙⲡ | ⲛⲁ ⲛⲉⲓ ⲣⲱⲙⲁⲓⲟⲥ· ⲁⲩⲛⲉⲭ ⲫⲧⲱⲛ ⲫⲓ ⲙⲡⲧⲁϧⲉ Fol. 13 *b* 2
ⲉ ⲧⲉⲧⲓⲛⲛⲧⲉ ⲙⲡ ⲛⲉⲧⲉⲣⲛⲟ· Ⲡⲱⲟⲣⲡ ⲡⲥⲟⲛ ⲡⲧⲁⲩ-
ⲙⲏⲩⲉ ⲙⲡ ⲛⲉⲧⲉⲣⲛⲟ· ⲁⲩⲙⲟⲟⲩⲧ ⲙ ⲙⲛⲧ ⲛⲱⲟ
ⲡⲣⲱⲙⲉ· Ⲡⲓⲉⲣ ⲥⲛⲁⲩ ⲛⲣⲟⲟⲩ ⲡⲧⲁⲩⲙⲏⲩⲉ ⲁⲩⲙⲟⲟⲩⲧ
ⲙ ϧⲟⲩⲧⲟⲩⲉ ⲛⲱⲟ ⲡⲣⲱⲙⲉ· ⲫⲙ ⲧⲱⲟⲣⲡ ⲡⲣⲁⲣⲧⲥ̄ ⲡⲧⲁⲥ-
ⲱⲱⲡⲉ· ⲁ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ· ⲁⲙⲁⲣⲧⲉ ⲙ ⲡⲱⲛⲣⲉ ⲙ
ⲡⲣⲣⲟ ⲙ ⲙⲡⲣⲥⲟⲥ· ⲫⲓϧⲙ ⲡⲉⲩⲣⲁⲣⲙⲁ· Ⲗⲧⲱ ⲫⲙ ⲡⲓⲉⲣ
ⲱⲟⲙⲙⲧ ⲡⲣⲟⲟⲩ ⲁⲧⲫⲓ ⲙ ⲡⲱⲛⲣⲉ ⲙ ⲡⲣⲣⲟ ⲙ ⲙⲡⲉⲣⲥⲟⲥ
ⲁⲧⲡⲱⲧ· Ⲗⲧⲱ ⲁ ⲡⲓⲛⲛⲱⲉ ⲧⲏⲣⲟ ϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲫⲓⲧⲙ
ⲧⲣⲁⲣⲧⲥ̄ | ⲡⲧⲁⲥⲱⲱⲡⲉ· ⲙⲡ ⲧⲁⲱⲉ ⲙ ⲥⲛⲟⲩ· ⲡⲧⲁⲩ- Fol. 14 *a* 1
ⲣⲧⲟⲩ ⲉ ⲃⲟⲗ ⲙⲡ ⲡⲥⲱⲙⲁ· ⲉⲧ ⲙⲛⲭ ⲉ ⲃⲟⲗ ⲉⲧ ⲛⲓⲍ
ⲙⲟⲟⲩⲧ· ⲉⲧⲗⲟⲙⲥ̄· Ⲗⲧⲱ ⲁ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲱⲱ ⲉ ⲃⲟⲗ·
ⲭⲉ ⲁⲛⲫⲓ ⲙ ⲡⲱⲛⲣⲉ ⲙ ⲡⲣⲣⲟ ⲙ ⲙⲡⲉⲣⲥⲟⲥ· ⲁⲧⲱ
ⲛⲉ ⲟⲩⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ· ⲁⲧⲉⲓ ⲉⲭⲙ ⲡⲉⲓⲉⲣⲟ ⲡⲧⲁⲛⲟⲃⲓⲥ·
ⲉⲧⲛⲁⲭⲱⲕⲙ ⲡⲥⲓ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲉ ⲧⲃⲉ ⲡⲫⲓⲥⲉ ⲙⲡ ⲡⲉⲥ-
ⲛⲟϥ ⲡⲛⲉ ⲡⲧⲁⲧⲙⲟⲟⲩⲧⲟⲩ· Ⲗⲧⲱ ⲙ ⲧⲉⲣⲉ ⲙⲡⲉⲣⲥⲟⲥ
ⲱⲛⲉ ⲡⲥⲁ ⲡⲱⲛⲣⲉ ⲙ ⲡⲉⲧⲣⲣⲟ· ⲙⲡ ⲟⲩⲣⲉ ⲉ ⲣⲟϥ ⲫⲓϧⲙ
ⲡⲉⲣⲣⲁⲣⲙⲁ· ⲁⲧⲱⲧⲟⲣⲧⲣ̄ ⲉⲙⲁⲧⲉ· ⲡⲉϧⲁⲩ ϫⲉ ⲙⲡⲓ ⲁⲱ
ⲙ ⲣⲉ | ⲡⲙⲁⲁⲡⲟⲗⲟⲥⲱⲓⲍⲉ ⲙ ⲡⲉⲩⲉⲓⲱⲧ· ⲣⲁⲣⲟϥ ϫⲉ ⲁⲧ- Fol. 14 *a* 2
ⲩⲱⲧⲣ̄· Ⲉⲱⲱϫⲉ ⲣⲁⲡⲉ ⲡⲉ ⲉ ⲧⲣⲉ ⲙ ⲙⲟⲧⲣ ⲙ ⲡⲥⲱⲓϫ ⲙ
ⲡⲉⲩⲉⲓⲱⲧ· ⲙⲁⲣⲉⲡⲡⲱⲧ ⲡⲥⲁ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ· ⲡⲧⲡⲩⲓ
ⲙ ⲡⲱⲛⲣⲉ ⲙ ⲡⲧⲣⲣⲟ ⲙ ⲧⲟⲟⲧⲟⲩ ⲙⲡⲁⲧ ⲡⲃⲱⲕ ⲉ ⲧⲡ-
ϫⲁⲣⲁ (*sic*) Ⲗⲧⲱ ⲡⲧⲉⲩⲙⲟⲩ ⲁⲧⲡⲱⲧ ⲡⲥⲁ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ

ⲁⲧⲧⲁⲣⲟⲟⲩ ⲉⲓⲭⲙ̅ ⲡⲉⲩⲉⲣⲟ̅ ⲡⲧⲁⲛⲟⲃⲓⲥ· ⲉⲧⲱⲱⲩ ⲉⲭⲓⲟⲟⲣ
ⲡⲥⲉⲃⲱⲕ· ⲉ ⲧⲉⲧⲭⲱⲣⲁ· ⲗⲧⲱ ⲁⲙⲡⲉⲣⲥⲟⲥ ⲧⲁⲣⲉ
ⲡⲣⲁⲣⲙⲁ· ⲉⲧ ⲉⲣⲉ ⲕⲗⲁⲧϯⲟⲥ ⲧⲁⲗⲏⲧ ⲉ ⲣⲟⲩ· ⲉⲓ ⲃⲟⲗ
Fol. 14 b 1 ⲙ̅ ⲡⲁⲓⲛⲛⲱⲩⲉ Ⲉⲣⲉ ⲙ̅ⲡⲣ̅ⲥⲟⲥ ⲙⲉⲉⲧⲉ ⲉ ⲡⲱⲛⲣⲉ | ⲙ̅
ⲕⲏ ⲡⲉⲧⲣ̅ⲣⲟ ⲡⲉ· ⲁⲧⲱ ⲁⲧⲙⲓⲱⲩⲉ ⲙ̅ⲡ̅ ⲛⲉⲧⲉⲣⲛⲧ ⲛ̅ⲕⲉ ⲥⲟⲛ·
ⲁⲧⲙⲟⲧⲟⲩⲧ ⲛ̅ ϯⲟⲩ ⲛ̅ⲡⲱⲟ ⲛ̅ⲣⲱⲙⲉ· ⲉⲙ̅ ⲡⲉⲧⲁⲁⲓⲛⲛⲱⲩⲉ·
ⲁⲧⲱ ⲁⲧⲭⲣⲟ ⲉ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ· ⲁⲧⲉⲓ ⲛ̅ ⲕⲗⲁⲧϯⲟⲥ
ⲁⲧⲡⲱⲧ ⲉ ⲧⲉⲧⲭⲱⲣⲁ· ⲛⲉⲣⲉ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲗⲧⲡⲉⲓ·
ⲭⲉ ⲁⲧⲉⲓ ⲙ̅ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲉⲧⲣ̅ⲣⲟ· ⲉⲣⲉ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲣⲱⲟⲧ
ⲗⲧⲡⲉⲓ· ⲭⲉ ⲁⲧⲉⲓ ⲙ̅ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲉⲧⲣ̅ⲣⲟ· Ⲗⲟⲩⲡⲟⲛ
ⲁⲧⲭⲓ ⲛ̅ ⲕⲗⲁⲧϯⲟⲥ ⲉ ⲧⲉⲭⲱⲣⲁ ⲛ̅ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲁⲧⲧⲁⲣⲟϥ
ⲉ ⲣⲁⲧⲏ ⲙ̅ ⲡⲉⲧⲣ̅ⲣⲟ· ⲡⲉϩⲁⲩ ⲛⲁϥ ⲭⲉ ⲡⲉⲛϩⲥ̅ ⲁⲧⲉⲓ
ⲛ̅ⲕⲣⲁⲧⲱⲣ ⲡⲉⲕⲱⲛⲣⲉ ⲛ̅ⲧⲙⲓ ⲛⲉⲕϩⲁϩⲉ· ⲁⲗⲗⲁ ⲉⲓⲥ ⲡⲱⲛⲣⲉ
ⲙ̅ ⲡⲉⲧⲣ̅ⲣⲟ· ⲁⲛⲉⲛⲧⲏ ⲛⲁⲕ· Ⲏ ⲧⲉⲣⲉ ⲡⲣ̅ⲣⲟ ⲭⲉ ⲛⲁⲩ
ⲉ ⲕⲗⲁⲧϯⲟⲥ· ⲡⲉϩⲁϥ ⲛⲁϥ ⲭⲉ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲱⲛⲣⲉ ⲙ̅
Fol. 14 b 2 ⲡⲣ̅ⲣⲟ ⲛ̅ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ· Ⲛⲉ ⲁ ⲡⲣ̅ⲣⲟ ⲣ̅ ⲱⲡⲓⲣⲉ ⲙ̅ⲙⲟϥ
ⲉ ⲧⲃⲉ ⲡⲉϥⲥⲁ ⲙ̅ⲡ̅ ⲧⲉϥⲙ̅ⲡⲧⲥⲁⲃⲉ· ⲙ̅ⲡ̅ ⲧⲉϥⲙ̅ⲡⲧⲥⲡⲁⲟⲁⲣ[ⲓ]ⲟⲥ ⲉⲡⲉϥϣⲣⲉⲓ ⲛ̅ ⲧⲉϥⲣⲃⲥⲱ ⲛ ⲉⲣⲣⲟ· ⲙ̅ⲡ̅ ⲧⲉⲕⲗⲁⲃ̅ⲧ
ⲛ̅ ⲧⲉϥⲙ̅ⲡⲧⲕⲟⲩⲓ· ⲁⲧⲱ ⲁ ⲡⲉϥⲥⲁⲟⲩⲧ ⲟⲧⲟⲛϩ̅ⲧ̅ ⲉ ⲃⲟⲗ
ⲭⲉ ⲟⲧⲱⲛⲣⲉ ⲛ̅ ⲣⲣⲟ ⲡⲉ· ⲡⲉϩⲉ ⲡⲣ̅ⲣⲟ ⲛⲁϥ ⲭⲉ ⲛ̅ⲧⲟⲕ
ⲡⲉ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲣ̅ⲣⲟ· ⲁϥⲟⲧⲱⲱϣ̅ⲃ̅ ⲉⲩϩⲱ ⲙ̅ⲙⲟϥ ⲭⲉ ⲛ̅
ⲟⲧⲟⲉⲓ̈ϣ ⲙⲉⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲛ̅ ⲛⲉⲣⲱ-
ⲙⲁⲓⲟⲥ· ⲙ̅ⲡⲟⲟⲩ ⲭⲉ ⲣⲱⲟϥ· ⲁⲛⲟⲕ ⲟⲧⲣ̅ϩⲣⲁⲗ· ⲣⲁ
ⲣⲁⲧⲏ ⲙ̅ ⲡⲣ̅ⲣⲟ· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲓⲁⲣⲉ ⲣⲁⲧ· ⲙ̅ ⲡⲉϥ ⲙ̅ⲡⲧⲟ
ⲉ ⲃⲟⲗ· ⲙ̅ⲡⲧⲥⲁ ⲛⲁⲓ ⲁⲛⲟⲩⲛⲛⲃ̅ ⲛⲁⲩ ⲉ ⲕⲗⲁⲧϯⲟⲥ
ⲉⲡⲉⲥⲱϥ ⲉⲙⲁⲧⲉ ⲣⲙ̅ ⲡⲉⲩⲉⲓⲙⲉ· ⲡⲉϩⲁⲩ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲭⲉ
ⲡⲁⲓ ⲛⲁⲙ ⲉⲣϣⲁⲩ ⲉ ⲧⲉⲟⲩⲥⲓⲁ ⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲟⲩ-
Fol. 15 a 1 ⲭⲁⲓ ⲙ̅ ⲡⲉⲕⲱⲛ|ⲣⲉ ⲡⲧⲁ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲃⲓⲧϥ̅ ⲣⲙ̅ ⲡⲡⲟ-
ⲕⲏ ⲗⲁⲓⲟⲥ· Ⲗⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁ ⲧⲣ̅ⲣⲱ ⲥⲱϣⲧ̅ ⲉ ⲃⲟⲗ ⲉⲡ̅
ⲟⲧⲱⲟⲩⲱⲧ̅ ⲣⲙ̅ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ· ⲁⲥⲛⲁⲩ ⲉ ⲕⲗⲁⲧϯⲟⲥ
ⲉⲡⲉⲥⲱϥ ⲣⲙ̅ ⲡⲉⲩⲥⲁ· ⲁⲥⲙⲉⲣⲓⲧϥ̅ ⲉ ⲡⲉⲣⲟⲧⲟ· Ⲗⲧⲱ
ⲁⲥⲉⲓ ⲉ ⲡⲉⲥⲛⲧ ⲧⲁϫⲓⲛ ⲡⲉϩⲁⲥ ⲙ̅ ⲡⲣ̅ⲣⲟ· ⲭⲉ ⲡⲣ̅ⲣⲟ ⲱⲛϩ̅
ⲱⲁ ⲉⲛⲉϩ· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲁⲕ ⲙ̅ⲡⲉⲣ ⲣⲡⲉⲑⲟⲟⲩ ⲙ̅
ⲡⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲙ ⲛ̅ ⲣⲣⲟ· ⲭⲉ ⲉⲛⲉⲥⲱϥ ⲣⲙ̅ ⲡⲉⲩⲥⲁ·

ⲙⲡⲛ ⲡⲉϥⲡⲣⲟⲥⲟⲡⲟⲛ ⲙⲡⲛ ⲧⲉϥⲙⲛ̄ⲧⲥⲁⲃⲉ· ⲛⲧ̄ⲉ ⲉⲓⲣⲉ ⲁⲛ
ⲛ̄ ⲡⲓⲉⲉⲧⲉ ⲱ ⲡ̄ⲣ̄ⲣ̄ⲟ ⲭⲉ ⲟⲩⲕⲁⲗⲁⲅⲏ ⲛ̄ ⲥⲣⲙⲉ ⲧⲙ̄ⲧⲁ-
ⲥⲧⲱⲟⲩⲛ | ⲉⲁ ⲡⲁⲓ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲁⲩⲱ ⲟⲛ ⲉⲣⲉⲕⲓⲃⲉ Fol. 15a 2
ⲛ̄ ⲥⲣⲙⲉ ⲁⲩⲥⲁⲛⲟⲩⲱⲕ̄ ⲛ̄ⲑⲉ ⲛ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ ⲣⲱ·
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲉⲧ ⲉⲓⲟⲗⲓⲃⲉ ⲉ ⲧⲃⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ·
ⲧⲙⲁⲁⲧ ⲛ̄ ⲡⲁⲓ ⲣⲱⲟⲩ ⲟⲗⲓⲃⲉ ⲉ ⲧⲃⲏⲏⲧⲕ̄· Ⲗⲁⲱ
ⲉⲕϣⲁⲛⲧⲁⲕⲉ ⲡⲁⲓ ⲛ̄ⲧⲉ ⲡⲉⲭⲉⲓⲱⲧ ⲥⲱⲧⲛ̄ ⲉ ⲡⲉⲭⲟⲩⲱ·
ⲥⲛⲁⲗⲟⲟⲩⲧ ⲛ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ ⲣⲱ ⲛ̄ⲧⲉⲭⲁⲫⲟⲣⲉⲓⲁ
ⲛ̄ⲧⲛ̄ϣⲱⲡⲉ ⲛ̄ ⲁⲧ ϣⲛⲣⲉ· Ϩⲛ̄ ⲟⲩⲙⲉ ⲅⲁⲣ ⲱ ⲡ̄ⲣ̄ⲣ̄ⲟ·
ⲟⲩⲣⲁⲡ ⲛ̄ ⲁⲓⲕⲁⲓⲟⲛ ⲁϥϣⲱⲡⲉ ⲣⲙ̄ ⲧⲙⲛⲧⲉ ⲛ̄ ⲧⲡⲉ· ⲁ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲉⲣ ϫⲟⲉⲓⲥ ⲉ ⲡⲉϥϣⲱⲣⲉ· | ⲛ̄ⲧⲁⲕⲁⲁⲕ ⲁⲛ ⲉⲛⲉⲣ ⲱ Fol. 15b 1
ⲡ̄ⲣ̄ⲣ̄ⲟ ⲉ ⲙⲟⲩⲟⲩⲧ ⲛ̄ ⲡⲉⲓ ϣⲛⲣⲉ ϣⲙ̄ (*sic*) ⲉⲛⲉⲥⲱϥ ⲣⲙ̄ Ⲗ
ⲡⲉϥⲥⲁ· ⲁⲩⲱ ⲥ̄ⲧⲁⲓⲛⲧ ϫⲉ ⲟⲩϣⲛⲣⲉ ⲛ̄ ⲣ̄ⲣ̄ⲟ ⲡⲉ· Ⲗⲁⲱ
ⲕⲥⲟⲟⲩⲛ ϫⲉ ⲣⲙ̄ ⲧⲉ ⲣⲟⲙⲙⲉ ⲛ̄ⲧⲁⲓ† ⲧⲱϣ ⲉ ⲓⲉ ⲣⲱⲟ ⲛ̄
ⲡⲉⲛϣⲛⲣⲉ ⲙⲡⲛ ⲧⲉϥⲥⲱⲙⲉ· ⲛ̄ ⲟⲩⲙⲛⲧϥⲓⲟⲥ ⲙⲡⲛ ⲟⲩ-
ⲱⲉⲗⲉⲉⲧ ⲁⲙⲛⲁⲩ ⲉⲧⲛⲟⲥ ⲛ̄ ⲧⲁⲉⲓⲟ ⲣⲙ̄ ⲡⲉⲧⲧⲉⲛⲟⲥ· ⲁⲩⲱ
ⲉⲥϣⲁⲛϣⲱⲡⲉ ⲛ̄ⲥⲉⲕⲱ ⲛ̄ ⲡⲉⲛϣⲛⲣⲉ ⲙⲁⲓ ⲉ ⲣⲱϥ· ϣⲁⲓ†
ⲛ̄ ⲕⲉⲥⲉⲛ ⲧⲁ ϣⲉⲉⲣⲉ ⲛⲁϥ ⲛ̄ ⲥⲣⲙⲉ· ⲧⲁϫⲟⲟⲩϥ ϣⲁ
ⲡⲉⲭⲉⲓⲱⲧ ⲣⲙ̄ ⲟⲩⲟⲥ ⲛ̄ ⲧⲁⲉⲓⲟ· Ⲗⲁⲱ ⲁ ⲧ̄ⲣ̄ⲣ̄ⲱ | ⲥⲉⲕ Fol. 15b 2
ⲛⲣⲏⲧ ⲛ̄ ⲡ̄ⲣ̄ⲣ̄ⲟ ⲣⲙ̄ ⲣⲉⲛϣⲁϫⲉ ⲛ̄ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲉ
ⲣⲟⲩⲙ ⲉ ⲕⲗⲁⲧⲁⲓⲟⲥ· ⲁⲥⲕⲧⲟϥ ⲉ ⲡⲁⲣⲟⲩ ⲉ ⲧⲙ̄ ⲙⲟⲩⲟⲩⲧ
ⲙⲛⲟϥ· Ⲉⲛⲉⲣⲉ ⲕⲗⲁⲧⲧⲓⲟⲥ ⲉⲓⲣⲉ ⲛ̄ ⲣⲙⲛⲟⲥ ⲛ̄ ⲣⲓⲙⲉ
ⲙⲙⲁ ⲡⲛⲓ ⲛ̄ ⲧⲣ̄ⲣ̄ⲱ ⲉⲩϫⲱ ⲙⲙⲛⲟⲥ· ϫⲉ ⲙⲙⲁ ⲡⲉⲧ ⲛⲁ
ⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙⲙⲛ̄ ⲧⲁ ⲙⲁⲁⲧ ⲉ ⲡⲁ ⲙⲙⲁϩ ⲛ̄ⲣⲏⲧ·
ⲛ̄ⲑϫⲱ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲁ ⲙⲛ̄ⲧⲉⲃⲓⲛⲓ· ϫⲉ ⲕⲗⲁⲧⲧⲓⲟⲥ· ⲡⲉⲕ-
ⲱⲛⲣⲉ ⲣⲁ ⲧⲟⲟⲧⲟ̄ ⲉ ⲡⲓⲟⲩ ⲭⲁⲣⲧⲙⲙⲁ ⲡ̄ⲣ̄ⲣ̄ⲟ· Ⲛⲓⲙ ⲡⲉ ⲡⲁ
ⲁⲓ ⲱⲙⲉ ⲙⲡⲟⲟⲩ· ⲛⲉⲩⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙⲙⲛ̄ ⲧⲁ ⲙⲁⲁⲧ
ϫⲉ †ⲟⲛⲉⲣ ⲣⲙⲁ ⲡ|ⲛⲁ ⲙⲙⲁ ⲛ̄ ⲡϫⲟⲉⲓⲥ· Ⲛⲓⲙ ⲡⲉⲧ ⲛⲁⲥⲗⲥⲗ Fol. 16a
ⲛⲁ ⲉⲓⲱⲧ ⲙⲙⲛ̄ ⲧⲁ ⲙⲁⲁⲧ ⲉ ⲡⲁ ⲙⲙⲁϩ ⲛ̄ⲣⲏⲧ· Ⲛⲓⲙ ⲡⲉ Ⲗⲁ
ⲛ̄ ⲱⲁⲭⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙⲙⲛ̄ ⲧⲁ ⲙⲁⲁⲧ· ϫⲉ ⲁⲣⲓ ⲡⲡⲉⲧ
ⲛⲁⲛⲟⲩϥ ⲙⲙⲛ̄ ⲡⲛⲣⲉ ⲙⲙⲁ ⲡ̄ⲣ̄ⲣ̄ⲟ ⲛ̄ ⲙⲙⲉⲣⲥⲟⲥ· ⲉⲧ
ⲛⲁⲗⲉⲧ ⲉ ⲣⲱⲧⲛ̄· ⲧⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ † ⲙⲙⲁ ⲡⲁ ⲛⲁ ⲉ ⲛⲣⲏⲧ
ⲛ̄ ⲡⲉⲭⲉⲓⲱⲧ ⲛⲧ̄ⲉⲣ ⲡⲛⲁ ⲛⲙⲙⲁⲓ ⲣⲱ· Ⲛⲓⲙ ⲡⲉ ⲛ̄ϣⲁⲭⲧ
ⲛ̄ ⲡⲁ ⲟⲩⲱ· ⲛⲧ̄ⲁⲙⲉ ⲡⲁ ⲥⲟⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ ϫⲉ ⲕⲗⲁⲧ-

ⲁⲓⲟⲥ ⲙⲡⲉ ⲉ ⲣⲟⲕ ⲕⲁⲗⲱⲥ· Ⲛⲓⲙ ⲡⲉⲧ ⲛⲁⲓ ⲛ̅ ⲛⲁ ⲟⲩⲱ
ⲛ̅ⲧⲁⲙⲉ ⲧⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲥⲱⲡⲉ ⲉ ⲛⲁ ⲙ̅ⲡⲕⲁⲣ ⲡ̅ⲣⲏⲧ·
Fol. 16a 2 Ⲛⲓⲙ ⲡⲉⲧ ⲛⲁ ϫⲟⲟⲥ ⲧⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲙⲁⲁⲩ ϫⲉ ⲁⲣⲓ
ⲟⲩⲣⲓⲙⲉ ⲉ ⲡⲉⲧⲛ̅ⲙⲩⲣⲉ· ⲕⲗⲁⲩⲇⲓⲟⲥ ϫⲉ ⲫⲁ ⲧⲟⲟⲧⲟⲩ ⲛ̅
ⲟⲩⲣⲣⲟ ⲛ̅ ⲁⲅⲅⲁⲛⲟⲥ ⲉⲃⲟⲟⲩ· Ⲥⲁⲙⲟⲓ ⲉ ⲛⲉ ⲛⲧⲁⲥⲙⲉ
ⲛ̅ ⲟⲩⲙⲁⲛⲧ ⲧⲁⲥⲣⲁⲓ ⲛⲁⲩ ⲛ̅ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲑⲏⲧⲥ̅
ⲛⲑⲧⲁⲁⲥ ⲙ̅ ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲛⲁ ⲉⲓⲱⲧ· Ⲏ ⲥⲟⲟⲩⲛ ⲁⲛ
ⲉⲧⲣⲱⲙⲉ ⲙ̅ ⲡⲛ̅ ⲙⲁ· ⲧⲁϩ ⲛⲁⲩ ⲙ̅ ⲡⲉϥⲃⲉⲕⲉ ⲧⲁϫⲟⲟⲩϥ
ⲙⲫⲁ ⲛⲁ ⲉⲓⲱⲧ· ⲙⲛ̅ ⲧⲁ ⲙⲁⲁⲩ· ⲛⲑⲧⲁⲙⲟⲟⲩ ⲉ ⲛⲁ
ⲟⲩⲱ· ϫⲉ ⲉⲓⲣ ⲟⲩ· Ⲛⲁⲓ ϫⲉ ⲙⲛ̅ ⲛⲉⲓ ⲕⲟⲟⲩⲉ· ⲉⲣⲉ
Fol. 16b 1 ⲡⲣⲁⲥⲓⲟⲥ ⲕⲗⲁⲩⲇⲓⲟⲥ ϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲭⲙ̅ ⲡⲉϥⲕⲟⲓ|ⲧⲱⲛ·
ⲗⲃ̅ ⲉⲩⲣⲓⲙⲉ· ⲉⲛ ⲉⲣⲉ ⲧⲙⲉⲉⲣⲉ ⲙ̅ ⲡⲣⲣⲟ ⲁⲣⲉ ⲣⲁⲧⲉ̅· ⲉⲥⲁⲓ
ⲥⲁⲓⲛ ⲉ ⲣⲟϥ ⲁⲥⲣⲓⲙⲉ ⲭⲱⲥ ⲉ ⲧⲃⲉ ⲡⲧⲱⲁϩⲉ ⲉⲧ ⲭⲟⲗⲉ̅
ⲉⲧ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲟⲩ· Ⲁⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲉⲓⲥ ⲟⲩⲟⲡⲧⲁⲥⲓⲁ
ⲛ̅ ⲟⲩⲟⲉⲓⲛ· ⲁⲥⲧⲱⲁ ⲉ ⲭⲣⲁⲓ ⲉ ϫⲱϥ· ⲁⲧⲱ ⲁ ⲡⲙⲁ ⲧⲏⲣⲫ̅
ⲉⲣ ⲑⲉ ⲛ̅ ⲟⲩⲕⲱⲣⲫ̅ ⲉⲧ ⲙⲟⲩⲣ· ⲭⲱⲥ ϫⲉ ⲡⲧⲉ ⲡⲧⲁⲗⲗⲁ-
ϯⲟⲛ ⲙ̅ ⲡⲣⲣⲟ ϯ ⲱⲁϥ· Ⲁⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲁⲣϫⲁⲅ-
ⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ ⲟⲩⲟⲛⲣ̅ⲫ̅ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲕⲗⲁⲩⲇⲓⲟⲥ·
ⲁϥⲱⲁϩⲉ ⲙ̅ⲙⲁϥ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· Ⲱ ϫⲉ ϫⲁⲓⲣⲉ ⲕⲗⲁⲩ-
ϯⲟⲥ· ⲡⲉⲛⲧ ⲁⲓϯ ⲣⲁⲛ ⲉ ⲣⲟϥ· ⲭⲙⲉ ⲧⲉϥⲱⲟⲣⲡ̅
Fol. 16b 2 ⲉⲛⲟⲩⲥⲓⲁ· Ⲭⲁⲓⲣⲉ | ⲡⲉⲛⲧ ⲁⲓⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ⲭⲙⲉ ⲧⲉϥ-
ⲙ̅ⲡⲧⲕⲟⲩⲓ̅· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲣⲓⲙⲉ· ⲁⲧⲱ ⲉⲕⲁϣⲁⲣⲟⲓ·
ϫⲉ ⲉⲕⲉⲁ ⲧⲟⲟⲧⲟⲩ· ⲛ̅ ⲟⲩⲣⲣⲟ ⲛ̅ ϣⲁϥⲙⲟⲩ· ⲉⲣⲉ ⲡⲣⲣⲟ
ⲛ̅ ⲧⲡⲉ ⲙ̅ⲡⲛ̅ ⲡⲕⲁⲣ ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ· ⲛⲁⲩ ⲛ̅ⲥⲁ ⲥⲁ ⲙⲙⲁ·
Ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲉⲛⲧⲁ ⲡⲣⲣⲟ ⲙ̅ ⲙⲉ· ⲡⲉⲭ̅ⲥ̅·
ⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧ ϫⲙⲉ ⲧⲉⲕⲙ̅ⲡⲧⲕⲟⲩⲓ̅· ⲁⲧⲱ ⲁϥϯ ⲛ̅ ⲑⲉⲟ-
ⲗⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉ ⲧⲟⲟⲧⲟⲩ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲧⲣⲉ ⲧⲙⲙⲟ ⲉⲩⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ⲣⲱϥ·
Ⲥ ⲧⲃⲉ ⲟⲩ ⲉⲕⲉⲣ· ⲣⲟⲧⲉ ⲣⲏⲧⲟⲩ· ⲛ̅ ⲛⲁⲓⲣⲱⲛ ⲙ̅ ⲡⲕⲁⲣ
ⲉⲙⲁⲩⲁⲩ· ⲉⲣⲉ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ |
Fol. 17a 1 ⲛⲁⲩ ⲛ̅ⲥⲁ ⲥⲁ ⲙⲙⲁ· Ⲡⲉϫⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲛⲁⲩ ϫⲉ ⲛⲁ
ⲗⲇ̅ ϫⲟⲉⲓⲥ ⲉⲓⲉⲣ ⲣⲟⲧⲉ ⲙ̅ ⲡⲙⲉⲣⲟⲥ ⲥⲛⲁⲩ· ϫⲉ ⲁⲓⲣⲉ ⲉ
ⲧⲟⲟⲧⲟⲩ· ⲛ̅ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲃⲟⲟⲩ· ⲕⲁⲓ ⲛ̅ⲥⲉⲙⲟⲩⲟⲩⲧ
ⲙ̅ⲙⲟⲓ· ⲕⲁⲓ ⲛ̅ⲥⲉⲁⲁⲩ ⲛ̅ ⲟⲩⲥⲓⲁ ⲛ̅ ⲛⲉⲩⲛⲟⲩⲧⲉ ⲧⲁ ⲥⲱⲙ

ⲛⲁϩⲣⲉⲓ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ· Ⲕⲁⲓ ⲛ̄ⲥⲉϩⲟⲧⲣⲧ̄ ϩⲙ̄ ⲟⲩ-
ⲥⲁⲙⲙⲟⲥ· ⲉⲩϫⲁϩⲓ̈ ⲡⲁⲣⲁ ⲡⲁ ⲟⲩⲱⲱ· ⲧⲁϯ ⲱⲛⲣⲉ ⲛ̈
ⲡⲥⲉⲛⲟⲥ ⲛ̄ ⲛⲁⲓⲟⲧⲉ· Ⲡⲉϫⲉ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ
ⲛⲁϥ· ϫⲉ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ· ϫⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲛ̈
ⲡⲉⲑⲟⲟⲩ ⲱⲱⲡⲉ ⲙ̄ⲙⲟⲕ· ⲛ̄ⲑⲉ ⲧⲉⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ· Ⲉⲱϫⲉ
ⲁⲕⲉⲓ ⲉ ⲧⲉⲓ ϫⲱⲣⲁ ⲱ̄ ⲕⲗⲁⲩϯⲟⲥ· ϩⲁⲡⲧ̄ ⲡⲉ ⲉ ⲧⲣⲉ Fol. 17a 2
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉⲓ ⲉ ⲣⲁⲧⲏ̄· ⲛⲧ̄ⲛⲁⲩ ⲉ
ⲣⲟϥ· ⲛ̄ⲣⲟ ϩⲓ ⲣⲟ· ⲟⲩⲱ ⲟⲩⲛ ⲟⲩⲣⲁⲛ ⲛ̄ ⲥⲟⲉⲓⲧ ⲛⲁⲱⲟⲡⲉ
ⲙⲛⲧⲛ̄ ⲛ̈ ⲡⲉⲥⲛⲁⲩ· ⲛ̄ⲧⲉ ⲟⲩⲱⲧⲟⲣⲧ̄ⲣ̄ ⲱⲱⲡⲉ ⲛ̄ⲧⲉⲓ ϫⲱⲣⲁ
ⲧⲏⲣⲥ̄· ϩⲙ̄ ⲡⲉⲧⲛ̄ⲣⲁⲛ· ϯⲣⲙⲛ̄ⲛ ⲛ̈ ⲡⲁ ⲣⲣⲟ ⲡⲉϫⲭ̄ⲥ̄·
ⲉⲥⲉⲱⲱⲡⲉ ⲙ̄ⲙⲁⲕ· ⲙⲛ̄ⲧ̄ ⲟⲩϫⲁⲓ ϩⲙ̄ ⲡⲉϥⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲛⲁⲓ ϫⲉ ⲉⲣⲉ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ ϫⲱ ⲙ̄ⲙⲟⲟⲩ·
ⲁϥⲣⲟⲡⲏ̄ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲧⲱ ⲁ ⲧⲣⲣⲱ ⲛⲁⲩ ⲉ ⲧⲟⲡ-
ⲧⲁⲥⲓⲁ ⲛⲟⲩⲟⲉⲓⲙ ⲛ̈ⲧⲁⲥⲱⲁ ⲉϫⲙ̄ ⲕⲗⲁⲩϯⲟⲥ ⲉⲩϩⲙ̄
ⲧⲙⲛⲧⲉ ⲛ̈ ⲡⲕⲱϩⲧ̄· ⲁϥⲱⲧⲟⲣⲧ̄ⲣ̄ ⲙ̄ⲙⲁⲧⲉ·| ⲁⲥⲉⲓ ⲉ ⲡⲉ- Fol. 17b 1
ⲥⲛⲧ ⲱⲁ ⲡⲣⲣⲟ· ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲗⲁ
ⲡⲣⲣⲟ· ⲧⲁϫⲏ ϫⲟⲟⲩ ⲛ̈ ⲡⲉⲓ ⲱⲛⲣⲉ ⲛ̄ ⲣⲣⲟ ⲉ ⲣⲁⲧϥ̄ ⲛ̈
ⲡⲉⲩⲉⲓⲱⲧ ⲛ̄ⲁⲛⲁⲥⲕⲏ ⲙ̄ⲙⲟⲛ· ⲁⲙⲁⲩ ⲉ ⲡⲕⲱϩⲧ̄ ⲛ̄ⲧⲁⲩⲉⲣ·
ϯ ⲟⲩⲱⲛ ⲧⲏⲣⲥ̄ ϩⲙ̄ ⲡⲉⲩⲙⲁ· ⲛ̄ⲥⲓ (?) ⲡⲉⲣⲟⲟⲩ· ⲡⲁⲛⲧⲟⲥ
ⲅⲁⲣ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ ⲧⲁⲕⲟ ⲛ̄ⲧⲛ̄ⲡⲟⲗⲓⲥ ⲛ̄ⲧⲉⲩ-
ⲁⲫⲟⲣⲉⲙ· Ⲗⲧⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲁⲥⲉⲣ-
ⲁⲛⲁⲩ ⲉ ϫⲟⲟⲩ ⲛ̄ ⲕⲗⲁⲩϯⲟⲥ ⲉ ⲧⲉⲩϫⲱⲣⲁ· ⲁⲗⲗⲁ ⲙ̄ⲡⲉ
ⲛ̄ⲛⲟⲥ ⲛ̈ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲕⲁⲁⲩ ⲉ ⲉⲣ ⲡⲁⲓ· Ⲡⲉϫⲉ ⲧⲣⲣⲱ
ⲛⲁⲩ ϫⲉ ⲉⲱϫⲉ ⲕⲙⲉ ⲛ̈ ⲡⲉⲕⲱⲱⲛⲣⲉ· ⲁⲣⲓ ⲡⲡⲉⲧ ⲛⲁ|ⲛⲟⲩⲩ· Fol. 17b 2
ⲙⲙⲛ̄ ⲛⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲓ ⲛ̄ ⲣⲣⲟ· ⲙⲉⲱⲁⲕ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ·
ⲣⲉⲕⲧ̄ ⲡⲛⲧ ⲛ̈ ⲡⲉⲥⲉⲓⲱⲧ· ⲉ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩⲩ ⲉ ⲣⲟⲩⲓ
ⲉ ⲡⲉⲕⲱⲱⲛⲣⲉ· ⲁⲧⲱ ⲉⲱⲱⲡⲉ ⲧⲁ ⲥⲧⲗⲗⲟⲩⲗⲓⲁ̄ ⲉⲣⲁⲛⲁⲕ·
ⲁⲧⲱ ⲛⲁⲱⲁϫⲉ· ⲃⲛⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲛⲉⲕⲙⲁⲁϫⲉ· ϯ ⲛⲁϥ ⲛ̄
ⲟⲩϫⲁⲣⲧⲏⲥ ⲙⲙⲛ̄ ⲟⲩⲙⲉⲗⲁ[ⲥ]· ⲧⲁⲣⲉⲥⲥⲁⲓ ⲛ̄ ⲛⲉⲥⲓⲝ
ⲙ̄ⲙⲏⲛ ⲉⲙⲛⲟⲩ· ⲱⲁ ⲛⲉⲩⲉⲓⲱⲧ· ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
ϯⲟⲛϩ̄· ⲁⲧⲱ ⲙ̄ⲡ ⲟⲩⲉⲣ ⲗⲁⲁⲩ ⲛⲁⲓ· ⲛ̈ ⲡⲉⲑⲟⲟⲩ·
ⲁⲣⲏⲧ ⲫⲁϫⲟⲟⲩ· ⲛ̈ ⲡⲉⲙⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ ⲛⲁⲕ· ⲛ̄ⲧⲙ̄ⲕⲱ
ⲛ̈ ⲡⲉⲥⲱⲛⲣⲉ· ⲉ ⲃⲟⲗ ϩⲱⲱϥ· ϩⲙ̄ ⲟⲩⲟⲥ | ⲛ̄ ⲧⲁⲉⲓⲟ· Fol. 18a 1
ⲗⲧⲱ ⲉⲱϫⲉ ⲡⲉϫⲟⲥⲱⲱϥ ⲡⲉ· ϯⲛⲁϯ ⲛⲁϥ ⲛ̄ ⲧⲉⲥⲉⲙ ⲗⲉ

та шеере нач ⲛ̄ сриє· Ⲡⲣⲣⲟ ⲇⲉ ⲁⲩⲡⲱⲉ· ⲉⲭⲙ̄
ⲡⲱⲁⲭⲉ ⲛ̄ ⲁⲗⲓⲫⲟⲣⲟⲥ ⲧⲣⲣⲱ· ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲧⲣⲉ
ⲧⲁⲣⲉ ⲕⲗⲁⲧϯⲟⲥ· ⲉ ⲣⲁⲧⲩ̄ ⲙ̄ⲡⲉⲩ ⲙ̄ⲡⲟ ⲉ ⲃⲟⲗ· Пехе
ⲡⲣⲣⲟ нач ⲍⲉ ⲁⲍⲓⲥ ⲉ ⲣⲟⲓ· ⲍⲉ ⲙⲙⲁ ⲫⲩ̄ ⲛ̄ⲛⲟⲩⲧⲉ ⲙ̄
пекеιωт· пентачеι ⲱⲁ рок· ⲛ̄ теι оⲩⲱⲛ· ⲁⲩⲱⲱⲡⲉ
ⲛ̄ оⲩоеιⲙ ⲛ̄ кωⲣ̄· ⲣⲱⲥ ⲇⲉ ⲙ̄ⲡⲣⲱⲕⲩ̄ ⲙ̄ ⲡⲁⲗⲗⲁϯⲟⲛ·
ⲙⲛ оⲩⲛⲟⲩⲧⲉ пе панатоλаιос· ⲛ̄ⲧⲁ пеⲭⲣаⲓ ерсоеιт
Fol. 18a 2 ⲛ̄ теι ⲣⲉ тнрⲥ̄· ⲙⲙⲟⲛ ⲉⲓⲥ ⲱⲟⲙⲓⲛ̄ⲧ ⲉⲡⲟⲩ|ⲱⲛ ϯⲛⲁⲩ
ⲉⲧⲣⲟⲣⲟⲙⲁ· ⲉⲙⲙⲟⲩⲧⲉ ⲉ ⲭⲱⲓ· ⲉⲧⲁⲱ ⲙ̄ⲙⲟⲥ· ⲍⲉ ⲉⲓⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ панатоλаιос· ⲓⲛⲧ ⲉ ⲭⲱⲧⲛ̄· ⲉ ⲃⲉⲧ
тнⲧⲧⲛ̄ ⲉ ⲃⲟⲗ· Пантос ⲥⲁⲣ· арнⲧ ⲛ̄ⲧⲟϥ пе ⲛ̄ⲧⲁⲭⲉι·
ⲱⲁ рок ⲛ̄ теι оⲩⲱⲛ· ⲉⲭⲟⲧⲱⲱ ⲉ ⲣⲱⲕⲩ̄ ⲙⲙⲟⲛ·
Пехе ⲡⲡⲉⲧ оⲧⲁⲁⲃ ⲁⲡⲁ клаⲧаιос· ⲙ̄ ⲡⲣⲣⲟ ⲁⲥⲁ-
ⲃⲟⲣⲙⲉ· паι ⲥⲁⲣ пе пеⲭⲣаⲓ· ⲍⲉ ⲙⲙⲟⲛ па
ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲁⲗⲗⲁ пⲁⲩⲉⲗⲟⲥ ⲙ̄ па ⲭⲟⲉⲓⲥ· ⲓⲥ
пеⲭⲥ̄· пе ⲛ̄ⲧⲁⲭⲉι ⲱⲁ рοι· ⲛ̄ теι оⲩⲱⲛ· ⲁⲧⲱ
ⲛ̄ⲧⲟϥ пе ⲛ̄ⲧⲁⲭⲧⲟⲩⲭⲟι· ⲉ ⲡⲙⲟⲩ ⲫⲩ̄ ⲧⲙⲛⲧⲉ ⲙ̄ пек-
Fol. 18b 1 ⲙⲛⲛ|ⲱⲉ· ⲛ̄ⲧⲟϥ ⲟⲛ пе ⲛ̄ⲧⲁⲭϯ па на· ⲉ пекⲫⲛⲧ·
ⲗⲥ̄ акер пеι пет наноⲩϥ ⲛ̄ⲙⲙⲁⲓ· ⲉ ⲧⲃⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲣⲱⲱϥ панатоλаιос· паι ⲛ̄ⲧⲁкⲥⲱⲧⲙ̄ ⲉ пеⲭⲣаⲓ·
па сοⲛ пе· Пехе ⲡⲣⲣⲟ ⲙ̄ ⲣⲁⲥιос ⲁⲡⲁ клаⲧаιос·
ⲍⲉ ⲉⲓⲟⲩⲱⲱ ⲉ тре ⲕⲉⲣⲁⲓ· ⲱⲁ пекеιωт· ⲫⲛ̄ тⲉⲕⲥⲓⲭ
ⲙⲙⲁⲓⲛ ⲉⲙⲙⲟⲕ· ⲙ̄ⲡⲭⲟⲟⲥ ⲙ̄ па ⲱⲛⲣⲉ паι· ⲙⲙ̄
ⲑⲉⲟⲇⲱⲣⲟⲥ панатоλаιос таⲛаϥ ⲉ роϥ· такаак
ⲉ ⲃⲟⲗ ⲣⲱⲱк· ⲙ̄ⲡ ⲃⲱк ⲱⲁ пекеιωт· ⲫⲛ̄ оⲧϯⲛ·
Fol. 18b 2 Ⲁⲧⲱ ⲁ ⲣⲁⲥιος|ⲁⲡⲁ клаⲧаιос· ⲥⲣⲁⲓ ⲱⲁ пеⲭⲉιωт·
ⲛ̄ теι ⲣⲉ· Ⲭⲉ ⲫⲛ̄ ⲣⲁⲛ ⲙ̄ пеιωт· ⲙⲙ̄ ⲡⲱⲛⲣⲉ· ⲙⲙ̄
пепⲧⲁ ет оⲧⲁⲁⲃ· те тριас ет оⲧⲁⲁⲃ· ⲛ̄ ⲣⲟⲙⲟⲟⲧ·
сιωⲛ· ⲛ̄ ат ⲡⲱⲱⲙⲉ· ⲛ̄ ат ⲱⲓⲃⲉ· ⲛ̄ ат ⲉⲓⲙⲉ ⲉ рос
те таⲙаρте ⲛ̄ тⲡⲉ ⲙⲙ̄ ⲡкаⲣ· ⲙⲙ̄ пестоχⲓⲱⲛ
ⲛ̄ ат ⲃⲱⲗ ⲉ ⲃⲟⲗ· пет ⲉⲓⲙⲉ ⲉ ⲡⲣⲛ ⲫⲛ̄ тесеркасια
ⲛ̄ ат ⲫⲓⲥⲉ· пет ⲡⲱⲱⲙⲉ ⲙ̄ поор ⲉⲧⲙⲙⲧⲕⲟⲩ ⲙ̄
ⲡⲭⲱк ⲙ̄ пеⲩкеκλос· Пеит ⲁⲩⲍⲱⲥⲣⲁⲫⲉι ⲛ̄ тⲡⲉ
ⲫⲛ̄ ⲣⲉⲛсιоⲩ ⲉⲧⲉр оⲩоеιⲙ· ⲉⲩⲉⲣⲁⲣⲉϥ ⲉ текⲙⲙⲧⲣⲣ

πτολεμαιος | πα ειωτ· ϫι ⲛ̅ⲉ ⲡⲉⲓ ϩⲁⲩϣⲉ ⲛⲁⲕ ⲁⲉ Fol. 19 a 1
ϯⲟⲩⲏ̅ⲥ̅· ⲁⲛⲟⲕ ⲡⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡⲉⲕϣⲩⲣⲉ· ⲛ̅ⲧⲁ ⲡ̅ⲉⲣⲥⲟⲥ ϰϛ
ϥⲓⲧ· ϩⲙ̅ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲁ ⲡⲓⲟⲩⲧⲉ ϩⲁⲣⲉϥ ⲉ ⲣⲟⲓ· ⲱⲁ
ⲧⲉⲛⲟⲩ· ⲁϥϯⲥⲁ ϩⲓ ⲭⲁⲣⲓⲥ ⲛⲁⲓ· ⲙ̅ⲡⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ· ⲛ̅
ⲡⲣⲣⲟ· ⲙ̅ⲡ ⲧⲣⲣⲱ· Ⲏ ϣⲟⲣⲡ̅ ⲙⲉⲛ ⲱ̅ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲣⲓ
ⲡⲙⲉⲧ ⲛⲁⲓⲟⲩϥ ⲙ̅ⲡ ⲡϣⲩⲣⲉ ⲛ̅ ⲡⲣⲣⲟ ⲉⲧ ϩⲁ ⲧⲟⲟⲧⲕ̅·
ϯϩⲣⲁⲓ ⲙⲛ ⲱ̅ ⲧⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲙⲁⲁⲩ· ⲙ̅ⲡ ⲧⲁ ⲥⲱⲙⲉ
ⲑⲉⲃⲁⲥⲓⲁ· ⲙ̅ⲡ ⲡⲁ ⲙⲉⲣⲓⲧ ⲡ̅ⲥⲟⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲁⲛⲁ-
ⲧⲟⲗⲁⲓⲟⲥ· ⲉ ϣⲙⲉ ⲉ ⲣⲱⲧⲡ̅ ⲧⲏⲣⲧⲡ̅ ϩⲙ̅ ⲡⲭⲟⲉⲓⲥ· ⲁⲩⲱ |
ⲟⲛ ϯϣⲙⲉ ⲉⲛⲛⲟⲩ ⲛ̅ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲙ̅ⲡ ⲡⲁ ⲉⲓⲱⲧ· Fol. 19 a 2
ⲁⲡⲁ ⲕⲁⲓⲟⲥ· ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ϯⲭⲱ ⲙ̅ⲙⲟⲥ ⲙⲛⲧ̅ⲡ̅
ⲁⲉ ⲉⲓⲥ ⲣⲙⲛⲧⲉ· ϯ ⲛ̅ ⲣⲟⲩⲛ ⲉ ⲡⲕⲟⲓⲧⲱⲛ· ⲛ̅ ⲧⲣⲣⲱ ⲙ̅ⲡ
ⲟⲩⲟⲥ ⲛ̅ ϯⲙⲛ· ⲗⲟⲓⲡⲟⲛ ⲧⲓⲛⲟⲟⲩ ⲡϣⲩⲣⲉ ⲛ̅ ⲡⲣⲣⲟ
ⲛⲁⲓ· ⲙ̅ⲡ ⲡⲁ ⲱⲩⲛⲣ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲧⲁⲣⲉ
ⲡⲣⲣⲟ ⲕⲁⲁⲧ ⲉ ⲃⲟⲗ· ⲛ̅ⲑⲉ ⲛ̅ⲧⲁⲩϫⲟⲟⲥ ⲉ ⲣⲟⲓ· Ⲁⲛⲟⲕ
ⲡⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲡⲉⲕϣⲩⲣⲉ· ⲉⲓⲥⲣⲁⲓ ϣⲁ ⲣⲟⲕ· ⲱ̅ ⲡⲧⲟⲗⲉ-
ⲙⲁⲓⲟⲥ· ⲡⲁ ⲉⲓⲱⲧ· ⲣⲓ̅ ⲧⲁ ⲥⲓⲝ ⲙ̅ⲙⲓⲛ ⲉⲙⲙⲟⲥ· Ⲁⲧⲱ
ⲁⲩⲥⲣⲁⲓ ⲛ̅ ⲣⲡⲓⲕⲉ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉⲧⲣⲡ̅ ⲧⲉⲥⲙⲏ|ⲧⲉ· ⲙ̅ⲡ Fol. 19 b 1
ⲡⲉⲥⲉⲓⲱⲧ ⲙ̅ⲡ ⲧⲉⲥⲙⲁⲁⲩ· ⲁⲧⲱ ⲁⲩϯ ⲛ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̅ ϰⲏ
ⲡⲣⲣⲟ· ϯⲛⲁⲧⲁⲙⲱⲧⲛ̅ ⲁⲉ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛ̅ ⲛⲉⲛⲧⲁⲩ-
ϣⲱⲡⲉ ⲛ̅ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ ⲣⲱⲟⲩ· ⲛ̅ ⲧⲉⲣ ⲟⲩⲗⲟ ⲉⲧⲣⲙ̅
ⲡⲡⲟⲗⲁⲓⲟⲥ ⲛ̅ⲥⲉⲕⲧⲟⲟⲩ ⲉ ⲧⲉⲧⲡⲟⲗⲓⲥ· Ⲁⲥϣⲱⲡⲉ ⲁⲉ ⲛ̅
ⲧⲉⲣ ⲟⲩϣⲙⲉ· ⲣⲙ̅ ⲡⲉⲧⲙⲛⲛϣⲉ· ⲙ̅ⲡ ⲟⲩⲣⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ·
ⲣⲙⲙ̅ ⲡⲉϥⲣⲁⲣⲉⲁ· ⲁⲣⲁ ⲟⲩ ⲡⲉⲛⲧ ⲁϥϣⲱⲡⲉ· ⲣⲙ̅
ⲡⲁⲗⲗⲁϯⲟⲛ ⲛ̅ ⲡⲛⲁⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲛ̅ ⲧⲉⲣ ⲟⲩϫⲟⲟⲥ·
ⲁⲉ ⲁⲧⲣⲓ ⲛ̅ ⲕⲗⲁⲩⲇⲓⲟⲥ· Ⲏ ⲧⲉⲣⲉ ⲧⲉⲥⲙⲁⲁⲩ ⲁⲉ ⲥⲱⲧⲛ̅
ⲁⲥⲡⲱϥ ⲛ̅ⲧⲉⲥⲣⲟⲓⲧⲉ· ⲁⲥⲧⲁⲗⲉ | ⲉⲓⲧⲛ̅ ⲉϫⲛ̅ ⲧⲉⲥⲁⲡⲉ· ⲁⲥ- Fol. 19 b 2
ⲧⲱⲗⲕ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲡⲉⲥⲃⲱ· ⲙ̅ⲡ ⲟⲛⲃⲁⲥⲓⲁ ⲧⲉⲩⲥⲱⲙⲉ·
ⲛ̅ⲣⲟⲩⲟ ⲁⲉ ⲡⲧⲟⲗⲉⲙⲁⲓⲟⲥ· ⲡⲉⲩⲉⲓⲱⲧ· ⲙ̅ⲡ ⲛ̅ⲓⲟⲥ ⲛ̅
ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲁ ⲡⲉⲩⲣⲙ̅ⲣⲁⲗ ⲡⲱⲩ ⲛ̅ⲛⲉⲧⲣⲟⲓⲧⲉ· ⲡⲉ-
ϫⲛⲣⲁ ⲙ̅ⲡ ⲡⲟⲣⲫⲁⲛⲟⲥ ⲡⲉⲧⲣⲙⲙⲉ ⲉ ⲣⲟⲩ ⲧⲛⲟⲩ· ⲉ
ⲧⲃⲉ ⲛ̅ ⲙⲙⲧⲛⲁ ⲉ ⲡⲉⲩⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲙ̅ⲡ ⲛⲉⲧ ϣⲁⲁⲧ·
Ⲉⲓ ⲉⲣⲉ ⲧⲉⲥⲙⲁⲁⲩ ⲣⲙⲙⲉ ⲉ ⲣⲟⲩ· ⲉⲥϫⲱ ⲙⲙⲟⲥ· ⲁⲉ
Ⲟⲩⲟⲓ ⲛⲁⲓ· ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ϣⲙⲣⲉ· ⲕⲗⲁⲩⲇⲟⲥ· ⲉⲓⲣ ⲟⲩ

ⲙ̅ ⲡⲟⲗⲁⲓⲟⲥ· ⲁⲛⲟⲕ ⲡⲁ ⲡⲛⲣⲉ· ⲟⲩⲁⲉ ⲫⲁⲣⲙⲁ ⲙ̅ⲡⲣⲣⲟ
Fol. 20 *a* 1 ⲛ̅ⲧⲁⲩⲭⲓⲧⲕ ⲛ̅ ⲧⲟⲟⲧ· Ⲛⲓⲙ ⲡⲉ ⲡⲣⲱⲙⲉ· | ⲛ̅ ⲡⲁⲓⲣⲉ ⲉ
ⲗⲑ ⲣⲟⲩ ⲟⲛ· ⲧⲁϩⲟⲟⲩ ⲙ̅ ⲡⲁ ⲡⲙⲉ ⲛⲁⲕ ⲛ̅ⲙ̅ⲙⲁⲩ· ⲟⲩ-
ⲃⲁⲥⲓⲁ ⲧⲉⲕⲥⲱⲙⲉ ⲗⲁⲡⲛ· ⲁⲩⲱ ⲥⲣⲙⲉ· ⲫ̅ⲛ̅ ⲟⲩⲥⲓⲡⲉ·
ⲉ ⲧⲃⲉ ⲡⲉⲕⲙ̅ⲙⲁϥ ⲙ̅ⲡⲛⲏⲧ· ⲱ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲡⲛⲣⲉ· Ⲧⲁⲣ
ⲟⲩ ⲛ̅ⲧⲉⲕⲥⲣⲙⲡⲉ ⲙ̅ⲡⲣⲣⲟ· ⲛ̅ⲧⲁⲩⲣⲟⲩⲣⲱⲱⲧ· ⲉ ⲡⲉⲕⲣⲟ
ⲉⲧ ⲫⲟⲗⲥ̅· ⲧⲁⲣ ⲟⲩ ⲙ̅ ⲡⲉⲕⲙⲁⲛⲓⲁⲕⲏⲥ ⲛ̅ ⲛⲟⲩⲃ· ⲡⲁ
ⲡⲛⲣⲉ· ⲛ̅ⲧⲁⲩϫⲓⲧⲕ ⲉⲩϫⲱⲣⲁ ⲛ̅ ⲡⲓⲙⲓⲟ· Ⲥⲁⲙⲟⲓ ⲉ
ⲛⲉ ⲛⲧⲁⲓⲉⲓⲙⲉ ⲉ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ· ⲛ̅ⲧⲁⲫⲃⲓⲧⲕ· ⲧⲁϯ ⲛ̅ ⲧⲉ-
ⲕⲁⲥⲟⲩ ⲛⲁⲩ· ⲛ̅ ⲧⲟⲟⲩ ⲛ̅ⲕⲱⲃ· ⲁⲣⲏⲧ ⲡⲁϥⲕⲁⲁⲕ ⲛⲁⲓ
ⲉ ⲃⲟⲗ· ⲁⲣⲁ ⲛⲓⲙ ⲡⲉ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲃⲟⲟⲩ· ⲛ̅ⲧⲁⲫⲛⲁⲩ
Fol. 20 *a* 2 ⲉ ⲕⲗⲁⲩⲧⲟⲥ ⲡⲁ | ⲡⲛⲣⲉ· ⲁⲫⲉⲣ ⲡⲉⲃⲟⲟⲩ ⲛⲁⲩ· ϯⲧⲉⲣⲕⲟ
ⲙ̅ⲙⲱⲧⲛ̅ ⲛⲉⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ⲙ̅ ⲡⲣⲣⲟ ⲙ̅ⲡ ⲛⲓⲟⲥ ⲙ̅
ⲡⲁⲗⲗⲁⲫⲟⲛ· ⲉⲡⲱⲡⲉ ⲁⲩⲙⲟⲩⲟⲩⲧ· ⲙ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅
ⲡⲛⲣⲉ ⲕⲗⲁⲩⲁⲓⲟⲥ· ⲧⲁⲙⲟⲓ ⲉ ⲧⲙⲉ· ⲧⲁϯ ⲡⲛⲁϫⲣⲏⲙⲁ·
ⲧⲏⲣⲟⲩ· ⲡⲁⲓ ⲧⲁⲉⲙⲉ ⲙ̅ ⲡⲉⲩⲥⲱⲙⲁ· ⲉ ⲡⲁ ⲛⲓ· ⲧⲁϯ
ⲛ̅ ⲟⲩⲕⲁⲓⲥⲉ ⲉ ⲣⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲩⲙ̅ⲡⲛⲩⲁ· ⲧⲁⲕⲁⲁⲩ ⲫ̅ⲙ̅
ⲡⲧⲁⲫⲟⲥ ⲛ̅ ⲣⲣⲱⲟⲩ· ⲧⲁⲣⲓⲙⲉ ⲉ ⲫⲣⲁⲓ ⲉ ϫⲱⲩ· ⲁⲣⲏⲧ
ⲡⲁⲓⲥⲟⲗⲥ̅ⲗ ⲛ̅ ⲟⲩⲕⲟⲩ· ⲙ̅ⲙⲟⲛ· ⲙⲉ ⲥⲟⲗⲥ̅ⲗ· ⲛⲁⲩⲱⲡⲉ
ⲛ̅ ⲟⲩⲣⲣⲱ· ⲉⲧⲩⲁⲛⲉⲓ ⲙ̅ ⲡⲉⲥϫⲟⲉⲓⲥ· ⲙⲉ ⲥⲟⲗⲥ̅ⲗ ⲫ̅ⲛ̅
Fol. 20 *b* 1 ⲟⲩⲡⲁⲗⲗⲁⲫⲟⲛ ⲉⲣⲉ ⲡⲣⲙⲙⲉ | ⲙⲟⲟⲡ ⲛ̅ⲡⲛⲏⲧ̅ⲩ· Ⲙⲉ ⲥⲟⲗⲥ̅ⲗ
ⲙ̅ ⲡⲧⲉ ⲟⲩⲣⲁⲗⲏⲧ ⲉⲧⲩⲁⲛⲧⲱⲣⲡ̅ ⲛ̅ ⲡⲉⲫⲙⲁⲥ· Ⲙⲉ ⲥⲟⲗⲥ̅ⲗ
ⲙ̅ⲡⲧⲉ ⲟⲩⲟⲣⲫⲁⲛⲟⲥ· ⲉⲧⲩⲁⲛⲉⲓ ⲛ̅ ⲡⲉⲫⲉⲓⲟⲧⲉ· Ⲙⲉ ⲟⲩⲛⲟⲩ
ⲛ̅ ⲧⲉϫⲛⲣⲁ· ⲉⲧⲩⲁⲛⲉⲓ ⲙ̅ ⲡⲉⲥⲃⲟⲛⲏⲟⲥ· Ⲙⲉ ⲛⲧⲁⲓⲥⲟⲗⲥ̅ⲗ
ⲙ̅ⲙⲁⲩ ϩⲱ· ⲟⲩⲁⲉ ⲟⲩⲛⲟⲩ· ⲛ̅ⲧⲁⲩⲉⲓ ⲙ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅
ⲡⲛⲣⲉ ⲕⲗⲁⲩⲧⲟⲥ· Ⲡⲉⲛⲧⲁⲕ ⲥⲟⲩ ⲙ̅ⲙⲁⲩ· ⲱ̅ ⲡⲁ ⲡⲛⲣⲉ·
ⲧⲁϫⲓ ⲙ̅ ⲡⲁ ⲥⲟⲗⲥ̅ⲗ ⲉ ⲃⲟⲗ ⲛ̅ⲫⲛⲏⲧ̅ⲩ· Ⲁⲗⲏⲑⲱⲥ ⲉⲓⲥⲱⲱⲧ̅
ⲉ ⲣⲟⲕ ⲙ̅ⲙⲏⲛⲉ· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ·
Ⲡⲉⲛⲧ ⲁⲓⲥⲟⲗⲥ̅ⲗ ⲙ̅ⲙⲁⲩ ⲛ̅ ⲕⲉ ⲥⲟⲛ· ⲉ ⲧⲃⲉ ⲭⲉ· ⲁⲣⲣⲟ-
Fol. 20 *b* 2 ⲣⲱⲟⲩⲧ ⲉ ⲡⲉⲕⲣⲟ ⲉⲧ ⲫⲟⲗⲥ̅:— | Ⲥⲁⲡⲗⲱⲥ ⲛⲉⲣⲉ ⲟⲩⲛⲟⲥ
ⲛ̅ ⲣⲓⲙⲉ· ⲥⲛⲣ ⲉ ⲃⲟⲗ ⲫ̅ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲧⲛⲣⲝ̅· ⲁⲛⲧ̅ⲟ̅ⲭⲓⲁ·
Ⲥⲟⲙⲉ ⲭⲉ ⲛⲉⲓ ⲥⲁⲉ̅ ⲫⲙ̅ ⲡⲉⲩⲡⲣⲟⲥⲟⲡⲟⲛ· Ⲥⲛ̅ⲕⲟⲟⲩⲉ ⲭⲉ
ⲛⲉⲓ ⲡⲛⲣⲉ ⲡⲛⲁ· ⲉⲩⲧⲟⲟⲙⲉ ⲉ ⲧⲙⲛ̅ⲧⲣⲣⲟ· ⲫ̅ⲛ̅ⲕⲟⲟⲩⲉ
ⲭⲉ ⲛⲉⲓ ⲥⲡⲁⲑⲁⲣⲓⲟⲥ· ⲛⲉⲣⲉ ⲡⲣⲣⲟ ⲟⲩⲟⲗⲥ̅ ⲛ̅ⲧⲛⲏⲧ· ⲉ ⲧⲃⲉ

тλτпн ⲛ клλτϯос пеⲩⲱнре· Сіта ⲙⲛⲛса наι· а
сотеріхос пеіωт ⲛ апа θеολωрос· ϯ ⲙⲛ пеⲩ оτοι
є роⲩ· ечхω ⲙⲙос· хе ⲡⲣⲣо ωⲛⲋ ⲱа епер· ечⲱхе
аτⲩι ⲛ клλτϯос пекⲱнре· еіс пⲱнре ⲙⲛ ⲡⲣⲣо ⲛ
ⲙⲛперсос· аτⲛ|тⲩ ⲱа рок ϩωωк ечоπер· ⲙа х- Fol. 21 *a* 1
ноτⲩ· тареⲩсраι ⲱа пеⲩеіωт· ечⲱопе клλτλіос ⲙа
пекⲱнре онⲋ· ⲩпакааⲩ нак є вол· нⲛ̄ ко ⲙ
пеⲩⲱнре є вол ϩωωⲩ· Пехе ⲡⲣⲣо ⲛ сотеріхос·
хе хοοτ ⲛⲥа· пархнепіскопос· нⲁⲉіне ⲙ пⲱнре
ⲙ ⲡⲣⲣо· ⲛⲛ ⲙⲛперсос· ⲱа рок нⲁⲥраι ⲱа
пеⲩеіωт· є тве па ⲙеріт ⲛ ⲱнре клλτλіос·
Стеі (*sic*) ⲙⲛⲛса наι· ετскептеі ⲙⲙοοτ ⲙⲛ неτ-
ернτ ⲛ отеβοτ· а неⲥраι ⲛ клλτϯос· ει є роτи
є тантοхіа· Ⲡ хе λοτнр ⲛ | раⲱе· ⲱωпе ⲙ Fol. 21 *a* 2
пеροοτ ет ⲙⲙаτ· ⲛ тер οτⲱⲱ ⲛ неⲥраι аτре
є пραи· ⲙ праϣіос θеολωрос пαнатοлαіос· ере
ⲡⲣⲣо аітеі ⲙⲙоⲩ· є тре ⲩнаτ є роⲩ· Λτω
ⲡтеτнοτ а ⲡⲣⲣо хοοτ ⲛⲥωⲩ· ⲙⲛ пеⲩарⲓⲱⲙос
ⲙⲙатοι· неⲩрⲛ̄ ⲙ ⲙа ⲛ роеіс гар є тве ⲛⲃар-
βαрос· є вол хе ⲙⲡе ⲩеⲙⲙе· є пеит аⲩⲱопе ⲛ
клλτϯос· Сіта ⲙⲛⲛса наι· а праϣіос θеολωрос·
ει є ⲡⲧаллаϯон· аⲩре ⲛⲧⲙⲣаλ ⲛ клλτϯос· ере
неτροιτе пнⲩ ϩωοτ· аⲩⲱопе хе ⲟτ пет ⲱοοп·
етеⲧⲛⲛер | ϩнβе ⲛ тει ре тнрⲥ̄· аτω аτⲧаⲙοⲩ· є Fol. 21 *b* 1
пеит аⲩⲱопе ⲙ праϣіос клλτϯос· аⲩрⲓⲙе ⲙⲙаτе ⲙⲛ
є тβннтⲩ̄· аⲩвωк хе є роτи ⲱа ⲡⲣⲣо· аⲩаⲍіοτ
ⲙⲙоⲩ є тве клλτϯос пеⲩⲱнре· Сиеⲩхω ⲙⲙос
наⲩ· хе ⲙⲛперⲙⲁр ⲛⲣнτ ⲱ ⲡⲣⲣо анок пет-
наβωк· таеіне ⲛ клλτλіос па сои нак· є пеі
ⲙа· есⲱанⲱопе таⲙοτ нⲙⲙаⲩ· ϯнака тоοτ
є вол ан· ⲱаи таентⲩ̄ ⲱа рок· Ⲡⲣⲣо хе аⲩер
ⲥоⲩте тнрⲩ̄· ⲛ тетаποат|ⲙа· є тре τⲧаат є Fol. 21 *b* 2
гери· Тⲣⲣω хе ⲙⲡе спⲱе· ⲡхοοτ ⲛ θеολωрос·
є тве пеⲥⲱнре хе ⲙⲡе ⲡⲣⲣо ⲁⲙарте ⲙⲙоⲩ· є

ⲃⲟⲗ ⲁⲉ ⲛⲉⲥⲁⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲣⲟⲩⲟ· Ⲉⲓⲉ ⲥⲭⲱ ⲁⲉ
ⲙⲙⲟⲥ ⲁⲉ ⲉⲓⲉⲣ ⲣⲟⲧⲉ· ⲁⲉ ⲡⲓⲉ ⲡⲣⲣⲟ ⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲟⲩ·
ⲙ ⲡⲉⲥⲛⲁⲩ· ⲧⲁⲗⲧⲡⲓⲛ ⲉ ⲧⲃⲛⲛⲧⲟⲩ· Ⲉⲓⲧⲁ ⲁ ⲡⲣⲣⲟ
ⲭⲟⲟⲩ ⲛⲥⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲁⲉ ⲡⲁ
ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲣⲁⲣⲉⲣ ⲉ ⲡⲱⲛⲣⲉ· ⲙ ⲡⲣⲣⲟ ⲉⲧ
ⲥⲁⲗⲏⲧ ⲉ ⲣⲟⲕ· ⲱⲁⲛ ⲧⲁⲱⲱⲛⲉ ⲛⲥⲱⲩ ⲛⲧⲟⲟⲧⲕ· ⲉ ⲧⲃⲉ·
Fol. 22 *a* 1 ⲁⲉ ⲁⲓⲉⲣ ⲉⲓⲣⲏⲛⲏ ⲙⲛ ⲡⲉⲩⲉⲓⲱⲧ· ⲛⲧⲭⲟⲟⲩ | ⲙ ⲡⲁ
ⲙⲛⲉ ⲱⲛⲣⲉ ⲛⲁⲓ· ⲧⲁⲭⲟⲟⲩ ⲙ ⲡⲉⲩⲱⲛⲣⲉ ⲛⲁⲩ ⲣⲱⲱⲩ· Ⲡⲉⲭⲉ
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ ⲩⲉⲙ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲛ ⲙⲙⲁⲓ· ⲟⲩⲁⲣⲁⲡⲧⲍⲁ ⲛ ⲟⲩⲱⲧ ⲧⲉⲧ ⲉⲓ·
ⲟⲩⲱⲙ ⲣⲓ ⲭⲱⲥ ⲙⲙⲁⲩ· ⲁⲗⲗⲁ ⲉⲣⲉ ⲟⲩⲙⲁⲉⲙ ⲛ
ⲥⲟⲧⲉ· ⲛⲧⲉ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲣⲙ ⲡⲉⲩⲥⲡⲓⲣ ⲉⲩⲱⲱⲛⲉ ⲉ
ⲣⲟⲩ· Ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲙ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲉ ⲁⲓ ⲛ
ⲟⲩⲥⲁⲉⲙ· ⲛⲧⲉ ⲧⲙⲛⲧⲣⲣⲟ ⲉ ⲣⲟⲩⲛ ⲱⲁ ⲣⲟⲩ· ⲛⲧⲧⲁⲗ-
ⲥⲟⲩ ⲱⲁⲛ ⲧⲁⲥⲣⲁⲓ· ⲱⲁ ⲡⲉⲩⲉⲓⲱⲧ· ⲁⲧⲱ ⲥⲃⲧⲱⲧⲕ ⲱ
ⲡⲁ ⲉⲓⲱⲧ· ⲛⲧⲙ ⲃⲱⲕ ⲉ ⲣⲁⲧⲏ ⲙ ⲡⲣⲣⲟ· ⲛ ⲙⲡⲉⲣⲥⲟⲥ·
Fol. 22 *a* 2 ⲛⲧⲙ | ⲉⲙⲉ ⲛⲁⲓ ⲛ ⲕⲗⲁⲩⲑⲟⲥ ⲡⲁ ⲱⲛⲣⲉ· ⲁⲉ ⲑⲗⲧⲡⲓⲛ
ⲉ ⲧⲃⲛⲛⲧⲏ· Ⲡⲉⲭⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲕⲁⲧⲁ
ⲧⲉⲕⲕⲗⲉⲧⲥⲓⲥ· ⲡⲉⲕⲙⲁⲣⲁⲗ ⲛⲁⲃⲱⲕ ⲣⲙ ⲟⲩⲥⲉⲡⲓ· Ⲁⲧⲱ
ⲁ ⲡⲣⲣⲟ ⲧⲙⲟⲟⲩ ⲛ ⲣⲙⲙⲁⲧⲟⲓ· ⲙⲛ ⲣⲙⲟⲥ ⲙⲡⲉ
ⲧⲙⲛⲧⲣⲣⲟ· ⲙⲛ ⲟⲩⲙⲛⲛⲱⲉ ⲙⲧⲁⲉⲓⲟ ⲉⲧ ⲟⲱ· ⲙⲛ ⲡⲣⲁ-
ⲧⲓⲟⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲁⲧⲱ ⲁⲧⲕⲱ ⲙ ⲡⲱⲛⲣⲉ· ⲙ ⲡⲣⲣⲟ
ⲛ ⲙⲡⲉⲣⲥⲟⲥ ⲣⲁ ⲧⲟⲟⲧ· ⲁⲛⲟ̀ⲕ ⲡⲉⲓ ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲑⲉⲟ-
ⲗⲱⲣⲟⲥ· ⲉⲓⲟ ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉⲓⲱⲟⲟⲡ ⲣⲁ ⲟⲩⲛⲟ-
ⲧⲁⲕⲓ· ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲡⲁ ⲕⲁⲓⲟⲥ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Fol. 22 *b* 1 ⲉⲓⲟ ⲛⲁⲩ ⲛ ⲁⲓⲁⲧⲟⲭⲟⲥ· Ⲉⲓⲧⲁ ⲙⲛⲛⲥⲁ ⲛⲁⲓ | ⲁⲩⲧⲁⲁⲩ
ⲙⲛ ⲉ ⲧⲉⲣⲓⲛ· ⲁⲉ ⲉⲩⲛⲁⲃⲱⲕ ⲉ ⲧⲉⲩⲭⲱⲣⲁ ⲙⲙ ⲙⲡⲉⲣⲥⲟⲥ·
ⲁⲧⲱ ⲁⲩⲭⲟⲟⲩ· ⲛ ⲟⲩⲃⲁⲓⲱⲙⲉ ⲣⲓⲟⲛ ⲙⲙⲟⲟⲩ· ⲁⲉ ⲉⲩⲉ-
ⲧⲁⲗⲉ ⲡⲣⲣⲟ ⲙⲙ ⲙⲡⲉⲣⲥⲟⲥ ⲁⲉ ⲡⲧⲁⲩⲉⲓ ⲉⲩⲉⲓⲣⲏⲛⲏ·
Ⲡⲣⲣⲟ ⲁⲉ ⲁⲩⲕⲧⲣⲓⲍⲉ· ⲛ ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ· ⲁⲉ
ⲁⲙⲛⲧⲏ ⲉ ⲃⲟⲗ ⲣⲙⲧⲏ· ⲙ ⲡⲁ ⲱⲛⲣⲉ· ⲙⲛ ⲑⲉⲟⲗⲱ-
ⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲡⲧⲁⲉⲓ ⲛⲙⲙⲁⲩ ⲡⲧⲡⲉⲙⲉ· ⲁⲉ
ⲟⲩⲁⲱ ⲙ ⲙⲡⲉ ⲡⲉ· Ⲁⲧⲱ ⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙ ⲡⲧⲁⲗⲗⲁ-
ⲫⲟⲛ ⲣⲓⲟⲛ ⲙⲙⲟⲟⲩ· ⲁ ⲡⲙⲛⲛⲱⲉ ⲛ ⲧⲡⲟⲗⲓⲥ ⲉⲓ ⲉ ⲃⲟⲗ

ⲫⲁ ⲧⲉⲧⲟⲩⲛ· ⲁⲉ ⲛⲉ ⲁ ⲡⲣⲁⲛ ⲙ̅ⲙ̅ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲉⲣ ⲥⲟⲉⲓⲧ· Fol. 22 b 2
ⲉⲓⲧⲁ ⲛ̅ ⲧⲉⲣ ⲟⲩⲉⲓ ⲉ ⲣⲟⲩⲓ· ⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅· ⲛ̅ⲟⲉⲓⲙ
ⲱⲁ ⲣⲁⲓ ⲉ ⲛⲉⲣⲓⲟⲙⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ ⲛⲉⲭⲉⲛⲉⲡⲱⲣ·
Παρχηπισκοπος ⲁⲉ ⲁⲩⲙⲛⲛⲉⲩⲉ ⲙ̅ⲙⲟⲩ ⲙ̅ ⲡⲣⲣⲟ·
ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ ⲛ̅ⲧⲟⲕ ⲛⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲛⲉⲣⲣⲱ-
ⲙⲁⲓⲟⲥ· ⲉⲕⲫⲟⲣⲉⲓ ⲙ̅ ⲛⲉⲓ ⲥⲭⲏⲙⲁ ⲛ̅ ⲧⲉⲓ ⲙⲛⲛⲉ· Πεχε
παρχηπισκοπος ⲛⲁⲩ· ⲁⲉ ⲙ̅ⲙⲟⲛ ⲁⲛⲟⲕ ⲁⲛ ⲛⲉ
ⲡⲛⲟⲩⲧⲉ· ⲙⲉ ⲫⲉⲛⲟⲓⲧⲟ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲛⲉ ⲡⲉⲭⲁⲣ-
ⲭⲓⲉⲣⲉⲩⲥ· ⲉⲓⲱⲗⲗ ⲫⲁ ⲛ̅ⲛⲟⲃⲉ ⲙ̅ ⲡⲗⲁⲟⲥ· ⲛ̅ⲧⲁ ⲡⲣⲣⲟ
ⲛ̅ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ· ⲭⲟⲟⲩⲧ ⲱⲁ ⲣⲟⲕ· ⲉ ⲧⲣⲁ ☩ ⲛⲁⲕ ⲛ̅ |
ⲛⲉⲓ ⲁⲱⲣⲟⲛ ⲙⲙ̅ ⲡⲱⲱⲙⲛⲟⲩⲧⲃⲉ· ⲙ̅ ⲡⲉⲕⲱⲛⲣⲉ ⲁⲉ ⲭⲟⲓⲝ̅· Fol. 23 a 1
Πεχε ⲡⲣⲣⲟ ⲛⲁⲩ ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲙ̅ⲡⲉ ⲕⲉⲡⲉ ⲙ̅ⲙⲟⲩ ⲙ̅ⲙⲉ
ⲛⲁⲓ· Πεχε παρχηπισκοπος ⲛⲁⲩ· ⲁⲉ ⲉⲥⲣⲙ̅ ⲧⲁⲛ-
ⲧⲟⲭⲓⲁ· ⲁⲗⲗⲁ ⲱⲉ ⲡⲉⲕⲟⲩⲁⲓ· ⲱ ⲡⲣⲣⲟ· ⲉⲓⲥ ⲡⲉⲕ-
ⲱⲙⲣⲉ ⲟⲛⲭ̅· ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲉⲓⲧⲉⲙ̅ ⲱⲁ ⲣⲟⲕ· ⲉⲕ-
ⲱⲁⲛⲕⲱ ⲛ̅ ⲕⲗⲁⲧϯⲟⲥ ⲛⲁⲓ ⲉ ⲃⲟⲗ· Πεχε ⲡⲣⲣⲟ ⲛⲁⲩ
ⲁⲉ ⲉⲩⲧⲱⲛ· ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲧⲁⲛⲁⲩ ⲉ
ⲣⲟⲩ· Πεχε παρχηπισκοπος ⲛⲁⲩ· ⲁⲉ ⲉⲣⲙ̅ ⲃⲟⲗ
ⲉ ⲡⲧⲁⲗⲗⲁϯⲟⲛ· ⲙ̅ⲙ̅ ⲛⲉⲥⲣⲁⲓ ⲙ̅ ⲡⲣⲣⲟ· ⲙ̅ⲙ̅ ⲡⲛⲟⲩ ⲙ̅
ⲡⲧⲁⲗ|ⲗⲁϯⲟⲛ· ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛⲛⲟⲩ ⲁ ⲡⲣⲣⲟ ⲟⲩⲉⲣⲥⲁⲣⲙⲉ· Fol. 23 a 2
ⲉ ⲧⲣⲉ ⲧⲛⲧⲉⲙ̅ ⲛⲁⲩ· Πεχε ⲡⲣⲣⲟ ⲛⲁⲩ ⲁⲉ ⲛ̅ⲧⲟⲕ ⲛⲉ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲁⲧⲁⲙⲟⲓ ⲧⲉⲛⲟⲩ· ⲁⲉ
ⲟⲩⲧⲉ ⲧⲉⲕⲥⲟⲙ· ⲛ̅ⲧⲁ ⲡⲉⲕⲣⲁⲛ· ⲉⲣ ⲥⲟⲉⲓⲧ ⲛ̅ ⲧⲉⲓ ⲣⲉ
ⲧⲏⲣⲥ̅· Πεχε ⲡⲣⲁⲥⲓⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲧⲥⲟⲙ· ⲙ̅ⲙ̅ ⲧⲙⲛ̅ⲧ-
ⲭⲱⲱⲣⲉ· ⲙ̅ⲙ̅ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲛⲁ ⲡⲭⲟⲉⲓⲥ ⲛⲉ· ⲁⲩⲱ
ⲡⲉⲓ ⲣⲁⲛ· ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲙⲙⲟⲩ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ⲁⲥⲧⲁⲁⲩ ⲉ ⲣⲟⲓ· Πεχε ⲡⲣⲣⲟ ⲛⲁⲩ ⲁⲉ
ϯⲛⲁⲕⲁⲁⲕ ⲉ ⲃⲟⲗ· ⲁⲛ ⲙ̅ⲡⲉ ⲕⲉⲣ ⲟⲩⲙⲛ̅ⲧⲭⲱⲱⲣⲉ· ⲫⲙ̅
ⲧⲉⲓ ⲡⲟⲗⲓⲥ· ⲧⲁⲛⲁⲩ ⲉ ⲣⲟⲕ· Πεχε ⲡⲡⲉⲧ ⲟⲩ|ⲗⲁⲃ ⲙ̅ Fol. 23 b 1
ⲡⲣⲣⲟ· ⲁⲉ ⲁⲓⲟⲩⲱ ⲉⲓⲭⲟⲟⲥ ⲉ ⲣⲟⲕ· ⲁⲉ ⲧⲥⲟⲙ ⲙ̅ⲙ̅
ⲧⲙⲛ̅ⲧⲭⲱⲱⲣⲉ· ⲧⲁ ⲡⲭⲟⲉⲓⲥ ⲧⲉ· ⲁⲗⲗⲁ ϯⲭⲱ ⲙ̅ⲙⲟⲥ
ⲛⲁⲕ· ⲁⲉ ⲉⲛⲉⲙⲟⲟⲛ ⲡⲉ· ⲫⲙ̅ ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲛⲉⲣⲉ
ⲡⲉⲕⲙⲛⲛⲩⲉ· ⲛⲁⲉⲱⲣⲓ ⲁⲛ ⲛ̅ ⲧⲟⲟⲧⲛ̅ ⲕⲗⲁⲧⲁⲓⲟⲥ· ⲡⲗⲏⲓ
ⲕⲁⲁⲧ ⲧⲁⲛⲁⲧ ⲉ ⲕⲗⲁⲧϯⲟⲥ ⲧⲁⲥⲙ̅ ⲡⲉⲩⲱⲙⲉ ⲙ̅ⲡⲁ-

ταειρε· ⲛ ⲟⲩⲥⲟⲙ· ⲙ̅ⲛ̅ ⲛⲁⲩ ⲉ ⲣⲟⲥ· Ⲁⲩⲱ ⲁ ⲡ̅ⲣ̅ⲣⲟ
ⲧⲣⲉ ⲧⲉⲙⲉ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲕⲗⲁⲩⲧⲟⲥ· ⲫ̅ⲙ̅ ⲡⲕⲟⲓ-
ⲧⲱⲛ ⲛ̅ ⲧ̅ⲣ̅ⲣⲱ· ⲁⲩⲧⲁⲣⲟⲩ ⲉ ⲣⲁⲧ̅ⲩ̅ ⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟ-
ⲗⲱⲣⲟⲥ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲉⲩⲛⲁⲩ ⲉ ⲣⲟⲩ· ⲁⲩⲁⲣⲭⲉⲓ ⲛ̅
Fol. 23b 2 ⲣⲓⲙⲉ ⲙⲛ̅ ⲡⲕⲉ ⲕⲗⲁⲩⲧⲟⲥ· ⲉⲓ ⲟⲩⲥⲟⲛ | ⲉⲡⲉⲩⲧⲡⲉⲓ ⲉ
ⲡⲓⲁⲕⲟ̅ ⲛ̅ ⲛⲉⲩⲉⲣⲛⲟ· ⲁⲩⲱ ⲁ ⲡ̅ⲣ̅ⲣⲟ ⲕⲁⲁⲩ· ⲛ̅ ⲟⲩⲃⲱ-
ⲗⲙⲁⲥ ⲛ̅ⲣⲟⲟⲩ· ⲉⲩⲥⲙⲉ ⲙ̅ ⲡⲩⲙⲉ ⲛ̅ ⲛⲉⲩⲉⲣⲛⲟ· Ⲏ
ⲧⲉⲣⲉ ⲧ̅ⲣ̅ⲣⲱ ⲁⲉ· ⲛⲁⲩ ⲉ ⲡⲉⲩⲡⲣⲟⲥⲟⲡⲟⲛ· ⲁⲥⲉⲡⲉⲓⲟⲩⲙⲉⲓ
ⲉ ⲣⲟⲟⲩ· ⲁⲥⲭⲟⲟⲩ ⲛ̅ⲥⲁ ⲟⲩⲍⲟⲩⲣⲁⲫⲟⲥ· ⲁⲩⲙⲉⲣ ⲓⲁⲧ̅ⲩ̅
ⲫ̅ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̅ ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲱ ⲁⲩⲥⲣⲁⲓ ⲙ̅ ⲡⲉⲩ-
ⲣⲓⲥⲱⲛ· ⲉ ⲛⲉⲭⲟ ⲙ̅ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ· Ⲥⲓⲧⲁ ⲙ̅ⲡ̅ⲥⲁ ⲛⲁⲓ·
ⲁ ⲁⲡⲁ ⲕⲗⲁⲩⲧⲟⲥ· ⲱⲙⲉ ⲛ̅ⲥⲁ ⲡⲟⲩⲭⲁⲓ· ⲛ̅ ⲛⲉⲣⲣⲱⲙⲉ·
ⲛ̅ ⲧⲟⲟⲧ̅ⲩ̅ ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲁⲩⲱ ⲭⲉ ⲁ ⲡ̅ⲣ̅ⲣⲟ
Fol. 24a 1 ⲉⲣ ⲗⲁⲁⲩ ⲛⲁⲕ ⲙ̅ ⲡⲉⲑⲟⲟⲩ· Ⲡⲉⲭⲁⲩ ⲛⲁⲩ· ⲭⲉ |
ⲙⲛ̅ⲧ̅ⲥ̅ ⲛⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲥⲟⲛ· ⲁⲗⲗⲁ ⲉⲧⲱⲙⲉ ⲛ̅ⲥⲁ ⲣⲟⲧⲣⲉⲧ· ⲫ̅ⲛ̅
ⲟⲩⲥⲁⲗⲙⲓⲟⲥ ⲉⲧ ⲭⲁⲣⲙ̅· ⲙ̅ⲛ̅ⲧ̅ ⲧⲉⲧⲙⲙⲉⲉⲣⲉ· Ⲡⲉⲭⲉ ⲣⲁⲥⲓⲟⲥ
ⲑⲉⲟⲗⲱⲣⲟⲥ ⲛⲁⲩ· ⲭⲉ ⲙ̅ⲡ̅ ⲉⲣ ⲣⲟⲧⲉ ⲁⲛ· ⲱ ⲛⲁ ⲙⲉⲣⲓⲧ
ⲛ̅ ⲥⲟⲛ ⲕⲗⲁⲩⲧⲟⲥ· ⲉⲓⲥ ⲙⲓⲭⲁⲏⲗ· ⲙ̅ⲛ̅ⲧ̅ ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲛ
ⲥⲟⲃⲉⲧ ⲉ ⲣⲟⲛ ⲙ̅ ⲡⲉⲥⲛⲁⲩ· ⲧⲭⲱ ⲅⲁⲣ ⲙ̅ⲙⲟⲥ ⲛⲁⲕ·
ⲱ ⲛⲁ ⲥⲟⲛ· ⲭⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲱⲙⲡⲉ ⲙ̅ⲙⲟⲛ·
Ⲥⲓⲧⲁ ⲙⲛ̅ⲧ̅ⲥ̅ⲁ ⲟⲩⲉⲃⲟⲧ ⲛ̅ⲣⲟⲟⲩ· ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲧ ⲙ̅ ⲡⲉⲥⲟⲩⲟⲓ· ⲉ ⲡ̅ⲣ̅ⲣⲟ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ ⲡⲉⲓⲭⲟⲉⲓⲥ
ⲡ̅ⲣ̅ⲣⲟ· ⲁ ⲡⲣⲱϧ ⲣⲱⲱⲉ· ⲉⲡⲱⲥⲟⲡ ⲫ̅ⲛ̅ ⲧⲉⲓ ⲭⲱⲣⲁ ⲧⲁⲓ·
Fol. 24a 2 ⲕⲁⲁⲛ | ⲉ ⲃⲟⲗ· ⲧⲛ̅ⲃⲱⲕ ⲉ ⲧⲛ̅ⲭⲱⲣⲁ· ⲧⲛ̅ⲭⲟⲟⲩ ⲙ̅
ⲡⲉⲕⲱⲛⲣⲉ ⲛⲁⲕ· Ⲡⲉⲭⲉ ⲡ̅ⲣ̅ⲣⲟ ⲛⲁⲩ· ⲭⲉ ⲛ̅ ⲧⲛⲁⲕⲁ
ⲑⲉⲟⲗⲱⲣⲟⲥ ⲉ ⲃⲟⲗ ⲁⲛ· ⲱⲁⲛⲧ ⲉⲕⲭⲟⲟⲩ ⲙ̅ ⲡⲁ ⲱⲛⲣⲉ
ⲛⲁⲓ ⲉⲩⲟⲩⲟϧ· Ⲁⲩⲱ ⲛ̅ ⲧⲉⲓ ⲫⲉ ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲧⲁⲗⲗⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲉ ⲡⲱⲁϧⲉ ⲙ̅ ⲡ̅ⲣ̅ⲣⲟ·
Ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲙ̅ ⲡⲉⲥⲣⲁⲥⲧⲉ· ⲁ ⲧ̅ⲣ̅ⲣⲱ ⲧ ⲙ̅ ⲡⲉⲥⲟⲩⲟⲓ
ⲉ ⲡ̅ⲣ̅ⲣⲟ· ⲁⲥⲉⲧⲉⲓ ⲙⲙⲟⲩ· ⲭⲉ ⲉⲕⲉⲧ ⲛ̅ⲧⲛ̅ⲱⲉⲉⲣⲉ· ⲛ̅
ⲕⲗⲁⲩⲧⲟⲥ ⲛ̅ ⲥⲟⲙⲉ· ⲭⲉ ⲛⲉⲥⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲣⲟⲩⲟ·
Ⲡⲉⲭⲉ ⲁⲡⲁ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲛ̅ ⲧ̅ⲣ̅ⲣⲱ· ⲭⲉ ⲁ ⲛⲁ ⲉⲓⲟⲧⲉ·
Fol. 24b 1 ⲙ̅ⲛ̅ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲟⲩⲱ ⲉⲩⲣⲱ|ⲧ̅ⲣ̅ ⲙⲙⲟⲓ· ⲫ̅ⲙ̅
ⲙⲛ̅ ⲡⲥⲁⲗⲙⲟⲥ· ⲙⲡⲁⲧ ⲉⲓⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲙ̅ⲡⲥⲟⲙ ⲙⲙⲟⲓ·

ε πωρϫ ε ρογ· τατακε πιομος ⲛ ναειοτε· Ϭιτα
ⲛ τερε ϩναϩ ⲛϭι τρρω· ϫε ⲙⲡε ϲⲉⲙⲡⲱⲱⲙⲉ ⲙ
πεϫλοϭϲμος· ⲁϲⲱⲟⲩⲛ̄ ⲙⲙⲁτε ⲉϫⲱ ⲙⲙⲟϲ· ϫε
ⲉⲧⲧⲙⲉⲓⲙⲉ ⲛⲁⲓ ⲙ ⲡⲁ ⲱⲛⲣⲉ ⲛ ⲱⲟⲣⲡ̄· ⲛ ϯⲛⲁⲕⲁ
τⲛⲧⲧⲛ̄ ε ϧⲟⲗ ⲁⲛ· Ϭιτα ⲙⲛⲛϫⲁ ⲛⲁⲓ ⲉⲧⲱⲟⲟⲡ ⲣⲙ
πⲉⲱⲧⲉⲕⲟ· ⲉⲓⲥ ⲙⲓϫⲁⲏⲗ· ⲙⲡ̄ ϭⲁⲃⲣⲓⲏⲗ· ⲁⲩⲉⲓ ε
πⲉϭⲛⲧ· ε ϧⲟⲗ ⲣⲡ̄ τⲡⲉ· ⲉⲧⲟ ⲙ ⲡⲉϫⲙⲟⲧ ⲛ ⲣⲙⲙⲁτⲟⲩ·
ⲉⲧⲱⲱϥ ε ϧⲟⲗ· ⲉⲧϫⲱ ⲙⲙⲟϲ· ϫε ⲱ ⲙⲡⲉⲣϭⲟϲ· ⲉⲧⲉ-
τⲛⲣⲙⲟⲟϲ | τⲉⲧⲛⲣ ⲟⲩ· ⲉⲓⲥ ⲑⲉⲟⲇⲱⲣⲟϲ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟϲ· Fol. 24 b 2
ⲙⲡ̄ ⲕⲗⲁⲩⲁⲓⲟϲ· ⲁⲩⲉⲓ ε ϫⲱⲧⲛ̄ ε ⲃⲉⲧ τⲛⲧⲧⲛ̄ ε ϧⲟⲗ·
ⲥⲉⲛⲁⲙⲱⲉ ⲣⲛ̄ ⲧⲉⲩⲥⲛⲃⲉ· ⲛⲥⲉⲣ̄ ϫⲟⲉⲓⲥ· ⲛⲥⲓ ⲧⲉⲩⲥⲓϫ·
Λⲩⲱ ⲁ ⲡⲉϩⲣⲟⲟⲩ ⲛ ⲛⲁⲩⲭⲉⲗⲟⲥ· ⲙⲉϩ ⲧⲡⲟⲗⲓⲥ ⲧⲛⲣ̄ⲥ·
ⲁⲩⲛⲟⲥ ⲛ ϩⲟⲧⲉ ⲙⲡ̄ ⲟⲩⲱⲧⲟⲣⲧⲣ̄· ⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲟⲩ·
ⲛⲁⲩⲭⲉⲗⲟⲥ ϫⲉ· ⲁⲧⲟⲩⲱⲛ ⲛⲣⲟ ⲙ ⲡⲉⲱⲧⲉⲕⲟ· ⲁⲧⲛⲧⲟⲩ
ε ϧⲟⲗ· ⲁ ⲙⲓϫⲁⲏⲗ ⲥⲟⲟⲩⲧⲛ̄ ⲛ ⲧⲉⲩⲥⲛⲃⲉ· ε ⲣⲁⲥⲓⲟϲ
ⲑⲉⲟⲇⲱⲣⲟϲ· ⲁⲧⲱ ⲁ ϭⲁⲃⲣⲓⲏⲗ· ⲥⲟⲟⲩⲧⲛ̄ ⲛ ⲧⲉⲩⲥⲛⲃⲉ
ⲛ ⲕⲱϩⲣ̄· ε ⲕⲗⲁⲩⲧⲟϲ· ε ⲧⲣⲉ ⲧⲙⲛⲧⲉ ⲙⲡ̄ ⲙⲡⲉⲣⲥⲟϲ·
Λⲩⲱ ⲁ ⲣⲁⲥⲓⲟϲ ⲑⲉⲟⲇⲱⲣⲟϲ ⲱⲙ | ε ϧⲟⲗ· ⲉϫⲛ̄ Fol. 25 a 1
ⲙⲡⲉⲣⲥⲟϲ· ⲉⲩϫⲱ ⲙⲙⲟϲ· ϫε ⲁⲛⲟⲕ ⲡⲉ ⲑⲉⲟⲇⲱⲣⲟϲ· ⲙⲑ
ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟϲ· ⲛⲧⲁⲓⲉⲓ ε ϧⲉⲧ τⲛⲧⲧⲛ̄ ε ϧⲟⲗ· ⲁⲛⲁⲩ-
ϭⲉⲗⲟⲥ ⲣⲣⲁ· ⲛ ⲡⲉⲧⲣⲟⲟⲩ ϫⲙⲡⲉ ϫⲱⲥ ⲛ ⲧⲡⲟⲗⲓⲥ ⲱⲁ
ϫⲱⲥ· ⲁⲧⲱ ⲁⲛϫⲱⲱⲣⲉ ⲉⲣ ϩⲟⲧⲉ· ⲁⲛⲁⲧⲛⲁⲧⲟⲥ ⲛⲉϫ
ⲛⲉⲩⲥⲛⲃⲉ ε ϧⲟⲗ· ⲁⲧⲡⲱⲧ ⲁⲛⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲉⲣ ϩⲟⲧⲉ· ⲁ
ⲛⲉⲧ ⲝⲓ ⲉⲕⲓⲃⲉ· ⲉⲣ ϩⲟⲧⲉ ⲁⲧⲡⲱⲧ· Ⲏⲧⲉⲩⲛⲟⲩ ⲁⲧⲙⲓⲱⲉ
ⲙⲡ̄ ⲙⲡⲉⲣⲥⲟϲ· ⲣⲡ̄ ⲧⲙⲛⲧⲉ ⲛ ⲧⲉⲡⲗⲁϯⲁ· ⲁⲧⲙⲟⲟⲩⲧ
ⲛϫⲟⲟⲩⲧⲟⲩ ⲉⲛⲱⲟ· ε ϧⲟⲗ ⲣⲡ̄ ⲟⲛⲧⲟⲩ· Ⲛⲉⲣⲉ ⲙⲡⲉⲣⲥⲟϲ·
ⲱⲙ ε ϧⲟⲗ· ϫε ⲣⲱ ε ⲣⲟⲕ ⲱ ⲑⲉⲟⲇⲱⲣⲟϲ· ⲡⲁⲛⲁ|το- Fol. 25 a 2
λⲁⲓⲟϲ· ⲁⲛⲓ ⲥⲁⲣ ⲛ ⲡⲙⲁ ⲧⲛⲣ̄· ⲁⲧⲱ ⲁⲧⲕⲟⲧⲟⲩ ε
ⲟⲟⲩⲛ ε ⲧⲡⲟⲗⲓⲥ· ⲁⲧⲱⲣⲡ̄ ⲛ ⲡⲣⲣⲟ ⲣⲓϫⲙ̄ ⲡⲉϥⲟⲣⲟⲡⲟⲥ·
ⲁⲧⲉⲛⲧⲛ̄ ⲡⲃⲟⲗ ε ⲧⲡⲟⲗⲓⲥ· ⲙⲡ̄ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Ⲡⲣⲣⲟ ϫε ⲁϥⲉⲣ ⲱⲙⲣⲉ· ⲛ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ· ⲛⲉⲣⲉ
ⲡⲉϥⲙⲛⲛⲱⲉ ⲧⲛⲣ̄ ⲥⲱⲟⲩϩ ε ⲣⲟⲩ· ⲙⲡⲉ ⲗⲁⲁⲩ ⲉⲱⲥⲙⲉ-
ⲥⲟⲙ· ε ⲁⲛϯⲗⲉⲩⲉ ⲛⲁϥ· ⲟⲩⲁⲉ ⲙⲡⲉ ⲛⲉϥⲁⲛⲁⲧⲟⲥ·
ⲉⲱⲥⲙⲉⲥⲟⲙ ε ⲙⲛⲉ ⲛⲙⲙⲁϥ· ε ⲧⲃⲉ ⲛⲉϥⲙⲛⲧϫⲱⲱⲣⲉ·

Пехе пр̄ро ⲙ̄ парχнепископос· хе ⲙⲛ ⲙ̄п ⲉⲓχοος
Fol. 25b 1 нак· хе ⲛ̄ток пе пιοττε ⲛ̄ нεрωⲙⲁιος· | ⲛ̄такϯ
ⲛ̄ сοⲙ· ⲙ̄ пει ⲱнре ⲱⲙ̄ снау· ⲱант оуⲱωλ·
ⲛ̄ тει полıс тнрⲥ̄· ахⲛ̄ ер ροτε ρнтⲟ̄ ⲛ̄ ⲗⲁⲁу·
ⲱанте пει нοⲥ ⲙⲛⲛⲛⲱе ⲱтортр̄· ⲛ̄сеерⲱе ⲛ̄
оуполıс есⲱнⲟ̄· ере се ⲛ̄ тⲃа ⲙⲛⲛⲛⲱе· ⲱοοп
ⲛ̄рнтⲥ̄· ⲙ̄п оуеⲱⲥⲙ̄ⲥοⲙ е ⲙⲛⲱе нⲙ̄ⲙⲁⲟ· ⲁⲗⲗⲁ
ауⲡωт ρⲙ̄ оуⲥепн· Пехе парχнепископос наⲟ·
хе ⲁⲓοуω ⲉⲓχοος нак· ⲛ̄ ке соп· хе ⲛ̄ анок ⲁⲛ
пе пιοττε· ⲙⲉ ⲥенοιто· ⲁⲗⲗⲁ анок пе пеⲭар-
Fol. 25b 2 χιереус· Пехе прⲁϣιос ⲑеοⲇωрос· ⲙ̄ пр̄|ро·
хе ⲙⲛ ⲙ̄пе кχοος е рοı· хе ⲉⲓοуⲱⲱ· е нау
ⲉуⲥοⲙ· е βολ ρı тоотⲛ̄· ⲙ̄пат ⲉⲓка тнуⲧⲛ̄ е βολ·
ⲉⲓс ρнтⲉ ⲥар· акнау ⲉуκοуı ρⲙ̄ та сοⲙ· ере
па р̄ро ϯ ⲙⲛⲟс наı· ауω ⲱа ⲉнер· ⲙере тецсοⲙ
ωхⲛ̄ ρⲙ̄ нεрωⲙⲁιος· Пехе пр̄ро ⲙ̄ ппет оуααβ
ⲑеοⲇωрос· хе ⲛ̄сαϥ ⲁⲛ̄ⲧ оур̄ро· ⲙ̄поот ⲁⲉ ρⲱⲱϥ
анок пе пекⲣ̄ⲣⲁⲗ· ⲁⲙоу ρⲙοос нак ρıхⲙ̄ па
ⲑронос· таρнперетеı нак ρⲱс ρⲣ̄ⲣⲁⲗ· Пехе
Fol. 26a 1 ппет оуααβ наϥ· хе пеⲑронос ⲛ̄та | па хоеıс
ⲛ̄а ернт ⲙⲛⲟϥ наı· ⲙⲛ̄ па сон клаϯос· таı те
тⲙⲛ̄теро· ет паⲙоуı е βολ· ⲉуⲱнⲟ̄ ⲱа ⲉнеⲣ ρⲙ̄
ⲙⲛⲛⲧⲉ· ⲛ̄ на пκаⲣ ⲁⲛ пе· ⲁⲗⲗⲁ на тпе пе·
ауω тⲛⲛⲁⲙⲁте ⲙⲛⲟоу· ⲙ̄ песнау· ρⲙ̄ оуполıс
ⲛ̄ оуωт· Пλнı ⲙ̄пер р̄ ροте· ⲱ пр̄ро· ⲙⲛⲟⲛ
ⲛеı ρаⲥιос пе ⲛ̄таукω· ⲙ̄ парχнепископос е
βολ· ⲁⲩⲉⲛⲧⲟ̄· е пеı ⲙⲁ· ⲛ̄тооу ⲟⲛ пе ⲛ̄таⲩχıтк
е пекпаллаϯон· ⲛ̄ теı ρе· ауω ⲁⲩχıтⲟ̄ ⲉхⲙ̄
пеⲥⲑронос· ⲛ̄тесρе ρⲙ̄ оуноⲥ ⲛ̄ ροτε· Ⲗнаⲥⲥелос
Fol. 26a 2 βωк· ρаρтⲙ̄ перпе· ет ере неоуннβ | ⲛ̄рнтⲟ̄·
ауωϣ е βολ ⲉⲩχω ⲙⲛⲟс· хе ⲁ ⲑеοⲇωрос пαпа-
толаıос· еı ⲉхⲙ̄ тнуⲧⲛ̄ е βет тнуⲧⲛ̄ е βολ· ауω
ⲁⲩⲱорⲱр̄ ⲙ̄ перпе е песнт е χωоу· ауω ⲁⲩкωⲣⲧ
ⲙоуⲣ ⲛ̄рнтⲟ̄· Ⲗуω ⲟⲛ ⲁ ке нοⲥ· ⲛ̄ⲱупнре ⲱωпе

ⲡⲏ ⲧⲉϫⲱⲣⲁ · ⲙⲙ ⲙ̅ⲡⲉⲣⲥⲟⲥ · ⲉⲁ ⲡⲁ ⲉⲓⲱⲧ ⲁⲡⲁ ⲕⲁⲓⲟⲥ ·
ϫⲟⲟⲥ ⲉ ⲣⲟⲓ · ϫⲉ ⲁⲛⲁⲥⲥⲉⲗⲟⲥ ⲧⲣⲉ ⲡⲗⲏⲙⲙ · ⲉⲧ ⲉⲣⲉ
ⲛⲉⲓ ⲣⲁⲙⲓⲟⲥ ⲥⲛⲍ ⲉ ⲣⲟϥ · ⲡⲉⲛⲧⲁ ⲧⲣⲣⲱ ⲕⲁⲗⲓⲟⲡⲓϫⲉ
ⲙ̅ⲙⲟϥ · ⲛ̅ ⲣⲟⲩⲛ ⲉ ⲡⲉⲥⲕⲟⲓⲧⲱⲙ · ⲁⲧϥⲱⲗ ⲉ ⲃⲟⲗ ⲉϫⲛ̅
ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅ · ⲙ̅ ⲡⲉⲥⲙⲟⲩ ⲛ̅ ⲣⲙ̅ⲙⲁⲧⲟⲩ · ⲛ̅ⲧⲉ ⲡⲡⲟⲗⲁⲓ-
ⲙⲟⲥ · ⲉⲣⲉ | ⲡⲁⲥⲥⲉⲗⲟⲥ ⲱϣ ⲉ ⲃⲟⲗ · ⲣⲓⲟⲛ ⲙ̅ⲙⲟⲟⲩ · Fol. 26 b 1
ⲉⲧⲁⲱ ⲙ̅ⲙⲟⲥ · ϫⲉ ⲉⲓⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ · ⲙⲏ
ⲁⲭⲉⲓ ⲉϫⲱⲧⲛ̅ · ⲉ ⲃⲉⲧ ⲧⲛⲧⲧⲛ̅ ⲉ ⲃⲟⲗ · ⲁⲧⲱ ⲡⲁ ⲣⲣⲁⲓ
ⲉ ⲡⲟⲟⲩ ⲛ̅ⲣⲟⲟⲩ · ⲡⲗⲏⲙⲙ ⲛ̅ ⲛⲉⲓ ⲣⲁⲙⲓⲟⲥ · ⲑⲉⲟⲇⲱⲣⲟⲥ ·
ⲙ̅ⲡ ⲕⲗⲁⲧϯⲟⲥ · ⲣⲏⲗ ⲉ ⲃⲟⲗ ⲣⲓϫⲛ̅ ⲧⲉϫⲱⲣⲁ ⲧⲏⲣⲥ̅ ⲙⲙ
ⲙ̅ⲡⲉⲣⲥⲟⲥ · Ⲗⲧⲱ ⲉⲣϣⲁⲛ ⲟⲩⲡⲟⲗⲁⲓⲙⲟⲥ · ϣⲱⲡⲉ ⲣⲛ̅
ⲧⲙⲛⲧⲉ · ⲙⲙ ⲙ̅ⲡⲉⲣⲥⲟⲥ · ⲙ̅ⲡ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ · ⲛ̅ⲥⲉⲁⲣⲭⲉⲓ
ⲙ̅ ⲙⲛϣⲉ ⲙ̅ⲡ ⲛⲉⲧⲉⲣⲛⲟ · Ⲏⲧⲉⲩⲛⲟⲩ ϣⲁⲣⲉ ⲣⲁⲥⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ · ϯ ⲛ̅ⲧⲉⲩⲥⲙⲏⲛ ⲣⲛ̅ ⲛ̅|ⲧⲟϥ ⲛ̅ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ · Fol. 26 b 2
ϫⲉ ⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ · ⲙ̅ⲡ ⲕⲗⲁⲧϯⲟⲥ ·
ⲉⲓ ⲉϫⲱⲧⲛ̅ · ⲉ ⲃⲉⲧ ⲧⲛⲧⲧⲛ̅ ⲉ ⲃⲟⲗ · ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ
ϣⲁⲣⲉ ⲛⲉⲣⲧⲱⲱⲣ · ⲉⲧ ⲉⲣⲉ ⲛⲉⲩⲗⲏⲙⲙ · ⲙ̅ ⲡⲉⲥⲛⲁⲩ
ⲧⲁⲗⲛⲧ ⲉ ⲣⲟⲟⲩ · ⲉⲧϫⲱⲥⲣⲁⲫⲉⲓ ⲛ̅ ⲣⲟⲩⲛ ⲉ ⲡⲕⲟⲓⲧⲱⲙ
ⲛ̅ ⲧⲣⲣⲱ ϣⲁⲣⲣⲏⲣⲉ · ⲛ̅ⲥⲉⲣⲱⲗ ⲉ ⲃⲟⲗ · ⲛ̅ⲧⲉⲩⲛⲟⲩ
ⲣⲛ̅ ⲧⲉϫⲱⲣⲁ ⲙⲙ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲧⲛⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲣⲁⲓ ⲙ̅
ⲡⲣⲁⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ · ⲙ̅ⲡ ⲕⲗⲁⲧϯⲟⲥ
ⲙ̅ⲡⲁⲧ ⲟⲩⲙⲛϣⲉ ⲉ ⲡⲧⲏⲣⲟ̅ · Ⲥⲓⲧⲁ ⲙⲙⲥⲁ ⲛⲁⲓ ⲁⲩⲕⲟⲧⲟⲩ ·
ⲉ ⲧⲉⲧϫⲱⲣⲁ ⲁⲛ|ⲧⲟϫⲓⲁ · ⲙ̅ⲡ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · Fol. 27 a 1
ⲙ̅ⲡ ⲛⲉ ⲛⲧⲁⲩⲃⲱⲕ ⲛ̅ⲙⲙⲁⲩ · ⲙ̅ⲡ ⲟⲩⲥⲓ ⲗⲁⲁⲩ ⲛ̅ ϣⲱⲗ · ⲙ̅ⲡ
ⲛ̅ⲧⲉ ⲙ̅ⲡⲉⲣⲥⲟⲥ ⲛ̅ⲙⲙⲁⲩ · Ⲗⲧⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩⲣⲱⲙ ⲉ ⲣⲟⲩⲛ ·
ⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̅ ⲧⲙⲛⲧⲣⲣⲟ · ⲁⲙⲃⲁⲓϣⲛⲉ ⲉⲓ · ⲁⲩⲧⲁⲗⲉ
ⲡⲣⲣⲟ · ϫⲉ ⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲓ · ⲙ̅ⲡ ⲕⲗⲁⲧϯⲟⲥ ⲡⲉⲕϣⲛⲣⲉ ·
ⲁⲩⲗⲏⲛⲛϣⲉ ⲛ̅ⲗⲟⲩⲗⲁⲓ · ϣⲱⲡⲉ ⲙ̅ ⲡⲛⲁⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ ·
ⲁⲩⲥⲱⲟⲩϩ̅ ⲧⲏⲣⲟⲩ ϫⲙⲉ ⲡⲉϥⲕⲟⲩⲓ · ϣⲁ ⲡⲉⲩⲟⲩ · ⲉⲩ-
ⲥⲱϣⲧ̅ ⲉ ⲃⲟⲗ ⲉⲛⲧⲟⲩ · ⲛ̅ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲩⲱ
ⲁⲩⲥⲧⲉⲫⲁⲛⲟⲩ · ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅ · Ⲗⲧⲱ ⲁ ⲧⲙⲁⲁⲩ ·
ⲛ̅ ⲁⲡⲁ ⲕⲗⲁⲧϯ|ⲟⲥ · ⲙ̅ⲡ ⲧⲉⲥⲥⲱⲡⲉ · ⲁⲗⲉ ⲉⲛⲉⲣⲁⲣⲉⲁ Fol. 27 a 2
ⲛ̅ⲣⲣⲱⲟⲩ · ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ · ⲉ ⲧⲱⲙⲛ̅ⲧ ⲉ ⲣⲟⲟⲩ · ⲣⲛ̅ ⲧⲉⲣⲓⲛ ·
ⲡⲟⲉ ⲛ̅ ⲓⲱⲥⲏⲫ ⲙ̅ⲡⲉⲓ ⲟⲩⲟⲉⲓϣ · ⲛ̅ⲧⲁⲩⲃⲱⲕ ⲣⲙⲧ̅ · ⲛ̅

ιακωβ πεχειωτ· ⲡⲉ ⲉⲣⲉ ⲡⲓⲁ ⲛⲁⲉⲱⲭⲱ· ⲛ
ⲡⲣⲁⲱⲉ· ⲙⲡ ⲡⲗⲟⲩⲗⲁⲓ· ⲛⲧⲁⲥⲱⲱⲡⲉ ⲛ ⲡⲓⲁⲧ ⲉⲧ
ⲛⲓⲁⲧ· ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲭⲱ ⲉ ⲡⲣⲣⲟ· ⲙⲡ
ⲛⲁ ⲡⲁⲗⲗⲁⲫⲟⲛ· ⲛ ⲛⲉⲙⲡⲧⲛⲟⲥ ⲛ ⲡⲓⲟⲩⲧⲉ· ⲙⲡ
ⲛⲥⲟⲙ ⲛ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲛⲟⲕ ⲡⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲉⲓ
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ· ⲉⲡⲉⲓⲁⲕⲟⲛⲉⲓ· ⲉ ⲡⲱⲛⲣⲉ ⲛ ⲡⲣⲣⲟ·
Fol. 27 b 1 ⲙⲡ ⲛ|ⲡⲉⲣⲥⲟⲥ· ⲣⲙ ⲡⲉⲡⲓⲥⲕⲟⲡⲓⲟⲛ· ⲛ ⲛⲁ ⲉⲓⲱⲧ ⲁⲡⲁ
ⲛⲁ ⲕⲁⲓⲟⲥ· Ⲏ ⲧⲉⲣⲉ ⲫⲓⲟⲧ ⲁⲉ ⲁⲓⲃⲱⲕ ⲱⲁ ⲛⲁ ⲉⲓⲱⲧ· ⲁⲓⲧⲁ-
ⲙⲟⲩ ⲁⲉ ⲁ ⲡⲱⲛⲣⲉ· ⲛ ⲡⲣⲣⲟ ⲙⲡ ⲛⲡⲉⲣⲥⲟⲥ ⲙⲟⲩ·
ⲁⲩⲱ ⲡⲧⲉⲧⲛⲟⲩ· ⲁ ⲡⲣⲣⲟ ⲭⲟⲟⲩ ⲁⲫⲉⲙⲉ ⲛⲙⲟⲩ· ⲉ
ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· ⲉ ⲧⲁⲓⲛⲧⲉ ⲛ ⲛⲉⲛⲟⲥ· ⲁⲩⲁⲟⲕⲓⲙⲁⲍⲉ
ⲛⲙⲟⲩ ⲙⲡ ⲟⲩⲣⲉ· ⲉ ⲗⲁⲁⲩ ⲛ ⲡⲉⲑⲟⲟⲩ ⲛⲣⲏⲧⲥ· ⲛⲥⲁ
ⲡⲓⲁⲉⲓⲙ ⲛ ⲛⲥⲟⲧⲉ ⲛⲛⲁⲧⲉ· ⲛⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲣⲣⲏ
ⲡⲡⲟⲗⲁⲓⲙⲟⲥ· ⲁⲩⲱ ⲁ ⲡⲣⲣⲟ· ⲙⲡ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Fol. 27 b 2 ⲗⲁⲡⲏ ⲛⲛⲁⲧⲉ ⲉ ⲧⲃⲏⲏⲧⲥ· Ⲡⲣⲣⲟ ⲁⲉ ⲁⲫⲟⲩⲉⲣ|ⲥⲁⲣⲝⲉ·
ⲛ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲫⲕⲱⲱⲥ ⲛⲙⲟⲩ ⲉⲣⲡ ⲟⲩⲧⲁⲓⲉⲟ·
ⲉⲣⲡ ⲝⲉⲛⲣⲟⲓⲧⲉ ⲉⲧ ⲧⲁⲓⲏⲧ· ⲙⲡ ⲉⲣⲡⲥ† ⲛⲟⲩⲃⲉ· ⲁⲧⲕⲁⲁⲩ
ⲉⲣⲡ ⲟⲩⲧⲁⲓⲃⲉ· ⲁⲧⲥⲁⲗⲱⲱⲩ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲱⲁⲛⲧ ⲟⲩⲥⲉⲁⲓ ⲱⲁ ⲡⲉⲓⲱⲧ ⲛ· Ⲡⲛⲁⲧⲉ ⲱⲥⲕ ⲁⲉ ⲱⲱⲡⲉ·
ⲁⲫⲙⲟⲩ ⲛⲥⲓ ⲛⲉⲓⲱⲧ ⲛ ⲁⲡⲁ ⲕⲗⲁⲩⲓⲟⲥ· ⲁⲩⲱ ⲁⲩⲱⲙⲉ
ⲛⲥⲁ ⲕⲗⲁⲩⲓⲟⲥ ⲉ ⲁⲁⲩ ⲛ ⲣⲣⲟ· ⲁ ⲧⲉⲫⲙⲁⲁⲩ ⲭⲓⲧⲟ
ⲁⲥⲣⲟⲡⲟ· Ⲛⲉⲩⲛ ⲟⲩⲟⲥ ⲁⲉ ⲣⲙ ⲡⲗⲗⲁⲫⲟⲛ· ⲉ
ⲡⲉⲣⲣⲁⲛ ⲡⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲁⲩⲱ ⲁⲧⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲩ·
ⲁⲩⲁⲁⲩ ⲛ ⲣⲣⲟ· ⲙⲡ ⲟⲩⲫ ⲣⲧⲛⲟ ⲉ ⲣⲱⲃ ⲛ ⲧⲉⲓ ⲙⲙⲉ·|
Fol. 28 a 1 ⲛⲕⲉ ⲥⲟⲛ· Ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲙⲡⲛⲥⲁ ⲛⲁⲓ· ⲁ ⲡⲟⲩⲱ ⲧⲁⲣⲉ
ⲛ ⲣⲣⲱⲟⲩ ⲙⲡ ⲛⲡⲉⲣⲥⲟⲥ· ⲭⲉ ⲁ ⲡⲱⲛⲣⲉ· ⲛ ⲡⲣⲣⲟ ⲙⲡ
ⲛⲡⲉⲣⲥⲟⲥ· ⲉⲧ ⲥⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲟⲩ·
ⲁⲧⲥⲉⲣ ⲡⲟⲗⲁⲓⲙⲟⲥ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲛⲱⲉ ⲛ
ⲱⲟⲣⲡ· ⲁⲧⲉⲣ ⲡⲱⲃⲱ ⲛ ⲧⲣⲁⲣⲧⲉ· ⲛⲧⲁⲥⲱⲱⲡⲉ ⲛⲁⲧ·
ⲣⲧⲛ ⲧⲙⲛⲧⲭⲱⲟⲣⲉ· ⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ·
Ⲏ ⲧⲉⲣ ⲟⲩⲧⲁⲙⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ· ⲉ ⲡⲟⲩⲱ ⲛ ⲡⲡⲟⲗⲁⲓ-
ⲙⲟⲥ· ⲁⲫⲱⲧⲟⲣⲧⲣ ⲙⲙⲁⲧⲉ· ⲡⲉⲭⲁⲩ ⲁⲉ ⲟⲩⲟⲓ ⲛⲁⲓ· ⲁⲉ
ⲁⲓϯ ⲛ ⲡⲉⲭⲣⲏⲁ· ⲛ ⲧⲁ ⲙⲡⲧⲉⲱⲱⲧ· ⲙⲡ ⲡⲉⲧ ⲛⲧⲁⲩ
Fol. 28 a 2 ⲛ ⲛⲁⲉⲓⲟⲧⲉ· ⲱⲁⲛⲧ ⲓⲭⲧⲥ· | ⲉⲓⲥ ⲣⲙⲛⲧⲉ· ⲁⲙⲃⲁⲣ-

ⲃⲁⲣⲟⲥ ⲧⲱⲟⲩⲛ ⲉ ⲭⲱⲓ· ⲉⲧⲟⲩⲱϣ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲓ·
ⲁⲩⲱ ⲁ ⲑⲟⲧⲉ ⲙ̄ⲡ̄ ⲡⲉϣⲧⲟⲣⲧ̄ρ̄· ⲁⲙⲁⲣⲧⲉ ⲙ̄ⲙⲟⲩ· ⲁⲩ-
ⲣⲓⲙⲉ ⲙ̄ⲙⲁⲧⲉ· Ⲁⲩⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉⲛⲛⲟⲥ ⲛ̄ ⲡⲡⲁⲗⲗⲁ-
ⲇⲓⲟⲛ· ⲥⲟⲧⲉⲣⲓⲭⲟⲥ· ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙ̄ⲡ̄
ⲣⲱⲙⲁⲛⲟⲥ· ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ· ⲙ̄ⲡ̄ ⲃⲁⲥⲓⲗⲓⲧⲏⲥ·
ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲡⲁ ⲥⲧⲉⲫⲁⲛⲟⲥ· ⲡⲉϩⲁⲩ ⲛⲁⲩ· ⲭⲉ ⲙⲁⲣⲉ
ⲕⲗⲁⲩⲇⲓⲟⲥ ⲉⲓ· ⲙ̄ⲡ̄ⲣⲙⲟⲟⲥ ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲉ ⲡⲙⲁ ⲛ̄
ⲡⲉⲭⲉⲓⲱⲧ· ⲭⲉ ⲛ̄ⲧⲁⲥⲟⲩⲛ ⲁⲛ ⲧⲉ ⲉⲙⲡⲉ ⲙⲙ̄ ⲛ̄ⲧⲃⲁⲣ-
ⲃⲁⲣⲟⲥ· Ⲡⲉϩⲉ ⲡⲣⲁⲩⲓⲟⲥ ⲕⲗⲁⲩⲓⲟⲥ ⲛⲁⲩ· ⲭⲉ ⲙⲙ̄
ⲉⲣⲉ|ⲙⲟⲟⲥ· ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲛ̄ ⲧⲁⲙⲡⲣⲣⲟ ⲉⲡⲉϥ· Fol. 28b 1
ⲁⲗⲗⲁ ⲙⲁⲣⲉ ⲡⲛⲧ ⲛ̄ ⲡⲣⲣⲟ ⲧⲁϩⲣⲟ· ⲙ̄ⲡ̄ⲣⲙⲟⲟⲥ ⲉϫⲙ̄ ⲙⲉ
ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲙⲙⲟⲛ ⲁⲛ ⲟⲛ· ⲛⲉⲕⲣⲉⲁⲗ ⲛ̄ ⲛⲉⲣⲟⲟⲩ
ⲧⲏⲣⲟⲩ· ⲛ̄ ⲛⲉⲕⲱⲛⲉϥ· ⲉⲕⲱⲟⲟⲡ ⲫ̄ ⲧⲙⲓⲥⲧⲓⲥ· ⲛ̄ ⲛⲉ-
ⲛⲉⲓⲟⲧⲉ· Ⲏⲛⲟⲥ ⲇⲉ ⲛ̄ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ· ⲡⲉϩⲁⲩ ⲛ̄ ⲡⲣⲣⲟ·
ⲭⲉ ⲛ̄ ⲫⲟⲥⲟⲛ· ⲉⲣⲉ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲙⲙⲁⲩ· ⲙ̄ⲡ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲙⲉⲛ ⲡⲉⲑⲟⲟⲩ ⲛⲁϣⲱⲡⲉ· ⲡⲧⲉⲕⲙⲡⲣⲣⲟ· Ⲡⲉϩⲉ ⲡⲣⲣⲟ
ⲛⲁⲩ· ⲭⲉ ⲉⲓⲉⲣ ⲫⲟⲧⲉ· ⲭⲉ ⲛ̄ⲧⲁⲓⲥⲓ ⲛ̄ ⲧⲙⲡⲣⲣⲟ· ⲛ̄
ⲡⲉⲭⲉⲓⲱⲧ ⲛ̄ⲥⲉⲣ ⲟⲩⲕⲣⲟⲩ ⲉ ⲣⲟⲓ· ⲫⲙ̄ ⲡⲡⲟⲗⲁⲓⲟⲥ·
ⲛ̄ⲥⲉ ⲙⲟⲩⲟⲩⲧ ⲙ̄ⲙⲟⲓ· ⲁⲗⲗⲁ ⲉϣⲱⲡⲉ ⲙⲉⲛ· ⲁⲣⲓⲕⲉ Fol. 28b 2
ⲫⲙ̄ ⲡⲉϥⲛⲏ· ⲉ ⲫⲟⲩⲛ ⲉ ⲣⲟⲓ· ⲙⲁⲣⲟⲩ ⲱⲣⲕ ⲛⲁⲓ ⲛ̄
ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ· ⲧⲁⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲩ· ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲛ̄ⲧⲁⲩⲧⲉⲧ· ⲡⲛⲧ ⲛ̄ ⲡⲣⲣⲟ ⲁϥⲕⲁⲁⲩ ⲉ ⲣⲟϥ· Ⲡ ⲡⲉϥ-
ⲣⲁⲥⲧⲉ ⲇⲉ ⲉⲑⲙⲧⲣⲧⲱⲣ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ· ⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ
ⲟⲩⲱⲛⲉ̄ ⲛⲁϥ ⲉ ⲣⲟϥ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ
ⲡⲣⲣⲟ· ⲉⲕⲉⲙⲟⲟⲥ ⲉⲕⲣ̄ ⲟⲩ· ⲉⲕⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲁⲛⲁⲩ· ⲛ̄
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙ̄ⲡ̄ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲭⲉ ⲙ̄ⲡ̄ ⲗⲟⲅⲟⲥ· ⲟⲩⲁⲉ
ⲁⲛⲁⲩ· ⲟⲩⲁⲉ ⲥⲟⲛ· ⲟⲩⲁⲉ ⲱⲛⲏⲣ ⲫⲙ̄ ⲡⲡⲟⲗⲁⲓⲟⲥ·
ⲉⲱⲡⲉ ⲕⲟⲧⲱⲩ ⲉ ⲉⲣ ⲣⲣⲟ· ⲧⲱⲟⲩⲛ ⲛ̄ | ⲣⲁⲥⲧⲉ ⲭⲟⲟⲩ ⲉ Fol. 29a 1
ⲕⲛⲓⲙⲉ· ⲉⲛⲥⲁ ⲫⲙ̄ⲁⲓⲣⲟⲛ· ⲛⲁⲓ ⲛⲉ ⲡⲣⲱⲙⲉ ⲡⲱⲁⲧⲙⲱⲉ ⲙ̄ⲙⲁ
ⲉ ⲭⲱⲕ· ⲫⲁⲱ ⲅⲁⲣ ⲙⲙⲟⲥ ⲛⲁⲕ· ⲱ ⲡⲣⲣⲟ· ⲭⲉ ϯⲥⲟⲟⲩⲛ
ⲉⲧⲱⲛⲣⲉ ⲱⲛⲓ· ⲫⲙ̄ ⲡⲉⲁⲣⲛⲉ ⲡⲱⲁⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ·
ⲭⲉ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲉⲙⲙⲟⲟⲛⲉ ⲛ̄ ⲫⲡⲁⲗⲁⲙⲡⲉ· ⲫⲙ̄ ⲧⲥⲱⲙⲉ·
ⲛ̄ ⲡⲁ ⲡⲧⲱⲙ ⲛ̄ ⲛⲥⲟⲓ ⲡⲉ· ⲭⲟⲟⲩ ⲛ̄ⲥⲱϥ ⲙⲛ̄ ⲉⲛⲧⲟ̄· ⲉ
ⲉⲓ ⲡⲟⲗⲓⲥ· ⲡⲁⲓ ⲡⲉ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲛⲁⲙⲱⲉ ⲙⲙ̄ ⲛ̄ⲥⲡⲉⲣ-

cos· ⲡⲧⲁϥϫⲉ ⲛⲁⲓ ⲁⲉ· ⲉ ⲧⲃⲉ ⲁⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· ⲉⲩⲣⲁ ⲡⲧⲟⲩ ⲛ ⲛⲥⲟⲓ· ⲉⲩⲙⲟⲟⲛⲉ ⲙ ⲛⲉⲃⲁⲗⲗⲓⲡⲉ ⲛ ⲛⲁ ⲉⲓⲱⲧ· ⲙ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲉⲣⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ⲣⲱⲟⲩ· ⲙⲟⲟⲛⲉ
Fol. 29 a 2 ⲙ ⲛⲉⲥⲟⲟⲩ | ⲛ ⲛⲉⲩⲉⲓⲱⲧ· ⲉⲧⲟ ⲡⲱⲃⲛⲣ ⲉⲛⲉⲩⲉⲣⲛⲟ· ⲉⲛⲉⲩⲉⲓⲣⲉ ⲣⲙ ⲙⲡⲧⲛⲁ· ⲉⲩϫⲱ ⲉⲩⲥⲟⲥⲥ̄· ⲉⲣⲉ ⲡⲉⲯⲁⲗⲧⲏⲣⲓⲟⲛ ⲙ ⲧⲟⲟⲧⲩ̄· ⲙ ⲁⲡⲁ ⲯⲟⲧⲉ ⲉⲩⲙⲉⲗⲉⲧⲁ· ⲙ ⲛⲉⲯⲁⲗⲙⲟⲥ ⲛ ⲛⲉⲣⲟⲟⲩ ⲙⲙⲁ ⲧⲉⲩⲱⲛ· Ⲛⲉⲣⲉ ⲡⲟⲣⲥⲁⲛⲟⲛ ⲙ ⲧⲟⲟⲧⲩ̄ ⲙ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲉⲩⲱⲁⲛϩⲱ· ⲱⲁⲣⲉ ⲙ ⲃⲁⲗⲗⲉ ⲡⲱⲣϫ̄ ⲉ ⲃⲟⲗ· ⲉⲛⲉⲥⲟⲟⲩ ⲙ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲁⲧⲱ ⲛⲏϫⲛⲟⲩ ⲙⲙⲟⲥ ⲛⲁⲩ· ϫⲉ ⲱⲣⲉ ⲡⲧⲱⲟⲩ ⲡⲥⲟⲓ· ⲙⲧ ⲁⲩϯⲟⲩⲱ ⲙⲙⲟⲕ ⲉ ⲣⲁⲓ· ϫⲉ ⲕⲓⲁⲗⲟ ⲉⲕⲕⲉⲛⲉ̄ ⲧⲃⲓⲟⲟⲩⲉ· ⲛⲧ̄ ⲕⲉⲉⲛⲉ̄ ⲣⲱⲙⲉ· Ⲥⲓⲧⲁ ⲁⲩϫⲟⲟⲩ ⲙ ⲟⲩⲗⲁⲥⲓⲥⲧⲣⲓⲁⲛⲟⲥ· ⲣⲓⲧⲙ̄
Fol. 29 b 1 ⲡⲟⲩⲉⲣⲥⲁⲣⲓⲉ ⲙ ⲟⲩⲗⲉ|ⲣⲓⲁⲛⲟⲥ ⲡⲣ̄ⲣⲟ· Ⲏ ⲧⲉⲣⲉ ⲫⲉⲓ
ⲙⲏ ⲁⲉ ⲉ ⲡⲧⲱⲟⲩ ⲡⲥⲟⲓ· ⲁⲩⲣⲉ ⲉ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲙⲏ̄ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲉⲩⲙⲟⲟⲛⲉ ⲣⲙ̄ ⲧⲥⲱⲟⲩⲉ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ⲙ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ϫⲉ ⲉⲓⲥ ⲡⲉⲕⲉⲓⲱⲧ· ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ· ⲉ ⲧⲣⲉϥⲁⲁⲕ ⲙ ⲣⲣⲟ· Ⲗⲧⲱ ⲙ ⲧⲉⲓ ⲣⲉ· ⲁ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ· ⲧⲁⲗⲉ ⲉ ⲡⲉⲣⲧⲟ· ⲛ ⲛⲓⲟⲥ ⲙ ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ⲁϥϫⲱⲣⲛ̄ ⲉ ⲡⲉⲓ ⲥⲁ ⲙⲙⲏ̄ ⲡⲁⲓ· ⲁϥⲥⲓ ⲡⲧⲉϥⲥⲛⲏⲃⲉ· ⲁϥⲱⲗⲥ̄ ⲁϥⲡⲱⲧ· ⲉ ⲧⲗⲛⲧⲉ ⲙ ⲛⲉⲥⲟⲟⲩ ⲙ ⲁⲡⲁ ⲯⲟⲧⲉ· ⲁⲩⲣⲱⲣⲧ̄ ⲉ ⲃⲟⲗ ⲙ ⲣⲏⲧⲟⲩ· Ⲍⲟⲙⲉ ⲁⲧⲕⲟⲙⲥⲟⲩ ⲉ ⲡⲉⲩⲙⲁⲕⲣ̄· ⲣⲙⲕⲟⲟⲩⲉ
Fol. 29 b 2 ⲁⲧⲥⲱⲗⲙ̄ ⲉ ⲃⲟⲗ ⲙ ⲛⲉⲩⲥⲓϫ· ⲙⲙ̄ ⲛⲉⲩⲟⲩ|ⲉⲣⲛⲧⲉ· ⲁⲡⲁ ⲯⲟⲧⲉ ⲁⲉ· ⲙ ⲧⲉⲣⲉ ⲩⲛⲁⲩ ⲉ ⲧⲉⲫⲙⲉⲧⲁⲕⲣⲓⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲣⲱ ⲉ ⲣⲟⲕ· ⲉⲕⲡⲉⲣⲧ̄ ⲥⲛⲟϥ ⲙ ⲁⲧⲛⲟⲃⲉ ⲉ ⲃⲟⲗ· ⲁ ⲡⲛⲏⲧ ⲥⲁⲣ ⲙ ⲡⲉⲕⲉⲓⲱⲧ· ⲟⲧⲱ ⲉⲩⲙⲧⲟⲛ· ⲉ ⲣⲁⲓ ⲉ ϫⲱⲕ· ϫⲉ ⲁϥϫⲡⲟⲕ· ⲛⲟⲩϫ ⲡⲧⲉⲕⲥⲛⲃⲉ ⲉ ⲡⲉⲥⲕⲟⲉⲓϩ· ϫⲉ ⲙⲡⲁⲧⲉ ⲡⲉⲕⲟⲩⲟⲉⲓⲱ ⲱⲱⲡⲉ· ⲉ ⲧⲣⲉ ⲕⲡⲉⲣⲧ̄ ⲥⲛⲟϥ ⲉ ⲃⲟⲗ· ⲉⲩⲧⲱⲛ ⲥⲉ ⲡⲙⲟⲩ ⲙ ⲡⲉⲕⲉⲓⲱⲧ· ⲉⲧⲉ ⲙⲡⲉ ⲫⲉⲓ ⲉ ϫⲱⲕ ϩⲱⲟⲕ· ⲙⲡⲁⲧⲉ ⲙⲟⲟⲩ ⲱⲱⲡⲉ· Ⲉⲧⲧⲱⲛ ⲛⲉ-ⲙⲟⲟⲛⲉ· ⲡⲣⲉϥⲣⲉⲧⲃ̄ ⲱⲛⲣⲉ ⲕⲟⲩⲓ· ⲉⲧⲉ ⲙⲡ ⲟⲩⲙⲟⲩⲟⲩⲧ
Fol. 30 a 1 ⲙⲙⲟⲕ· ⲉⲕⲁⲓ ⲉⲣⲱⲧⲉ ⲙ̄ ⲧⲉⲕⲙⲁⲁⲩ :—Ⲛⲁⲓ | ⲁⲉ· ⲉⲣⲉ
ⲙⲑ ⲁⲡⲁ ⲯⲟⲧⲉ ϫⲱ ⲙⲙⲟⲟⲩ· ⲁ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲧⲁⲕⲟ· ⲱⲱⲗ ⲛ ⲧⲉⲫⲥⲛⲃⲉ· ⲁⲩⲡⲱⲧ ⲛⲥⲱϥ· ⲉⲩⲧⲁⲗⲛⲧ ⲉ ⲡⲉⲣⲧⲟ· ⲉⲩ-ⲟⲩⲱⲱ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙⲙⲟϥ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲯⲟⲧⲉ ⲛⲁϥ·

хе ϥω є рок ⲙ̄ⲡате па отоеіщ щωпе· є тре
кнотоут ⲙ̄ⲙоі· Ⲗнастасіос хе· пнаєістріанос·
аєерщпире ⲛ̄ тєщⲙ̄ⲡтолінрос· хе наⲙе єер-
щат є ппола⳿ос· Пехе апа ѱоте нащ· хе
єерщат є ппола⳿ос ⲙ̄ птако· Ⲡⲛ̄ⲥа наі
атторп̄ ⲙ̄ асевнс акріпіта· ат̄ⲧ̄ⲛ̄ⲥ є тполіс·
ⲛ̄ тⲙ̄ⲡрро· нещ ϥⲛ̄ хоотте єар ⲛ̄роⲙпе· ⲛ̄ аре Fol. 30 a 2
ⲙ̄ пеϥоот ет ⲙ̄ⲙат· атω ат† ⲙ̄ пеѱтфос
ϥа роϥ· ϥатⲙ̄ прро· хе єщерщат є ппола⳿ос·
Ⲗтω а тнос ⲛ̄ щеере и отнеріанос· епеіотнеі
є роϥ· єпеафнаат ϥⲙ̄ ппола⳿ос· ещо ⲛ̄ стаф-
літнс· ещ† ϥре ⲛ̄ ⲡтⲃ̄ноотє· атω нессκеп†
ⲙ̄ⲙос· нⲙ̄ⲙаϥ ⲙ̄ⲙнне· ϥⲛ̄ ϥенⲃ̄внте ⲙ̄ мⲡт-
щна· Єіта ⲙ̄ⲡⲛ̄ⲥа наі· аⲩнот ⲛ̄ⲥі отнеріанос
ϥⲙ̄ ппола⳿ос· а тещщеере· ⲁⲙⲁрте ех̄ⲛ̄ тⲙ̄-
ⲡтрро· ⲛ̄ щомте ⲛ̄роⲙпе· ере акріпіта | ϥнп Fol. 30 b 1
ϥа тоотс̄· Ⲡⲛ̄ⲥωс ас† ⲛ̄отκⲓⲁгіаріон· ⲛ̄ нотⲃ̄· ⲍ
ⲛ̄ ненос ⲙ̄ ппⲁⲗⲗа†он· ⲙ̄ⲡат отсϥаі є хωс
ⲙ̄ⲙаϥ· атω ат† ⲛ̄ ϥⲛ̄ос ⲛ̄ таєіо нащ· Єіта
асⲃ̄ⲥоϥ ехⲙ̄ пеⲃ̄ронос· ⲛ̄ отнеріанос песеіωт·
хе аⲩвол є βол· ⲛ̄ тєспарⲃ̄ена· Ⲡⲛ̄ⲥа наі хе·
а ⲑеоⲗωрос· панатолаіос· еі ϥⲙ̄ ппола⳿ос·
атталоϥ· хе а ⳿іокλнтанос ер ⲣⲣо· пехаϥ
хе ⲛⲓⲙ пе ⳿іокλнтанос· ⲛ̄ оташ ⲙ̄ⲙнне пе·
атω аⲩвωк є роти ща роϥ ⲙⲛ̄ к|⳿ⲁгаіос· пехат Fol. 30 b 2
нащ· хе ⲛⲓⲙ пе ⲡтаϥаак· ⲛ̄ ⲣⲣо є тει полις·
пехаϥ· хе ⲡтωтⲛ̄ пе· ⲙⲛ̄ нетⲛ̄єіоте ⲙ̄ⲙоп· ⲁⲛⲛ̄
отⲣⲣо ⲁⲛ· отⲁе ⲙ̄ па роотш ⲁⲛ пе ϥа тⲙ̄ⲡрро·
Ⲗтω ⲡⲧєтнот· а прафіос ⲑеоⲗωрос ⲁⲙⲁрте· ⲛ̄
тещσιх ⲁϥтотноσⲛ̄ є ϥраі· ϥιхⲙ̄ пеⲃ̄ронос· є βол
хе ⲙ̄ⲡате ϥхро калωс· аллⲁ нещер ϥоте· Пехе
прафіос ⲑеоⲗωрос нащ· хе тωотн є ϥраі· хе
ⲡⲧⲛ̄ отна ⲛ̄ ерір ϥⲙ̄ пеккаϥ· є тⲃ̄е от· ере рⲙ̄ Fol. 31 a 1
ⲛ̄ кнне· наріноос· ϥιхⲙ̄ пе|ⲃ̄ронос ⲛ̄ ⲓⲣⲣωот· ⲍⲁ

ере перрωмаюс оиⲍ· аүω аүⲱⲓⲥо ⲛ̄ клаүаюс·
ριхⲁ пеθроиос· аүиоⲥ ⲛ̄ ⲁⲩϫаⲕ· ⲩⲱпе ρⲁ
ппаллаϯон· еүхω ⲙ̄ⲙоⲥ· ⲭе а θеоⲇωрос·
паиатолаюс· ер оүⲙⲡ̄ϯхωωре· ⲙ̄пооү ρⲁ ппал-
лаϯон· ⲙ̄пе лааү ⲉⲩϫаиϯлеүе наⲥ· ρⲓ̄ таиϯо-
хια тиρⲉ̄· Пρаюс ⲇе апа клаүϯос· ⲙ̄пе сер
ρиаⲥ· є тре ⲭρⲙоос· ехⲁ пеθроиос ⲛ̄ ⲡ̄ρ̄ρωоү·
ⲭе ⲙ̄пе ⲭрооүⲩ ⲁⲓ пе ρа ⲧⲙⲡ̄тер̄ρ̄о· аллⲁ
ⲁⲭтωоүи· ρⲓ̄ оүⲥепи· ⲉпере ⲡⲁⲓⲛⲩⲉ тиρ̄ⲍ ⲱⲩ|
Fol. 31 *a* 2 є ⲃол· ⲭе ⲁϫюс· ⲁϫюс· ⲁϫюс клаүаюс ⲁⲭер
р̄р̄о· Пасевнс ⲇе ⲁюклиϯаиос· ⲁⲭер ρоте· ⲁⲭ-
ⲃωк ⲁⲭρопⲍ ⲛ̄ саⲱⲭ ⲛ̄рооү· ρаϯⲛ̄ ϯр̄р̄ω ⲙ̄пⲡ оүρе
є роⲩ· аллⲁ ⲙере пеθроиос ки є ⲃол· Λүω
а ϯпорⲓи ⲛ̄ р̄ро ет ⲙ̄ⲙаү· ⲥⲱⲩⲧ̄ є ⲃол· ρⲓ̄
оүⲱоүⲱⲧ̄· ρⲙ̄ пескоитωи· пехас· ⲭе ⲛⲓⲙ пе
паиатолаюс· ⲭе еⲭетоүпес пр̄ро· є ρраι ехⲙ̄
пеⲭероиос· Ниⲙ пе оүⲙаτοι ⲡ̄τε па еιωт· ⲭе
еⲭеаиϯлеүе оүⲩ є теⲩⲱеере· Ниⲙ пе оүрец-
Fol. 31 *b* 1 ⲙооⲱе· ⲡ̄|пеⲭоτеρиτе· иⲧⲁиϯлеүе ⲛ̄ оүⲱеере
ⲍⲃ ⲛ̄ р̄ро· Па ппоλаιюс пе паиатолаюс· па ⲧⲙ-
ⲡ̄тр̄ро пе· аюклиϯаиос· аллⲁ аи̅ оүρиρωаιас
ⲛ̄ ⲃр̄ре· ει ⲉⲙⲡ ⲉιер па ⲣⲁⲡ ⲙ̄ⲙаⲩ· Ⲏ тере
праюс θеоⲇωрос сωтⲙ̄ є наι· ⲁⲩⲱωλ ⲛ̄ теⲭ-
сиⲃе· ⲁⲭρⲓоүе ⲭⲙе· пеθроиос ⲙ̄ ⲡ̄р̄ро ⲱа про·
ⲙ̄ ппаллаϯон· ⲁⲩⲙоυоүт ⲙ̄ ⲙⲡ̄тоүе ⲛ̄ⲱе ⲛ̄
скептωр· ρⲓ коүⲃоүклаριои· аүω ⲙⲡ̄тⲱоүⲙте
ⲛ̄ⲱе ⲙ̄ⲙаτοι ρⲓ реⲭⲙⲓλаⲍ· ⲉпере пκτρⲍ (*sic*) ⲱⲩ
Fol. 31 *b* 2 є ⲃол· ⲭе поλλа | тааιτει τοүⲃасιλеүс а ⲧⲙ-
ⲡ̄тр̄ро· ерта клаүтюс· аүω а θеоⲇωрос ⲙⲡⲉ
ⲁⲭхро· Ⲏ тере тр̄р̄ω· сωтⲙ̄ є наι· асер ρоте
ⲙ̄ⲙаτе· асхι ⲙ̄ пеклоⲙ· ⲙ̄ песеιωт· ⲙⲡ̄ теⲭ-
σрнпе· ⲙⲡ̄ теⲭρⲃсω ⲛ̄ р̄ро· асχала ⲙ̄ⲙоοү·
є песнт ρⲙ̄ плωⲃⲱ ⲙ̄ ппаллаϯон· есωⲱ є ⲃол
есхω ⲙ̄ⲙоⲥ· Χе θеоⲇωрос паиатолаюс· ⲙ

ⲙⲁⲓ ⲛⲁⲕ· ⲛ̅ⲧ̅ ⲉⲣ ⲣ̅ⲣⲟ· ⲭⲉ ⲁⲕϥ ⲥⲁⲣ ⲡ̅ ⲡⲛⲁ
ⲧⲏⲣϥ̅· ⲭⲉ ⲭⲓⲛⲉ ⲡⲟⲟⲩ ⲉ ⲫⲣⲁⲓ· ⲁⲛⲟⲕ ⲧⲉ ⲧⲉⲕⲙ̅ⲉⲣⲁⲗ·
ⲧⲧⲉⲣⲕⲟ ⲙ̅ⲙⲟⲕ· ⲛ̅ ⲡⲟⲩⲭⲁⲓ ⲛ̅ ⲕⲗⲁⲩⲧⲟⲥ· ⲡⲉⲕⲱ|ⲃⲏⲣ· Fol. 32 *a* 1
ⲙ̅ⲡ̅ ⲡⲟⲩⲭⲁⲓ ⲛ̅ ⲓⲟⲩⲥⲧⲟⲥ· ⲡⲁ ⲥⲟⲛ ⲛ̅ ⲱⲁⲕⲧⲁⲕⲟ ⲛ̅ ⲕ̅ⲍ̅
ⲧⲙⲛ̅ⲧⲣⲣⲟ· ⲛ̅ ⲧⲁ ⲁⲫⲟⲣⲙⲏ· Ⲡⲛ̅ⲥⲱⲥ ⲁϥⲧ̅ ⲕⲱϥ̅ⲧ̅ ⲉⲙ
ⲣⲟ ⲙ̅ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ· ⲭⲉ ⲉⲩⲉⲣⲱⲕϥ̅ ⲛ̅ ⲟⲩⲟⲛ ⲙ̅ⲙⲟ·
ⲛ̅ⲧⲁⲥⲉⲣ ⲡⲁⲓ· ⲉ ⲧⲃⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ· ⲭⲉ ⲁⲩⲁⲁⲩ
ⲛ̅ⲣⲣⲟ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲗⲁⲁⲩ· ⲉⲡⲥⲙ̅ⲥⲟⲙ ⲉ ⲁⲛⲧⲗⲉⲩⲉ
ⲛⲁϥ· Ⲥⲟⲧⲉⲣⲓϫⲟⲥ ⲇⲉ ⲡⲉⲩⲉⲓⲱⲧ ⲙ̅ⲡ̅ ⲃⲁⲥⲓⲗⲓⲧⲏⲥ· ⲙ̅ⲡ̅
ⲫⲣⲱⲙⲁⲛⲟⲥ· ⲁⲩⲡⲁⲣⲧⲟⲩ ⲙ̅ ⲡⲉϥ ⲙ̅ⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲉⲩⲭⲱ
ⲙ̅ⲙⲟⲥ ⲭⲉ ⲡⲉⲛ ϩⲟⲉⲓⲥ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲧⲱⲕ ⲧⲉ ⲧⲙⲛ̅ⲧⲣⲣⲟ·
ⲙ̅ⲙⲏⲛⲉ· ⲙⲁⲗⲓⲥⲧⲁ ⲙ̅ⲡⲟ|ⲟⲩ ⲛ̅ⲧⲁ ⲧⲉⲕⲥⲟⲙ ⲟⲩⲱⲛϥ̅ Fol. 32 *a* 2
ⲉ ⲃⲟⲗ· ⲁⲛⲟⲛ ⲥⲁⲣ ⲧⲙⲛ̅ⲧ ⲛⲉ ⲛⲉⲕⲙ̅ⲉⲣⲁⲗ· ⲁⲩⲓⲟⲩ ⲛ̅
ⲧⲉⲕⲙⲙⲉⲧϩⲱⲟⲩⲣⲉ· ⲉ ⲧⲙ̅ ⲣⲱⲕϥ̅ ⲙ̅ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ· ⲉⲓⲉ
ⲙⲛⲓⲱⲉ ⲛ̅ ⲕⲉ ⲥⲟⲛ· ⲭⲉ ⲁ ⲡⲣⲱϥ̅ ⲣⲱⲱⲉ· Ⲗⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ
ⲁⲥⲣⲙⲙⲉ· ⲉⲩϩⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ ⲱ ⲡⲉⲓ ⲛⲟⲥ ⲛ̅ ϩⲓⲛⲥⲟⲛⲥ̅·
ⲛ̅ⲧⲁⲥⲱⲱⲡⲉ ⲙ̅ⲡⲟⲟⲩ· ⲫ̅ ⲧⲛⲟⲗⲓⲥ ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲣⲟ· ⲭⲉ
ⲉⲣⲉ ⲟⲩⲥⲫⲙⲙⲉ· ⲛⲁⲉⲣ ⲟⲩ ⲙⲁⲛⲉⲃⲁⲗⲙⲡⲉ ⲛ̅ ⲣⲣⲟ· ⲉ
ⲫⲣⲁⲓ ⲉ ϫⲱⲛ· ⲉⲣⲉ ⲡⲉⲓ ⲙⲛⲛⲱⲉ ⲛ̅ ⲣⲉⲙⲙⲱⲉ· ⲱⲟⲟⲡ
ⲫ̅ ⲧⲁⲛⲧⲟϫⲓⲁ· Ⲉⲱⲱⲡⲉ ⲟⲩⲛ ⲁⲓⲕⲁⲓⲟⲛ ⲱⲟⲟⲡ ⲫⲟⲗⲟⲥ·
ⲕⲗⲁⲩⲧⲟⲥ ⲙ̅ⲡ̅ ⲓⲟⲩⲥⲧⲟⲥ ⲙ̅ⲡⲱⲁ | ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲣⲟ· Ⲟⲩⲛⲟⲥ Fol. 32 *b* 1
ⲁⲉ ⲛ̅ⲱⲩⲛⲏⲣⲉ· ⲁⲥⲱⲱⲡⲉ ⲫ̅ ⲧⲛⲟⲗⲓⲥ ⲁⲛⲧⲟϫⲓⲁ· ⲉ ⲧⲃⲉ ⲕ̅ⲍ̅
ⲡⲙⲛⲛⲱⲉ· ⲛ̅ⲧⲁⲧⲙⲟⲟⲩⲧⲟⲩ ⲫ̅ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ· ⲛⲉⲣⲉ
ⲛⲉⲩⲉⲓⲟⲧⲉ ⲣⲓⲙⲉ ⲉ ⲣⲟⲟⲩ· Ⲍⲟⲙⲉ ⲭⲉ ⲁ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ
ⲙⲟⲩⲟⲩⲧ ⲙ̅ ⲡⲣⲣⲟ· ⲙ̅ⲡ̅ ⲧⲣⲣⲱ· Ⲍⲡ̅ ⲕⲟⲟⲩⲉ· ⲭⲉ
ⲁⲩⲣⲁⲡ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ· ⲱⲱⲡⲉ ⲙ̅ⲡⲟⲟⲩ· Ⲍⲟⲙⲉ ⲭⲉ ⲧⲁ
ⲛⲉⲩⲉⲓⲟⲧⲉ ⲙ̅ⲡ̅ ⲛⲉⲩⲥⲛⲏⲩ ⲧⲉ ⲧⲙⲛ̅ⲧⲣⲣⲟ· Ⲥⲓⲧⲁ ⲁⲩⲟⲥ
ⲛ̅ ⲱⲧⲟⲣⲧⲣ̅· ⲱⲱⲡⲉ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲱ ⲛ̅
ⲧⲉⲣⲉ ⲡⲙⲁ ⲉⲥⲉϫⲁϫⲉ· ⲛ̅ ⲟⲩⲕⲟⲟⲩ· ⲁ ⲧⲣⲣⲱ ⲉⲓ | ⲉ ⲃⲟⲗ· Fol. 32 *b* 2
ⲁⲥⲱⲟⲣⲡ̅ⲥ̅ ⲉ ⲡⲛⲓ ⲛ̅ ⲁⲡⲁ ⲕⲗⲁⲩⲧⲟⲥ· ⲱⲁ ⲧⲉⲥⲙⲁⲁⲩ·
ⲙ̅ⲡ̅ ⲧⲉⲩⲥⲱⲛⲉ· ⲙ̅ⲡ̅ ⲧⲥⲱⲛⲉ ⲛ̅ ⲁⲡⲁ ⲑⲉⲟⲗⲱⲣⲟⲥ· ⲁⲩⲱ
ⲁⲥⲣⲙⲙⲉ ⲛ̅ ⲡⲉⲩ ⲙ̅ⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲭⲉ ⲛⲉⲥⲥⲓⲛⲧ ⲛⲉ· ⲁⲩⲱ ⲁ
ⲧⲥⲱⲛⲉ ⲛ̅ ⲁⲡⲁ ⲕⲗⲁⲩⲧⲟⲥ· ⲙ̅ⲡ̅ ⲧⲥⲱⲛⲉ ⲛ̅ ⲁⲡⲁ ⲑⲉⲟ-
ⲗⲱⲣⲟⲥ· ⲉⲓ ⲉ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ· ⲱⲁ ⲛⲉⲩⲥⲛⲏⲩ· ⲁⲩⲥⲡ-

сωпоу· ϣант оуριωос ⲛ оуκοгι· ауω ауωϣⲉ
ⲙ пκωρⲧ· ет ⲙοуρ ρⲙ ⲛⲣо ⲙ ппаллафон· Λуω
ⲛⲧеуноу· а ⲙιχанл ει· е песнт е βол ρⲙ тпе·
асκω ⲛⲧесϩιх· ⲛ оуиаш· ехⲙ тⲙест ρнт· ⲛ
иει ρасιос· ауω пехас ⲙ прасιос θеοдωрос·
Fol. 33 a 1 же ноух ⲛⲧекснβе· е песκоеιр· же наϣе трарⲧⲉ
ⲛⲧасϣωпе· Нⲉ соοуи ан· ѡ прасιос θеοдωрос·
же екϣаннϣе· ⲙⲙοш ⲛ ллаау е аре ратⲏ·
ριωн ⲛ текορсн· же тϭοш ⲙⲙ тⲙⲛⲧхωωре· ау-
таау нак е βол· ρитⲙ пхоеис· Пехе прасιос
θеοдωрос· ⲙ ⲙιχанл· же еιе ⲛ оуϣпнре
ан те ѡ· па хоеис· ⲛⲧе оуиаπеβаⲙⲡе· ⲛ рⲙ
ⲛ кнⲙе· ер ррο е хωн· ρитⲙ теснωⲙн ⲛ ос-
ρⲙⲙе· ере ϣнре ⲛ ррο ρⲙ ппаллафон· Пехе
ⲙιχанл нач· же θеοдωрос пхωωре ⲛ ρарϣ
Fol. 33 a 2 рнт[illegible]пе пхωωре· ере пιоуте ⲙе ⲙⲙοч·
ауω ⲛⲧеуноу· а прасιос θеοдωрос партⲏ· ач-
оуωϣⲧ ⲙ пιоуте· ечхω ⲙⲙοс· же кω наι е
βол· па хоеис ⲙιχанл· Пехе ⲙιχанл нач·
же ⲛ оуϣпнре ан те· ⲛⲧе аιοκлнфанос ер ррο·
же ауф нач· ⲛ оусоусоу· е βол ρитⲙ пхоеис·
те ϣпнре ⲛточ те таι· ере пιлатос ⲙⲙ ρнрωанс·
ρⲙοос· ере пϣнре ⲙ пιоуте· аре ратⲏ е роοу·
таι ρωωч те θе· ет ере аιοκлнфанос наер ррο
ехⲙ нερрωⲙⲙаιос· Пехе прасιос θеοдωрос· ⲙ
Fol. 33 b 1 ⲙιχа|нл· же ешωпе поуерсаρне ⲙ пхоеис пе·
е тре аιοκлнфанос ер ррο· ογ е роι анок пе
κωλу ⲙ печоуерсаρне· Λуω а ⲙιχанл хω е
роч· ⲛ ρⲙке ⲙустнрιон· ечнаϣωпе ⲛ аιοκлн-
фанос· ауω асροⲡⲏ е роч· ρⲙ оуειρнιн ρаⲙнн·
Ш ωρⲡ же ⲛ тере ϣнωпе· а прасιос θеοдωрос·
ει е ппаллафон· ачωϣ е βол ечхω ⲙⲙοс· же
пет оуωϣ е ер ррο· ειс пеθрοпос кн е βол· ауω
а θοτе ⲙ панатолаιос· ⲙер танфохια тнрⲥ·

ⲁⲡⲉ ⲗⲁⲁⲩ ⲉⲩⲥⲁⲥⲟⲩ ⲉ ⲫⲙⲟⲟⲥ | ⲉⲭⲁ ⲡⲉⲑⲣⲟⲛⲟⲥ · Fol. 33 b 2
ⲛ ⲟⲩⲉⲃⲟⲧ ⲛⲣⲟⲟⲩ · ⲩⲁⲛⲧ ⲉⲩⲧ ⲗⲟⲅⲟⲥ ⲛⲁⲩ ⲉ ⲧⲁ ⲙⲟⲩ-
ⲟⲩⲧ ⲁⲙⲟⲟⲩ ⲡⲛⲉ ⲥⲟⲛ · Ⲧⲁⲥⲉⲃⲛⲉ ⲁⲉ ⲛ ⲣⲣⲟ · ⲁⲥⲧ ⲛ
ⲣⲙⲛⲟⲩ ⲛ ⲫⲟⲙⲡⲉ · ⲙⲡ ⲁⲙⲁⲧⲟⲓ ⲩⲁⲛⲧ ⲟⲩⲱⲙⲉ ⲛⲥⲁ
ⲇⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ · ⲁⲫⲉⲣ ⲕⲉ ⲫⲙⲉ ⲛⲣⲟⲟⲩ · ⲉⲫⲟ ⲛ ⲥⲧⲁⲩ-
ⲗⲓⲧⲛⲥ ⲙ ⲙⲁⲉⲣⲧⲟ · ⲁⲡⲁⲧⲉ ⲑⲟⲧⲉ ⲕⲁⲁⲩ ⲉ ⲉⲣ ⲣⲣⲟ ·
Ⲉⲓⲧⲁ ⲛ ⲧⲉⲣⲉ ⲉⲫⲉⲣ ⲣⲣⲟ ⲛⲥⲓ ⲇⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ ⲛⲏⲩⲭⲣⲟ
ⲛ ⲟⲩⲕⲟⲓ · ⲁ ⲡⲣⲁⲩⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲃⲱⲕ ⲉ ⲥⲁⲙ ⲡⲉⲩ-
ⲱⲙⲉ ⲁⲧⲱ ⲁⲩⲧⲱⲟⲩⲛ ⲉⲁ ⲭⲱⲩ · ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲍⲉ ⲕⲓⲣⲉ
ⲑⲉⲟⲇⲱⲣⲟⲥ · ⲁⲙⲟⲩ ⲫⲙⲟⲟⲥ ⲛⲁⲕ · ⲉⲭⲁ ⲡⲉⲑⲣⲟⲛⲟⲥ ·
ⲛⲁ ⲉⲣ ⲣⲣⲟ · | Ⲡⲉⲭⲁⲩ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲁⲩ · ⲍⲉ ⲫⲁⲣⲉⲫ Fol. 34 a 1
ⲉ ⲧⲡⲓⲥⲧⲓⲥ · ⲁⲧⲱ ⲛⲁ ⲉⲓⲣⲉ ⲛ ⲡⲁⲓⲕⲁⲓⲟⲛ · ⲧⲁⲣⲉ ⲧⲉⲕ- ⲔⲔ
ⲙⲉⲧⲣⲣⲟ ⲧⲁϩⲣⲟ · Ⲡⲁⲥⲉⲃⲛⲉ ⲁⲉ · ⲁⲩⲥⲁⲥⲟⲩ ⲕⲟⲩⲓ ⲕⲟⲩⲓ ·
ⲁⲧⲱ ⲁⲫⲉⲣ ⲟⲩⲟⲉⲓⲩ · ⲉⲫⲣⲁ ⲧⲁⲕⲟⲗⲟⲩⲑⲓⲁ ⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲉⲫⲥⲧⲁⲥⲉ · Ⲡⲁ ⲉⲓⲱⲧ ⲁⲉ ⲁⲡⲁ ⲕⲁⲓⲟⲥ · ⲉⲛⲉⲫⲃⲏⲕ ⲩⲁ
ⲣⲟⲩ · ⲙⲙⲏⲛⲉ ⲉⲫⲥⲓⲙⲉ ⲛ ⲡⲉⲫⲩⲙⲉ · ⲉⲫⲡⲣⲟⲧⲣⲉⲡⲉ
ⲙⲙⲟⲩ · ⲉ ⲣⲟⲧⲛ ⲉ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩⲧ · ⲁⲧⲱ ⲁⲩⲧ ⲛ
ⲡⲧⲱⲩ ⲧⲏⲣⲟ ⲛ ⲕⲙⲉ · ⲉ ⲧⲟⲟⲧⲟ ⲛ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ·
ⲉ ⲧⲣⲉ ⲭⲁⲣⲭⲉⲓ ⲉ ⲭⲱⲩ · Ⲗⲉⲣ ⲡⲉⲉⲉⲧⲉ ⲛ ⲁⲡⲁ ⲯⲱⲧⲉ ·
ⲣⲙ ⲡⲙⲁⲣⲛⲉ · ⲍⲉ ⲡⲉⲩⲫⲏⲣ ⲡⲉ ⲙⲡⲁⲧ ⲉⲫⲉⲣ ⲣⲣⲟ ·
ⲁⲧⲱ | ⲁⲫⲧⲣⲉⲩ ⲁⲁⲩ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲉⲣⲉ ⲡⲣⲣⲟ ⲩⲟⲟⲡ Fol. 34 a 2
ⲣⲙ ⲧⲡⲓⲥⲧⲓⲥ · ⲉⲫⲭⲱⲕ ⲉ ⲃⲟⲗ · ⲛ ⲛⲉⲣⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ · ⲍⲉ
ⲛⲉ ⲙⲡⲁⲧⲉ ⲡϩⲁⲍⲉ ⲉⲑⲟⲟⲩ · ⲭⲟ ⲙ ⲡⲉⲩⲡⲧⲏⲥ · ⲫⲣⲁⲓ
ⲛⲣⲏⲧⲉ · ⲉⲓⲱⲁⲍⲉ ⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · Ⲗⲧⲱ ⲉⲡⲉⲫⲧ ⲧⲱⲱ
ⲉ ⲭⲟⲟⲩ · ⲉ ⲟⲩⲗⲏⲙ · ⲉ ⲥⲱⲗⲡ ⲉ ⲃⲟⲗ · ⲙ ⲡⲉⲥϧⲟⲥ ·
ⲙ ⲡⲉⲛⲭⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲭⲥ · ⲫⲓⲧⲛ ⲧⲉⲥⲛⲱⲙⲓⲛ ⲙ ⲡⲁ ⲉⲓⲱⲧ
ⲁⲡⲁ ⲕⲁⲓⲟⲥ · ⲁⲗⲗⲁ ⲁⲡⲉ ⲡϩⲁⲍⲉ ⲉⲑⲟⲟⲩ · ⲁⲙⲉⲗⲉⲓ
ⲉ ⲣⲟⲩ · ⲉ ⲧⲣⲉ ⲫⲉⲣ ⲡⲁⲓ · ⲉⲫⲥⲟⲟⲩⲛ ⲍⲉ ⲉⲫⲱⲩⲁⲛⲟⲩⲱⲛϩ
ⲉ ⲃⲟⲗ · ⲱⲁⲫⲱⲣϣⲣ ⲛ ⲛⲉⲩⲣⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ · Ⲉⲓⲧⲁ
ⲛⲉⲣⲉ ⲡⲁⲥⲉⲃⲛⲉ ⲛⲣⲟ ⲉⲣ ⲣⲟⲧⲉ ⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟ-
ⲗⲁⲓⲟⲥ · ⲁⲧⲱ ⲁ ⲧⲣⲣⲱ · ⲱⲁⲍⲉ ⲛⲙⲙⲁⲩ · ⲉⲥⲁⲱ ⲙⲙⲟⲟⲥ Fol. 34 b 1
ⲍⲉ ⲫⲣⲟϣ ⲛⲣⲏⲧ · ⲛ ⲟⲩⲕⲟⲓ · ⲱⲁⲛⲧⲉ ⲟⲩⲡⲟⲗⲁⲓⲙⲟⲥ ⲛⲏ
ⲱⲱⲡⲉ · ⲱⲁⲓⲧ ⲫⲁⲣ ⲛⲭⲣⲓⲁ ⲛ ⲛⲁⲓⲣⲱⲛ · ⲱⲁⲛⲧ
ⲟⲩⲙⲟⲩⲧⲟⲩⲧ ⲙⲙⲟⲩ · Ⲡⲉϩⲉ ⲡⲣⲣⲟ ⲛⲁⲥ · ⲍⲉ ⲉⲓⲉⲣ ⲫⲟⲧⲉ

ⲛ ϫⲟⲟⲩϥ· ⲉ ⲡⲣⲟⲗⲁⲙⲟⲥ· ⲡⲥⲉⲧⲟⲩⲛⲉⲥ ⲡⲉ ⲁⲅⲁϥ ⲉ
ϫⲱⲓ· ⲡⲥⲉⲙⲟⲩⲟⲩⲧ ⲙⲙⲟⲓ· Ⲉⲛⲉⲩⲧⲏⲛⲟⲟⲩ ⲛⲁϥ ⲡⲣⲁϥ
ⲡⲥⲟⲡ· ϫⲉ ⲕⲟⲩⲱϣ ⲉ ⲧⲣⲁ ⲫⲙⲟⲟⲥ· ⲉϫⲙ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ϫⲉ ⲕⲟⲩⲱϣ· ⲉ ⲧⲣⲁ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲁⲓ ⲉ ⲡⲁ ⲕⲁϥ· Ⲗⲧⲱ
ϣⲁⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ϫⲟⲟⲩ ⲛⲁϥ ϫⲉ ⲫⲙⲟⲟⲥ ⲛⲁⲕ ⲫⲓⲙ
Fol. 34 b 2 ⲡⲉⲑⲣⲟⲛⲟⲥ· ϫⲉ ⲁ ⲧⲓⲙⲑⲣⲣⲟ ⲉⲣ ⲧⲱⲕ· ⲙⲡⲉⲣ ⲣ | ⲣⲟⲧⲉ
ⲱ ⲡⲣⲣⲟ· ⲙⲟⲛⲟⲛ ⲙ ϯⲛⲁⲉⲣ ⲗⲁⲁⲩ ⲙ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲕ
ⲁⲛ· ϣⲁ ⲉⲛⲉϥ· Ⲉⲛⲉⲣⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲃⲛⲕ ϣⲁ
ⲣⲟϥ· ⲙⲡ ⲡⲉⲧ ⲕⲱⲗⲧ ⲙⲙⲟϥ· Ⲍⲣⲁⲓ ϫⲉ ⲫⲓ ⲛⲉⲣⲟⲟⲩ
ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲱⲥ ⲙ ⲡⲟⲗⲁⲙⲟⲥ ⲧⲱⲟⲩⲛ· ⲉϫⲙ
ⲛⲉⲣϣⲙⲁⲓⲟⲥ ⲣⲓⲧⲙ ⲙⲡⲉⲣⲥⲟⲥ· ⲁⲩⲱ ⲁ ⲡⲟⲩⲱ ⲧⲁⲣⲉ
ⲡⲣⲣⲟ· ϫⲉ ⲁ ⲙⲡⲉⲣⲥⲟⲥ· ⲉⲓ ϣⲁ ⲙ ⲙⲁ ⲛ ⲣⲟⲉⲓⲥ·
ⲁⲧϣⲉⲗ ⲙⲁ ⲙⲙⲁ· Ⲡⲣⲣⲟ ϫⲉ ⲁϥⲧⲟⲣⲧⲣ̄ ⲙⲙⲁⲧⲉ
ⲡⲉϫⲁϥ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁ ⲣⲱⲃ· ⲁⲛⲟⲕ ⲙⲡ ⲧⲓⲙⲑⲣⲣⲟ·
ⲧⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲡ ⲕⲗⲁⲧϯⲟⲥ ⲧⲉ ⲧⲓⲙⲑⲣⲣⲟ· Ⲡⲉϫⲉ
Fol. 35 a 1 ⲛⲉⲓ ⲫⲁⲓⲟⲥ ⲙ ⲡⲣⲣⲟ· ϫⲉ ⲧⲱⲕ ⲧⲉ ⲧⲓⲙⲑⲣⲣⲟ· | ϫⲉ
ⲟⲍ ⲁⲩⲧⲁⲁⲥ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ ⲧⲡⲉ· Ⲏ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ⲃⲱⲕ ⲉ
ⲣⲟⲩⲏ ϣⲁ ⲧⲣⲣⲱ· ⲁⲥⲛⲁⲩ ⲉ ⲣⲟⲩ· ⲉⲩⲟⲩⲱⲗⲥ̄ ⲛⲣⲏⲧ·
ⲁⲩⲱ ⲉⲩϣⲧⲣ̄ⲧⲱⲣ· ⲡⲉϫⲁⲥ ⲛⲁⲩ· ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲉⲕⲟ
ⲙ ⲥⲁⲃ ⲣⲏⲧ· ⲙ ⲧⲉⲓ ⲣⲉ ⲧⲏⲣⲥ̄· ⲉⲓⲟⲩⲱϣ ⲉ ⲧⲣⲉⲕⲉⲣⲏⲧ·
ⲡⲱⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲡ ⲕⲗⲁⲧϯⲟⲥ· ⲙ ⲣⲡⲛⲟⲥ ⲡⲧⲁⲉⲓⲟ
ⲙⲡ̄ ϫⲟⲟⲩ ⲉ ⲡⲡⲟⲗⲁⲙⲟⲥ· ⲡⲥⲉⲙⲟⲩⲟⲩⲧ ⲙⲙⲟⲟⲩ·
ⲧⲁⲣⲉⲕⲗⲟ ⲉⲕⲩⲧⲣ̄ⲧⲱⲣ ⲉ ⲧⲃⲏⲏⲧⲟⲩ· Ⲏ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ⲁⲉ
ⲥⲱⲧⲙ ⲉ ⲛⲁⲓ· ⲁϥϫⲟⲟⲥ ⲡⲥⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥ†
ⲛⲁϥ ⲙ ⲣⲡⲛⲟⲥ ⲙⲭⲣⲏⲁ· ⲉ ⲧⲣⲉ ⲩⲧⲁⲁⲩ ⲙ ⲟⲩⲥⲓⲁ
ⲙ ⲡϫⲟⲉⲓⲥ· ⲉ ⲧⲃⲉ ⲡⲟⲩϫⲁⲓ ⲙ ⲡⲡⲟⲗⲁⲙⲟⲥ· ⲁⲩⲱ |
Fol. 35 a 2 ⲁϥϫⲟⲟⲩ ⲡⲥⲁ ⲛⲉⲓ ⲫⲁⲓⲟⲥ· ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ· ϫⲉ
ⲟⲩ ⲡⲉ ⲡⲧⲱⲩ ⲙ ⲛⲉⲓ ⲡⲟⲗⲁⲙⲟⲥ· ⲉⲧ ⲣⲓ ϫⲱⲛ· Ⲡⲉϫⲁⲩ
ⲛⲁϥ ϫⲉ ⲡⲡⲟⲗⲁⲙⲟⲥ ⲡⲁ ⲡϫⲟⲉⲓⲥ ⲡⲉ· ⲡⲧⲟϥ ⲡⲉⲧ ⲣⲓ
ⲙⲙⲟϥ ⲣⲓ ϫⲱⲛ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲟⲩ ⲥⲟⲩⲧⲉ
ⲛ ⲣⲡⲁⲣⲟⲩⲭⲓⲟⲛ· ⲙⲡ ⲣⲡⲣⲁⲙⲁ· ⲁⲗⲉ ⲉ ⲣⲟⲟⲩ·
ⲙⲡ ⲛⲉⲧ ⲛⲉⲣⲛⲩ· ⲭⲓ ⲙ ⲡⲉⲧⲡⲓⲛⲛⲩⲉ ⲃⲱⲕ ⲉ ⲡⲡⲟ-
ⲗⲁⲙⲟⲥ· ⲥⲱ ⲉⲕ† ⲧⲱⲕ ⲡⲣⲏⲧ ⲛⲁⲩ· ⲣⲓ ⲡⲁⲣⲟⲩ· ⲩⲁⲛⲧ
ⲉⲕϫⲉⲉⲣⲉ ⲡⲡⲟⲗⲁⲙⲟⲥ ⲉ ⲃⲟⲗ· Ⲡⲉϫⲉ ⲛⲉⲓ ⲫⲁⲓⲟⲥ ⲙ

ⲡⲣⲣⲟ· ϫⲉ ⲟⲩⲁⲉ ϩⲁⲣⲙⲁ· ⲟⲩⲁⲉ ⲕⲁⲣⲟⲩⲭⲓⲟⲛ·
ⲛⲧⲡⲛⲁⲁⲗⲉ ⲁⲛ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲧⲡⲛⲁⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓ- Fol. 35 *b* 1
ⲗⲟⲥ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ϫⲉ ⲃⲱⲕ ⲉ ⲡⲧⲁⲙⲓⲟⲛ ⲛ̄ ⲟ
ⲛⲉϫⲣⲏⲙⲁ· ϩⲓ ⲙ̄ ⲡⲉⲧ ⲛⲁ ⲣⲱⲃⲉ ⲉ ⲣⲟⲕ ⲙ̄ⲙⲛ̄ ⲡⲉⲕ-
ⲙⲏⲛⲃⲉ· ϩⲙ̄ ⲡⲡⲟⲗⲁⲓⲟⲥ· ⲱⲁⲛⲧⲉ ⲧⲛ̄ⲕⲉⲧ ⲧⲛⲧⲧⲛ̄
ϩⲛ̄ ⲟⲩϫⲣⲟ· Ⲡⲧⲥⲁ ⲛⲁⲓ ϫⲉ· ⲁⲧⲃⲱⲕ ⲉ ⲡⲡⲟⲗⲁⲓⲟⲥ·
ⲁⲧⲙⲓⲃⲉ ⲙⲙⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁⲧϫⲣⲟ ⲁⲧⲥⲱⲡⲉ ⲙ̄ ⲡⲱⲛⲣⲉ·
ⲙ̄ ⲡⲣⲣⲟ ⲙⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁⲧⲧⲁϩⲟϥ ⲉ ⲣⲁⲧϥ̄ ⲉ ⲡⲣⲣⲟ·
Ⲡⲉϫⲉ ⲑⲉⲟⲗⲱⲣⲟⲥ ⲛⲁϥ· ϫⲉ ⲉⲓⲥ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲣⲣⲟ ⲙⲛ̄
ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲁⲓⲉⲛⲧϥ̄ ⲙ̄ ⲡⲉⲕ ⲙ̄ⲡⲧⲟ ⲉ ⲃⲟⲗ· ϩⲓⲧⲛ̄ | ⲧⲥⲟⲙ Fol. 35 *b* 2
ⲙ̄ ⲡⲁ ⲣⲣⲟ ⲡⲉϫⲥ· ⲁⲗⲗⲁ ⲛⲥⲧⲟ ⲁⲛ· ⲉ ⲧⲣⲉ ⲛⲕⲱ ⲙ̄ ⲡⲁⲓ
ϩⲁϩⲧⲛ̄ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ· ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ϫⲉ ϩⲱⲃ ⲛⲓⲙ ⲉⲧⲉⲧⲛ̄ⲟⲩⲁϣⲟⲩⲟⲩ· ⲁⲣⲓ
ⲥⲟⲩ ϩⲛ̄ ⲧⲁ ⲙ̄ⲡⲧⲣⲣⲟ· ⲁⲩⲱ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲛⲁⲉϣⲕⲱⲗⲧ·
ⲙ̄ ⲡⲉⲧⲛ̄ⲟⲩⲉϩⲥⲁϩⲙⲉ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲙ̄ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟ-
ⲡⲟⲥ· ϫⲉ ⲭⲓ ⲙ̄ ⲡⲱⲛⲣⲉ· ⲙ̄ ⲡⲣⲣⲟ ⲙⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲛⲧ̄
ⲕⲁⲁϥ ϩⲁ ⲧⲟⲟⲧⲕ̄· ⲁⲩⲱ ⲛ̄ ⲧⲉⲓ ϩⲉ ⲁϥⲧⲁⲁϥ ⲛⲁϥ· ⲉⲣⲉ
ⲛⲛⲟⲥ ⲧⲛⲟⲩ ⲥⲟⲟⲩϩ· ⲉⲧⲟ ⲙ̄ⲙⲁⲓⲧⲣⲉ ⲉ ⲡⲉⲓ ϩⲱⲃ·
Ⲡⲧⲥⲁ ⲛⲁⲓ ϫⲉ ⲁ ⲡϩⲱⲃ ⲱⲥⲕ̄· ⲉⲣⲉ ⲡⲱⲛⲣⲉ ⲙ̄ | ⲡⲣⲣⲟ Fol. 36 *a* 1
ⲙⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ϭⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁϥ- ⲟⲁ
ⲥⲱⲧⲙ̄ ⲛⲥⲓ ⲡⲉⲩⲉⲓⲱⲧ· ϫⲉ ⲩϭⲁⲗⲏⲧ ⲉ ⲣⲟϥ· ⲁϥϫⲟⲟⲩ
ⲙ̄ ϩⲛ̄ⲟⲩⲥ ⲛ̄ⲧⲁⲉⲓⲟ ⲛⲁϥ· ⲁϥⲕⲱ ⲙ̄ ⲡⲉⲩⲱⲱⲛⲣⲉ ⲉ ⲃⲟⲗ·
ⲁⲧⲱ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ϩⲱⲃ· Ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ϫⲉ· ⲁϥϫⲓ ⲙ̄ ⲛⲉϫⲣⲏⲙⲁ· ⲁϥⲥⲟⲣⲟⲩ ⲙ̄ ⲛⲉϩⲛⲕⲉ ⲙ̄
ⲧⲡⲟⲗⲓⲥ· ⲙⲙⲛ̄ ⲛⲉϫⲛⲣⲁ· ⲙⲙⲛ̄ ⲡⲟⲣϥⲁⲛⲟⲥ· ⲙⲙⲛ̄ ⲛⲉⲩ-
ⲟⲧⲥⲓⲁ ⲙ̄ⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲛⲟⲩ· Ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϫⲉ ⲁϥⲟⲩ-
ⲱⲛϥ̄ ⲉ ⲃⲟⲗ· ⲉ ⲡⲁⲥⲉⲃⲛⲉ· ⲁⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ ⲉϥϫⲱ
ⲙⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲉⲕⲣⲙⲟⲟⲥ ⲉⲕⲣ̄ⲟⲩ· ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲕⲱ ⲙ̄ ⲡ|ⲱⲛⲣⲉ ⲙ̄ ⲡⲣⲣⲟ ⲙⲛ̄ ⲙ̄ⲡⲉⲣⲥⲟⲥ ⲉ ⲃⲟⲗ· ⲁϫⲛ̄ Fol. 36 *a* 2
ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲁϥϫⲓ ⲛ̄ⲧⲉϥⲭⲁⲓ· ⲁϥⲧⲁⲁⲥ ⲛ̄ ⲛⲉϩⲛⲕⲉ
ⲛ̄ ⲧⲡⲟⲗⲓⲥ· ⲙⲙⲉ ⲥⲱⲡⲉ ϩⲣⲁⲕ ⲉ ⲡⲧⲏⲣϥ̄· ⲉⲓⲥ ⲱⲟⲩⲧⲉ
ⲥⲁⲣ ⲡⲣⲟⲙⲡⲉ· ⲥⲧ ⲁⲥⲁⲡⲏ ϩⲙ̄ ⲡⲉϫⲣⲏⲙⲁ ⲛ̄ⲧⲁϥϫⲓⲧϥ̄·
Ⲡⲣⲣⲟ ϫⲉ ⲁϥⲙⲟⲩⲧⲉ· ⲉ ⲛⲉⲛⲟⲥ ⲙ̄ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ·
ⲁϥⲧⲁⲙⲟⲟⲩ ⲉ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ⲧⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϫⲟⲟϥ·

ϵ poϥ ϵ тβϵ пархнпископос· ауω ⲡтϵунот
ауχоот ⲛсωϥ ϵуχω ⲙⲙос· хе па ϵιωт· от пе
пшпе ⲙ пшнре ⲙ прро· ⲛ ⲙпϵрсос ϵт ϭалнт
Fol. 36 b 1 ϵ рок:— | Пϵхаϥ наϥ· хе чоиϩ ⲛⲥι пхоϵιс пϵⲥ
ob пϵχⲥ· ⲙⲛ пϵккратос ⲱ прро· хе хпе пшϵϩ
спат ⲛ ϵβот· ϵуϭалнт ϵ рοι· ϵрϵ отсоτϵ ⲛτϵ
ппολαιος· ϩⲙ пϵуспнр· ауωот ϵкϩⲙ ппολαι-
ος· ⲱ па хоϵιс прро· аικωос ⲙⲙоϥ καλως
аικааϥ ϩⲙ пϵпιскопон· Λτω а прро тре тнтϵϥ
ⲙ пϵϥ ⲙто ϵ βολ· ϵрϵ тпорфура ϭоολϵ ⲙⲙоϥ·
Пϵхе прро наϥ· хе кнαωрк наι· хе наι пе ϩⲛ
отше· ауω ⲛтϵунот а пархнпископос· ωрк
Fol. 36 b 2 ⲙ прро· хе ⲛтоϥ пе наι· | ϩⲛ отше· ауω ⲙпе
λаат ϵιше· хе ⲛтаϥωрк ϵ тβϵ от· ауω а пархн-
епископос· ϵι ϵ βολ ϩι тоотϥ· ⲙ прро· Λτω
ⲙпе паιаβолос· ϩω ϵ poϥ ϩⲛ тϵуμаια· ϵ ϩοτι
ϵ пархнпископос· ϣа пшϵϩ ϣоⲙⲛⲧ ⲙ полаι-
ос· ⲛтаϥшопе· ауω аταμαρτе ⲛ ικοⲙнтнс·
пшнре ⲙ прро ⲙⲛ ⲙперсос· ατϵнтϥ ⲙ пⲛто
ϵ βολ· ⲙ παρθϵνος ⲙⲙатοι· Ⲏ тере прасιос
θϵολωрос· ⲙⲛ прасιос клαυ†ос· наτ ϵ poϥ·
Fol. 37 a 1 ατсοτωнϥ· хе пшнре ⲙ прро ⲙⲛ ⲙпер|сос пе·
oc ауω хе ⲛта пархнпископос кааϥ ϵ βολ· ауω
ⲛтϵунот ατριⲙе ϵ тβϵ пе ⲛтаϥшопе· ауω ατ-
ροπϥ· ϵ тⲙ таμоϥ· ϵ тβннтϥ· ϵнϵотωш пе·
ϵ кааϥ ϵ βολ· ϵ тβϵ пархнпископос· ауω а
пшахе сωр ϵ βολ· ϩⲙ ппολαιος· хе ατсωпе
ⲛ ικοⲙнтнс· пшнре ⲙ прро ⲙⲛ ⲙперсос· Λτω
аποτω таϩе ⲙⲙаахе· ⲙ прро· ауχоот ⲛса
прасιос θϵολωрос· пехаϥ наϥ· хе κτρι ⲥτρα-
τηλατнс· ατταμιοι· хе акхро· ϩⲙ ппολαιος·
Fol. 37 a 2 акωпе ⲙ пшнре ⲙ прро· ⲛ|ⲛ ⲙперсос· λοιπον
хι ⲛ тесϩрнше ⲛ нοτβ нак· таμοϊ ϵ poϥ ϣ
таϵιше· хе отше пе прωβ ⲙⲙоп· апархнп-

скопос ωρϊ̅ наι· же аүшоү· Пеже ппет отааѣ
θеодωрос ⲙ̅ пр̅р̅о· же пеүсоп пе ⲡтапаλарте
ⲧ̅ⲛ̅оү· Λүω ⲡтетноү а ппет отааѣ· кω ⲛ̅ неи-
кωⲗⲉнтнс· ка ⲫнү ⲛ̅ тецр̅ⲃсω и р̅р̅о же ⲡнеү-
соүωнϊ̅· аүϯ ⲛ̅ ке отеι е ⲭωү· еүхноү ⲧ̅ⲛ̅оү·
же ⲙ̅пер таⲗⲗе пр̅р̅о· же ⲡток пе ⲛикоⲗⲉнтнс·
пⲱнре ⲙ̅ пр̅р̅о ⲙ̅ⲡ ⲙ̅персос· Λүω а пр̅р̅о ⲙоүте
е ппет отааѣ· θеодωрос· еүⲭω ⲧ̅ⲛ̅оү· же Fol. 37 b 1
ⲙаταⲗⲗοι е птωⲱ· е пⲱнре ⲙ̅ пр̅р̅о· ⲡтака- ⲟⲁ
ⲗарте ⲧ̅ⲛ̅оү· ⲫⲙ̅ ппоⲗⲁⲓⲙос· Пеже ппет отааѣ
наү· же а ⲛикоⲗⲉнтнс ⲙоү· пеүсоп пе паι·
ⲡтапаλарте ⲧ̅ⲛ̅оү· ⲙарепⲱⲙе ⲛ̅тоотϥ̅· ⲛ̅са
пеүсоп ⲧ̅ⲛ̅оп· а парχнепископос сраι· ⲱа
пеүеιωт· же аүшоү· Наι ⲇе еүсωтⲙ̅ е роот·
ⲛ̅ⲥι пⲱнре ⲙ̅ пр̅р̅о· аүеιре ката θе ⲛ̅та ппет
отааѣ· ⲫωⲛ е тоотϥ̅· Пр̅р̅о ⲇе ⲛ̅ тере үеι· е
ⲫраι е тⲛоⲗⲓс анϯохια· ⲙ̅ⲡ пеүⲙⲛⲛⲱⲉ· ⲙ̅ⲡ
пⲱнре ⲙ̅ пр̅р̅о ⲙ̅ⲡ ⲙ̅персос· | а праϣιос θеодω- Fol. 37 b 2
рос· ⲙ̅ⲡ апа клаϯтос· ⲱⲡтωре ⲧ̅ⲛ̅оү ⲛ̅ тоотϥ̅
ⲙ̅ пр̅р̅о· ⲙ̅пе еүеⲱкωλϯ ⲧ̅ⲛ̅ооү· же ⲛ̅нос ⲛ̅
тⲙ̅ⲡтр̅р̅о· не аүⲭιтϥ̅ ⲱа парχнепископос· аүω
неүоүωⲱ пе е каау е ⲃоλ· Ⲛ̅нос ⲇе ⲙ̅ⲡ ⲙ̅персос·
паⲛикнрос· ⲙ̅ⲡ Λеонϯос· аүеι е таⲛϯохια· е
ратϥ̅ ⲛ̅ θеодωрос· ⲙ̅ⲡ клаϯтос· ⲙ̅ⲡ пке сеепе·
аүеⲙе ⲧ̅ⲛ̅аү ⲛ̅ ⲫⲛ̅нос ⲛ̅таειο· ⲛ̅те пеιωт ⲛ̅нικο-
ⲗⲉнтнс· же еүекаау е ⲃоλ· Λүω а паⲓаβоλос
оүонϣϥ̅ е ⲃоλ· е пр̅р̅о ⲁιοκⲗⲏϯанос· еүⲭω
ⲧ̅ⲛ̅оү наү· же | па ⲱнре ⲁιοκⲗⲏϯанос· ⲛ̅таι- Fol. 38 a 1
ⲭпок е пⲭⲓⲭⲏ· аιϯ нак ⲛ̅ теι ⲁωраια· ⲙ̅ⲡ теι ⲟ
ⲥрнпе ⲛ̅ р̅р̅о· е пⲭⲓⲭⲏ· Λιϯ сρⲓⲙе ⲛ̅ р̅р̅о нак·
ⲛ̅ ат ⲫⲙоү· аιⲥоолек ⲛ̅ тпорфүра· Λιϯ нⲧ̅снⲃе
ⲛ̅ р̅р̅о е текⲥιχ· е пⲓⲁ ⲙ̅ пⲥерϣ ⲧ̅ⲛ̅оү пеβаа-
ⲗⲙе· ⲛ̅ ат ⲫⲙоү· Λικаθιста ⲧ̅ⲛ̅оκ ⲫιⲭⲙ̅ ⲫⲛ̅ⲱо
ⲛ̅ ⲱо ⲛ̅Λаос· аιтре тⲱеере ⲙ̅ пр̅р̅о ϯ ⲙ̅ пеⲍоүр·

ⲙ̅ⲡ̅ ⲛⲉⲥⲉⲓⲱⲧ ⲉ ⲡⲉⲕ ⲧⲛⲛⲃⲉ· ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲁⲓⲁⲁⲩ
ⲛ̅ⲙ̅ⲙⲁⲕ· ⲙ̅ⲡⲉ ⲕⲛⲟⲓ ⲉ ⲡⲁ ⲉⲟⲟⲩ· ⲁⲉⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ
ⲁⲓⲟⲕⲗⲏⲣⲁⲛⲟⲥ· ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲛ̅ⲧⲕ̅ ⲙⲙ· ⲉⲕⲭⲱ
Fol. 38 a 2 ⲉ ⲣⲟⲓ ⲛ̅ ⲛⲁⲓ ⲛ̅ ⲧⲉⲓ ⲣⲉ· ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲁ|ⲡⲁⲧⲟⲗⲁⲓⲟⲥ·
ⲡⲱⲟⲩⲱⲟⲩ ⲛ̅ ⲧⲙ̅ⲡⲧⲣⲣⲟ· ⲏ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲕⲗⲁⲩⲧⲟⲥ·
ⲡⲣⲓⲥⲱⲛ ⲙ̅ⲙ ⲣ̅ⲣ̅ⲟ· ⲡⲉⲭⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲟⲛ
ⲃⲓⲁ ⲙ̅ⲡⲟⲟⲩ· ⲉⲧⲉⲃⲉⲧ ⲡⲉⲓ ⲣⲁⲓ· ⲥⲛⲁⲩ ⲉ ⲃⲟⲗ ⲣ̅ⲙ̅
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ̅ⲩ̅· ⲣⲏ̅ ⲛ̅ⲣⲱⲙⲉ ⲙ̅ⲡⲉⲓⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ ⲱⲁ
ⲉⲛⲉⲩ· ⲉⲕⲣ̅ ⲟⲩ ⲙ̅ⲙ ⲛⲉⲓ ⲣⲉⲩⲛⲟⲩⲥⲥ̅· ⲉ ⲣⲟⲓ ⲉⲕⲭⲱ ⲉ
ⲣⲟⲓ· ⲛ̅ ⲛⲉⲧⲣⲁⲛ· ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ ⲡⲱⲟⲩⲱⲟⲩ
ⲛ̅ ⲧⲙ̅ⲡⲧⲣⲣⲟ ⲡⲉ· ⲡⲁⲡⲁⲧⲟⲗⲁⲓⲟⲥ ⲙ̅ⲡ̅ ⲕⲗⲁⲩⲧⲟⲥ· ⲉⲓⲭⲓ
ⲣⲁⲓⲃ̅ⲥ̅ ⲣⲁ ⲣⲟⲟⲩ· ⲁⲉ ⲧⲱⲟⲩ ⲧⲉ ⲧⲙ̅ⲡⲉⲣⲣⲟ· ⲣⲁ ⲛⲉⲧ-
ⲉⲓⲟⲧⲉ· ⲡⲉⲭⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲱⲁ ⲡⲟⲟⲩ ⲕⲉⲣ
Fol. 38 b 1 ⲣⲟⲧⲉ ⲣⲏⲧⲟⲩ· ⲛ̅ ⲛⲁⲧⲣⲁⲙⲛⲟⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· | ⲡⲉⲭⲉ
ⲟⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ ⲫⲥⲟⲟⲩⲛ· ⲁⲉ ⲁ ⲧⲣⲣⲟ ⲁⲛⲫⲗⲉⲩⲉ ⲛ̅
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲛ̅ⲕⲉ ⲥⲟⲛ· ⲁⲩⲧⲟⲩⲛⲟⲥⲧ ⲣⲓⲭⲙ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ⲛ̅ ⲧⲙ̅ⲡⲧⲣⲣⲟ· ⲁⲭⲡ̅ ⲉⲣ ⲣⲟⲧⲉ ⲣⲏⲧⲟ ⲛ̅ ⲗⲁⲁⲩ· ⲡⲉⲭⲉ
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲩ· ⲁⲉ ⲁ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲟⲩⲉⲡⲉ· ⲁ
ⲧⲉⲧⲣⲟⲧⲉ ⲱⲭⲡ̅ ⲱⲁ ⲉⲛⲉⲣ ⲛⲁⲣⲁⲕ· ⲥⲟⲩⲱⲛ ⲉⲧ ⲛⲁⲕⲍ (*sic*)·
ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲉⲓⲱⲧ ⲡⲁⲗⲓⲙⲡⲥⲕⲟⲥ· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲉⲣ
ⲣⲟⲧⲉ ⲣⲏⲧⲟⲩ ⲛ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙ̅ⲡ̅ ⲕⲗⲁⲩⲧⲟⲥ· ⲉⲣⲉ
ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲣⲣⲟ ⲙ̅ⲙ ⲙ̅ⲡⲉⲣⲥⲟⲥ· ⲥⲁⲗⲏⲧ ⲉ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲩⲟⲩⲱⲱ ⲉ ⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲡⲥⲉⲭⲟⲟⲥ ⲉ
Fol. 38 b 2 ⲣⲟⲛ· ⲉⲉ ⲁⲩⲙⲟⲩ· ⲙ̅ⲡ ⲟⲩⲟⲩ ⲛ̅ ⲧⲉⲭⲁ|ⲥⲟⲩ ⲉⲩⲥⲟⲟⲩⲛ·
ⲉⲉ ⲕⲉⲣ ⲣⲟⲧⲉ ⲣⲏⲧⲟⲩ· Ⲓⲛ ⲙ̅ⲡⲉ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲡⲕⲉ ⲥⲟⲛ· ⲛ̅ⲧⲉⲣ ⲣⲁⲗ ⲙ̅ⲙⲟⲕ· ⲉⲉ
ⲁⲩⲙⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲉⲉ ⲡⲉⲩⲥⲟⲛ ⲡⲉ ⲡⲁⲓ· ⲡ̅ⲧ ⲁⲛⲁⲙⲁⲣⲧⲉ
ⲙ̅ⲙⲟⲩ· ⲉⲓⲟⲩⲱⲱ ⲉ ⲧⲣⲉ ⲕ̅ⲫ ⲗⲟⲩⲟⲥ ⲛⲁⲓ· ⲉⲉ ⲱⲁⲓ-
ⲧⲁⲣⲉ ⲧⲉⲕⲙ̅ⲡⲧⲣⲣⲟ ⲉ ⲣⲁⲧ̅ⲥ̅· ⲱⲁⲕⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ ⲙ̅
ⲡⲱⲟⲙⲉⲧ· ⲡⲁⲡⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙ̅ⲡ̅ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲙ̅ⲡ̅ ⲕⲗⲁⲩⲧⲟⲥ· ⲛ̅ⲧⲉ ⲧⲙ̅ⲡⲧⲣⲣⲟ· ⲉⲣ ⲧⲱⲕ ⲙⲁⲁⲁⲕ·
Ⲡⲉⲭⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ ⲉⲱⲱⲁⲙⲟⲩⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ· ⲉⲣⲉ
Fol. 39 a 1 ⲙ̅ⲙⲁ ⲛⲁⲙⲱⲉ ⲉ ⲱⲟⲓ· ⲁⲉ ⲛ̅ⲧⲉ ⲃⲁⲣⲃⲁⲣⲟⲥ ⲫⲓ ⲛ̅
ⲟⲍ ⲧⲁⲙⲡⲧⲣⲣⲟ ⲛ̅ ⲧⲟⲟⲩ· | ⲡⲉⲭⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙ̅ ⲡⲣⲣⲟ·

хе ⲙⲡⲁⲧⲉ ⲕⲉⲙⲉ· хе ⲁⲛⲟⲕ ⲡⲉⲧ ⲙⲡⲥⲱ ⲉ ⲭⲟⲕ· ⲯⲁ
ⲧⲉⲛⲟⲩ· ⲙ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ ⲁⲛ· ⲡⲉⲧ ⲥⲱⲡⲉ ⲙ ⲡⲩⲛⲣⲉ·
ⲙ ⲡⲣⲣⲟ ⲙⲡ ⲙⲡⲉⲣⲥⲟⲥ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉ· ⲙⲡⲉ-
ⲙⲁⲧⲟⲓ ⲉⲧ ϩⲁ ⲣⲁⲧ· ⲁⲩⲱ ⲛⲁⲓⲟⲩⲧⲉ· ⲉⲧ ϯ ⲥⲟⲙ ⲛⲁⲓ·
ⲯⲁⲛⲧⲁ ⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲩ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁϥ ϫⲉ ⲙⲡⲉ
ⲡⲓⲟⲩⲧⲉ ⲡⲉⲧ ⲡⲛⲁⲩⲙⲉ ⲛⲁϥ ⲡⲥⲁ ⲓⲥ· ⲡⲉϫⲉ ⲡⲁⲓⲁ-
ⲃⲟⲗⲟⲥ· ϫⲉ ⲟⲩⲁⲉ ⲡⲉⲕϫⲱ· ⲙ ⲡⲣⲁⲓ ⲙ ⲡⲕⲉ ⲟⲩⲁ
ⲉⲧ ⲙⲙⲁⲩ· ⲉ ⲃⲟⲗ ϩⲓ ⲣⲱⲕ ⲯⲁ ⲉⲛⲉϥ· ⲉⲕⲕⲱ ⲡⲣⲧⲛⲏ·
ⲉⲧⲛⲁⲟⲩⲧⲉ ⲙⲡ ⲁⲣⲭⲓⲣⲁⲓⲟⲥ ⲙⲁⲩⲟⲩⲧ ⲙⲙⲟⲩ· ⲁⲗⲗⲁ
ⲟⲩⲱⲙ ⲙ ⲡ | ⲛⲉⲕⲃⲁⲗ· ⲙⲡⲉ ⲛⲁⲩ ⲉ ⲛⲁⲛⲟⲩⲧⲉ· ϫⲉ ⲟⲩⲛ Fol. 39a 2
ⲟⲩⲏⲣ ϩⲓ ⲧⲉⲩⲛⲡⲉ· ⲁⲩⲱ ⲡⲓⲛⲛⲩⲉ ⲙ ⲛⲁⲙⲁⲧⲟⲓ·
Ⲁⲩⲱ ⲡⲧⲉⲧⲛⲟⲩ ⲁϥⲧⲣⲉ ϩⲓⲁⲱⲛ· ⲡⲁⲗⲓⲙⲡⲥⲏⲥⲧⲟⲛ· ⲉⲣ
ⲡⲉⲥⲙⲟⲩⲧ ⲙ ϩⲙⲁⲧⲟⲓ· ⲁⲧⲥⲱⲟⲩϩ ⲉ ⲣⲟϥ· ⲉⲧⲥⲃⲱⲧⲥ
ⲉ ⲡⲧⲟⲗⲁⲓⲟⲥ· ⲁⲩⲱ ⲟⲛ· ⲛⲉ ⲯⲃⲉ ⲡⲁⲗⲓⲙⲡⲥⲏⲥⲧⲟⲛ
ⲁⲩⲉⲣ ⲡⲉⲥⲙⲟⲩⲧ· ⲙ ϩⲙⲟⲩⲧⲉ ⲙⲙⲟⲩⲥ· ⲁⲩⲟⲩⲟⲛϩⲟⲩⲧ
ⲉ ⲃⲟⲗ· ⲉ ⲁⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ· Ⲡⲉϫⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁϥ·
ϫⲉ ⲧⲁⲣⲉⲕⲉⲙⲉ ⲧⲉⲛⲟⲩ· ϫⲉ ⲁ ⲑⲟⲧⲉ ⲙ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ·
ⲙⲡ ⲕⲗⲁⲧϯⲟⲥ ⲯⲧⲣⲧⲱⲣϫ· Ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲕⲱ ⲙ ⲡⲩⲛⲣⲉ ⲙ ⲡⲣ|ⲣⲟ ⲙⲡ ⲙⲡⲉⲣⲥⲟⲥ ⲉ ⲃⲟⲗ· ⲁⲥⲭⲓ Fol. 39b 1
ⲙ ⲧⲉⲭⲁⲥⲟⲩ· ⲁⲩⲡⲱⲯ ⲙⲙⲟⲥ ⲉ ϫⲱⲟⲩ· ⲙ ⲡⲩⲟⲗⲙⲓⲧ ⲁⲭⲡ ⲟⲛ
ⲧⲉⲕⲛⲓⲱⲙⲏⲛ· ⲓⲥⲥⲙⲉⲗⲉⲓ (sic) ⲛⲁϥ ⲁⲛ· ϫⲉ ⲡⲧⲛ ⲟⲩⲣⲣⲟ·
ⲉ ⲁⲥⲱⲣⲛ ⲛⲁⲕ ⲡⲓⲟⲩϫ· ⲙ ⲡⲩⲟⲣⲡ ⲡⲥⲟⲡ· ⲁⲩⲱ ⲁⲩⲭⲓ
ⲥⲟⲗ ⲉ ⲣⲟⲕ· ⲙ ⲡⲉⲓ ⲕⲉ ⲥⲟⲡ· ⲧⲁⲣⲉⲕⲉⲙⲉ· ϫⲉ ⲣⲡⲙⲉ
ⲙⲉⲧ ⲉⲓϫⲱ ⲙⲙⲟⲟⲩ ⲛⲁⲕ· Ⲯⲉ ⲡⲉⲕⲟⲩϫⲁⲓ· ⲱ ⲇⲓⲟⲕⲗⲏ-
ϯⲁⲛⲟⲥ· ϯⲛⲁⲧⲣⲉⲕⲛⲁⲩ ⲉ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲙⲡ ⲕⲗⲁⲧ-
ϯⲟⲥ· ⲣⲡ ⲟⲩⲟⲥ ⲙ ⲟⲩⲱⲟ· ⲧⲁⲓⲙⲉ ⲙ ⲟⲩⲙⲟⲩ ⲉⲩⲣⲟⲟⲩ·
ⲯⲱⲉ ⲙ ⲡⲁ ⲡⲉⲭⲟⲉⲓⲥ ⲉ ⲭⲱⲟⲩ· ϯⲟⲩ ⲓⲛⲏⲧ ⲛⲉ ⲯⲧⲁⲓ
ⲣ[ⲉ]ⲧⲟⲍⲟⲩ· ⲉ ⲛⲉⲥⲓⲍ ⲙ ⲡⲉⲧⲭⲟⲉⲓⲥ· ⲣⲓ ⲡⲉⲥ|ϥⲟⲥ Fol. 39b 2
ⲉⲓⲥ ⲯⲉ ⲧⲁⲓⲟⲩ· ⲙⲡⲉ ⲯⲱⲙⲉⲧ ⲙⲡⲏⲧ· ⲁⲓⲥⲃⲱⲧⲱⲟⲩ ⲉ
ⲣⲉⲧⲁⲁⲩ· ⲉ ⲡⲥⲱⲙⲁ ⲙ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲣⲓ ⲡⲓⲟⲥ
ⲓ ⲯⲟⲩⲉ· ⲉⲧ ⲣⲓ ⲡⲣⲟ ⲙ ⲡⲡⲁⲗⲗⲁϯⲟⲛ· ⲧⲁⲣⲉ ⲧⲉⲛ-
ⲱⲙⲉ ⲛⲁⲩ ⲉ ⲡⲉⲛⲟⲩⲟⲩ· Ⲁⲩⲱ ⲕⲗⲁⲧϯⲟⲥ ⲣⲱⲟⲩ·
ⲛⲁⲧⲣⲉⲩⲗⲟⲓⲭⲓⲍⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲩⲥⲡⲓⲣ· ⲙⲡⲉ ⲙ ⲉ
ⲡⲉⲭⲟⲉⲓⲥ· ⲙⲧⲁⲓⲧⲣⲉⲛⲕⲟⲟⲩⲥⲉ ⲉ ⲡⲉⲩⲥⲡⲓⲣ· ⲣⲓ ⲡⲉⲥϥⲟⲥ·

ⲡⲟⲉ ⲡⲧⲁⲓⲧⲣⲉⲧⲣⲱⲧⲃ̅ ⲁ̅ ⲡⲉⲧⲣⲟⲥ· ⲙ̅ⲡ̅ ⲡⲁⲩⲗⲟⲥ ⲛⲉⲩ-
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲉ̅ⲡ̅ ⲧⲥⲛⲃⲉ· ⲫⲁⲧⲣⲉⲙⲛⲟⲩⲧ ⲛ̅ ⲛⲉⲓ
Fol. 40 *a* 1 ⲕⲟⲟⲩⲉ· ⲡⲧⲉ ⲧⲙⲡⲣⲣⲟ ⲉⲣ ⲧⲱⲕ | ⲱ̅ ⲁⲓⲟⲕⲗⲏⲫⲁⲛⲟⲥ·
ⲡⲁ̅ (*sic*) Ⲛⲁⲓ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲭⲟⲟⲩ ⲁ̅ ⲡⲣ̅ⲣⲟ· ⲁⲩⲣⲟⲡⲕ̅
ⲉ ⲣⲟⲩ· ⲡⲁⲥⲉⲃⲏⲥ ⲁⲉ ⲛ̅ ⲣ̅ⲣⲟ· ⲁⲩⲱⲟⲣⲡⲕ̅ ⲉ ⲡⲏ· ⲱⲁ
ⲧⲣ̅ⲣⲟ· ⲁⲩⲧⲁⲙⲟⲥ ⲉ ⲫⲱⲃ ⲙⲙⲁ ⲡⲧⲁⲩⲭⲟⲟⲩ ⲉ ⲣⲟⲩ·
Ⲧⲡⲟⲣⲓⲛ ⲁⲉ ⲛ̅ ⲣ̅ⲣⲱ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲥⲣⲁⲱⲉ ⲙ̅ⲙⲁⲧⲉ
ⲉⲭⲁ ⲡⲙⲟⲩ ⲛ̅ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉϩⲁⲥ ⲁⲉ ⲛⲁⲩ· ϫⲉ
ⲧⲁⲣⲉⲕⲉⲙⲙⲉ ⲉ ⲧⲙⲉ· ϫⲉ ⲁⲧⲉⲙⲉ· ⲁ̅ ⲡⲱⲛⲣⲉ ⲁ̅ ⲡⲣ̅ⲣⲟ
ⲛ̅ ⲁ̅ⲡⲉⲣⲥⲟⲥ· ⲉ ⲡⲉⲓ ⲙⲁ· ⲁⲧⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲧⲱ
ⲱⲁϫⲉ ⲙⲙⲁ· ⲛ̅ⲧ ⲁⲧⲭⲟⲟⲩ ⲛⲁⲕ· ⲉ ⲧⲃⲛⲛⲧⲟⲩ· ⲉ̅ⲡ̅ ⲙⲉ
ⲙⲉ· Ⲡⲛ̅ⲥⲁ ⲛⲁⲓ ⲁⲉ· ⲁⲧⲉⲙⲉ ⲁ̅ ⲡⲱⲛⲣⲉ ⲁ̅ ⲡⲣ̅ⲣⲟ
Fol. 40 *a* 2 ⲙ̅ⲙ ⲁ̅|ⲡⲉⲣⲥⲟⲥ· ⲁⲧⲧⲁⲣⲟⲩ ⲉ ⲣⲁⲧⲩ̅· ⲉ ⲡⲣ̅ⲣⲟ· ⲁⲧⲱ
ⲁⲩⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁⲩ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲛ̅ⲧⲁⲧⲁⲙⲁⲣⲧⲉ
ⲙⲙⲟⲓ· ⲁ̅ ⲡⲱⲟⲣⲡ̅ ⲛ̅ⲥⲟⲛ ⲙⲙ̅ ⲡⲙⲉⲩ ⲥⲛ̅ ⲥⲛⲁⲩ· Ⲗⲧⲱ
ⲡⲁⲛⲁⲱ· ⲛ̅ⲧⲁ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲱⲣⲏ̅ ⲙⲙⲟⲩ·
ⲣⲓϫⲙ̅ ⲡⲱⲛⲣⲉ ⲁ̅ ⲡⲣ̅ⲣⲟ ⲡⲁ ⲥⲟⲛ· ⲡⲉ ⲛ̅ⲧⲁⲩⲙⲟⲩ ⲉⲩ-
ⲥⲁⲗⲱⲟⲩ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲛⲁⲓ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ
ⲭⲟⲟⲩ· ⲁ ⲡⲣ̅ⲣⲟ ⲣⲁⲱⲉ ⲙ̅ⲙⲁⲧⲉ· ⲁⲩⲭⲟⲟⲩ ⲁⲩⲉⲙⲉ·
ⲁ̅ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱⲣⲏ̅ ⲛⲁⲩ ⲟⲛ ⲡⲟⲉ ⲁ̅
ⲡⲱⲟⲣⲡ̅ ⲛ̅ ⲥⲟⲛ· Ⲗⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ· ⲁ ⲡⲣ̅ⲣⲟ ⲥⲱⲓⲛ̅ ⲉ̅ⲡ̅
Fol. 40 *b* 1 ⲟⲩⲟⲩⲙⲟⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲛⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲧⲛⲟⲩ· ⲛ̅
ⲡⲃ̅ (*sic*) ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲃⲩ ⲛ̅ ⲡⲛⲟⲓⲙⲛⲗⲓⲟⲛ ⲛ̅ ⲛⲟⲩⲃ· ⲉⲓ ⲉⲁⲧ· ⲉⲓ ⲱⲛⲉ
ⲙⲙⲉ· ⲁⲧⲱ ⲁⲩⲣⲉ ⲉ ⲉⲙⲕⲁ ⲙⲙⲁ· ⲉ̅ⲡ̅ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲛ· ⲁ̅
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲧⲱ ⲁⲩⲙⲟⲟⲩⲧⲧ̅ϥ[1] Ⲉⲛⲉⲣⲉ ⲡⲣⲁⲥⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲉ̅ⲡ̅ ⲡⲡⲟⲗⲁⲓⲟⲥ ⲙ̅ⲡ̅ ⲡⲉⲥⲙⲓⲛⲓⲱⲉ· Ⲗⲧⲱ
ⲁ ⲧⲉⲥⲥⲱⲛⲉ ⲥⲉⲁⲓ ⲱⲁ ⲣⲟⲩ· ⲡⲛⲉ ⲡⲧⲁⲩⲱⲱⲛⲉ ⲧⲛⲟⲩ·
ⲉ̅ⲡ̅ ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· Ⲗⲧⲱ ⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ·
Ⲗⲧⲡⲉⲓ ⲙ̅ⲙⲁⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲉⲛⲧⲁⲥⲱⲱⲛⲉ ⲉ̅ⲡ̅ ⲧⲡⲟⲗⲓⲥ·
Ⲡⲛ̅ⲥⲁ ⲛⲁⲓ ⲁⲉ· ⲁ ⲧⲡⲟⲣⲓⲛ ⲛ̅ ⲣⲣⲟ· ⲱⲁϫⲉ ⲙ̅ⲡ̅ ⲡⲣⲣⲟ·
Fol. 40 *b* 2 ϫⲉ ⲉⲕⲣ̅|ⲙⲟⲟⲩⲥ· ⲉⲕⲣ̅ ⲟⲩ ⲧⲁϫⲏ ⲧⲁϫⲏ· ⲙⲟⲩⲟⲩⲧ ⲛ̅
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲙ̅ⲡ̅ ⲕⲗⲁⲩⲁⲓⲟⲥ ⲉ̅ⲡ̅ ⲧⲁⲣϫⲏ ⲁ̅ ⲡⲁⲓⲱⲥ-

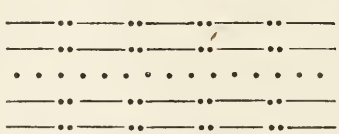
[1] The words ⲁⲧⲱ ⲁⲩⲙⲟⲟⲩⲧⲧ̅ϥ are an addition, written in smaller characters.

ⲙⲟⲥ· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛ̄ ⲧⲣⲣⲱ· ϫⲉ ⲉⲙⲙⲁⲟⲩⲟⲩⲧ ⲙ̄-
ⲙⲟⲟⲩ· ⲛ̄ ⲁⲩ ⲛ̄ ϩⲉ· ⲉⲣⲉ ⲡⲉⲓ ⲙⲙⲛⲩⲉ ⲧⲓⲣⲏ ⲙ̄ⲙⲁⲩ·
ⲙⲛⲡⲟⲧⲉ ⲛ̄ⲥⲉⲧⲱⲟⲩⲛ· ⲉ ϫⲱⲓ ⲛ̄ⲥⲉϥⲓ ⲛ̄ ⲧⲁ ⲙ̄ⲡⲧⲣⲣⲟ ⲛ̄
ⲧⲟⲟⲩ· Ⲏⲧⲟⲥ ϫⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ· ϫⲉ ⲙ̄ⲡⲉⲣ ⲣ̄ ϩⲟⲧⲉ· ⲱ̄
ⲡⲣⲣⲟ ⲥϩⲁⲓ ⲩⲁ ⲣⲟϥ· ϫⲉ ⲁⲙⲟⲩ ⲛⲁⲓ ⲧⲁϫⲏ· ⲙⲁϩⲁⲁⲕ
ϫⲉ ⲟⲩⲛ̄ⲧⲁⲓ ⲟⲩⲱⲁϫⲉ· ⲙ̄ ⲙ̄ⲧⲥⲧⲏⲣⲓⲟⲛ· ⲉⲙⲁϫⲟⲟϥ
ⲉ ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲣⲣⲟ ⲙ̄ⲡ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉϥⲱⲁⲛ|ⲉⲓ ⲩⲁ ⲣⲟⲕ Fol. 41 a 1
ϫⲓⲧⲟ̄ⲩ ⲉ ϩⲟⲧⲛ· ⲉ ⲡⲉⲕⲕⲟⲓⲧⲱⲛ· ϩⲱⲥ ⲁⲉ ϫⲉ ⲉⲕⲛⲁⲕⲟ- ⲙ̄ⲙ̄ (*sic*)
ⲗⲁⲥⲉⲓ ⲙ̄ⲙⲁϥ· ⲥⲟⲩⲧⲉ ⲛ̄ ϩⲡⲁⲧⲙⲓⲟⲥ· ⲙ̄ⲙ̄ ⲥⲟⲛⲟ̄
ⲙ̄ⲙⲟϥ· ⲙ̄ⲙ̄ ⲙⲟⲧⲟⲩⲧ ⲙ̄ⲙⲟϥ· ϩⲡ ⲟⲩϩⲱⲙ· Ⲡⲁⲥⲉⲃⲏⲥ
ⲁⲉ ⲛ̄ ⲣⲣⲟ ⲁϥⲡⲓⲃⲉ· ⲉϫⲡ ⲡⲱⲁϫⲉ ⲛ̄ ⲗⲟⲓⲙⲟⲥ ⲛ̄ ⲧⲣⲣⲱ·
ⲁϥⲥⲟⲩⲧⲉ ⲙ̄ ⲙ̄ⲡⲧⲁⲥⲉ ⲡⲁⲧⲙⲓⲟⲥ ⲉ ⲣⲟϥ· ⲙ̄ⲡ ⲡⲓⲃⲧ·
ⲁⲧⲱ ⲁϥⲥⲉⲁⲓ ⲩⲁ ⲣⲟϥ· ⲛ̄ ϩⲡⲱⲁϫⲉ ⲛ̄ⲕⲟⲗⲁⲕⲓⲁ
ⲛ̄ⲕⲣⲟϥ· ⲁⲧⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲓ ⲉ ⲡⲣⲁⲗ-
ⲗⲁⲫⲟⲛ· Ⲏ ⲧⲉⲣⲉ ⲡⲣⲣⲟ ϫⲉ ⲛⲁⲧ ⲉ ⲣⲟϥ· ⲁϥⲥⲱⲃⲉ ⲛ̄-
ⲕⲣⲟϥ· ⲉ ϩⲟⲧⲛ ⲉ ⲣⲟϥ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁ ⲙⲁ
ⲙⲙⲁ ⲙⲟⲧ ϩⲡ ⲣⲁⲱⲉ ϫⲉ· ⲁ ⲡⲛⲟⲥ ⲛ̄ⲁⲧ|ⲙⲁⲧⲟⲥ· ⲉⲓ Fol. 41 a 2
ⲉ ⲡⲣⲁⲗⲗⲁⲫⲟⲛ· Ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ· ⲱ̄ ⲕⲓⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲡⲡⲟⲗⲓⲧⲁⲣⲭⲏⲥ ⲛ̄ ⲣⲉϥϫⲣⲟ· ⲁ ⲙⲟⲩ ⲃⲱⲕ ⲉⲙⲡⲉⲣⲥⲟⲥ·
ⲙ̄ⲡ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲣⲣⲟ ⲙ̄ⲡ ⲙ̄ⲡⲉⲣⲥⲟⲥ· ⲉⲓ ⲛ̄ ⲛⲉⲓ ⲧⲁⲉⲓⲟ
ⲛ̄ ⲡⲉϥⲉⲓⲱⲧ· ⲙⲙⲟⲛ ⲕⲉ ⲙ̄ⲡⲱⲁ ⲙⲙⲟⲟⲩ· ⲉ ϩⲟⲧⲛ ⲉ
ⲗⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲗⲧⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲱ ⲉ ϩⲣⲁⲓ
ⲛ̄ ⲧⲉϥⲥⲛⲏ· ⲁϥⲃⲱⲕ ⲉ ϩⲟⲧⲛ ⲩⲁ ⲡⲣⲣⲟ· ⲁⲧⲱ ⲁϥ-
ⲥⲱⲟⲩⲛ ⲁϥⲁⲥⲡⲁⲍⲉ ⲙⲙⲟϥ· ⲁϥϫⲱⲣⲡ̄ ⲉ ⲡⲙⲏⲧⲁⲥⲉ
ⲫⲁⲧⲙⲓⲟⲥ· ⲁⲧⲥⲱⲛⲟ̄ ⲙⲙⲟϥ· Ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲛⲁϥ· ϫⲉ ⲙ̄ⲡⲟⲟⲩ· ⲁ ⲡⲉⲕⲣⲟϥ | ⲛ̄ ⲓⲟⲩⲁⲁⲥ· ⲙ̄ⲡ Fol. 41 b 1
ⲡⲉϫ̄ⲥ̄· ⲟⲩⲱⲛ̄ⲥ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲛⲧⲛ̄· ⲱ̄ ⲡⲣⲣⲟ· ⲁⲗⲗⲁ ⲛ̄ⲧ (*sic*)
ⲥⲟⲟⲩ ⲉⲣⲟⲧⲉ ⲓⲟⲩⲁⲁⲥ· Ⲏⲡⲁⲧⲙⲓⲟⲥ ⲁⲉ· ⲁⲧⲁϫⲣⲟϥ
ⲁⲗⲱⲥ· ⲛ̄ⲑⲉ ⲙⲙⲟⲧⲟⲩⲧ ⲙⲙⲟϥ· ⲁⲧⲱ ⲁⲧⲥⲱⲕ
ⲙⲙⲟϥ· ⲩⲁ ⲡⲉⲱⲟⲧⲉ ⲉ ⲧⲣⲉϩⲁⲩⲧⲟ̄ⲩ ⲉ ⲣⲁⲓ ⲉ ⲣⲟϥ·
ⲉⲡⲁⲧⲟⲩⲱⲛ ⲛ̄ ⲣⲟ ⲙ̄ ⲡⲡⲁⲗⲗⲁⲫⲟⲛ· Ⲡⲉϫⲉ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲛⲁⲧ· ϫⲉ ⲛⲁ ⲥⲓⲛⲧ· Ⲃⲱⲩ ⲛⲁⲓ ⲛ̄ ⲟⲩⲕⲟⲩⲓ·
ⲁϫⲱ ⲛ̄ ⲟⲩⲥⲟⲡ ⲉⲩⲗⲓⲛⲗ· ⲉ ⲡⲁ ⲣⲣⲟ· ⲡⲉϫ̄ⲥ̄· ⲙ̄ⲡⲁ-
ⲉⲧⲙⲙⲟⲟⲩⲧ ⲙⲙⲟⲓ· ⲁⲧⲱ ⲙ̄ⲡⲉⲑⲟⲧⲉ· ⲕⲁⲁⲧ ⲉ

ⲃⲟⲗⲉ̅ ⲉ ⲃⲟⲗ ⲁⲉ ⲛ̅ⲧⲉⲙⲛⲟⲩⲧ ⲙ̅ⲙⲟⲟⲩ· Ⲁⲛⲟⲩⲱⲱⲩⲃ̅
Fol. 41 b 2 ⲛ̅ⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲁⲉ ⲛⲁⲥⲓⲛⲓ· Ⲃⲱⲱ ⲛⲁⲓ
ⲙ̅ⲙⲟⲛ ⲛ̅ ϯⲛⲁⲉⲣ· ⲡⲉⲑⲟⲟⲩ ⲁⲛ· ⲛ̅ ⲗⲁⲁⲩ ⲛ̅ⲕⲉ ⲥⲟⲛ·
Ⲓⲛ ⲙ̅ⲡ ⲉⲓⲉⲣ ⲟⲩⲙⲛⲛⲩⲉ· ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̅ⲙ̅ⲙⲛⲧⲛ̅·
ⲩⲉ ⲧⲥⲟⲙ ⲙ̅ ⲡⲁ ⲣⲣⲟ ⲡⲉϫ̅ⲥ̅· ⲛ̅ ϯⲛⲁⲉⲣ ⲡⲉⲑⲟⲟⲩ
ⲛⲓⲛⲧⲛ̅ ⲁⲛ· ⲁⲓⲟⲩⲱ ⲥⲁⲣ· ⲉⲓⲥⲱⲛϩ̅ ⲙ̅ⲙⲟⲓ ⲫ̅ⲙ̅ ⲡⲁ ⲫⲧⲟⲣ·
ⲙ̅ⲙⲁⲓⲛ ⲉⲙⲙⲟⲓ· ⲉ ⲧⲃⲉ ⲡⲣⲁⲓ ⲙ̅ ⲡⲉϫ̅ⲥ̅· Ⲗⲩⲱ ⲛ̅
ⲧⲉⲣⲉ ϥⲛⲁⲩ· ⲁⲉ ⲙ̅ⲡ ⲟⲩⲡⲓⲟⲉ ⲛ̅ ⲕⲁⲁϥ ⲉ ⲃⲟⲗ· ⲁϥⲥⲱⲕ
ⲙ̅ ⲡⲉϥϩⲓⲁϥ ⲥⲛⲁⲩ· ⲉ ⲫⲣⲁⲓ ⲛ̅ ⲟⲩⲥⲟⲛ ⲛ̅ ⲟⲩⲱⲧ· ⲁϥ-
ⲥⲱⲗⲛ̅ ⲙ̅ⲧ ⲙ̅ⲙⲏⲣⲣⲉ ⲉⲧ ⲙⲛⲣ ⲙ̅ⲙⲟϥ· ⲁϥⲧⲱⲥⲛ̅ ⲙ̅
ⲡⲙⲛ̅ⲧⲁⲥⲉ ⲛ̅ ⲣⲱⲙⲉ· ⲉ ⲡⲁⲣⲟⲩ· ⲁⲧⲉ ⲉ ⲫⲣⲁⲓ ⲉϩⲙ̅
Fol. 42 a 1 ⲡⲉⲧⲣⲟ· ⲁⲧⲱ ⲁϥⲡⲁⲣⲧⲉ̅· ⲁϥⲟⲩ⸗ⲱⲱⲧ̅ ⲙ̅ ⲛⲟⲩⲧⲉ· ⲁϥ-
[?] ⲡⲱⲣⲡ̅ ⲛ̅ ⲛⲉϥⲥⲓϫ ⲉ ⲃⲟⲗ· ⲁϥⲙⲩⲗⲏⲗ ⲛ̅ ⲧⲉⲓ ⲣⲉ· ⲉⲩϫⲱ
ⲙ̅ⲙⲟⲥ· ⲁⲉ ϯⲧⲱⲃⲉ ⲙ̅ⲙⲟⲕ· ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅·
ⲡⲉ ⲡⲧⲁⲩⲡⲗⲁⲥⲥⲉ ⲙ̅ⲙⲟⲓ· ⲁⲉ ⲛⲉⲓ ⲫ̅ⲛ̅ ⲧⲕⲁⲗⲁⲣⲏ ⲛ̅ ⲧⲁ
ⲙⲁⲁⲩ· ⲁ ⲡⲉⲭⲁⲥⲥⲉⲗⲟⲥ ϯ ⲣⲁⲓ ⲉ ⲣⲟⲓ· ⲁⲙⲉ ⲧⲁ
ⲙⲉⲧⲕⲟⲩⲓ· ⲁⲧⲱ ⲁ ⲡⲉⲕⲓⲁ ⲧⲁⲣⲟⲓ· ⲁⲕϯ ⲥⲟⲙ ⲛⲁⲓ ⲫ̅ⲛ̅
ⲡⲧⲟⲗⲁⲙⲟⲥ· ⲛ̅ⲟⲉ ⲛ̅ⲥⲛⲟⲩ ⲛⲁⲧⲛ· ⲉⲣⲉ ⲡⲉⲕⲁⲥⲥⲉⲗⲟⲥ
ⲙⲛⲩⲉ ⲉ ϫⲱϥ· ⲁⲧⲱ ⲛ̅ⲟⲉ ⲛ̅ⲥⲉⲙⲉⲉⲓ ⲛ̅ⲧⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲛ̅
ⲡⲁⲗⲗⲟⲫⲩⲗⲟⲥ· ⲁⲛⲟⲕ ⲁⲉ ⲫⲱ· ⲛ̅ⲧⲁⲓⲡⲁⲧⲁⲥⲥⲉ ⲙ̅ⲙ̅ ⲙ̅-
ⲡⲉⲣⲥⲟⲥ· ⲫ̅ⲛ̅ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁ ⲛⲁ[ϫ]ⲁϫⲉ ϫⲓ
Fol. 42 a 2 ⲙⲡⲉ ⲣⲉ ⲣⲁ ⲛⲁⲟⲩⲉⲣ[ⲏ]ⲧⲉ· ϯⲙⲡ̅ | ⲣⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧⲕ̅
ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲉ ⲁⲕⲫⲓ ⲙ̅ⲙⲁⲧ ⲙ̅ⲙ̅ ⲙ̅ⲙⲏⲣⲣⲉ ⲉⲧ ⲙⲛⲣ
ⲙ̅ⲙⲟⲓ· ⲱⲁⲛⲧ ⲉⲙⲱⲗⲛ̅ ⲉ ⲣⲁⲓ ⲉ ⲣⲟⲕ· ϯ ⲥⲟⲙ ⲛⲁⲓ
ⲡⲁ ϫⲟⲉⲓⲥ· ⲱⲁⲛⲧⲉ ⲉⲙⲱⲥⲙ̅ⲥⲟⲙ· ⲉⲫⲓ ⲣⲁ ⲃⲁⲍⲁⲛⲟⲥ·
ⲉⲧ ⲥⲉⲉⲧ ⲉ ⲣⲟⲓ· ⲁⲉ ⲁⲛ̅ⲧ ⲟⲩⲥⲁⲣⲝ̅ ⲫⲓ ⲥⲛⲟϥ· ⲛ̅ⲟⲉ ⲛ̅
ⲟⲩⲟⲛ ⲙⲙⲁ· Ⲡⲁⲣⲉ ⲡⲉⲕⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ ϫⲱⲱⲣⲉ ⲁⲣⲉ ⲣⲁⲧⲉ̅
ⲙ̅ⲙⲁⲓ· ⲫ̅ⲛ̅ ⲧⲉⲓ ⲟⲩⲛⲟⲩ ⲧⲁⲓ· ⲱⲁⲛⲧ ⲉⲓϫⲱⲕ ⲉ ⲃⲟⲗ·
ⲙ̅ ⲡⲁ ⲁⲩⲱⲛ· Ⲡⲛⲉⲣ ⲣⲟⲩⲣⲱⲱⲧ ⲡⲁ ϫⲟⲉⲓⲥ· ⲉ ⲛⲉⲕ-
ⲁⲩⲁⲟⲩⲛ· ⲟⲩⲁⲉ ⲙ̅ⲡⲉⲣ ⲫⲓ ⲱⲡ ⲙ̅ⲙⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲉⲓ
ⲙⲛⲛⲩⲉ ⲛ̅ ⲥⲛⲟϥ ⲛ̅ⲧ ⲁⲡⲁⲣⲧⲟⲩ ⲉ ⲃⲟⲗ· ⲫ̅ⲛ̅ ⲡⲡⲟⲗⲁⲓ-
Fol. 42 b 1 ⲙⲟⲥ· ⲁⲉ ⲛ̅ⲧⲟⲕ ⲁⲕⲧⲁϫⲣⲟⲓ ⲫ̅ⲛ̅ | ⲧⲉⲕⲥⲟⲙ ⲁⲡⲁⲧⲁⲥⲥⲉ
[?] ⲙ̅ⲙⲟⲟⲩ· ⲙ̅ⲡⲉⲣ ⲧⲣⲉ ⲧⲁ ⲥⲛⲃⲉ· ⲡⲱⲧ ⲉ ⲧⲟⲟⲧⲕ̅ ⲛ̅ⲕⲉ
ⲟⲩⲁ· ⲡⲉⲟⲟⲩ ⲛⲁⲕ· ⲱⲁ ⲉⲛⲉⲩ ⲛ̅ ⲉⲛⲉⲩ ⲫⲁⲙⲏⲛⲓ· Ⲛⲁⲓ ⲁⲉ

ⲛ̀ ⲧⲉⲣⲉ ⲫⲭⲟⲟⲥ· ⲁⲩⲙⲟⲩⲧⲉ ⲉⲡⲁⲧⲙⲓⲟⲥ· ⲉⲧ ⲕⲱⲧⲉ ⲉ
ⲣⲟⲩ· ⲭⲉ ⲙⲟⲩⲧⲉ ⲉ ⲛⲉⲙⲁⲧⲟⲓ· ⲡⲥⲉⲗⲟ ⲉⲧⲩⲧⲣ̅ⲧⲱⲣ·
ⲁⲧⲱ ⲁ ⲡⲁ ⲟⲩⲟⲉⲓⲩ ⲟⲩⲉⲓⲛⲉ· ⲙ̅[ⲡ]ⲉⲓⲉⲣ ⲗⲁⲁⲩ ⲛ̅ⲣⲱⲃ·
ⲭⲉ ⲁ ⲡⲁ ⲁⲣⲉ ⲭⲱⲕ ⲉ ⲃⲟⲗ· Ⲗⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲩⲉⲓⲛⲉ·
ⲛ̀ ⲛⲉⲩⲥⲓⲭ ⲥⲁ ⲥⲡⲓⲣ ⲙ̅ⲙⲟⲩ· ⲁⲩⲣⲱⲙⲡⲟⲩ ⲙ̅ⲙ̀ ⲡⲉⲩ-
ⲥⲱⲙⲁ· Ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ ⲥⲱⲛⲍ ⲙ̅ⲙⲟⲓ ⲣⲓ ⲃⲟⲗ· ⲁⲓⲟⲧⲱ
ⲉⲓⲥⲱⲛⲍ ⲙ̅ⲙⲟⲓ ⲣⲙ̅ ⲡⲉⲡⲓⲁ· Ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁⲩⲁⲗⲉ ⲉⲭⲙ̅
ⲡⲉⲣⲱⲟⲩⲉ|ⲙ̅ⲁⲁⲧⲁⲩ· ⲁⲩⲟⲩⲱⲱⲡ̅ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲁⲣⲣⲱⲁⲭⲉ Fol. 42b 2
ⲙ̅ⲙ̀ ⲛⲁⲧⲙⲓⲟⲥ· ⲭⲉ ⲁⲙⲛⲓⲧ̅ⲙ̀ ⲙ̅ⲙ̀ ⲛⲉⲧⲡⲉⲓⲃⲧ· ⲙ̅ⲙ̀
ⲛⲉⲧⲡ̅ⲣⲁⲧⲏⲣ· ⲛ̀ⲧⲉⲧⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲉ ⲛ̀ⲧⲁⲩⲟⲩⲉⲣ-
ⲥⲁⲣⲓⲉ ⲙ̅ⲙⲟⲩ ⲓⲛⲧ̅ⲛ̅· Ⲛⲁⲧⲓⲁ ⲇⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲩⲧⲟⲕ̅ⲥ̅
ⲙ̅ ⲙⲛⲧ ⲡⲓⲃⲧ ⲣⲙ̅ ⲧⲉⲩⲥⲓⲭ ⲛ̀ ⲟⲩⲁⲓⲱ· ⲁⲧⲱ ⲙⲛⲧ ⲣⲙ̅
ⲧⲉⲩⲥⲓⲭ ⲛ̀ ⲣⲃⲟⲧⲣ· ⲁⲧⲱ ⲁⲩⲧⲟⲕ̅ⲥ̅ ⲙ̅ ⲡⲥⲉⲉⲡⲉ ⲣⲙ̅ ⲡⲉⲩ-
ⲥⲱⲙⲁ ⲧⲏⲣⲟ̅· ⲣⲱⲥ ⲇⲉ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲛⲟⲩ ⲧⲱⲣ ⲙ̅ⲙ̀
ⲡⲓⲟⲟⲩ· ⲙ̅ ⲡⲉⲱⲟⲩⲉ ⲛ̀ⲥⲉⲣⲁⲧ▨ ⲣⲓⲭⲙ̅ ⲡⲕⲁⲣ·
Ⲗⲧⲱ ⲁ ⲡⲣⲁⲡⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲣⲱ ⲙ̅ⲙⲁⲧⲉ· [ⲁⲩ]ⲣⲓ ⲙ̅
ⲛⲉⲩⲃⲁ[ⲗ]· ⲉ ⲣ|ⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲭⲉ ⲉⲩⲛⲁⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̅ Fol. 43a 1
ⲡⲭⲟⲉⲓⲥ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲉⲭ̅ⲥ̅ ⲙ̅ⲙ̀ ⲛⲉⲩⲁⲥⲥⲉⲗⲟⲥ· ⲉⲣⲉ ⲡⲉ (sic)
ⲙⲓⲭⲁⲏⲗ ⲥⲟⲗⲥⲏ ⲙ̅ⲙⲟⲩ· ⲉⲣⲉ ⲡⲉⲭ̅ⲥ̅ ⲉⲣⲏⲧ ⲛⲁⲩ·
ⲙ̀ ⲣⲁⲩ ⲙ̅ⲙⲁ ⲙ̀ ⲱⲱⲡⲉ ⲣⲙ̅ ⲙ̅ⲡⲛⲩⲉ· Ⲏ ⲧⲉⲣⲉ ⲡⲉⲭ̅ⲥ̅
ⲛⲁⲩ ⲉ ⲛⲉⲣⲓⲥⲉ· ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲡⲉⲭⲁⲩ
ⲭⲉ ⲛⲁⲩ· ⲭⲉ ⲕⲟⲧⲱⲱⲩ ⲉ ⲧⲣⲁ ✝ ⲙ̅ⲧⲟⲛ ⲛⲁⲕ· ⲣⲙ̅
ⲛⲉⲕⲣⲓⲥⲉ· ⲭⲉ ⲕⲟⲧⲱⲱⲩ ⲉ ⲧⲣⲁ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲙ̀ ⲙⲛⲧ
ⲉⲧ ⲣⲙ̅ ⲡⲉⲕⲥⲱⲙⲁ· ⲡⲱⲉ ⲙ̀ ⲟⲩⲙⲟⲟⲩ· Ⲡⲉⲭⲉ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲛⲁⲩ· ⲭⲉ ✝ⲟⲧⲱⲱⲩ ⲉ ⲧⲣⲉ ⲕ✝ ⲙ̅ⲧⲟⲛ ⲛⲁⲓ· ⲭⲉ
ⲗⲣⲓⲥⲉ· ⲁⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ· ⲁⲩ✝ ⲙ̅ ⲡⲉⲩⲡⲛⲁ· ⲉⲡⲥⲓⲭ
ⲙ̀ ⲡⲓⲟⲩⲧⲉ· ⲙ̀ ⲥⲟⲩ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ|ⲙ̅ ⲡⲉⲃⲟⲩ ⲧⲱⲃⲉ ⲣⲙ̅ Fol. 43a 2
ⲟⲩⲉⲓⲣⲏⲛⲏ ⲣⲁⲙⲏⲛ· Ⲗⲧⲱ ⲁⲛⲟⲥ ⲙ̀ ⲱⲧⲟⲣⲧⲣ̅· ⲱⲱⲡⲉ
ⲙ̅ⲙ̀ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅· ⲉ ⲧⲃⲉ ⲡⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ· ⲉⲭⲁⲱⲉ ⲉ
ⲛⲉⲱⲟⲩⲉ· ⲣⲟⲙⲉ ⲇⲉ ⲛⲁⲛⲟⲩ ⲡⲛⲟⲩ ⲙ̅ ⲡⲣⲣⲟ· ⲙ̅ⲙ̀
ⲣⲣⲱ ⲡⲁⲣⲁ ⲡⲉⲛⲧ ⲁⲩⲱⲱⲡⲉ· Ⲗⲧⲱ ⲡⲣⲁⲡⲓⲟⲥ ⲁⲡⲁ
ⲗⲁⲁⲁⲓⲟⲥ· ⲉⲣ ⲟⲩⲟⲥ ⲙ̀ ⲣⲙⲉ· ⲉ ⲣⲟⲩ ⲉⲭⲁⲱⲉ ⲉ ⲡⲉ-
ⲱⲟⲩⲉ· Ⲡⲡⲥⲁ ⲛⲁⲓ ⲁ ⲡⲣⲁⲡⲓⲟⲥ ⲃⲓⲕⲧⲱⲣ· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲛ̀ ⲡⲉⲩⲉⲓⲱⲧ· ⲉ ⲧⲣⲉⲭⲟⲟⲥ ⲙ̅ ⲡⲣⲣⲟ· ⲉ ⲧⲃⲉ ⲡⲥⲱⲙⲁ ⲙ̀

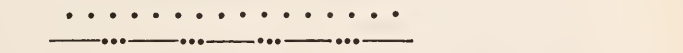
ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ· Ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲣⲱⲙⲁⲓⲟⲥ·
Fol. 43 b 1 ⲁⲓⲧⲉⲓ ⲙ̅ⲙ̅ ⲡⲣ̅ⲣⲟ· ⲁϥⲭⲁⲣⲓⲍⲉ ⲙ̅ⲙ̅ ⲡⲉϥ|ⲥⲱⲙⲁ ⲛⲁϥ· Ⲁⲩⲱ
ⲡⲥ̅ (*sic*) ⲁϥⲉⲓ ⲛ̅ⲥⲓ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ· ⲙ̅ⲙ̅ ⲧⲥⲱⲛⲉ ⲛ̅ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ·
ⲙ̅ⲙ̅ ⲁⲡⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ· ⲁⲩⲉⲙⲉ ⲙ̅ⲙ̅ ⲡⲉϥⲥⲱⲙⲁ· ⲉ ⲡⲉⲥⲏⲧ
ⲉⲙ̅ⲙ̅ ⲡⲉⲙϣⲟⲩⲉ· ⲁⲩⲛⲁⲁϥ ⲉⲙ̅ⲙ̅ ⲡⲧⲁⲫⲟⲥ ⲛ̅ ⲛⲉϥⲉⲓⲟⲧⲉ·
Ⲉⲩⲉϥⲉⲓⲣⲉ ⲛ̅ ⲉⲡⲛⲟⲥ ⲛ̅ⲧⲁⲗⲁⲥⲟ· ⲉⲡ̅ ⲛⲉⲧ ϣⲱⲡⲉ· ⲭⲉ
ⲛⲉⲣⲉ ⲧⲉⲭⲁⲣⲓⲥ ⲛ̅ ⲓⲥ̅ ⲛ̅ⲙ̅ⲙⲁϥ· ⲭⲉ ⲁϥⲭⲓ ⲙ̅ ⲡⲉⲕⲗⲟⲙ
ⲙ̅ ⲡⲱⲛϧ̅ ⲉⲡ̅ ⲙ̅ⲡⲛⲩⲉ· Ⲡⲛ̅ⲙ̅[ⲥⲁ ⲡⲭⲱ]ⲕ ⲁⲉ ⲉ ⲃ̅[ⲟⲗ]·
ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥϣⲱⲗ ⲉ ⲡⲭⲓⲥⲉ· ⲉⲩⲉⲣϣⲁ ⲙ̅ⲙ̅ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ✝ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙ̅ⲟⲕ· ⲱ̅ ⲡⲣⲁⲩⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲥⲟⲡⲥ̅ ⲙ̅ ⲡⲭⲟⲉⲓⲥ ⲉ ϫⲱⲓ· ⲁⲛⲟⲕ ⲡⲉⲓ ⲉⲗⲁ-|
Fol. 43 b 2 ϫⲓⲥⲧⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ· ⲛ̅ⲧ̅ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲭⲉ
ⲁⲓⲧⲟⲗⲙⲁ ϩⲟⲗⲟⲥ· ⲁⲓϣⲁⲭⲉ ⲉ ⲧⲃ̅ⲛⲛⲧ̅ⲕ̅· ⲉ ⲃⲟⲗ ⲭⲉ
ⲛ̅ⲧ̅ⲕ̅ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲫ ⲣⲓ ⲟⲩⲛⲁⲙ ⲙ̅ ⲡⲉⲥⲧⲣⲁⲧⲩ-
ⲗⲁⲧⲏⲥ· ⲁⲩⲱ ⲡⲡⲟⲗⲉⲙⲁⲣⲭⲏⲥ ⲙ̅ⲡⲭⲁⲛⲗ· ⲡⲣⲉϥⲥⲟⲡⲥ̅
ⲉϥⲥⲟⲡⲥ̅ ⲙ̅ ⲡⲣ̅ⲣⲟ ⲡⲉϫⲥ̅· ⲉ ϫⲱⲛ ϩⲱⲱⲛ· ⲛ̅ⲧ̅ⲕⲱ ⲛⲁⲓ
ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲛⲛⲟⲃⲉ· Ⲃⲓⲧⲛ̅ ⲧⲉⲭⲁⲣⲓⲥ ⲙ̅ⲙ̅ ⲧⲙ̅ⲛ̅ⲧⲙⲁⲓ
ⲣⲱⲙⲉ· ⲙ̅ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉϫⲥ̅· [Ⲡⲁⲓ ⲉ ⲃⲟⲗ] ⲫ ⲧⲟⲟⲧ̅ϥ̅
ⲡⲉⲟⲟⲩ⸗ⲉⲓⲱⲧ ⲛ̅ⲙ̅ⲙⲁϥ ⲙ̅ⲙ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̅
ⲣⲉϥⲧⲁⲙⲟ· ⲁⲩⲱ [ⲛ̅ ϩⲟⲙⲟ]ⲟⲩⲥⲓⲟⲥ ⲱⲁ ⲉⲛⲉϥ ⲛ̅ⲉⲛⲉϥ
ϩⲁⲙⲏⲛ·



DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM

(Brit. Mus. MS. Oriental, No. 6784)

⁘ ⲧⲏⲉⲥ ϫⲟⲩⲧⲟⲩⲉ ⲛ̄ ⲉⲝⲏⲅⲏⲥⲓⲥ ⲉ Fol. 1 a
ⲗⲭⲧⲗⲟⲩⲟⲥ· ⲏⲥⲓ ⲡⲡⲗⲧⲣⲓⲗⲣⲭⲏⲥ ⲉⲧ [ⲁ]
ⲟⲩⲗⲗⲃ· ⲗⲡⲗ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲗⲣⲭⲏⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲑⲓⲗⲏⲡ· ⲉ ⲡⲃⲓⲟⲥ ⲏⲧⲉ ⲑⲉⲱ-
ⲗⲟⲅⲟⲥ ⲉⲧ ⲟⲩⲗⲗⲃ ⲡⲗⲣⲓⲗ· ⲗⲭⲱⲱ[ⲗⲭⲉ]
ⲗⲉ ⲟⲛ ⲭⲉ ⲟⲩⲥⲱ[ⲟⲩ]ⲧ ⲙ̄ⲡ ⲟⲩⲥⲥⲱⲙⲉ [ⲛⲉ
ⲉ]ⲧⲗⲩⲭⲡⲟⲥ ⲛ̄[ⲑⲉ ⲛ̄]ⲟⲩⲟⲛ ⲛⲓⲙ· ⲗⲭ[ⲱⲱ]ⲗⲭⲉ
ⲗⲉ ⲟⲛ ⲉ ⲧⲃⲉ [ⲡⲉ]ⲥⲟⲟⲩ ⲛ̄ⲧⲗⲥⲡⲧⲟⲛ
ⲡⲙⲟⲥ ⲛ̄ⲥⲛⲧϥ· ⲉⲧⲉ ⲡⲗⲓ ⲡⲉ ⲥⲟⲩ ϫⲟⲩ-
ⲣⲟⲩⲉ ⲛ̄ ⲧⲙⲃⲉ· ⲥⲛ̄ ⲟⲩⲉⲓⲣⲏⲏⲛ ⲛ̄ⲧⲉ
ⲓⲛⲟⲩⲧⲉ· ⲥⲗⲡⲏⲛ·



ⲥⲣⲱⲙⲁⲛ ⲟⲩⲁⲝⲓⲱⲙⲁⲧⲓⲕⲟⲥ ⲟⲩⲱⲱⲙ ⲉ ⲧⲱⲣⲣ̄ ⲛ̄[ⲙⲉϥ]ⲱ-
ⲛ[ⲣ] [ⲉ ⲡ]ⲁⲣⲓⲥⲧⲟⲛ· ⲏ ⲟⲩⲁⲓⲡⲛⲟⲛ· Ⲓⲛ ⲙⲉϥⲣ̄ⲙⲟⲟⲥ
ⲓⲟⲣⲡ̄ ⲛ̄ ⲡⲁⲧ[illegible]ⲙⲟⲩⲧⲉ ⲉ̄ ⲛⲉⲧ ⲧⲁⲣⲣ̄· ⲛⲉ̄ⲙⲉⲓⲁⲁⲍⲉ
ⲛⲥⲓ ⲡⲟⲩⲱⲙ ⲉⲧⲱⲟⲃⲉ ⲉ ⲛⲉⲧⲉⲣⲛⲧ· ⲭⲉ ⲕⲁⲥ ⲉⲩⲉ-
ⲣⲉⲫⲏ ⲛ̄ ⲛⲉⲧ ⲛⲁⲩ ⲉ̄ ⲣⲟⲟⲩ· ⲁⲧⲱ̄ ⲛ̄ⲥⲉⲭⲓ ⲫⲡⲉ ⲙ̄-
ⲙⲟⲟⲩ· ⲁⲧⲱ̄ ⲟⲛ [ⲁⲥⲧⲣⲉⲩ]ⲙⲟⲩⲧⲉ ⲉ̄ ⲛⲉⲙⲣ̄ⲣⲁⲗ· ⲛⲉ̄ⲙ-
ⲟⲟⲩ ⲥⲟⲩ ⲱⲁ ⲛⲉⲙⲱⲃⲏⲣ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ· ϩⲟⲧⲁⲛ ⲁⲉ ⲉⲧ-
ⲗⲁⲃⲱⲕ ⲉ̄ ⲣⲟⲧⲛ ⲛ̄ⲥⲉⲛⲟϩⲟⲩ· ⲱⲁⲣⲉ ⲡⲉⲛⲧⲁⲥⲧⲁⲣⲙⲟⲩ
ⲛⲁⲩ ⲛ̄ ⲟⲩⲏⲣⲡ̄ ⲉ ⲛⲁⲛⲟⲩϥ ⲉⲩⲟ ⲛ̄ ⲥⲧ ⲛⲟⲩⲃⲉ· ⲁⲧⲱ̄ Fol. 1 b
ⲣⲣⲁⲁⲙⲉ ⲛ̄ ⲛⲉⲩⲥⲃⲱⲁ· | [one line wanting] ⲉⲩⲉⲓⲙⲉ [ⲃ]

ⲉ ϩⲟⲩⲛ ⲛ ⲛⲥⲓ ⲛⲟⲩⲱⲙ ⲧⲏⲣⲟⲩ· ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ϥⲛ̄ ⲧⲉⲩⲧⲡⲉ· ⲁⲩⲱ ⲉⲩⲱⲟⲃⲉ ⲉ̄ ⲛⲉⲩⲉⲣⲛⲩ· Ⲉⲓⲉⲓⲣⲉ ⲁⲉ ⲙ̄ⲙⲁⲓ ⲛⲥⲓ ⲡⲉⲛⲧⲁⲭⲁⲣⲙⲟⲩ· ⲁⲉ ⲛ̄ⲛⲉ ⲛⲉⲧ ⲓⲛⲁ ϫⲟⲟⲥ· ⲁⲉ ⲁⲛⲁⲓ ⲧⲡⲉ ⲙ̄ⲙⲁⲓ ⲛ̄ⲕⲉ ⲥⲟⲛ· ⲧⲁⲓ ⲧⲉ ⲧⲁϥ[▨ ⲙ̄ⲙ]ⲁⲛⲧⲛ̄ ⲙ̄ⲡⲟ̈· Ⲕⲁⲓ ϭⲁⲣ ⲛⲉ ⲧⲛⲁϫⲟⲟⲩ ⲓⲛⲧⲛ̄ ⲱⲁ ⲧⲉⲧⲛ̄ϫⲟⲟⲥ· ⲁⲉ ⲁⲛⲥⲉⲧⲙ̄ ⲙⲁⲓ ⲛ̄ⲕⲉ ⲥⲟⲛ· ⲕⲁⲧⲁ ⲟⲉ ⲛ̄ⲧⲁ ⲡⲁⲟⲛⲛⲁⲓⲟⲥ ϫⲟⲟⲥ ϫⲟⲟⲥ (*sic*) ⲙ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ ⲡⲁⲟⲛⲛⲁⲓⲟⲥ ⲉⲩⲟⲩⲱⲱ ⲉ ⲥⲱⲧⲙ̄· ⲉ ⲗⲁⲁⲩ ⲉⲓ ⲙⲛ ⲧⲉⲓ ϩⲱⲃ ⲛ̄ ⲃ̄ⲣⲣⲉ· Ⲱⲁϫⲟⲟⲥ ⲟⲛ ⲛⲥⲓ ⲁⲁ̄ϫ· ⲁⲉ ϫⲱ ⲉ ⲡϫⲟⲉⲓⲥ ⲛ̄ ⲟⲩϫⲱ ⲛ̄ ⲃ̄ⲣⲣⲉ· ⲡⲉϥⲥⲙⲟⲩ ϩⲛ̄ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ̄ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲟⲛ ϫⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ ⲉⲥⲧⲛ̄ⲧⲱⲛ ⲛⲥⲓ ⲧⲙ̄ⲧⲣⲣⲟ ⲙ̄ⲡ ⲙ̄ⲡⲛⲩⲉ· ⲉⲩⲣⲱⲙⲉ ⲛ̄-[ⲣⲙ̄]ⲙⲁⲟ· Ⲗⲧⲱ ⲟⲛ ⲁⲉ ⲁ[ⲧⲉ]ⲧⲛ̄ⲥⲱⲧⲙ̄ [ⲉ ⲧ]ⲃⲉ ⲡⲧⲁⲓⲟ ⲙ̄ ⲡⲉⲥ̄ϥⲟⲥ· ⲙⲛ̄ ⲡⲉϥⲟⲩⲱⲛϩ̄ ⲉ̄ ⲃⲟⲗ· ⲙⲛ̄ ⲡⲉⲧ ⲟ ⲛ̄ ⲡϩⲉⲟⲛⲟⲥ ⲙⲛ̄ ⲛ̄ ⲓⲟⲩⲁⲁⲓ· ⲉ̄ ϩⲟⲩⲛ ⲉ̄ ⲡⲥⲟⲟⲩⲛ̄ ⲛ̄ ⲓⲥ

Fol. 2a ⲡⲉϫ̄ⲥ̄· Ⲡⲛ̄ [ⲡ]ⲉⲛⲧⲁⲥⲡⲓⲥⲧ[ⲉ]ⲩⲉ | ⲛⲥⲓ ⲥⲁⲥⲧⲱⲣ· ⲡⲛⲟⲩ

ⲉ̄ ⲛ̄ ⲓⲟⲩⲁⲁⲓ ⲙⲛ̄ ⲡⲉϥⲛⲏ ⲧⲏⲣⲩ̄· ⲁⲩⲱ̄ ⲧⲁ ⲙ̄ⲡⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲁⲛⲟⲕ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲓⲕⲁⲟⲩⲱⲉ ⲙ̄ⲙⲟⲩ· ⲁⲩⲱ ⲁⲓⲃⲁⲡ-ϯⲍⲉ ⲙ̄ⲙⲟⲩ ϥⲛ̄ ⲧⲛⲟⲩ ⲛ̄ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̄ ⲡⲉϫ̄ⲥ̄· Ⲉ ⲁⲩⲱⲱⲡⲉ ⲛ̄ ⲟⲩⲛⲟⲩ ⲛ̄ ⲥⲕⲁⲓⲟⲥ ⲛ̄ ⲥⲱⲧⲙ̄ ⲛ̄ ⲁⲓⲕⲁⲓⲟⲥ· ⲉⲩⲙⲉ ⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ ⲙ̄ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲗⲧⲱ ⲁⲓⲃⲁⲡϯⲍⲉ ⲛ̄ ⲕⲉ ⲙⲛⲛⲱⲉ ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲉ ⲟⲧⲁ ⲛ̄ⲣⲛⲧⲟⲩ ⲡⲉ ⲓⲥⲁⲁⲕ ⲛ̄ⲛⲟⲩⲉⲛⲏⲧⲏⲥ (*sic*)· ⲁⲥⲱⲱⲡⲉ ⲛ̄ ⲟⲩⲥⲱⲧⲙ̄ ⲛ̄ ⲭⲣⲏⲥϯⲁⲛⲟⲥ ⲛ̄ⲧⲉ ⲡⲉϫ̄ⲥ̄· Ⲥⲓϫⲱ ⲛ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲉ ⲁⲓⲟⲩⲱ ⲉⲓϯⲥⲃⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲁⲥⲁⲡⲏ ⲛ̄ⲕⲉ ⲥⲟⲛ ⲛ̄ⲣⲛⲧⲟⲩ· ⲁⲗⲗⲁ ⲛ̄ⲧⲱⲁⲉ ⲙ̄ ⲛⲛⲟⲩⲧⲉ ⲙⲉⲣ̄ ϩⲟⲟⲗⲉ ⲉⲛⲉϩ· ⲥⲉϩⲟⲗⲥ̄ ⲙ̄ ⲡⲁⲣⲁ ⲡⲉⲃⲱ̄ ⲙⲛ̄ ⲡⲙⲟⲩⲗϩ̄· Ⲕⲁⲧⲁ ⲟⲉ ⲛ̄ⲧⲁϥⲭⲟⲟⲥ ⲛⲥⲓ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲁ̄ϫ· ⲁⲉ ⲛⲉⲕ-ⲱⲁⲉ ϩⲗⲟⲥ ϩⲛ̄ ⲧⲁ ⲱⲟⲩⲱⲃⲉ ⲙ̄ ⲡⲁⲣⲁ ⲡⲉⲃⲱ̄· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲙⲁⲣⲉⲛⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲙⲟⲥ ⲛ̄ ⲭⲣⲉⲱⲥ ⲧⲉⲓ ⲉⲧ ⲉ̄

Fol. 2b ⲣⲟⲛ· ⲡⲧⲉⲛⲛⲁⲩ· ⲁⲉ ⲧⲉⲛⲛⲁⲱⲧⲟⲩⲱ ⲟⲩⲕⲟⲩⲓ ⲛ̄ⲣⲛⲧϥ̄·

ⲍ̄ ⲕⲁⲛ ⲱⲱⲉ ⲙⲉⲛⲱⲧⲁⲁϥ ⲧⲏⲣⲩ̄· ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛϯ ⲛ̄ ⲗⲉⲡⲧⲟⲛ ⲥⲛⲁⲩ ⲙ̄ⲙⲁⲧⲉ· ⲛ̄ⲟⲉ ⲛ̄ ⲧⲙⲁⲕⲁⲣⲓⲁ ⲛ̄ ϩⲛⲕⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛ̄ ⲟⲩⲧⲉⲡⲁⲣⲓⲟⲥ· ⲉ̄ⲧⲉ ⲟⲩⲥⲁⲧⲉⲉⲣⲉ ⲧⲉ·

ⲡⲟⲉ ⲛ̄ ⲧⲉ ⲛⲧⲁ ⲡⲉⲧⲣⲟⲥ ⲥⲱⲧⲉ ⲉⲣⲏ ⲣⲱϥ ⲙ̄ ⲡⲧⲃ̄ⲧ· ⲛ̄-
ⲧⲁϥⲧⲁⲁⲥ ⲛ̄ ⲧⲁⲗⲟⲥ ⲉⲁ ⲣⲟϥ ⲙⲙⲏ ⲡⲉϥⲭⲟⲉⲓⲥ· Ⲉⲛϣⲁⲛϯ
ⲟⲩⲕⲟⲩⲓ ⲥⲁⲣ ⲉⲙ̄ ⲡⲉⲧ ⲉ̄ ⲣⲟⲛ· ⲛ̄ⲥⲉⲛⲁⲧⲥⲁⲓⲟⲟ ⲛⲁⲓ
ⲡⲟⲉ ⲙ̄ ⲡⲉⲧ ⲙ̄ⲡⲉ ⲫϯ ⲉ ⲡⲧⲛⲣⲉϥ· Ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛⲉⲓⲙⲉ
ⲉⲣⲏ ⲟⲩⲁⲕⲣⲓⲥⲓⲁ· ⲭⲉ ⲛⲧⲁⲩⲧⲁⲣⲙⲉⲛ ⲉ̄ ⲡⲉⲓ ⲙⲁ ⲙ̄ⲡⲟⲟⲩ
ⲉⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲛⲓⲙ· ⲏ ⲛⲓⲙ ⲡⲉⲧ ⲧⲱⲣⲙ̄ ⲙ̄ⲙⲟⲛ· Ⲓⲥ
ⲡⲓⲟⲩⲧⲉ ⲙ̄ ⲙⲉ ⲡⲉⲧ ⲧⲱⲣⲙ̄ ⲙ̄ⲙⲟⲛ· ⲉ ⲡⲉⲣ̄ ⲡⲓⲉⲉⲩⲉ
ⲛ̄ⲧⲉϥⲙⲁⲁⲩ ⲛ̄ⲧⲁⲥϣⲱⲡⲉ ⲛⲁϥ· ⲛⲑⲣⲟⲛⲟⲥ· ⲁⲩⲱ ⲙ̄
ⲙⲁ ⲛ̄ ⲟⲩⲱϩ· ϩⲱⲥ ⲁⲩⲧⲁⲣⲙⲉⲛ ⲙ̄ ⲡⲉⲧ ϣⲩⲉ ⲁⲛ ⲡⲉ·
ⲉ ⲧⲣⲉϥϣⲱⲡⲉ ⲛ̄ ⲣⲉϥϩⲙⲁⲁⲩ· ⲉ ⲧⲙ̄ ϫⲱⲕ ⲉ̄ ⲃⲟⲗ ⲙ̄
ⲡⲉⲛⲧⲁ ⲛⲉⲣⲛⲧ ⲙ̄ⲙⲟϥ ⲙⲛⲧⲙ̄ ⲉⲣⲏ ⲑⲉⲡⲟⲥⲧⲁⲥⲓⲥ ⲛ̄ ϯⲉⲍⲛ-
ⲏⲥⲓⲥ· Ⲡⲁⲓ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ·
ⲁⲩⲱ ⲉ̄ⲧ ⲧⲃⲃⲏⲧ ⲧⲏⲣⲥ̄· ⲉⲣⲏ ⲧⲉⲥⲯⲩⲭⲏ ⲙ̄ ⲡⲉⲥⲡⲏⲁ·
Ⲡⲁⲓ ⲡⲉ ⲡⲉϩⲟⲟⲩ | ⲛ̄ⲧⲁ ⲧⲣⲣⲱ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲣⲣⲟ ⲙ̄ Fol. 3a
ⲱⲛϩ̄· ⲉⲓ ϯⲡⲉ ⲙ̄ ⲡⲓⲟⲩ ⲛ̄ⲟⲉ ⲣⲱⲙⲉ ⲛⲓⲙ· ⲉ ⲃⲟⲗ ⲉ̄
ⲭⲉ ⲟⲩⲥⲁⲣϩ̄ ⲉⲓ ⲥⲛⲟϥ ⲧⲉ· Ⲁⲩⲱ ⲟⲛ ⲟⲩⲭⲡⲟ ⲧⲉ ⲉ̄ ⲃⲟⲗ
ⲛ̄ ⲟⲩⲉⲓⲱⲧ· ⲙⲛ̄ ⲟⲩⲙⲁⲁⲩ ⲛ̄ⲟⲉ ⲡⲣⲱⲙⲉ ⲛⲓⲙ· Ⲡⲁ-
ⲣⲉϥⲭⲓ ϣⲓⲡⲉ ⲧⲉⲛⲟⲩ ⲛ̄ⲥⲓ ⲉ̄ⲃⲓⲱⲛ· ⲙⲛ̄ ⲁⲣⲡⲟⲕⲣⲁⲧⲟⲥ·
ⲉⲓ ⲫⲁⲓⲣⲉⲧⲕⲟⲥ ⲛ̄ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲛⲁⲓ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲙ̄
ⲉⲩⲗⲓⲃⲉ ⲡⲟⲟⲩ· ⲭⲉ ⲟⲩⲁⲩⲛⲁⲙⲓⲥ ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲧⲉ·
ⲧⲁⲥϫⲓ ⲙ̄ ⲡⲓⲙⲉ ⲛ̄ ⲟⲩⲥⲟⲩⲓⲙⲉ· ⲁⲥⲉⲓ ⲉ̄ϫⲙ̄ ⲡⲕⲁⲣ·
ⲙ̄ⲡⲓⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲥ· ⲭⲉ ⲙⲁⲣⲓⲁ· ⲛ̄ⲧⲟⲥ ⲁⲥⲙ̄ⲥⲉ ⲛⲁⲓ
ⲙ̄ⲙⲁⲛⲟⲩⲏⲗ· Ⲟⲩⲕ ⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲉⲕϣⲁϫⲉ ⲛ̄ ⲡⲗⲁⲥⲧⲣⲟⲛ·
ⲧⲉ ⲛ̄ϥⲥⲙⲟⲟⲩⲛ̄ⲧ ⲁⲛ· ⲙ̄ⲡⲉ ⲡⲉϫ̄ⲥ ⲙ̄ⲡⲓ ⲥⲁⲣϩ̄· ⲙⲛ̄ ⲥⲁⲣϩ̄
ⲁⲣ· ⲟⲩⲁⲉ ⲕⲁⲥ ⲉⲣⲏ ⲁⲩⲛⲁⲙⲓⲥ ⲉⲣⲏ ⲁⲥⲱⲙⲁⲧⲟⲥ ⲥⲁⲣ
ⲉ· ⲁⲩⲱ ⲙⲉⲧⲙⲟⲩ ⲛ̄ⲟⲉ ⲛ̄ ⲡⲣⲱⲙⲉ ⲡⲯⲩⲭⲓⲕⲟⲛ· Ⲡⲗⲏⲙ
ⲙⲛ̄ⲧⲏ ⲡⲕⲟⲫⲟⲥ· ⲡⲃⲗ̄ⲗⲉ· ⲁⲩⲱ ⲛⲥⲟⲥ ⲱ ⲃⲓⲱⲛ·
ⲙ̄ⲡ ⲁⲣⲡⲟⲕⲣⲁⲧⲱⲣ ⲧⲁϫⲛⲟⲩⲓ ⲙⲙⲁⲛⲧⲛ̄· Ⲉⲩϣⲉ ⲕⲁⲱ
ⲙⲙⲟⲥ· ⲭⲉ ⲟⲩⲁⲩⲛⲁⲙⲓⲥ ⲡⲉ ⲙⲁⲣⲓⲁ ⲁⲩⲱ· ⲭⲉ ϣⲁⲣⲉ
ⲟⲩⲁⲛⲁⲙⲓⲥ ⲙⲟⲩ· Ⲉⲧⲉ ⲛⲓⲙ ⲧⲉ ⲧⲁⲓ ⲉⲣⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲓⲛ
ⲧⲣⲉ̄ ⲉⲣϣⲁ ⲛⲁⲥ ⲙ̄ ⲡⲉϥⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲥⲡⲕⲟⲧⲕ· Ⲓⲛ ⲡ Fol. 3b
ⲁⲣⲓⲁ ⲙⲁⲣⲓⲁ ⲁⲛ ⲧⲉ· ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲉⲛϩⲟⲉⲓⲥ ⲓⲉ̄ ⲡⲉϫ̄ⲥ· ⲉ̄
Ⲁⲗⲗⲁ ⲙⲁ ⲛⲁⲓ ⲙ̄ ⲡⲉⲧⲛⲓⲟⲩⲧⲉ ⲉⲩⲥⲥⲣⲁϥⲧ̄· ⲙⲛ̄ ⲟⲩⲛ-
ⲁⲁϩⲉ ⲡⲣⲉϥⲥⲱⲧⲙ̄· Ⲁⲛⲟⲕ ⲇⲉ ⲣⲱⲟⲩⲧ ϯⲛⲁⲣⲁⲣⲁ-

καλεῖ ⲙ̅ ⲡⲡαρακλητος· πεπⲧⲁ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· ⲛⲥ̅ⲣ̅-
ⲟⲩⲟⲉⲓⲛ ⲉ̅ ⲡⲁ ⲣⲏⲧ· ⲉ̅ ⲃⲟⲗ ⲣⲙ̅ ⲡⲥⲟⲟⲩⲛ̅ ⲛ̅ ⲛⲉⲥⲣⲁⲫⲓⲙ
ⲙ̅ⲃ̅ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲣⲁⲟⲩⲱⲛⲥ̅ ⲙⲛⲧⲛ̅ ⲉ ⲃⲟⲗ ⲣⲛ̅
ⲟⲩⲉⲧⲫⲣⲟⲥⲩⲛⲏ· ⲙ̅ ⲡⲃⲓⲟⲥ ⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ
ⲙⲁⲣⲓⲁ· ⲁⲩⲱ ⲁⲩ ⲡⲉ ⲡⲉⲥⲕⲉⲛⲟⲥ· ⲙ̅ⲡ̅ ⲡⲣⲁⲛ ⲛ̅
ⲛⲉⲥⲉⲓⲟⲧⲉ ⲕⲁⲧⲁ ⲡⲛⲉⲛⲉⲟⲗⲟⲩⲓⲁ· ⲡⲱⲟⲣⲡ̅ ⲉⲧ ⲥⲛⲟ ⲣⲙ̅
ⲙⲡⲥⲣⲁⲫⲓⲙ· Ⲛⲧⲁⲛⲟⲩⲁⲣⲙ̅ ⲥⲁⲣ ⲁⲛ ⲛⲥⲁ ⲣⲙ̅ ⲡⲁⲭⲉ ⲉ̅
ⲁⲩⲧⲃⲧⲱⲃⲟⲩ· ⲙ̅ ⲡⲗⲁⲥⲧⲣⲟⲕⲣⲁⲫⲓⲁ· ⲛⲟⲉ ⲙⲙ̅ ⲙ̅
ⲡⲟⲓⲛⲧⲏⲥ ⲛ̅ⲣⲉⲗⲗⲏⲛⲓ· ⲉⲩⲙⲡⲧⲟⲉⲱⲗⲟⲩⲓⲁ· ⲉⲩⲧⲁⲩⲟ
ⲙⲙ̅ ⲙⲙⲏⲛⲟⲛⲥ ⲣⲁ ⲛⲉⲧⲛⲟⲩⲧⲉ· Ⲟⲩⲁⲉ ⲛⲉⲛⲧⲁⲙⲓⲟ ⲛⲁⲥ
ⲙⲙ̅ ⲟⲩⲃⲓⲟⲥ· ⲉⲙⲡⲣⲟⲥⲭⲁⲣⲓⲍⲉ ⲛⲁⲥ· ⲁⲗⲗⲁ ⲡⲟⲥ ⲡⲉ-
ⲭⲁⲣⲓⲥⲙⲁ ⲙⲙ̅· Ⲁⲩ ⲡⲉ ⲡⲉⲭⲁⲣⲓⲥⲙⲁ ⲡⲧⲁⲩⲱⲟⲡⲉ
Fol. 4 a ⲡⲣⲟⲟⲩⲧ· | ⲏ ⲥⲣⲙⲉ· ϫⲙⲡⲉ ⲁⲗⲁⲙ ⲱⲁ ⲣⲣⲁⲓ ⲉ̅ ⲡⲟⲟⲩ
ⲍ̅ ⲙ̅ ⲣⲟⲟⲩ· ⲛⲟⲉⲓ ⲉ̅ ⲡⲉⲛⲧⲁⲩⲱⲟⲡⲉ ⲛⲉ· ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲙ̅
ⲥⲟⲫⲓⲁ· ⲣⲱⲥ ⲁⲉ ⲡⲧⲉⲣⲱⲟⲡⲉ (*sic*) ⲙ̅ ⲡⲉ· ⲁⲩⲱ ⲙ̅ ⲟⲣⲟⲛⲟⲥ
ⲙ̅ ⲡⲉⲛⲧⲁⲩⲡⲗⲁⲥⲥⲉ ⲙⲙⲟⲥ· Ⲡⲛ ⲟⲩ☩ ⲙ̅ ⲡⲓ̅ ϫⲁⲣⲓⲥⲙⲁ
ⲛⲉⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲡⲁⲧⲣ̅ ⲱⲃⲏⲣ ⲉ̅ ⲡⲛⲟⲩⲧⲉ ⲁⲧⲟⲩⲱⲙ
ⲛⲙⲙⲁⲩ· Ⲗⲧⲱ ⲉⲛⲉⲩⲥⲱⲱⲩⲧ̅ ⲉ̅ ⲃⲟⲗ ⲣⲙⲧⲩ̅ ⲁⲉ ⲡⲁⲛⲧⲟⲥ·
ⲧⲙⲁⲱⲱⲡⲉ ⲣⲙ̅ ⲛⲉⲧⲟⲩⲟⲉⲓⲱ· Ⲡⲛ ⲟⲩ☩ ⲙ̅ ⲡⲓ̅ ϫⲁⲣⲓⲥⲙⲁ
ⲙ̅ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁⲗⲗⲁ ⲁⲛⲁⲩ ⲉ̅ ⲣⲟⲩ· ϫⲙ ⲉ̅ ⲡⲟⲩⲉ
ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲩ· ⲁⲩⲡⲣⲟⲫⲏⲧⲉⲩⲉ· ⲣⲁ ⲧⲥⲓⲛⲉⲓ ⲙ̅
ⲡⲗⲟⲩⲟⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲱⲁⲛⲧ ⲉⲩⲉⲓ ⲧⲉⲩⲟⲩⲱⲣ ⲣⲙ̅ ⲧⲕⲁ-
ⲗⲁⲣⲏ ⲙ̅ ⲙⲁⲣⲓⲁ· ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲡⲧⲁⲥⲣ̅ ⲙⲁⲁⲩ ⲙ̅
ⲡⲣ̅ⲣⲟ ⲡⲉϫ̅ⲥ̅· Ⲛⲁⲧⲁⲙⲟⲓ ⲉ ⲡⲟⲩⲗⲁⲟⲥ· ⲙ̅ⲡ̅ ⲡⲛⲓ̅ ⲙ̅
ⲡⲟⲩⲉⲓⲱⲧ· ⲉⲉ ⲉⲓⲉⲧⲁⲙⲙⲉ ⲟⲧⲟⲛ ⲙⲙⲁ ⲉ ⲡⲟⲩⲥⲉⲛⲟⲥ
ⲉⲧ ⲥⲟⲧⲡ̅· Ⲥⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲉ ⲟⲛ ⲣⲱⲥ ⲉ̅ⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ·
ⲥⲟⲟⲩⲧⲛ̅ ⲉ̅ ⲣⲟⲓ ⲛ̅ⲧⲉⲥⲥⲓϫ· ⲉⲉ ⲱ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲉⲩϫⲉ
Fol. 4 b ⲕⲟⲧⲱⲩ ⲉ̅ ⲉⲓⲙⲉ ⲉ̅ ⲡⲁ ⲥⲉⲛⲟⲥ | ⲙ̅ⲡ̅ ⲡⲛⲓ̅ ⲛ̅ ⲛⲁⲓⲟⲧⲉ·
ⲏ ⲥⲱⲧⲙ̅· Ⲗⲙ̅ ⲟⲩⲉⲣⲛⲧ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲁ ⲛⲁⲓⲟⲧⲉ ⲉ̅
ⲣⲛⲧ ⲙⲙⲟⲓ ⲱⲁⲛⲧ ⲟⲩϫⲡⲟⲓ· Ⲗⲧⲱ ⲛⲁⲓⲟⲧⲉ ⲛ̅ⲧⲁⲩϫⲡⲟⲓ
ⲣⲙ̅ ⲉ̅ ⲃⲟⲗ ⲙⲉ ⲣⲙ̅ ⲧⲉⲫⲧⲗⲏ ⲛ̅ ⲓⲟⲩⲁ ⲙⲙ̅ ⲡⲛⲓ̅ ⲛ̅ ⲗⲁⲁ̅·
Ⲓⲱⲁⲕⲓⲙ ⲡⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲡⲱⲁⲧⲟⲩⲁⲣⲭⲉⲉⲩ ϫⲉ ⲕⲗⲉⲱⲡⲁ·
Ⲗⲛⲛⲁ ⲧⲉ ⲧⲁ ⲙⲁⲁⲩ· ⲡⲧⲁⲥϫⲡⲟⲓ· ⲡⲱⲁⲧⲙⲟⲩⲧⲉ ⲉ̅
ⲣⲟⲥ ϫⲉ ⲙⲁⲣⲓⲁⲙ· Ⲁⲛⲟⲕ ⲧⲉ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲕⲁⲗⲓⲛⲏ·

ⲉ ϧⲟⲗ ϩⲉ ⲡⲣⲁⲛ ⲛ̄ ⲡϯⲙⲉ ⲛ̄ⲧⲁⲩϩⲡⲟⲓ ⲛ̄ⲑⲛ̄ⲧⲏ̄ ⲙⲉ-
ⲙⲁⲕⲇⲁⲗⲓⲁ̄· Ⲡⲁ ⲣⲁⲛ ⲧⲉ ⲙⲁⲣⲓⲁ̄ ⲧⲁ ⲕⲗⲉⲱⲡⲁ· ⲁⲛⲟⲕ
ⲧⲉ ⲙⲁⲣⲓⲁ̄ ⲧⲁ ⲓⲁⲕⲕⲱⲃⲟⲥ· ⲡⲱⲛⲣⲉ ⲛ̄ ⲓⲱⲥⲏⲫ ⲡⲣⲁⲙⲱⲉ·
ⲡⲁⲓ ⲛ̄ⲧⲁⲩⲥⲁⲗⲱⲱⲧ ⲉ̄ ⲣⲟϥ· Ⲯⲱⲙⲉ ⲉ̄ⲣⲏ̄ ⲙⲉⲥⲣⲁⲫⲓⲙ· ⲁⲩⲱ
ⲕⲛⲁⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲉ̄ⲣⲏ̄ ⲙⲉⲧ ⲉⲕⲱⲯⲙⲉ ⲛ̄ⲥⲱϥ· Καὶ ϲⲁⲣ
ⲉ̄ⲣⲏ̄ ⲡ̄ⲧ̄ⲣⲉ ⲓⲛⲥⲟⲧ ⲡⲱⲛⲣⲉ ⲛ̄ ⲛⲁⲩⲏ̄· ⲡⲱⲱ ⲛ̄ ⲡⲕⲁϥ ⲛ̄
ⲡⲉⲟⲩⲇⲉⲓⲱ ⲉⲓⲧⲉ ⲛ̄ ⲙⲉⲱⲛⲣⲉ ⲛ̄ ⲡⲓⲛⲗ̄· ⲁ̄ ⲧⲉⲫϯⲗⲏ
ⲛ̄ ⲓⲟⲩⲇⲁ· ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙⲉⲑⲟⲩⲥⲉⲗⲓⲁ̄· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ
ⲟⲩⲗⲏⲙ· ⲙⲛ̄ ⲡⲉⲥⲧⲟⲱ· Ⲭⲓⲙ ⲡⲉⲧⲟⲉⲓⲱ ⲉⲧ ⲙⲙⲁⲩ·
ⲁ ⲧⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲉⲙⲫϯⲗⲏ ϭⲱ ⲧⲟⲩⲉⲓ· ⲧⲟⲩⲉⲓ | ϲⲛ̄ Fol. 5 a
ⲛⲉⲧⲱⲱ ⲛ̄ ⲧⲉⲧⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ̄· ⲙⲉⲣⲉ ⲟⲩⲫϯⲗⲏ ⲩⲱⲱⲕ ⲟ̄
ⲉ̄ ⲣⲟⲩⲓ ⲉⲧⲫϯⲗⲏ· ⲙⲉ̄ⲭⲓ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ⲑⲛ̄ⲧⲉ̄· ⲟⲩⲁⲉ
ⲛⲉⲥⲧⲱⲱ· ⲟⲩⲁⲉ ⲟⲛ ⲙⲉⲧⲭⲓ ⲥⲣⲁⲓⲙⲉ· ⲟⲩⲁⲉ ⲙⲉⲧⲭⲓ
ⲣⲁⲓ ⲥⲛ̄ ⲟⲩⲫϯⲗⲏ ⲛ̄ⲧⲱⲟⲩ ⲁⲛ ⲧⲉ· Ⲯⲁ ⲡⲉⲧⲟⲉⲓⲱ ⲛ̄ⲧⲁ
ⲡⲗⲟⲩⲥⲟⲥ ⲛ̄ ⲡⲉⲓⲱⲧ· ⲉⲣⲃ̄ⲣⲁϥ· ⲛ̄ⲧⲉⲓ ⲛ̄ⲧⲥⲱⲧⲉⲓ ⲙⲙⲟⲛ
ⲉ̄ ϧⲟⲗ ⲥⲛ̄ ⲧⲙⲛ̄ⲧⲣⲙ̄ⲣⲁⲗ ⲛ̄ ⲡⲛⲟⲃⲉ· Ⲗⲧⲱ ⲟⲛ ⲛ̄ⲧ-
ⲫⲟⲣⲉⲓ ⲛ̄ⲧⲉⲛⲥⲁⲣⲝ̄ ⲉ̄ ϧⲟⲗ ⲥⲛ̄ ⲟⲩⲥⲉⲙⲓⲙⲉ· ⲛ̄ⲟⲉ ⲛ̄ⲧⲁϥ-
ⲟⲩⲱϥ ⲉ ⲙⲙⲟⲟⲩ ⲙⲙⲟⲛ ⲉ̄ ⲛⲟⲩⲣⲙ̄· Ⲁⲛⲟⲕ ⲅⲁⲣ ⲉ̄ⲣⲏ̄
ⲡ̄ⲧ̄ⲣⲁ ⲙⲟⲩⲧ̄ ⲛ̄ ⲛⲁⲣⲭⲏⲟⲗⲱⲥⲓⲁ̄ ⲛ̄ ⲓⲱⲥⲏⲡⲡⲟⲥ· ⲙⲛ̄
ⲉⲓⲉⲣⲉⲛⲁⲓⲟⲥ· ⲛ̄ ⲁⲡⲟ ⲫⲃⲣⲁⲓⲟⲥ· ⲛ̄ⲧⲁⲣⲉ ϥⲱⲟⲩ· ⲁⲓⲛⲟⲓ
ⲉ ⲡⲉϥⲛⲁϩⲟⲟϥ ⲧⲉⲛⲟⲩ· Ⲉⲡⲉⲓ ⲁⲛ ⲟⲩⲉ ⲉ̄ ϧⲟⲗ ϩⲓ̄ ⲛ̄
ⲓⲟⲩⲇⲁⲓ ⲧⲉ ⲙⲁⲣⲓⲁ̄· ⲉ̄ ϧⲟⲗ ϩⲓ̄ ⲧⲉϥⲧⲗⲏ ⲛ̄ ⲁⲁⲭ̄· ⲕⲁⲧⲁ
ⲡⲉⲥⲙⲟⲩ ⲛ̄ⲧⲁ ⲡϩⲟⲉⲓⲥ ϩⲟⲟϥ ⲉⲓϩⲉ ⲛ̄ ⲁⲃⲣⲁⲁⲙ· ϫⲉ
ⲥⲉⲛⲁϩⲓ ⲥⲙⲟⲩ ϩⲓ̄ ⲡⲉⲕⲥⲡⲉⲣⲙⲁ ⲛ̄ϩⲓ ⲛ̄ ⲡⲁⲧⲣⲓⲁ̄ ⲧⲏⲣⲟⲩ
ⲛ̄ ⲡⲕⲁϥ· Ⲗ ⲁⲃⲣⲁⲁⲙ ϫⲡⲉ ⲓⲥⲁⲁⲕ· ⲓⲥⲁⲁⲕ ϫⲉ
ⲁϥϩⲡⲟ ⲛ̄ ⲓⲁⲕⲱⲃ· ⲓⲁⲕⲱⲃ ϫⲉ ⲁϥϩⲡⲟ ⲛ̄ ⲓⲟⲩⲇⲁⲁⲥ ⲙⲛ̄
ⲛⲉϥⲥⲓⲛⲓ· | ⲁ̄ ⲡⲉⲓϩⲟⲉⲓⲥ ⲉⲓ ⲉ̄ ϧⲟⲗ ϩⲓ̄ ⲧⲉϥⲧⲗⲏ ⲛ̄ Fol. 5 b
ⲓⲟⲩⲇⲁⲁⲥ ⲛ̄ⲧ ⲡⲥⲙⲟⲩ ⲛ̄ ⲁⲃⲣⲁⲁⲙ ϩⲱⲕ ⲉ̄ ϧⲟⲗ ϩⲓ̄ ⲗⲏ̄
ⲡⲓⲙⲁ· Ⲉⲡⲉⲓ ⲁⲛ ⲡⲟⲧⲁ̄ ⲡⲟⲧⲁ̄ ⲙⲙⲱⲧⲛ̄ ⲟⲩⲱϣ ⲉ̄ ⲉⲓⲙⲉ
ⲉ̄ ⲡⲉϥⲛⲁϩⲟⲟϥ· ⲧⲉⲛⲟⲩ· ⲉⲁ ⲛ̄ ⲙⲡⲟⲧⲉ ⲧⲥⲁⲃⲟⲓ ⲉ̄ ⲣⲟϥ
ϩⲱⲟⲩ· Ⲛⲟⲉ ⲛ̄ ϣⲁⲣⲉ ⲡⲉⲯⲁⲗⲙⲟⲥ ⲁⲁⲭ̄ ϩⲟⲟⲥ·
ϫⲉ ⲙⲉ ⲙⲡⲁ ⲛⲉⲙⲡⲟⲧⲉ ϩⲟⲟⲩ ⲙⲛ̄ ⲟⲩϩⲱⲡ ⲉ ⲛⲉⲧⲱⲛⲣⲉ
ⲉ̄ ⲕⲉ ϩⲱⲗ· Ϭⲣⲁⲓ ⲁⲉ ϩⲓ̄ ⲛⲉⲧⲟⲉⲓⲱ ⲛ̄ⲧⲁⲩϩⲡⲟ ⲛ̄
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ⲑⲛ̄ⲧⲏ̄ ⲟⲩⲉⲓⲛ ⲟⲩⲥⲱⲙⲉ ϩⲓ̄ ⲟⲩⲗⲏⲙ· ⲛ̄-

ⲯⲁⲣⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲁⲉ ⲙⲁⲕⲁⲗⲓⲁ· Ⲛⲉⲧⲛ̄ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̄ ϯⲙⲉ ⲛ̄ⲣⲏⲧⲥ̄ ⲉⲧⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲩ ⲉ̄ ⲡⲉⲓ̈ ⲣⲁⲓ· ⲉⲧⲯⲟⲟⲡ ⲛ̄ⲣⲏⲧⲥ̄ ⲛ̄ⲥⲓ̈ ⲉ̄ⲓⲕⲟⲩⲓ̈ ⲛ̄ ⲛⲛⲉ ⲛ̄ⲣⲱⲙⲉ ⲉ̄ ⲉ̄ⲧⲟⲩⲁⲁⲓ̈ ⲛⲉ· Ⲛⲉⲧⲛ̄ ⲟⲩⲁ̄ ⲁⲉ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲣⲏⲧⲟⲩ ⲛ̄ⲯⲁⲣⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲩ ⲁⲉ ⲁⲁ̄· ⲉⲛⲉ ⲟⲩⲣ̄ⲙ̄ⲙⲁⲟ ⲙ̄ⲙⲁⲧⲉ ⲡⲉ ⲉⲓ̈ ⲣⲱⲃ ⲙ̄ⲡⲓ̈ ⲡⲁⲥⲁⲑⲟⲟⲩ· ⲉⲩϯ ⲛ̄ⲣⲏⲧⲥ̄ ⲉ ⲡⲓⲟⲙⲟⲥ ⲙ̄ ⲙⲟⲩⲥⲛⲥ· ⲙ̄ⲡ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲧⲣⲟⲗⲥ̄ ⲛⲁⲩ ⲙ̄ ⲡⲁⲣⲁ ⲡⲉⲃⲓ̈ⲱ· ⲉⲩⲉⲓ̈ⲣⲉ ⲛ̄ⲣⲁⲣ ⲙ̄ⲙⲏⲧⲙⲁ ⲛ̄ ⲛⲉⲧ ⲣ̄ χⲣⲓⲁ· ⲉ̄ⲛⲉⲩⲥⲱⲱⲩⲧ̄ ⲉ̄ ⲃⲟⲗ

Fol. 6a ⲣⲏⲧⲥ̄ ⲉ ⲡⲥⲱⲧⲉ ⲙ̄ ⲡⲓⲛⲗ· ⲉⲉ ⲉⲙⲏⲛⲧ ⲣⲓ̄ | ⲁⲩ ⲛ̄
ⲓⲁ ⲟⲩⲃⲉⲓ̈ⲩ· Ⲡⲁⲓ̈ ⲁⲉ ⲛⲉⲩⲡⲓⲕⲟⲧⲏ ⲛ̄ ⲟⲩⲟⲧⲱⲩⲛ· ⲁⲩⲱⲟⲛ ⲉ̄ ⲣⲓ̄ ⲟⲩⲉⲕⲥ̄ⲧⲁⲥⲓⲥ· ⲛ̄ⲑⲉ ⲉⲱⲱⲉ ⲉ̄ⲣⲉ ⲟⲩⲁ̄ ⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ· ⲉⲉ ⲱ ⲁⲁⲣⲱⲙ· ⲉ̄ⲣⲉ ⲡⲥⲱⲧⲉ ⲙ̄ ⲡⲓⲛⲗ ⲛⲁⲱⲟⲡⲉ ⲣⲓ̄ ⲡⲉⲕⲕⲉⲡⲟⲥ· ⲉ̄ ⲃⲟⲗ ⲉⲉ ⲁ ⲡⲉⲧⲟⲉⲓ̈ⲱ ⲱⲟⲡⲉ· ⲛ̄ⲧⲉ ⲧⲛⲟⲩⲙⲉ ⲧⲁⲧⲉ ⲕⲁⲣⲡⲟⲥ ⲉ̄ ⲃⲟⲗ· Ⲛ̄ⲧⲟⲩ ⲁⲉ ⲡⲉⲭⲁⲩ ⲣⲁⲓ ⲛ̄ⲣⲏⲧⲥ̄· ⲉⲉ ⲟⲩ ⲁⲣⲁ ⲡⲉ ⲡⲉⲓ̈ ⲣⲟⲣⲟⲙⲁ· ⲛ̄ⲧⲁⲓ̈ⲛⲁⲩ ⲉ̄ ⲣⲟⲩ· Ⲡⲗⲏⲓ ⲛ̄ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡⲭⲟⲉⲓ̈ⲥ ⲟⲩⲱⲱⲥ̄· ⲙⲁⲣⲉⲥⲱⲱⲡⲉ· Ⲛⲉⲧⲛ̄ⲧⲁⲩ ⲁⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩⲥⲣⲓ̈ⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲏ ⲉ̄ ⲡⲉⲥⲣⲁⲓ ⲡⲉ ⲥⲁⲣⲁ· ⲁⲥⲭⲡⲟ ⲛⲁⲩ ⲛ̄ ⲟⲩⲱⲛⲣⲉ ⲛ̄ ⲣⲟⲟⲩⲧ· ⲁ ⲡⲉⲥⲉⲓ̈ⲱⲧ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ· ⲉⲉ ⲓⲱⲁⲕⲓⲙ· Ⲧⲉⲥⲙⲁⲁⲩ ⲣⲟⲟⲥ ⲱⲥ (*sic*)· ⲁⲥⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲩ ⲉⲉ ⲕⲗⲉⲱⲡⲁ· Ⲁⲡⲉⲥⲉⲓ̈ⲱⲧ ⲁⲁⲁ̄ ϯ ⲛⲁⲩ ⲛ̄ ⲁⲛⲛⲁ ⲧⲱⲉⲉⲣⲉ ⲙ̄ ⲡⲉⲩⲥⲟⲛ ⲁⲙⲙⲁⲁⲃ· ⲉ ⲧⲣⲉ ⲥⲱⲟⲡⲉ ⲛⲁⲩ ⲛ̄ ⲥⲣⲓ̈ⲙⲉ· ⲉⲛⲉ ⲛⲁⲟⲩⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲙ̄ ⲡⲓⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲁⲧⲱ ⲙⲙⲟⲥ ⲟⲩⲃⲉⲓ̈ⲩ

Fol. 6b ⲁⲧϯ ⲙ̄ ⲡⲉⲧⲙⲁⲩ ⲧⲏⲣⲥ̄ ⲛ̄ ⲓⲱⲁⲕⲓⲙ ⲡⲉⲧ|ⲙⲛⲣⲉ· ⲙ̄ⲡ
ⲓⲃ ⲁⲛⲛⲁ ⲧⲉⲥⲥⲣⲓ̈ⲙⲉ· ⲣⲓ̄ ⲡϯⲙⲉ ⲧⲏⲣⲥ̄ ⲙⲁⲣⲁⲗⲗⲓⲁ· Ⲁⲛⲛⲁ ⲣⲱⲟⲥ ⲉⲛⲉ ⲟⲩⲁⲥⲣⲛⲓ ⲧⲉ· ⲙ̄ⲡⲉ ⲥⲭⲡⲉ ⲙⲛⲣⲉ ⲉⲛⲉⲥ· ⲉⲛⲉⲣⲉ ⲡⲣⲱⲃ ⲟⲛ ⲣⲟⲟⲩⲙ ⲛⲁⲧ ⲡⲉ ⲉⲧⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲙⲓ̈ⲙ ⲁⲣⲁ ⲡⲉⲧ ⲙⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ̈ ⲙ̄ⲙⲟⲛ· Ⲡⲉⲭⲉ ⲓⲱⲁⲕⲓⲙ ⲛ̄ ⲁⲛⲛⲁ· ⲙ̄ⲡⲥⲁ ⲣⲓ̄ ⲣⲟⲟⲩ ⲭⲉ ⲙⲁⲣⲉⲛⲃⲱⲕ ⲉ̄ ⲡⲉⲣⲡⲉ ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲛ̄ⲧⲉⲡⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲧⲁⲣⲉϥⲙⲁ ⲛⲁⲓ̈ ⲣⲱⲱⲙ· ⲛⲁϥ ⲛⲁⲩ ⲙ̄ ⲡⲉⲛⲁⲓ̈ⲧⲙⲁ· ⲉ̄ ⲧⲉⲛⲁⲓ̈ⲧⲉⲓ̈ ⲙⲙⲟⲩ ⲛ̄ⲧⲟⲟⲧϥ̄· ⲁⲧⲱ ⲁⲧⲧⲱⲟⲩⲙ ⲁⲧⲃⲱⲕ ⲉ̄ ⲡⲣⲡⲉ ⲙ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲁⲧⲱ ⲁⲧⲥⲟⲡⲥ̄ ⲙⲙⲟⲩ· ⲁⲧϯ ⲛ̄ ⲛⲉⲧⲉⲣⲛⲧ ⲉ ⲡⲟⲩⲛⲃ· ⲁⲧⲯⲗⲏⲗ ⲉ̄ ⲣⲁⲓ ⲉ̄ ⲡⲭⲟⲉⲓ̈ⲥ· ⲉⲣⲉ ⲡⲉⲧⲣⲟ

паρ̄т ⸗ е̄ песнт ⸗ еїхн̄ пкаρ· ⸗ ечтωвϩ̄ ⸗ нσι ⸗ їωакїн̄ ⸗ ечхω ⸗ н̄нос· ⸗ Хе ⸗ пхоеїс ⸗ пиоυτе ⸗ пантократωρ· ⸗ пентаυсωтн̄ ⸗ е ⸗ пенеїωт ⸗ авраам ⸗ ρ̄н̄ ⸗ тесн̄нτρλλο· ⸗ ачχарїζе ⸗ нач ⸗ н̄ ⸗ їсаак ⸗ песщнре ⸗ нернт ⸗ ⸗ ⸗

ⲛⲉⲧⲁⲣⲭⲏ ⲛ ⲛⲉⲟⲩⲛⲏⲃ ⲉⲧ ⲁⲣⲭⲉⲓ ⲙ̅ⲡ̅ⲛ̅ⲁ ⲛⲉⲟⲩⲟⲉⲓϣ
ⲉⲧ ⲡⲁⲁⲩ· ⲉⲧⲉ ⲥⲉⲙⲉⲱⲛ ⲡⲉ· ⲙ̅ⲡ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲁⲩⲁ-
ⲙⲁⲣⲧⲉ ⲛ ⲧⲉⲩϣⲉⲉⲣⲉ ⲙⲁⲣⲓⲁ· ⲁⲩⲧⲁⲁⲥ ⲉ ⲛⲉⲥⲓⲧ ⲛ
ⲛⲉⲟⲩⲛⲏⲃ ⲉⲩⲭⲱ ⲡ̅ⲛ̅ⲟⲩ ⲛⲁⲩ· ϫⲉ ⲉⲓⲥ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲭⲁⲣⲓⲍⲉ ⲡ̅ⲛ̅ⲟⲩ ⲛⲁⲓ· ⲧⲉⲛⲧ ⲡ̅ⲛ̅ⲟⲩ (*sic*) ⲛⲉⲣⲛⲧ ⲉ ⲣⲟⲩⲓ
ⲉ ⲡⲉⲣⲡⲉ ⲙ̅ⲡ̅ⲛ̅ⲁ ⲡⲭⲟⲉⲓⲥ· ⲉ ⲧⲣⲉ ⲥⲩⲙ̅ⲡ̅ⲛ̅ⲉ ⲛⲁⲩ ⲛ̅ ⲛⲉⲥⲣⲟⲟⲩ
Fol. 8 *a* ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲁ ⲛⲉⲟⲩⲛⲏⲃ | ⲥⲛⲟⲩ ⲉ ⲓⲱⲁⲕⲓⲙ ⲙ̅ⲡ̅
[ⲓⲉ] ⲁⲛⲛⲁ· ⲉⲩⲭⲱ ⲡ̅ⲛ̅ⲟⲩ· ϫⲉ ⲡ̅ⲟⲉ ⲡⲧⲁⲧⲉⲡ̅ⲉⲣⲛⲧ· ⲁⲧⲉ-
ⲡ̅ⲧⲟⲩⲓⲱ ⲙ̅ⲡ̅ⲛ̅ⲁ ⲡⲭⲟⲉⲓⲥ· ⲉⲥⲉⲧⲟⲩⲓⲱ ⲙⲛⲧ̅ⲡ̅ ⲛ̅ ⲛⲉⲥⲁⲥⲁⲃⲱⲛ·
ⲡ̅ⲧⲉ ⲫ̅ⲛ̅ ⲕⲉ ⲱⲛⲣⲉ ⲱⲱⲡⲉ ⲙⲛⲧ̅ⲡ̅· ⲉ ⲡⲙⲁ ⲡⲧⲁⲓ· ⲡ̅ⲧⲁ
ⲧⲉⲧⲡ̅ⲧⲁⲁⲥ ⲉ ⲡⲭⲟⲉⲓⲥ· Ⲙⲁⲣⲓⲁ ⲇⲉ ⲣⲱⲟⲥ ⲡ̅ⲧⲉ ⲡⲉⲥⲣⲁⲓ
ⲣ̅ ⲥⲟⲉⲓ̈ⲧ ⲱⲁ ⲉⲡⲉⲣ· ⲡⲉϫⲁⲩ ϫⲉ ⲣⲁⲙⲏⲛⲓ· ⲙⲁⲣⲉⲥⲱⲟⲩⲡⲉ·
ⲁⲩⲱ ⲁⲩⲛ̅ⲧⲟⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲡⲉⲩⲛⲓ· Ⲛⲉ ⲡⲱⲁⲩⲥⲙ̅ ⲡⲱⲱⲡⲉ
ⲇⲉ ⲛ̅ ⲧⲉⲧⲱⲉⲉⲣⲉ ⲛ̅ ⲟⲩⲥⲟⲛ ⲕⲁⲧⲁ ⲉⲃⲟⲧ· ⲡⲥⲉⲉⲓⲙⲉ ⲛⲁⲥ
ⲙ̅ ⲡⲉⲧ ⲉⲥⲣ̅ ⲭ̅ⲣ̅ⲓ̅ⲁ̅ ⲙⲙⲟⲟⲩ Ⲗⲩⲱ̄ ⲉⲛⲉⲥⲧⲁⲕⲟⲛⲉⲓ ⲫ̅ⲙ̅
ⲡⲣⲡⲉ ⲛ̅ⲥⲓ ⲧⲛⲟⲩⲓ ⲛ̅ ⲱⲉⲉⲣⲉ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙ̅ⲡ̅ ⲫ̅ⲛ̅
ⲕⲉ ⲣⲗⲗⲱ ⲛⲥⲣⲓⲙⲉ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧⲧⲁⲙⲙⲟ ⲙⲙⲟⲥ
ⲉ ⲣ̅ ⲣⲱⲃ ⲛⲥⲓⲍ· Ⲗⲩⲱ̄ ⲛ̅ ⲧⲉⲣⲉ ⲥ̅ⲣ̅ ⲡⲉⲥϩⲟⲉⲓⲥ ⲛ̅ ⲟⲩⲕⲟⲩⲓ·
ⲁⲥⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉⲩⲙⲁ ⲙⲁⲧⲁⲁⲥ ⲫ̅ⲙ̅ ⲡⲣⲡⲉ· ⲉⲙ̅ ⲡ-
ⲣⲱⲙⲉ ⲛⲁⲩ ⲉ ⲣⲟⲥ ⲉ ⲡⲧⲛⲣⲉ̅ⲕ̅ ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲛ̅ ⲟⲩⲛⲏⲃ·
ⲙ̅ⲡ̅ ⲛⲉⲥⲓⲟⲧⲉ· Ⲧⲉⲥⲧⲣⲟⲫⲛ ⲡⲉ ⲟⲩⲟⲉⲓⲕ· ⲙ̅ⲡ̅ ⲟⲩⲙⲟⲟⲩ·
ⲙ̅ⲡ̅ ⲟⲩⲕⲟⲩⲓ ⲛ̅ ⲟⲩⲟⲟⲃⲧⲉ· ⲉⲛⲉⲥⲛⲓⲥⲧⲉⲩⲉ̄ ⲫ̅ⲙ̅ ⲟⲩⲙⲟⲟⲩⲛ
Fol. 8 *b* ⲉ ⲃⲟⲗ· Ⲍⲁⲡⲗⲱⲥ ⲉⲡⲉ▨ | ⲙⲡⲛ▨ⲟⲟⲛ ⲙ̅ ⲡⲉⲥⲁⲛⲁⲓ·
[ⲓⲍ] ⲫ̅ⲙ̅ ⲡⲉⲥⲥⲱⲙⲁ· ⲙ̅ⲡ̅ ⲧⲉⲥⲯⲩⲭⲏ ⲙ̅ⲡ̅ ⲡⲉⲥⲡⲛⲁ· Ⲍⲙ̅
ⲡⲧⲣⲉⲩϣⲱⲕ ⲛⲁⲥ ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲙⲡⲧⲁϥⲧⲉ ⲡⲣⲟⲙⲡⲉ· ⲁ
ⲡⲱⲱⲥ ⲣ̅ⲣⲙⲁϥ ⲉ ⲧⲣⲉ ϥⲉⲓ ⲛ̅ⲧⲱⲱⲡⲉ ⲛⲥⲁ ⲛⲉⲫⲉⲥⲟⲟⲩ·
ⲛ̅ⲧⲫ̅ⲩⲓⲧⲟⲩ ⲛⲧⲟⲟⲧⲫ̅ ⲉ ⲡⲟⲩⲱⲛⲱ̄· Ⲁ ⲡ̅ⲣ̅ⲣⲟ ⲣ̅ⲣⲙⲁϥ
ⲉ ⲥⲱⲧⲉ ⲛ̅ ⲧⲉϥⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ· ⲛⲧⲟⲟⲧⲫ̅ ⲉ ⲡⲧⲣⲁⲛⲟⲥ·
Ⲗⲩⲥⲟⲟⲩ ⲛ̅ ⲥⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ ⲃⲟⲗ ⲫ̅ⲓⲧⲙ̅
ⲡⲱⲟⲩⲧⲉ· ⲱⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲁⲫⲉⲩ-
ⲁⲅⲅⲉⲗⲓⲍⲉ ⲛⲁⲥ ⲙ̅ⲡ̅ⲥⲓⲙⲉⲓ ⲱⲁ ⲣⲟⲥ ⲛ̅ ⲡⲥⲱⲧⲏⲣ· ⲁⲗⲗⲁ
ⲕⲁⲁⲥⲟⲟⲥ ⲛⲁⲓ ϫⲉ ⲫ̅ⲛ̅ ⲁⲩ ⲛ̅ⲭ̅ⲣ̅ⲟⲛⲟⲥ· ⲏ ⲫ̅ⲛ̅ ⲁⲩ ⲛ̅
ⲫⲉⲡⲁⲧ̅ⲁ̅ ⲛ̅ⲧⲁ ⲛⲁⲓ ⲱⲱⲡⲉ· ϫⲉ ⲛⲁⲥ ⲛⲁⲧⲁϫⲣⲟⲛ ⲉⲓⲁ̄ⲛ̅
ⲡⲱⲁϫⲉ ⲉⲧ ⲉⲕⲁⲱ ⲙ̅ⲡ̅ⲟⲩ· ⲧⲛⲁⲧⲓⲙⲉⲧⲉ ⲙ̅ⲡ̅ⲟⲩ ⲛⲁⲕ

ката пєтрафн· ⲡⲧа пхоєїс хоот ⲛ гаврінл·
ⲛ сот сашⲧ ⲉⲣⲉ пєвот ⲭаноїкос· єте пєвот ⲛ ⲃⲣⲣе
пе парєотте· ⲉⲣⲉ тнєр ϯот сас ⲛⲑⲱ ⲡромпе·
паї он ⲡтаѵшш ⲛⲅнтⲧ ⲉⲣⲉ пєнⲱⲛⲧ тирⲡ· Аѵхпоч
ⲛ сот | хотⲯїс ⲉⲣⲉ пєвот хасїлеѵе· єте хоіарⲭ Fol. 9a
пе· ⲉⲣⲏ тнєр ⲧⲛⲟ ⲡромпе ⲛ ѵгкоѵстос пⲣⲣо ⲛ ⲓⲍ
пєрршмаїос· ⲉⲣⲏ тнєр мⲛⲛтн ⲡромпе ⲉⲣⲉ пⲱⲛⲧ
ⲉⲣⲉ маріа· Пма ⲡтаѵхпоч ⲛⲅнтⲧ пе хавраѳа·
єте ⲃєѳлєєм· [ⲉⲣⲉ]пка ⲛ іоуда· ⲉⲣⲏ тнєр ромпе
сⲛте ⲛ ⲟнрѡмс пⲣⲣо· ⲛ ϯотдаіа· ⲡтаѵєⲓне
ⲉⲣⲉ пєⲭⲥ ⲉ кнне єⲭⲣⲏ ромпе сⲛте мⲛ ⲧтоот ⲛ
ⲉвот· Аλλа пантос кпахоос наї· хе ⲛ ащ ⲛ ⲣе
ⲇ іωснф ⲃѡк ⲉⲣⲉ ⲡⲛоѕ ⲛ ⲁⲓастнма мⲛ маріа·
хⲓне тпалⲥϯнн· ⲯант оѵеї ⲉ ⲣраї ⲉ кнне мат-
ааѵ· ауѡ сехѡ ⲛⲛос· хе оѵеⲓⲏ хотѡте ⲛⲛⲱнн
ⲛⲛаѵ· ⲯант оѵеї ⲉ кнне· Сⲓⲉ аухек ϯноѕ ⲛ
ⲣⲏн ⲉⲣⲉ мооще ⲉ ⲃол ⲛ ϯсот ⲛ онр ⲛⲣоот ⲙ
ⲛⲧаѵсⲡ ⲧрофн тωн ауоѵѡш· ϯнахоос нак хе
текⲛⲛⲧапїстос· мⲛ текⲛⲛⲧасѳеннс· нет ϯ ⲉⲣⲉ
пер ⲡⲛееѵе нак· Анок де ϯнащахе ⲛⲛⲁк
ⲉ ⲃол ⲉⲣⲏ пєтрафн· | Ара кпахоос наї хе а Fol. 9b
паѵѵелос хⲓ ⲛ авакоѵш ⲉ ⲧⲃаⲃⲗωн хⲓне ⲓⲏ
ⲟⲩⲗⲏⲛⲓ· ере терїн еїре ⲛⲯⲃе ⲛⲛⲱнн ⲛ онр
ⲛ оѵоеⲓⲯ· Λ авакоѵш пехас пωⲯ ⲛⲣⲛоеїк
ѵткѡт· ацталоот мⲛ пирⲡ· мⲛ ⲛ ⲥⲓноѵшш·
ацⲛⲟоще ⲉ тсѡⲯе ⲉ тре ⲫⲛⲧоѵ ⲛ пєцхаїорⲥ·
Λ паѵѵелос ⲉⲣⲉ пхоєїс ащⲧⲧ ⲛⲥа пⲃѡ ⲛⲧєцапе·
ⲉⲣⲉ поѵої ⲉⲣⲉ пєцⲛⲁ· ете паї пе хе ⲉⲣⲏ тсош
ⲛ тєцаирѡλ· Λцентєц ⲛⲧєѵноѵ ⲉⲓхⲉ ⲡⲯнї ⲛ
пєноѵї· ⲉⲣⲏ ⲧⲃаⲃⲗωн ацф ⲉⲣⲉ парїстоп ⲛ ⲗаⲙⲡнλ·
ацоѵшш ⲛⲣⲏⲧⲧ· ауоѵшш роот ⲛⲥⲓ ⲛⲧхаїорⲥ ⲉⲣⲉ
пероот ⲛ оѵѡт· Сⲯхе тсош ⲛ оѵаѵѵелос о ⲛ
ноѕ ⲛϯре· єⲓⲉ пхоєїс ⲛ паѵѵелос ⲛⲧацєї ⲉ кнне·
ецталнѵ єїхєн текⲗооλе ⲉⲧ асоот· ⲉⲣⲏ оѵⲁе

тесасоот ⲛ̄ⲥⲓ̄ текλоолє ⲛ̄та пноутє єⲓ̈ ⲉ̄ кнне
ⲡⲣⲏⲧⲥ̄· Ⲗ пⲱнре ⲱнн єⲓ̈ ⲉ̄ кнне· асанакалєї
Fol. 10 a ⲛ̄ нєⲣⲏтє ⲛ̄ кнне· єⲩталнт|є ⲉ̄хєн текλоолє
ⲓ̄ⲑ єсасоот ⲛ̄са βол ⲉ̄ нєтпоиї ⲙ̄ⲡ̄тє пноβє· Ⲗ
тєрїаⲓ̈βє ⲛ̄ ат толⲙ̄ ⲙ̄ⲡ̄ ⲡⲣⲗ̄λо ⲓ̄ωснф̄ єⲓ̈ ⲉ̄ ⲣраї
ⲉ̄ кнне· ката ⲑє ⲛ̄та пет таλнт є рос ⲟ̈ікономї
ⲙ̄ⲙос· Ⲗⲧⲱ̄ єнере ⲛ̄тоот ⲙ̄ⲡ̄ нєпєара ⲱнщ ⲉ̄
βол ⲉ̈ⲓⲱн ⲙ̄ⲙоот· єⲩⲉ̈ⲓре ⲛ̄ ⲉ̈ⲣⲏⲓⲛ ⲙ̄ⲙооще·
єⲩⲱнщ ⲉ̄ βол ⲉ̄ нєтоⲩєрнте· Нєⲩ† ⲁ̄перан нєнот
ⲛ̄ⲓоотє· χωрⲓ̈с хої ⲉ̈ⲣⲓ нєєч· Λоιпон а пєнсωтнр
єⲓ̈ ⲉ̄ кнне ⲉ̈ⲓтєн ⲧ̄соⲙ ⲙ̄ пєчєⲓ̈ωт· асер ⲱоⲙтє
ⲡⲣоⲙпе ⲙ̄ⲙат· єⲥⲉтаⲥⲥєλⲓ̈ссе нат ⲛ̄ нет ⲡⲱⲱе
є ⲁат· єⲥⲣⲙ̄ пралнр ⲛ̄ тєⲫⲙаат маρⲓⲁ· Ⲏ тере
ⲫнрωⲁнс хⲓ ⲛ̄ тєⲭ†ⲙорⲓⲁ ⲉ̄т єⲥⲙ̄ⲡⲱа ⲙ̄ⲙос· ⲉ̄
тβе ⲛ̄ ⲱнре кот ⲛ̄таⲫⲙооттот ⲛ̄ ат ноβє· а
пⲱаχе ет сноⲩ ⲣⲙ̄ пепрофнтнс χωк ⲉ̄ βол· хе
ⲁⲙоотє ⲉ̄ па ⲱнре ⲉ̄ βол ⲉ̈ⲣⲏ кнне· Ⲗ пноутє
Fol. 10 b ⲭоот ⲙ̄ пєⲫⲱнре ⲙ̄ мерит ⲙ̄ⲡ̄ | тєⲫⲙаат маρⲓⲁ
ⲙ̄ ⲙ̄ⲡ̄ ⲓ̄ωснф̄· пара ⲟⲩнофтλаξ ⲁⲩентот ⲉ̄ βол
ⲉ̈ⲣⲏ ⲛ̄ⲛе· ⲁⲩотωⲩ ⲉ̈ⲣⲏ ⲛⲁζареⲑ· Ⲏт аⲓ̈таⲩⲉ̄ наї
тнрот є тетⲛ̄ⲥⲁпн· ⲉ̄ тβе нераⲓ̈реⲓкос ⲛ̄ ат
ноутє· наї ет χω ⲙ̄ⲙос хе ⲟⲩⲁⲧⲁⲙⲓ̈с те маρⲓⲁ·
Сⲓ̈с ⲣнтє аⲓ̈тⲓ̈кнєте ⲙ̄ⲙос' инт ⲉ̈ⲣⲏ ⲡⲱаχе
ⲉ̈ⲓтєн не ⲛ̄т аⲓ̈χоот тенот· хе ⲟⲩсарξ ⲣωωс те
маρⲓⲁ ⲛ̄ⲑе ⲡⲣⲱⲙе нⲙ̄· ⲛ̄та перⲓ̈єⲃ ⲙ̄ пноутє
пентаⲥⲫⲓ ⲙ̄ ⲡноβе ⲙ̄ пкосмос· хⲓ сарξ ⲡⲣнтⲥ̄·
†отωш хе є χω ⲉ̄ ρωтⲛ̄ ⲛ̄ ⲟⲩаⲓ̈атаⲥⲙа ⲉ̄ ⲁⲧⲱⲡе
ⲉ̈ⲓⲱωт· Нєⲧⲛ̄ ⲟⲩмоноχос хе ⲉⲩотнⲝ ⲉ̈ⲣⲏ пкωтє
ⲙ̄ пⲙаⲓ̈ωма ⲛ̄ каζа· ⲛ̄таⲥⲭⲓ̄ сβω ⲛ̄ тоβтот ⲛ̄-
ⲑєрнсⲓ̈с ⲛ̄ βⲓ̈ωн ⲙ̄ⲡ̄ арпократⲓ̈ос пєⲥсаⲝ· ⲉ̄ ⲁⲩкω
наⲥ ⲛ̄ нєⲭωωⲙе· ⲁⲩⲱⲧ ⲉ̈ⲣⲏⲱот· єⲧⲙⲛⲝ ⲛ̄ⲫλа-
сфⲏмⲓⲁ· ⲙ̄ ⲙ̄ⲡ̄сос· ⲁⲧⲱ̄ нєⲫⲫантасⲓ̈асⲑаⲓ̈ ⲉ̈ⲣⲏ
ⲟⲩнос ⲙ̄ ⲙ̄ⲡ̄тχасⲓ̈ ⲉ̈ⲣⲏт· ⲉ̈ⲣⲏ пкωтє ⲉ̄т ⲙⲙат·
ⲉ̄ βол ⲉ̈ⲓтєн нет инт ⲱа нетопос ⲉ̄т ⲟⲩаⲗ̄ ⲉ̄т

ϣληλ ⲛ̀ⲣⲏⲧⲟⲩ· Ⲁⲩⲱ ⲉ̀ ⲣⲟⲓ ⲙ̀ ⲛⲉⲧ ⲉⲩⲧⲁⲩⲟ̀ ⲙ̀-
ⲙⲟⲟⲩ | ⲣⲙ̄ ⲧⲉϥⲕⲁⲕⲟⲗⲟⲝⲓⲁ ⲛ̀ ⲡⲗⲁⲕⲓⲛ· ⲁⲩⲱ ⲁⲓϫⲟⲟⲩ Fol. 11 a
ⲙ̀ ⲡⲛⲁⲩ ⲛ̀ⲣⲩⲡⲉⲣⲉⲧⲏⲥ ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ ⲕⲁϩⲁ· Ⲉⲓϫⲱ ⲕⲁ
ⲙ̄ⲙⲟⲥ ⲛⲁϥ· ϫⲉ ⲙⲁⲣⲉ ⲧⲉⲕⲙ̄ⲧⲣϣⲓⲛⲉ ⲛⲁⲓ ⲛ̄ⲥⲁ ⲡ̄-
ⲙⲟⲛⲟϫⲟⲥ ⲉⲧ ⲣⲙ̄ ⲡⲕⲟⲧⲉ ⲙ̄ⲙⲁⲓⲱⲙⲁ· ⲙ̄ⲡ̄ ⲧⲙ̄ⲛⲟⲟⲩϥ
ⲛⲁⲓ ⲙ̄ⲙ̄ ⲛⲉϥϫⲱⲱⲙⲉ· Ⲧⲟⲧⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ ⲧⲉⲣⲉ
ϥϫⲓ ⲙ̀ ⲛⲉⲥⲣⲁⲓ· ⲁϥⲱϣⲟⲩ ⲁϥⲧ̀ⲣⲉⲩ ϯⲟⲩⲟⲓ ⲛ̄ⲥⲱϥ ⲣⲙ̄
ⲙⲁ ⲛ̄ⲓ̄ⲙ̄· Ⲏ ⲧⲉⲣ ⲟⲩⲛ̄ⲧⲩ̄ ϫⲉ ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲡⲁ ϣⲛⲣⲉ· ⲧⲱⲟⲩⲛ ⲛ̄ⲧ̄ ⲃⲱⲕ ⲉ̀ ⲟ̄ⲩⲗ̄ⲏⲏ̄·
ϣⲁ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ̄ⲙⲟⲛ ⲁϥⲧ̀ⲡⲙⲟⲟⲩ ⲛ̄ⲥⲱⲕ·
ⲙ̄ⲡ̄ ⲛⲉϫⲱⲱⲙⲉ· ⲛ̀ⲧⲉⲓⲙⲉ ⲉ̀ ⲧⲉⲕⲥ̄ⲃⲱ· ⲉ̀ ⲧⲉⲕⲧⲁϣⲉ-
ⲟⲉⲓϣ· ⲙ̄ⲙⲟⲥ ϫⲉ ⲧⲁ ⲙ̄ⲡ̄ⲙ̄ ⲧⲉ· Ⲡⲙⲟⲛⲟϫⲟⲥ ϫⲉ
ⲁϥⲟⲩⲱϣⲃ̄· ϫⲉ ϯⲛⲁϥⲓ ⲙ̀ ⲛⲁϫⲱⲱⲙⲉ· ⲧⲁ ⲃⲱⲕ ϣⲁ
ⲣⲟϥ ⲉ̀ ⲟ̄ⲩⲗ̄ⲏⲏ̄· Ⲡⲣⲩⲡⲉⲣⲉⲧⲏⲥ ϫⲉ ⲥⲛⲁⲩ ⲁⲧⲉⲛⲧⲧ̄ⲉ
ⲟ̄ⲩⲗ̄ⲏⲏ̄ ϣⲁ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ
ⲁⲓⲥⲱⲧⲙ̄ ⲛ̄ⲥⲟⲩ· ϫⲉ ⲕⲧⲓⲥⲉⲱ ⲣⲙ̄ ⲟⲩⲥⲉⲱ ⲙ̀ ϣⲙ̄ⲙⲟ·
ⲉⲕⲡⲱⲱⲙⲉ ⲙ̀ ⲛⲉⲫⲟⲛⲟⲟⲩⲉ̀ ⲙ̀ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉ̀ⲧ ⲟⲩⲁⲁⲃ·
Ⲡⲉϫⲉ ⲁⲛⲛⲁⲣⲭⲟⲥ ⲡⲙⲟⲛⲟϫⲟⲥ ⲛⲁϥ· ϫⲉ ⲙ̀ ⲟⲩⲥⲉⲱ
ⲙ̀ ϣⲙ̄ⲙⲟ| ⲁⲛ ⲧⲉ ⲧⲁ ⲥⲱ· ⲁⲗⲗⲁ ⲧⲁ ⲛⲉⲛ̄ⲧⲟⲧⲉ ⲙ̄- Fol. 11 b
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲉ· ⲉⲁ̀ ⲛⲉⲛ̄ⲧⲟⲧⲉ ⲧⲓⲥⲉⲱ ⲙ̄ⲙⲟⲥ ⲣⲙ̄ ⲟⲩⲉⲧ- ⲕⲃ̄
ⲗⲟⲅⲓⲁ ⲣⲙ̄ ⲙⲁ ⲛ̄ⲓ̄ⲙ̄· Ⲡⲉϫⲉ ⲁⲡⲁ ⲕⲣⲏⲗⲗⲟⲥ ⲛⲁϥ·
ϫⲉ ⲛ̄ⲓ̄ⲙ̄ ⲛⲉ ⲛⲉⲕⲓⲟⲧⲉ· Ⲡⲉϫⲁϥ ϫⲉ ⲡⲓⲟⲥ ⲙ̀ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉ̀ⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲧⲱⲣ· ⲙ̄ⲡ̄ ⲉ̀ⲃⲓⲱⲛ· ⲡⲉⲛⲧⲁϥⲉⲓ ⲙ̄ⲡ̄ⲥⲱϥ·
Ⲡⲉϫⲉ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ϫⲉ ⲡⲧⲁⲕⲙⲁⲑⲉⲧⲉⲩⲉ·
ⲁⲧⲱ ⲁⲕⲉⲣ ⲙⲟⲩⲗ̄ⲓⲁⲣⲛⲥ ⲛ̀ ⲡⲥⲟⲉⲓϣ ⲙ̀ ⲥⲛⲥ ⲛ̀ ⲡⲁⲣⲙⲁ
ⲛ̀ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· Ⲡⲉϫⲉ ⲡⲙⲟⲛⲟϫⲟⲥ ⲛⲁϥ· ϫⲉ ⲁ ⲁⲣⲡⲟ-
ⲕⲣⲁⲧⲟⲥ ⲛⲉϫ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ̀ ⲃⲟⲗ· Ⲡⲉϫⲉ ⲡⲁⲣϫⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ· ϫⲉ ⲧⲁⲙⲟⲓ ϫⲉ ⲕⲛⲉϫ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ
ⲉ̀ ⲃⲟⲗ ⲙ̀ ⲁϣ ⲙ̀ ⲣⲉ· ⲉⲓ ⲉⲕⲧⲁϣⲉⲟⲉⲓϣ ⲛ̀ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ
ⲙ̀ ⲁϣ ⲙ̀ ⲣⲉ· Ⲏ ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲟⲩ ⲉ̀ ⲧⲃⲉ ⲡⲉⲭ̄ⲥ̄
ⲙ̄ⲡ̄ ⲡⲉϥⲭ̄ⲡⲟ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· Ⲏ ϫⲉ ⲙ̄ⲙⲁ ⲧⲉ ⲧⲉϥⲙⲁⲁⲩ
ⲙ̀ⲧⲁⲥϫⲡⲟϥ· ⲙ̄ⲡ̄ ⲡⲉϥⲙⲟⲩ ⲉ̀ⲧ ⲙⲉϩ ⲙ̀ ⲟⲩϫⲁⲓ· ⲙ̄ⲡ̄
ⲡⲉϥⲧⲱⲟⲩⲛ ⲉ̀ ⲃⲟⲗ ⲣⲙ̄ ⲙⲉⲧ ⲙⲟⲟⲩⲧ ⲛ̀ ⲡⲉϥⲙⲉϩ ϣⲟⲙⲡⲧ Fol. 12 a
ⲙ̀ⲡⲣⲟⲟⲩ· Ⲡⲉϫⲉ ⲡⲉⲧ ⲙⲁⲁⲩ ϫⲉ ⲩⲥⲛϩ ⲣⲙ̄ ⲡ|ⲕⲁⲧⲁ ⲕⲏ

ϩⲃⲣⲁⲓⲟⲥ· ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲉϫ̄ⲥ ⲟⲩⲱϣ ⲉ̄ ⲉⲓ ⲉ̄ϧⲱ ⲡⲁϥ ϣⲁ ⲡⲣⲱⲙⲉ· ⲁ ⲡⲉⲉⲓⲱⲧ ⲛ̄ ⲁⲥⲁⲑⲟⲥ ⲙⲟⲩⲧⲉ ⲉⲧⲛⲟⲥ ⲛ̄ ⲁⲧⲛⲁⲙⲓⲥ· ϩⲙ̄ ⲛ̄ ⲭⲡⲛⲉ· ⲛ̄ ϣⲁⲧⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲥ ⲁⲉ ⲙ̄ⲡϫⲁⲛⲗ· ⲁϥⲥⲁⲗⲱ ⲙ̄ ⲡⲉϫ̄ⲥ ⲉ̄ ⲣⲟⲥ· ⲁⲥⲉⲓ ⲉ̄ ⲡⲉⲥⲛⲧ ⲉ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲁⲧⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲥ· ⲁⲉ ⲙⲁⲣⲓⲁ· ⲁϥϣⲱⲡⲉ ϩⲙ̄ ⲧⲉⲥⲕⲁⲗⲁϩⲙ ⲛ̄ⲥⲁϣϥ̄ ⲛ̄ⲉⲃⲟⲧ· Ⲡⲛ̄ⲥⲱⲥ ⲁⲥⲙ̄ⲥⲉ ⲙ̄ⲙⲟϥ· ⲁϥⲁⲓⲁⲓ ϩⲙ̄ ⲟⲩⲗⲏⲥⲓⲁ· ⲁϥⲥⲟⲧⲡ̄ ⲛ̄ ϩⲙ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲧⲧⲁ ϣⲉⲃⲉⲓϣ ⲙ̄ⲙⲟϥ ϩⲙ̄ ⲙⲁ ⲙⲓⲛ· ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲡⲣⲟⲑⲉⲥⲓⲁ· ⲉⲧ ⲧⲛϣ ⲛⲁϥ· ⲁ ⲡⲟⲩⲁⲁⲓ ⲕⲱϩ ⲉ̄ ⲣⲟϥ· ⲁⲧⲙⲉⲥⲧⲟϥ· ⲁⲉ ⲁϥϣⲓⲃⲉ ⲛ̄ ⲡⲉⲥⲧⲓⲛⲱⲓⲁ ⲙ̄ ⲡⲉⲧⲛⲟⲙⲟⲥ· Ⲗⲁⲱ ⲁⲧⲧⲱⲟⲩⲛ ⲉ̄ ϩⲣⲁⲓ ⲉ̄ ϫⲱϥ ⲁⲥⲱⲡϥ̄· ⲁⲧⲡⲁⲣⲁⲓⲁⲟⲩ ⲙⲙⲟϥ ⲉ̄ ⲡⲣⲏⲉⲙⲱⲛ· ⲁϥⲧⲁⲁϥ ⲛⲁⲩ ⲉ ⲧⲣⲉ ⲧⲥ̄ϧⲟⲩ ⲙⲙⲟϥ· Ⲏ ⲧⲉⲣ ⲟⲩⲧⲁⲗⲟϥ ⲣⲓϫⲙ̄ ⲡⲱⲉ ⲙ̄ ⲡⲉⲥ̄ϧⲟⲥ ⲁ ⲡⲉⲓⲱⲧ ⲥⲓⲧϥ̄ ⲉ̄ ⲧⲡⲉ ϩⲁⲣⲧⲓⲙ· Ⲡⲉϫⲉ ⲡⲧⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲉ ⲛⲓⲙ ⲁⲩⲧⲙⲛⲟⲟⲩⲕ· ⲁⲉ ⲧⲓⲥⲃⲱ ⲛⲁⲓ· Ⲡⲉϫⲉ ⲡⲛ ⲛⲁϥ·

Fol. 12 *b* ⲁⲉ ⲡⲉϫ̄ⲥ ⲁϥϫⲟⲟⲥ ⲁⲉ ⲉ̄ ⲙⲟⲟⲩⲉ | ⲉ̄ ⲃⲟⲗ ⲉ̄ ⲡⲕⲟⲥⲙⲟⲥ

ⲕⲁ ⲧⲏⲣϥ̄· ⲛ̄ⲧⲉⲧⲛ̄ⲧⲓⲥⲃⲱ ⲛ̄ ⲙⲡⲉⲟⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲣⲙ̄ ⲡⲁ ⲣⲁⲛ ⲣⲙ̄ ⲙⲁ ⲙⲓⲛ· Ⲡⲉϫⲉ ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲛⲁϥ· ⲁⲉ ⲕⲁⲓ ⲣⲱ ⲛ̄ ⲛⲉⲧⲁⲩⲉⲗⲓⲟⲛ· Ⲡⲉϫⲁϥ ⲛⲁϥ· ⲁⲉ ⲥⲉ· ⲧⲱⲛⲟⲩ ⲛⲁ ϫⲟⲉⲓⲥ ⲛ̄ ⲉⲓⲱⲧ· Ⲗⲉⲟⲩⲱϣⲃ̄ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲓ-ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲉ ⲁϣ ⲣⲙ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛ̄ⲧⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲡⲉⲛⲧⲁϥϫⲟⲟⲥ· ⲁⲉ ⲟⲩⲁⲧⲛⲁⲙⲓⲥ ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲁϥ ⲙ̄ ⲡⲙⲟⲩⲧⲉ· Ⲗⲉⲟⲩⲱϣⲃ̄ ⲛ̄ⲥⲓ ⲡⲛ ⲁⲉ ⲡⲛⲁⲧⲁ ⲣⲁⲓⲟⲥ ⲡⲉ· Ⲗⲉⲟⲩⲱϣⲃ̄ ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲉ ⲟⲩⲕ ⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲉⲕϣⲁⲁⲉ ⲟⲩⲉⲛ ϯⲟⲩ ⲛ̄ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙⲙⲁⲩ· Ⲗⲉⲟⲩⲱϣⲃ̄ ⲛ̄ⲥⲓ ⲛ̄ⲙⲟⲛⲟϫⲟⲥ ⲉ̄ⲧ ⲙⲙⲁⲩ· ⲁⲉ ⲥⲉ ⲥⲉ ⲙⲙⲁⲩ· Ⲗⲉⲟⲩⲱϣⲃ̄ ⲛ̄ⲥⲓ ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲁⲉ ⲙ̄ⲙⲁ ⲡⲉ ⲡⲣⲁⲛ ⲛ̄ ⲡⲙⲉϥ ϯⲟⲩ ⲛ̄ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲧⲁⲣⲉⲛ ⲉⲓⲙⲉ ⲁⲉ ⲟⲩⲉ ⲉ̄ ⲃⲟⲗ ⲧⲱⲛ ⲡⲉ ⲧⲉⲥⲃⲱ ⲛ̄ ⲡⲉϫ̄ⲥ ⲧⲉⲛⲉⲓⲙⲉ ⲉ ⲣⲟⲥ· Ⲡⲉⲧⲟⲟⲩ ⲛ̄ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲥⲉⲥⲛⲉ ⲉ̄ ϧⲱⲟⲩ· Ⲡⲕⲁⲧⲁ ⲙⲁⲑⲉⲟⲥ· ⲡⲕⲁⲧⲁ ⲙⲁⲣⲕⲟⲥ·

Fol. 13 *a* ⲡⲕⲁⲧⲁ ⲗⲟⲩⲕⲁⲥ· ⲡⲕⲁⲧⲁ ⲓⲱⲁⲛⲛⲏⲥ· | ⲛⲓⲙ ϩⲱⲟⲩ ⲛⲉ

ⲕⲉ ⲡⲙⲉϥ ϯⲟⲩ· Ⲡⲉϫⲉ ⲡⲛ ⲛⲁϥ ⲁⲉ ⲛⲉϧⲃⲣⲁⲓⲟⲥ· ⲁⲥⲁϥ̄·

Ⲁⲫⲟⲧⲱⲩⲃ̅ ⲛ̅ⲥⲓ̅ ⲡⲣⲁϣⲓⲟⲥ ⲕⲩⲣⲓ̅ⲗⲗⲟⲥ· ⲉⲉ ⲁⲕⲉ ⲧⲁⲓⲛ ⲙ̅ ⲡⲓ̅ⲥⲟⲛ· Ⲟⲩⲛ ⲟⲩⲛ ⲉⲛⲛⲁⲕⲱ ⲛ̅ⲥⲱⲛ ⲉ̅ ⲧⲉⲥⲃⲱ ⲙ̅ ⲡⲉϫ̅ⲥ̅· ⲉⲙⲡ̅ⲟⲩⲁⲣⲏ̅ ⲛ̅ⲥⲁ ⲛⲉⲃ̅ⲣⲁⲓⲟⲥ· ⲉⲩⲡⲗⲁⲛⲁ· ⲛ̅ⲛⲉ ⲥⲩⲱⲡⲉ· Ⲉⲣⲉ ⲛ̅ⲃ̅ⲣⲁⲓⲟⲥ ⲟⲩⲉⲱⲟⲩ ⲛ̅ⲥⲁ ⲡⲁⲓ̅ ⲙ̅ⲙⲁⲧⲉ· ⲉ ⲧⲣⲉ ϯ ⲛ̅ ⲟⲩⲧⲱⲗⲙ̅ ⲉ̅ ⲡⲉⲛⲧⲁⲃ̅ⲃⲱ· ⲁⲩⲱ ⲡⲉⲛⲧⲁⲓⲟ ⲛ̅ⲟⲉ ⲛ̅ⲧⲁϥϫⲟⲟⲥ ⲙ̅ ⲡⲉϫ̅ⲥ̅ ⲙ̅ ⲡⲓⲟⲩⲇⲉⲓⲱⲩ ⲉⲉ ⲉⲕⲛⲉϩ ⲁⲗⲗⲏⲙⲟⲛⲓⲟⲛ ⲉ̅ ⲃⲟⲗ ⲉⲣ̅ⲡ̅ ⲃⲉⲣⲍⲉⲃⲟⲩⲗ· Ⲓⲛ ⲛ̅ⲧⲉⲥⲛ̅ⲍ ⲁⲛ· ⲉⲉ ⲛⲉⲧ ⲛ̅ⲧⲣⲟⲙⲟⲗⲟⲅⲓ̅ ⲁⲛ· ⲉⲉ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲁⲫⲉⲓ̅ ⲉⲣ̅ⲡ̅ ⲧⲥⲁⲣⲝ̅· ⲡⲁⲓ̅ ⲡⲉ ⲡⲉⲡⲗⲁⲛⲟⲥ· ⲁⲩⲱ ⲡⲁⲛⲧⲓ̅ⲭⲣⲓ̅ⲥⲧⲟⲥ ⲙ̅ ⲧⲉⲕⲉ ⲣⲱⲟⲩ· ⲁⲩⲱ̅ ⲟⲛ ⲉⲉ ⲛⲉⲧ ⲙⲛ̅ⲧ ⲯⲁ ⲣⲱⲧⲙ̅ ⲛ̅ⲧⲙ̅ⲧ-ⲙ̅ ⲉⲙⲉ ⲙⲛ̅ⲧⲙ̅ ⲙ̅ ⲧⲓⲥⲃⲱ· ⲙ̅ⲡⲉⲣ ϫⲓⲧⲟⲩ ⲉ̅ ⲣⲟⲩⲛ ⲉ̅ ⲡⲉⲧⲙ̅ⲛ̅ⲏ· ⲟⲩⲁⲉ ⲙ̅ⲡⲉⲣϫⲟⲟⲥ ⲛⲁⲩ ⲉⲉ χⲁⲓ̈ⲣⲉ· ⲁⲩⲱ̅ ⲟⲛ ⲉⲉ ⲉⲙⲉ ⲣⲙ̅ ⲉ̅ ⲃⲟⲗ ⲙ̅ⲙⲟⲛ ⲛⲉ ⲛⲉⲧⲛⲁⲉⲓⲙⲉ ⲙ̅ⲙⲟⲛ ⲡⲉ· ⲛ̅ⲧⲁⲩⲉⲓ̅ ⲉ̅ ⲃⲟⲗ ⲛ̅ⲣⲙ̅ⲧⲛ̅· Ⲁⲗⲗⲁ ⲣⲙ̅ ⲉ̅ ⲃⲟⲗ ⲛ̅ⲣⲙ̅ⲧⲛ̅ ⲁⲛ ⲛⲉ· ⲉⲧⲉ ⲛⲁⲓ̅ ⲡⲉ ⲉⲉ ⲥⲉϫⲱ ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲉϫ̅ⲥ̅ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲣⲱⲟⲩ· ⲉⲩⲧⲟⲩⲟⲕⲣⲓ̅ⲙⲉ ⲣⲙ̅ ⲡⲉⲧⲣⲙ̅ ⲡⲁⲧⲉⲣⲑ̅ⲧⲛⲉⲩ|ⲥⲉⲧⲣ̅ ⲥⲱⲙⲧ̅ Fol. 13 b
ⲛⲁⲩ ⲉ̅ ⲣⲟⲩⲛ ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲙⲉ· ⲙ̅ⲡ̅ ⲡⲥⲱⲙⲧ̅ ⲕⲉ
ⲉ ⲃⲟⲗ ⲙ̅ ⲡ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅· Ⲙⲉⲣⲉ ⲧⲉⲥⲃⲱ ⲙ̅ ⲡⲓⲟⲩⲁⲁⲓ̅ ⲯⲩⲭⲏ ⲙ̅ⲡ̅ ⲧⲉⲥⲃⲱ ⲙ̅ ⲡⲉϫ̅ⲥ̅· Ⲁⲩ ⲡⲉ ⲡⲩⲟⲛⲩ̅ ⲙ̅ ⲛⲉⲃ̅ⲣⲁⲓⲟⲥ· ⲙ̅ⲡ̅ ⲡⲩⲟⲛⲩ̅ ⲙ̅ ⲡⲉⲧⲁⲥⲧⲉⲗⲓⲟⲛ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· Ⲁ[ⲓ] ϯ ⲅⲁⲣ ⲛ̅ⲅⲁⲓ̈ⲣⲉⲥⲓⲥ ⲩⲱⲡⲉ· ⲛⲁⲓ̅ ⲛ̅ⲧⲁ ⲁⲡⲁ ⲉ̅ⲡⲓⲫⲁⲛⲓⲟⲥ ⲩⲁϩⲉ ⲫⲁ ⲣⲟⲟⲩ· ⲫⲙ̅ ⲡⲉⲥⲉⲧⲁⲥⲥⲉⲣⲟⲁⲟⲥ· ⲟⲩⲉⲧ ⲧⲉⲗⲁⲓⲛ ⲛ̅ⲧⲟⲩⲉⲓ̅ ⲧⲟⲩⲉⲓ̅ ⲙ̅ⲙⲟⲟⲩ ⲧⲟⲕ ⲣⲟⲟⲩ ⲡⲁⲣⲁ ⲧⲟⲟⲩ ⲧⲏⲣⲟⲩ· Ⲡⲉϩⲉ ⲁⲙⲁⲣⲓ̅ϫⲟⲥ ⲡⲙⲟⲛⲟϫⲟⲥ ⲛ̅ ⲁⲡⲁ ⲕⲩⲣⲓ̅ⲗⲗⲟⲥ· ⲉⲉ ⲙ̅ⲡ̅ ⲥⲟⲙ ⲛ̅ⲧⲉⲧⲱⲛ ⲉ ⲧⲧⲟⲛ ⲙ̅ⲡ̅ ⲣⲟⲟⲩ· ⲟⲩⲁⲉ ⲙⲉⲣⲉ ⲡⲕⲁⲕⲉ ⲉⲱⲁⲉ ⲣⲁⲧⲉ ⲫⲓ ⲟⲛ ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· Ⲙ̈ⲉⲱⲧⲛ̅ ⲛⲁⲣⲉⲛ ⲧⲉⲕⲛⲟⲥ ⲛ̅ⲥⲟⲫⲓⲁ· ⲁⲩⲱ ⲁⲓ̈ⲉⲓ̈ⲙⲉ ⲣⲱⲱⲧ ⲉⲉ ϯⲱⲟⲃ̅· ⲙⲁⲣⲉ ⲧⲉⲕⲙ̅ⲡⲧⲱⲟⲩ· ϯ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁⲓ̅ ⲣⲱⲱⲧ· ⲁⲩⲱ̅ ⲛⲁⲓ̅ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲓ̅ⲱⲣ̅ⲯⲱⲟⲣⲟⲩ ϯⲛⲁⲕⲟⲧⲟⲩ· Ⲁⲗⲗⲁ ⲉⲓ̈ ⲛ̅ ⲛⲁϫⲱⲱⲙⲉ ⲙ̅ⲡ̅ ⲣⲟⲕⲣⲟⲩ· ⲁⲩⲱ ⲛⲁ ⲭ̅ⲣⲏ[ⲁ]· ⲙ̅ⲡ̅ ⲧⲁⲁⲩ ⲛ̅ ⲡⲉⲣⲙⲉ· ⲉⲉ ⲁ̅ ⲡⲁ ⲣⲙ̅ ⲟⲩⲁⲣⲝ̅ ⲛ̅ⲥⲁ ⲛⲉⲕⲱⲩⲁⲉ· ⲙ̅ⲡ̅ ⲛⲉⲧⲁⲥⲧⲉⲗⲓⲟⲛ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ̅ ⲛ̅ ⲧⲉⲣ ⲓ̅ⲣⲱⲕⲝ̅ ⲛ̅ ⲛⲉⲩϫⲱⲱⲙⲉ· ⲡⲉϫⲁⲓ̅ ⲛⲁⲩ ⲉⲉ ⲛⲓ̅ⲙ | Fol. 14 a
ⲕⲑ

[One leaf wanting]

Пет ⲙ̀ⲡ ⲟⲩϯ ⲥⲭⲏⲙⲁ ⲉ ⲣⲟⲩ ⲟⲩⲭⲡⲟ ⲛ̀ ⲥⲩⲛⲣⲉ ⲡⲉ· ⲟⲩⲁⲣⲭⲏ ⲁⲉ ⲡⲉ· ⲁⲩⲭⲡⲟⲩ ⲉⲧⲉ ⲙ̀ⲡⲛⲁ ⲁⲣⲭⲏ· Ⲧⲁⲣⲭⲏ ⲙ̀ⲡⲉ ⲁⲥⲥⲱⲡⲉ ⲛ̀ ⲧⲙⲛ̀ⲧⲣⲱⲙⲉ· ⲧⲙⲛ̀ⲧⲙⲟⲩⲧⲉ ⲁⲉ ⲙ̀ⲡⲛⲁ ⲁⲣⲭⲏ· ⲡⲉⲓ̈ ⲁⲧ ⲙⲟⲣⲫⲏ· Ⲁⲩⲱ ⲙ̀ⲡⲉ ⲡⲣⲟⲥⲉⲩⲭⲏ ⲥⲱⲡⲉ ⲣⲙ̀ⲡ ⲧⲉⲧⲣⲓⲁⲥ· ⲉ ⲧⲣⲉ ⲥⲩⲱⲡⲉ ⲛ̀ ⲧⲉⲧⲣ[ⲓ]ⲁⲥ· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲁⲉ ⲛ̀ⲧⲉ ⲙⲟⲩⲛⲧ ⲣ̀ ⲧⲟⲟⲩ· Ⲟⲩⲥⲩⲛⲇⲟⲥⲟⲥ ⲛ̀ ⲟⲩⲱⲧ· ⲟⲩⲥⲓⲛⲓ ⲉ ⲣⲟⲩⲏ ⲛ̀ ⲟⲩⲱⲧ ⲉ̀ ⲃⲟⲗ ⲣⲙ̀ⲡ ⲫⲩⲥⲓⲥ ⲥⲛ̀ⲧⲉ· ⲁⲩⲱ ⲟⲩⲭⲡⲟ ⲛ̀ ⲟⲩⲥⲩⲛⲣⲉ ⲛ̀ ⲟⲩⲱⲧ ⲟⲩⲙⲛ̀ⲧⲧⲟⲧⲁ̀ ⲛ̀ ⲧⲥⲁⲣⲝ̀· ⲁⲭⲛ̀ ⲗⲁⲁⲩ ⲛ̀ⲭⲣⲟⲙ· Ⲙⲉⲣⲱⲥⲓⲃⲉ ⲅⲁⲣ ⲣⲙ̀ⲡ ⲧⲉⲫⲩⲥⲓⲥ· ⲟⲩⲁⲉ ⲙⲉⲣⲥⲟⲭⲉ̀ ⲣⲙ̀ⲡ ⲧⲉⲥⲟⲙ· ⲟⲩⲁⲉ ⲙⲉⲣⲡⲱⲣⲝ̀ ⲥⲁ ⲃⲟⲗ ⲉ̀ ⲡⲉⲛⲧⲁⲥⲭⲟⲥ ⲛ̀ ⲁⲣⲭⲁⲓⲟⲥ· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲛ̀ ⲁⲣⲭⲏ· ⲁⲗⲗⲁ ⲟⲩⲙⲛ̀ⲧⲧⲟⲧⲁ̀ ⲁⲉ ⲛ̀ ⲧⲥⲁⲣⲝ̀ ⲙ̀ ⲡⲛⲟⲩⲧⲉ· ⲉⲧⲭⲓ ⲛ̀ ⲟⲩⲫⲩⲥⲓⲥ ⲛ̀ ⲟⲩⲱⲧ· ⲛ̀ⲧⲉⲧⲥⲓⲛⲓ ϣⲁ ⲣⲟⲛ ⲙ̀ ⲡⲉⲭⲣⲟ ⲉⲧ ⲥⲙⲁⲗⲁⲁⲧ ⲙ̀ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲟⲥ· ⲧⲉ ⲥⲩⲛⲣⲉ ⲉⲧ ⲣⲏⲡ ⲣ̀ⲙ̀ ⲡⲛⲟⲩⲧⲉ ⲭⲓⲛ ⲉⲛⲉⲝ· ⲉⲓ̈ϣⲁⲭⲉ ⲉ̀ ⲧⲉⲩⲛⲣⲉ ⲙ̀ ⲡⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁⲥⲣ̀ ⲣⲱⲙⲉ· Ⲡⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ ⲁⲧ ⲡⲟⲩⲱⲩ̀· ⲧⲉ ⲫⲩⲥⲓⲥ· ⲡⲉⲛⲧⲁⲥⲃⲱⲗ ⲉ̀ ⲃⲟⲗ ⲉ̀ ⲡⲥⲁⲣⲝ· ⲁⲩⲧⲁⲕⲟ ⲛ̀ ⲧⲁⲡⲟⲫⲁⲥⲓⲥ ⲙ̀ ⲡⲛⲟⲩ· Ⲡⲉⲛⲧⲁⲩ̀ⲧⲥⲁⲃⲟⲩ ⲉ ⲟⲩⲡⲟ-ⲥⲧⲁⲥⲓⲥ ⲉ̀ⲧⲉ ⲙ̀ⲡⲛⲁ ⲁⲣⲭⲏ· ⲛ̀ⲧⲉ ⲡⲛⲟⲩⲟⲩⲉⲓⲛⲉ ⲙⲁⲧⲁⲁⲩ ⲓⲥ ⲡⲉⲭⲥ̀ ⲡⲉⲓⲛⲭⲟⲉⲓⲥ· Ⲡⲉⲭⲡⲟ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̀ ⲣⲙ̀ ⲧⲉⲧⲟ ⲙ̀ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̀ ⲟⲩⲟⲉⲓ̈ϣ ⲛ̀ⲓⲙ ⲑⲁⲥⲓⲁ̀ ⲙⲁⲣⲓⲁ̀· ⲧⲁⲓ̈ ⲉ̈ⲧ

Fol. 14 b ⲉⲙⲥⲱⲟⲩⲣ̀ ⲉ̀ ⲣⲟⲩⲏ | ⲉ̀ ⲡⲉⲥⲏ ⲉ̈ⲧ ⲟⲩⲁⲁⲗ ⲙ̀ⲡⲟⲟⲩ· ⲉⲛⲉ̈ⲓⲣⲉ

Λ ⲙ̀ ⲡⲙⲉⲉⲩⲉ̀ ⲙ̀ ⲡⲉⲣⲟⲟⲩ ⲙ̀ ⲡⲉⲥⲛ̀ⲕⲟⲧⲕ̀· Ⲥⲱⲟⲩⲉ ⲕⲛⲁⲣⲟ-ⲙⲟⲗⲟⲥⲉⲓ̈ ⲛ̀ ⲛⲁⲓ̈· ⲡⲟⲩⲡⲓⲥⲧⲓⲥ ⲛ̀ ⲁⲧⲁ̀ⲣⲓⲕⲉ· ⲉⲓ̈ⲉ ⲧⲉⲛⲥⲃ-ⲧⲱⲧ ⲉ̀ ⲭⲓⲕ ⲉ̀ ⲣⲟⲩⲏ ⲉ̀ ⲧⲁⲩⲗⲏ ⲛ̀ ⲛⲉⲥⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲙ̀ ⲡⲱⲱⲥ ⲙⲙⲉ ⲙ̀ ⲡⲉⲭⲥ̀· ⲙⲛ ⲉⲕⲟ ⲛ̀ⲣⲛⲧ ⲥⲛⲁⲩ· ⲉⲕⲟⲩⲛⲟ ⲛ̀ⲥⲁ ⲛⲉⲱⲁⲭⲉ ⲛ̀ⲧⲁⲩⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟⲟⲩ· ⲉⲓ̈ⲉ ⲁⲛⲁⲭⲱⲣⲉⲓ̈ ⲛⲁⲕ ⲥⲁ ⲃⲱⲗ ⲉ̀ ⲡⲓⲙⲁ· Ⲁⲭⲟⲩⲱⲛ ⲉ̀ ⲣⲟⲩ ⲛ̀ⲥⲓ ⲁⲛⲛⲁⲣⲓ-ϫⲟⲥ· ⲁⲭⲁⲛⲁⲑⲙⲁⲧϫⲉ ⲉ̀ ⲑⲁⲓⲣⲛⲉⲥⲓⲥ ⲛ̀ ⲉⲃⲓⲱⲛ· ⲙ̀ⲡ ⲁⲣⲡⲟⲕⲣⲁⲧⲓⲥ· ⲉⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲁⲛⲁⲑⲙⲁ ⲉ̀ ⲣⲣⲛ-ⲥⲓⲥ ⲙⲙⲁ· ⲉⲧⲛⲥⲉⲡⲓⲥⲧⲉⲩⲉ̀ ⲁⲛ ⲉ̀ ⲛⲉⲛⲧⲁⲕϫⲟⲟⲩ ⲛⲁⲓ̈· Ⲧⲉⲛⲟⲩ ⲧⲉ ⲡⲁ ⲉⲓⲱⲧ· ϣⲟⲡⲧ ⲉ̀ ⲣⲟⲕ ⲉⲩⲁⲥⲁⲃⲟⲩ ⲛⲁⲕ· Ⲏ ⲧⲉⲣ ⲓⲉⲓⲙⲉ ⲁⲉ· ⲭⲉ ⲁ ⲡⲉⲛⲟⲩⲥ ϫⲓ ⲟⲩⲟⲉⲓⲙ· ⲁⲓⲃⲁⲡ-ϫⲉ ⲙⲙⲟⲩ ⲣⲙ̀ ⲡⲣⲁⲛ ⲛ̀ ⲧⲉⲛϫⲟⲉⲓⲥ· ⲧⲏⲣⲉⲛ ⲑⲁⲥⲓⲁ̀

ⲙⲁⲣⲓⲁ· ⲉⲧⲉ ⲡⲟⲟⲩ ⲡⲣⲟⲟⲩ ⲡⲉ· Ⲗⲟⲓⲡⲟⲛ ⲁⲩⲃⲱⲕ ⲉⲧⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ϩⲓ ⲡⲧⲟⲟⲩ ⲛ ⲛⲉϫⲟⲉⲓⲧ· ⲉⲩⲕⲱⲧ ⲉⲓϫⲉⲛ ⲧⲥⲩⲛⲉ ⲛ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲉⲩⲙⲟⲩ· Ⲛⲧⲁⲓϫⲱ ⲉ ⲣⲱⲧⲛ ⲙ ⲡⲓ ⲁⲓⲛⲟⲩⲓⲁ ⲧⲏⲣⲟⲩ ⲉ ⲧⲃⲉ ⲑⲁⲓⲣⲏⲥⲓⲥ ⲛ ⲉⲃⲓⲱⲛ· ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲟⲩⲁⲧⲛⲁⲙⲓⲥ ⲧⲉ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲁⲩ ⲙ ⲡϫⲟⲉⲓⲥ· Ⲡⲁⲣⲉⲡⲕⲧⲟⲛ ⲧⲉⲡⲟⲩ ⲉⲓϫⲉⲛ | ⲡⲉⲛⲧⲁⲙⲉⲣⲛⲧ ⲙⲙⲟⲩ ⲙⲛⲧⲡ ϩⲓ ⲁⲩⲡⲟⲟⲩⲥⲓⲥ ⲛ ⲧⲉϩⲛⲏⲥⲓⲥ· ⲉⲧⲉ ⲡϫⲱⲕ ⲉ ϧⲟⲗ ⲡⲉ ⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲁⲣⲓⲁ· ϯⲟⲩⲱϣ ϫⲉ ⲟⲛ ⲉ ⲧⲣⲁⲕⲧⲟⲩ ⲉ ϩⲣⲁⲓ ⲉⲓϫⲙ ⲡⲉⲛⲧⲁⲙⲉⲣⲛⲧ ⲙⲙⲟⲩ ⲙⲛⲧⲡ· ϫⲓⲙⲉ ϣⲟⲣⲡ ⲧⲁ ϣⲁϫⲉ ⲉ ⲣⲟⲩ· Ⲗϫⲓⲥ ⲉ ⲣⲟⲓ ⲱ ⲅⲁⲃⲣⲓⲏⲗ· ⲡϯⲁⲧⲟϫⲟⲥ ⲙⲡⲛⲟⲩⲧⲉ ϣⲁ ⲡⲉⲣϣⲙⲉ· ϫⲉ ⲧⲥⲩⲛⲉⲛⲏⲥ ⲙ ⲙⲁⲣⲓⲁ· ⲧⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲛ ⲁϣ ⲛ ϩⲉ· ϯⲥⲱⲧⲙ ⲅⲁⲣ ⲉ ⲣⲟⲕ ⲉⲕⲧⲁϣⲉⲟⲉⲓϣ ⲛⲁⲥ· ϫⲉ ⲉⲓⲥ ⲉⲗⲓⲥⲁⲃⲉⲧ· ⲧⲟⲩⲥⲩⲛⲉⲛⲏⲥ· ⲁⲥⲱⲱ ⲛ ⲟⲩϣⲛⲣⲉ ϧⲛ ⲧⲉⲥⲙⲏⲧⲣⲟⲗⲗⲟ· ⲕⲁⲧⲁ ⲧⲉⲡⲣⲟⲫⲏⲧⲏ ⲙ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· Ⲛⲉⲓⲟⲧⲉ ⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϧⲛ ⲉ ϧⲟⲗ ⲛⲉ ϧⲛ ⲧⲉϥⲧⲗⲏ ⲛ ⲓⲟⲩⲇⲁ· ⲉⲗⲓⲥⲁⲃⲉⲧ ϩⲱⲟⲥ ⲟⲩⲉ ⲉ ϧⲟⲗ ⲧⲉ ϧⲛ ⲛⲉϣⲉⲉⲣⲉ ⲛ ⲁⲁⲣⲱⲛ· Ⲗⲁⲣⲱⲛ ⲁⲉ ϩⲱⲟⲩ ⲟⲩⲉ ⲉ ϧⲟⲗ ⲛⲉ ϧⲛ ⲧⲉϥⲧⲗⲏ ⲛ ⲗⲉⲩⲓ· ⲛⲉⲓ ϣⲁϫⲉ ⲛⲧϥⲉ ⲟⲛ ⲧⲓⲡⲗⲟⲧⲓ· ⲁⲩⲱ ⲧⲙⲛⲧ ⲉⲓϫⲉⲛ ϩⲱ (?) ⲥⲛⲁⲩ· Ⲓⲟⲩⲁⲁⲥ ⲙⲡ ⲗⲉⲩⲓ· ϩⲛⲥⲙⲛⲧ ⲛⲉ· ⲙⲡ ⲛⲉⲩⲉⲣⲛⲧ· ⲟⲩⲉⲓⲱⲧ ⲙⲡ ⲟⲩⲙⲁⲁⲩ ⲛⲉ ⲛⲧⲁⲩϫⲡⲟⲟⲩ· ⲉⲧⲉ ⲓⲁⲕⲱⲃ ⲡⲉ· Ⲥⲱϣⲉ ⲧⲱⲉⲉⲣⲉ ⲛ ⲗⲉⲩⲓ ⲧⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ· ⲁⲩⲱ ⲟⲩⲉ ⲉ ϧⲟⲗ ϧⲛ ⲓⲟⲩⲇⲁ ⲡⲉ ⲙⲁⲣⲓⲁ· ⲉⲓⲉ ⲛⲱⲉⲉⲣⲉ ⲛⲉ ⲛⲥⲟⲛ ⲥⲛⲁⲩ· ⲟⲩⲕ ⲟⲩⲛ ⲉⲧⲟ ⲛ ⲥⲩⲥⲩⲉⲛⲏⲥ ⲉ ⲛⲉⲩⲉⲣⲛⲧ· | ⲗⲓϯ ⲟⲛ ⲉⲣⲉ ⲧⲛⲟⲓ ⲙ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ ϧⲛ ⲡⲣⲡⲉ· ⲉⲡⲉⲥⲥⲉⲉⲧ ⲙⲁⲧⲁⲁⲥ ⲡⲉ ϧⲁ ⲟⲛ ⲉ ⲧⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ ⲃⲱⲕ ϣⲁ ⲣⲟⲥ ⲙⲡ ⲡⲱⲙ ⲛⲟⲩⲃⲉ· Ⲗ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲧⲛⲛⲃ ⲣϩⲁⲓ ⲛ ⲉⲗⲓⲍⲁⲃⲉⲧ· ϫⲱ ⲉ ⲣⲟⲥ ⲛ ⲛⲉⲡⲁⲓⲟⲥ ⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲓⲧ ⲉⲥϩⲙ ⲡⲣⲡⲉ ⲙⲡⲁⲧ ⲟⲩⲧⲁⲁⲥ ⲛ ⲁⲱⲣⲟⲛ ⲉ ⲡϫⲟⲉⲓⲥ· ⲉⲡⲉ ⲙⲡ ⲱⲓ ⲱⲟⲟⲡ ⲙ ⲡⲉⲥⲁⲛⲁⲓ· Ⲥⲡⲉ ⲛ ϣⲁⲣⲉ ⲡⲣⲡⲉ ⲧⲏⲣⲟⲩ ⲙⲟⲩⲥ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉ ⲃⲟⲗ ϩⲙ ⲡⲉⲥⲧ ⲛⲟⲩⲃⲉ· ⲉⲧⲙⲛⲧ ϣⲁ ⲣⲟⲥ ⲉⲧⲥⲓⲡⲉ ⲙ ⲡⲉⲥⲱⲓⲡⲉ· ⲉ ⲧⲃⲉ ⲛⲉⲥⲡⲟⲗⲧⲁ· Ⲏ ⲧⲉⲣⲉ ⲥⲥⲱⲧⲙ ⲉ ⲛⲁⲓ· ⲡⲥⲓ ⲉⲗⲓⲍⲁⲃⲉⲧ·

Fol. 15a ⲗⲁ

Fol. 15b ⲗⲃ

астωоуи · аска ратс ē вол хīне ѧωрīин · асвωк ē оїлнн · асвωк ē роуи ē прпе ⲙ пхоеїс · Ⲏ тере спаг ē ⲙарїа · асер ѱпнре · ⲛ текχарїс ⲙ пхоеїс ēт рїрⲙ песро · аγω аγаспаζе ⲛ неγернγ · аγ-ρⲙоос · Пеχе ēлїзабет ⲙ ⲙарїа · χе артосе ⲛтоγѱγχн ⲙⲡ поγсωⲙа ē пхоеїс · хīне тоγ-ⲙⲡкоγї · ароγаре ⲛсωч рⲙ поγрнт тнреч · ⲛое χе ēре псωте ⲙ пінл инг ē вол ⲛрнте · Пеχе ⲙарїа · χе чсⲙаⲙаат ⲛсі пиоуте ⲙ пінл · пент-
Fol. 16a [Λc] ачтарⲙет нач · хīне та ⲙⲡкоγї · | є тра ѱⲙⲛе нач рⲙ прпе рⲡ оγхωк ē вол · Аγω неγсолсл ⲛ неγернγ · ⲛтсⲡте ē вол рⲙ пиолос · ⲙⲡ непрофнтнс ⲛ оγⲙннⲛе ⲡроот · Ⲡⲡсωс ⲁ елїзабет котс ē ораї ē ѧωрїин ⲛ тесре · ēпенѱассⲡ пѱⲡе ⲛⲡпарθенос ⲛ оγⲙннⲛе ⲛсоп ⲛтеролле · ас†а-коⲛї нас ⲙ пет еср хрїа ⲙⲙоч · ѱа пероот ⲛта сабрїнл еї ѱа рос · ачхоос нас еїс ēлїзабет тоγсγⲛⲛнс асωω · Лоїпон еїс прωь ачоγωⲛϩ ē вол · хе ⲛсγⲛⲛнс ⲛ неγернγ пе ⲙарїа ⲙⲡ ēлїзабет · прос пет снϩ рⲡ неγаγγелїоп · не ⲛтаїѱерп хоос · Аγеїс теноγ · ⲛтенⲛтоп е ораї еїхⲙ пепрокⲓⲙенон · ēт кн нам ē ораї · ē тβе тррω тⲙаат ⲙ ⲡрро · ⲛ оγрїсе ан пе ⲙ пет ѱахе ē рос · ⲛоγеⲧⲡо ан те ⲙ пет сωтⲙ · ⲙ песмот ⲛ оγⲁ ецнахωлϩ ⲛ оγмоот ē вол рⲡ оγпγсн · рⲙ птре чрї тоотϥ сар ē хωлϩ ē вол · ѱаре тпγсеі беебе ē перото · таї те та ре ро рⲙ
Fol. 16b [Λa] птра арχеї ē пβюс ⲛⲡпарθенос · ѱаре тпγсн ⲙ плосос беебе ē перото · †на ѡѱ ē вол ро ⲙⲡ пепрофнтнс ⲁⲁⲁ · тахїсе ⲛ та сан · | хе актсавої ⲛ рот ē нет тсаво ⲙⲙоі тнрот · Аγω он хе поγωнϩ ē вол ⲛ некѱахе · пет ⲣ оγбеⲓⲛ ē рон · Єⲙоγѱт сар ⲙⲙої · хе ецнаарχеї ⲛѱахе ē вол тωн · аїер ⲡⲙеете сар ⲛ неѱахе ⲙ псωтнр ·

ⲡⲧⲁϥϫⲟⲟⲩ ⲛ̄ⲧⲉϥⲙⲁⲁⲩ· ⲉϥⲧⲁⲗⲏⲩ ⲉ ⲡⲉⲥ̄ϧⲟⲥ· ⲁⲉ
ⲧⲉⲥⲣⲓⲙⲉ ⲉⲓⲥ ⲡⲟⲩϣⲩⲣⲉ· ⲉⲑϣⲁⲍⲉ ⲉ̄ ⲓ̈ⲱⲁⲛⲛⲏⲥ· Ⲁϥ-
ⲕⲟⲧϥ̄ ⲟⲛ ⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ· ⲡⲉϩⲁϥ ⲛⲁϥ ⲁⲉ ⲉⲓⲥ ⲧⲉⲕ-
ⲙⲁⲁⲩ· ϫⲓⲙⲉ ⲡⲉϩⲟⲟⲩ ⲉ̄ⲧ ⲙ̄ⲙⲁⲩ ⲁ ⲡⲙⲁⲑⲏⲧⲏⲥ ϫⲓⲧⲥ̄
ⲉ̄ ϩⲟⲩⲓ ⲉ̄ ⲡⲉϥⲏ̄· ⲛⲉϥⲁⲓⲁⲕⲟⲛⲉⲓ ⲛⲁⲥ ⲫ̄ ⲁⲓⲁⲕⲟⲛⲓⲁ·
ⲙ̄ⲡⲉ ⲡ̄ⲟⲉ ⲛ̄ ⲟⲩⲣ̄ⲙⲁⲗ· ⲉⲩⲁⲓⲁⲕⲟⲛⲓ ⲉ ⲡⲉϥϩⲟⲉⲓⲥ·
ⲛⲉⲥⲙⲉ ⲙ̄ⲙⲟϥ· ϩⲱϥ· ⲡ̄ⲟⲉ ⲡⲟⲩⲙⲁⲁⲩ ⲙ̄ⲡ ⲛⲉⲥ-
ⲩⲛⲣⲉ· ⲉ̄ⲛⲉⲥⲉⲓⲣⲉ ⲛ̄ ⲫ̄ⲡⲛⲟⲥ ⲡ̄ⲥⲟⲙ· ⲙ̄ⲡ ⲫ̄ⲡⲁⲗⲥⲟ
ⲫ̄ⲙ̄ ⲡⲗⲁⲟⲥ· ⲉⲩⲧⲡ̄ⲧⲟⲛ ⲉ ⲛⲁ ⲓ̈ⲥ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ
ⲛⲉⲥⲕⲱ ⲁⲛ ⲛ̄ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲓⲙⲉ· ⲁⲉ ⲛⲉⲥⲡⲛⲧ ⲉ̄ ϧⲟⲗ
ⲉ̄ ⲡⲉⲟⲟⲩ ⲛ̄ ⲡⲣⲱⲙⲉ· Ⲛⲉⲣⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲛⲣ ⲉ̄ ⲣⲟⲥ
ⲡⲛⲁⲩ ⲙ̄ⲙⲁ· ⲉ̄ ϧⲟⲗ ⲫ̄ ⲧⲟⲟⲧⲥ̄ ⲙ̄ⲡⲧⲁⲱⲉⲃⲉⲓⲱ· Ⲁⲥ-
ⲥⲱⲟⲩϩ ⲁⲉ ⲉ̄ ⲣⲟⲥ ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲥⲡⲣⲟ-
ⲉⲓⲥⲧⲁ ⲉ̄ ϫⲟⲟⲩ ⲉⲥ† ⲟⲩⲣⲟⲧ ⲛⲁⲩ· ⲉ̄ ϩⲟⲩⲓ ⲉ̄ ⲡⲁⲥⲁⲑⲟⲛ
ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲓⲁ· ⲡⲥⲓ ⲧⲉ ⲡⲧⲁⲥⲥⲟⲕ ⲱⲁ ⲣⲟⲥ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲱⲁⲛⲧ ⲉⲩⲉⲓ ⲧ ⲉⲩ | ⲟⲩⲱϥ ⲫ̄ⲛ̄ ⲧⲉⲥⲕⲁⲗⲁϩⲛ· ⲙ̄ ⲫⲓⲥ̄ ⲛⲉⲃⲟⲧ· Fol. 17 a
ⲙⲥ̄† ⲧⲉϩⲓⲛ· ⲛⲁⲓⲉ ⲧⲥⲓⲛⲃⲱⲕ ⲉ̄ ϩⲣⲁⲓ ⲉ̄ ⲧⲡⲉ· ⲱⲁ ⲡⲉⲥ- ⲗⲉ
ⲙⲉⲣⲓⲧ ⲛ̄ ⲩⲛⲣⲉ ⲁ̄ⲭⲡ̄ ϩⲣⲟⲡ· Ⲁⲥⲱⲟⲡⲉ ⲁⲉ ⲙⲡⲡⲥⲁ
ⲙⲛⲧⲉ ⲡⲣⲟⲙⲡⲉ· ϫⲓⲙ ⲡⲧⲁ ⲡⲉⲛϩⲟⲉⲓⲥ ⲧⲱⲟⲩⲛ ⲉ̄ ϧⲟⲗ
ⲫ̄ⲙ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲕⲁⲧⲁ ⲡ̄ ⲁⲣⲭⲏⲟⲗⲟⲅⲓⲁ ⲛ̄ ⲓ̈ⲱⲥⲏⲡⲡⲟⲥ·
ⲙ̄ⲡ ⲉⲃⲣⲁⲓⲟⲥ· ⲛ̄ ⲁⲡⲟ ⲫⲃⲣⲁⲓⲟⲥ· Ⲁⲧϫⲟⲟⲩ· ⲁⲉ
ⲛⲉⲣⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̄ⲡ ⲙⲁⲣⲓⲁ· ⲟⲩⲛⲟ ⲫ̄ ⲟⲩⲏ̄ ⲛ̄ ⲟⲩⲱⲧ
ⲫ̄ⲙ̄ ⲑⲓⲗⲏ· Ⲁⲩⲱⲡⲉ ⲛⲥⲓ ⲟⲩⲣⲟⲟⲩ ⲛ̄ⲧⲣⲉ ⲡⲉϫⲁⲩ· ⲁ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲙⲟⲩⲧⲉ ⲉ̄ ⲉⲓⲱⲁⲛⲛⲏⲥ·
ⲡⲉϫⲁⲥ ⲛⲁⲩ· ⲁⲉ ⲃⲱⲕ· ⲙⲟⲩⲧⲉ ⲛⲁⲓ ⲉ̄ ⲡⲉⲧⲣⲟⲥ ⲙ̄ⲡ
ⲓⲁⲕⲱⲃⲟⲥ· ⲙⲁⲣⲟⲩⲉⲓ ⲛⲁⲓ ⲙ̄ ⲡⲓ̄ ⲙⲁ· Ⲁⲩⲃⲱⲕ ⲁⲉ ⲫ̄ⲛ̄
ⲟⲩⲥⲉⲡⲏ· ⲁⲩⲙⲟⲩⲧⲉ ⲉ̄ ⲣⲟⲟⲩ· ⲁⲧⲉⲓ ⲁⲧ̄ⲙⲟⲟⲩ ϩⲁⲣ-
ⲧⲏⲥ· ⲙ̄ ⲡⲱⲟⲙⲡⲧ· Ⲡⲉϫⲁⲥ ⲛⲁⲩ ⲁⲉ ⲥⲱⲧⲙ̄ ⲉ̄ ⲣⲟⲓ ⲙⲉ
ⲛ̄ⲧⲁ ⲡⲙⲟⲩⲧⲉ ⲥⲟⲧⲡⲟⲩ ⲉ ⲧⲣⲉ ⲧⲧⲁⲱⲉⲃⲉⲓⲱ ⲙ̄ ⲡⲉⲩ-
ⲁⲅⲅⲉⲗⲓⲟⲛ ⲫ̄ⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲟ· Ⲏⲧⲉⲧⲛ̄ ⲁⲉ ⲁⲧⲉⲧⲛ̄-
ⲛⲁⲩ ϩⲉⲛ ⲛⲉⲧⲛ̄ⲃⲁⲗ· ⲉⲙⲥⲟⲙ ⲙⲛ̄ ⲛⲉⲩⲛⲣⲉ· ⲛ̄ⲧⲉ
ⲡⲙⲟⲩⲧⲉ ⲁⲁⲩ· ⲙ̄ ⲡⲉⲩⲟⲉⲓⲱ ⲉⲩϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙ̄ⲙⲏⲛⲧⲏ·
ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛⲣ̄ ⲭⲣⲓⲁ ⲁⲛ ⲛ̄ ⲟⲩⲁ̄· ⲉ ⲧⲣⲉ ⲫⲣ̄ ⲙⲛ̄ⲧⲣⲉ- Fol. 17 b
ⲙⲛⲧⲏ̄ | ⲛ̄ⲧⲟⲧⲛ ⲛ̄ ⲙ̄ ⲡⲱⲟⲙⲡⲧ· ⲁⲩϫⲓ ⲧⲛⲧⲏ̄ ϩⲓⲙⲉ ⲗⲉ

петоот ⲛ̄ нехоеіт· ауѡ̄ а петⲡⲓⲥⲧⲉⲩⲉ сѡтⲙ̄ ⲉ̄ тефоин ⲙ̄ пеїѡт есер ⲙⲛ̄тре ⲫа роч· хе паї пе па ⲡⲛре па ⲙерїт· пента па отѡⲱ ⲡⲱпе ⲛ̄ⲣⲛтⲍ· Ⲁтетⲛ̄наү енⲫїсе ⲛ̄та ⲛ̄ⲑоүаї таау нач· ефа-лнт (sic) ⲉ̄ пес̄ⲫос· ауѡ̄ атмоотⲍ· а пеⲭеїѡт тоунос̄ⲍ ⲉ̄ ⲃол ⲫⲛ̄ нет ⲙоотт· ⲙ̄ пеⲭⲙⲉⲣ ⲡⲱⲙⲛ̄т ⲛ̄роот· Ⲁтѡ аїⲃѡк ⲉ̄ ⲃол ⲉ̄ птафос· ачоүѡⲛⲍ ⲉ̄ рої· ачⲡⲱхе ⲛⲙⲙаї ефхѡ ⲙⲙос· хе ⲃѡк таⲙⲙе насинт· є пентаріат є роот· наї ⲛ̄та па еїѡт ⲙерїтоү· ⲙароуеї ⲉ̄ тⲥалїлеа· Ⲁтѡ ачеї ⲉ̄ роуи ⲡⲱа ротⲛ̄ ⲉ̄ре ⲛ̄ ро ⲡⲱотⲙ̄· ачⲡⲱхе ⲛⲙⲙнтⲛ̄ ⲉ̄ тве тⲙ̄ⲧрро ⲛⲙ̄ ⲙⲡнуе· Ⲁтѡ̄ ⲡхѡк ⲛ̄ ⲫⲙн ⲛ̄роот ⲉ̄тетⲛ̄соотⲫ тиртⲛ̄· ефⲙа ⲛ̄ отѡт· пе ⲙⲙат ⲥар ⲙⲙнтⲛ̄ пе ⲫїхⲙ̄ ⲛ̄тоот ⲛ̄ нехⲟеїт· Ⲁчеї оп ⲡⲱа ротⲛ̄ ⲛ̄ⲥї ⲛ̄хоеїс· пехач инт̄ⲛ̄· хе аїхек тоїкономіа ⲉ̄ ⲃол ⲉ̄т кн наї ⲉ̄ ⲫраї· ⲫⲙ̄ пкосмос· ауѡ ефнаⲃѡк е ⲫраї ⲡⲱа па еїѡт·

Fol. 18 a Ⲙⲁⲧⲉⲛⲟⲩⲱⲱⲃ· хе екнаⲃѡк нⲧ̄ каап ене|пор-ⲗⲍ фанос· Ⲛточ ⲁⲉ пехач хе еїⲡⲱаⲛⲃѡк· ⲫнатⲛ̄-ноот инт̄ⲛ̄ е ппараклнтос· пепта ⲉ̄т оⲩаⲁ· ⲛ̄ та ⲩⲃⲃⲓⲟ· ⲙⲛ̄ⲥа ⲫар ан ⲛ̄роот· аⲗⲗа ⲡⲱа тпентнкостн· Ⲁⲗⲗа еїс тент асⲡⲱпе наї ⲙ̄ ⲙа и отѡⲣ· аїⲡⲱпе нас ⲛ̄ ⲡⲛре ⲫⲛ̄ тесарⲝ̄· сⲩооп ⲫатⲛ̄ тнтⲛ̄ тенот· Ⲁⲗⲗа анок ⲫⲩооп ⲙⲙнтⲛ̄ ⲡⲱа тсунтелеⲗ ⲙ̄ паїѡн· Ⲁтѡ̄ ⲛ̄ тере ⲥⲭе наї наи· ачпорⲝ̄ е ⲃол ⲙⲙоп· ⲛ̄ откої· ачⲁⲗе еїхⲙ̄ ⲡтоот ⲙ̄ пінⲃ̄· ачⲁⲗе еїхен нехаїроⲩ-ⲃїн· ачⲃѡк ⲉ̄ пхїсе ⲫⲛ̄ тсарⲝ̄· ⲡтачхїтⲥ̄ ⲛ̄рнт· ауѡ̄ ауⲣⲙⲛⲛеуе ⲉ̄ роч· ⲛ̄ⲥї ⲫⲛ̄ⲩо ⲛ̄ⲩо· ⲙⲛ̄ ⲫⲛ̄-тⲃа ⲛ̄тⲃа· ауѡ̄ неуⲥѡⲩⲧ̄ ⲛ̄сѡч· ⲩаит ечⲃѡк ⲉ̄ ⲫраї ⲉ̄ тпе· Ⲁтѡ̄ аппат оп ⲉ̄ рωⲙе спат ечаⲣе ратоү ⲫїтоүѡч· пехат· хе ⲡрωⲙе ⲁⲣрωтⲛ̄ ететⲛ̄ⲥѡⲩⲧ̄ ⲉ̄ ⲫраї ⲉ̄ тпе· наї пе ⲓⲥ̄ пентаүс̄ⲫоү ⲙⲙоч· ечнаⲩⲓⲧⲍ ⲉ̄ ⲫраї ⲉ̄ тпе· ауѡ̄ таї те ⲑⲉ ет

ⲉⲩⲛⲏⲩ ⲙⲙⲟⲥ ⲉ ⲕⲣⲓⲛⲉ ⲛ ⲛⲉⲧ ⲟⲛϩ̄ · ⲙⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ·
Λⲩⲱ ⲙⲛ̄ⲛⲥⲁ ⲡϫⲱⲕ ⲙ̄ ⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ · ⲁⲩⲧⲛ̄|ⲧⲟⲟⲩ Fol. 18 b
ⲉⲓϫⲉⲛ ⲛ̄ⲧⲛⲩⲧⲛ̄ ⲙ̄ ⲡⲉⲡⲛⲁ ⲉ̄ⲧ ⲟⲩⲁⲁϩ̄ · ⲁⲩⲱ ⲉⲛⲉⲩ- Λⲏ
ⲉ̄ⲛⲉⲣⲅⲓ ⲙⲛⲧⲛ̄ ⲛ ⲙ̄ⲡⲥⲟⲙ · ⲡⲣⲟⲥ ⲑⲉ ⲉⲧⲉⲧⲛⲁⲱⲥⲙⲙⲟⲙ
ⲙⲙⲟⲥ · ⲁⲩⲱ ⲙⲡⲉⲣ ⲕⲱ ⲛ̄ⲥⲱⲧⲛ̄ ⲉ̄ⲛⲉⲛⲧⲟⲗⲏ ⲙ̄ ⲡⲱⲛⲣⲉ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ · Ⲡⲡⲉⲣ ⲣ̄ ⲣⲟⲧⲉ ⲣⲛⲧⲥ̄ ⲉ̄ ⲧⲁⲡⲏⲗⲏ ⲛ̄ ⲡⲣⲣⲱⲟⲩ
ⲙⲛ̄ ⲡⲁⲣⲭⲱⲛ ⲙ̄ ⲡⲕⲁⲣ · ⲛⲧⲉⲧⲛⲛⲕⲱ ⲛ̄ ⲥⲱⲧⲛ̄ ⲉ̄ ⲛⲉⲡⲁⲣ-
ⲁⲅⲅⲉⲗⲓⲁ ⲙ̄ ⲡⲉⲧⲛ̄ϩⲟⲉⲓⲥ · ⲁⲩⲱ ⲡⲉⲧⲛ̄ⲥⲁⲣ · Ⲧⲉⲛⲟⲩ ⲥⲉ
ⲙⲡⲉⲣ ⲗⲧⲡⲛ ⲣⲙ̄ ⲡⲉⲧⲛ̄ⲣⲛⲧ ⲣⲙ̄ ⲡⲉ ϯⲛⲁϩⲟⲟⲩ ⲙⲛⲧⲛ̄ ·
Λⲭⲣⲱⲙ ⲉ̄ ⲣⲟⲩⲙ ⲉ̄ ⲣⲟⲓ ⲛ̄ⲥⲓ ⲡⲉⲩⲃⲉⲓⲱ ⲙ̄ ⲡⲁ ⲥⲙ̄
ⲡⲱⲛⲉ · ⲧⲁⲕⲱ ⲉ̄ ⲣⲣⲁⲓ ⲙ̄ ⲡⲁ ⲥⲱⲙⲁ ⲛ̄ⲧⲉ ⲧⲁ ⲯⲩⲭⲏ
ⲙⲛ̄ ⲡⲁ ⲡⲛⲁ ⲃⲱⲕ ⲉ̄ ⲣⲣⲁⲓ ⲣⲁⲧⲙ̄ ⲡⲭⲟⲉⲓⲥ · ⲭⲉ ⲕⲁⲥ
ⲉⲩⲉϯ ⲛⲁⲓ ⲛ̄ ⲛⲉⲛⲧⲁⲩⲉ̄ⲣⲛⲧ ⲙⲙⲟⲟⲩ ⲛⲁⲓ · Καⲓ ⲥⲁⲣ
ⲁⲩⲉⲓ ⲱⲁ ⲣⲟⲓ ⲛ̄ⲥⲓ ⲡⲁ ⲭⲟⲉⲓⲥ ⲛ̄ ⲧⲉϣⲱⲛ ⲛ̄ ⲥⲁⲃ (*sic*) · ⲉⲓ-
ⲁ̄ⲣⲉ ⲣⲁⲧ ⲉ̄ ⲱⲗⲏⲗ · ⲡⲉϩⲁⲩ ⲛⲁⲓ · ⲭⲉ ⲁⲣⲥⲟⲩⲱⲛⲧ̄ ·
ⲡⲉϩⲁⲓ ⲛⲁⲩ · ⲭⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁ ⲭⲟⲉⲓⲥ · ⲁⲩⲱ ⲡⲁ ⲱⲛⲣⲉ
ⲙ̄ ⲙⲉⲣⲓⲧ · ⲟⲩ ⲡⲉ ⲡⲉⲧ ⲉⲕⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲙⲙⲟⲩ ⲛⲁⲓ ·
Ⲡⲉϩⲁⲩ ⲛⲁⲓ · ⲭⲉ ⲧⲁⲙⲙⲉ ⲡⲉⲧⲣⲟⲥ ⲙⲙ̄ ⲓⲱⲁⲛⲛⲏⲥ ⲉ̄
ⲛⲁⲓ · ⲭⲉ ⲛ̄ⲧⲟⲟⲩ ⲛⲉ ⲡⲱⲁⲧⲕⲱ ⲛ̄ ⲛⲉϥⲥⲓϫ ⲉⲓϫⲙ̄ ⲛ ⲟⲩ-
ⲃⲁⲗ · Τⲉⲛⲟⲩ ⲥⲉ ⲕⲉ ⲱⲟⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ ⲛⲉ ⲱⲁⲛⲧⲁⲉⲓ |
ⲛ̄ⲥⲱ ⲧⲁϫⲓ ⲧⲟⲧⲯⲩⲭⲏ ⲙⲙ̄ ⲡⲟⲩⲥⲱⲙⲁ ⲉ̄ ⲣⲟⲩⲙ ⲉ̄ ⲧⲁ Fol. 19 a
ⲡⲟⲗⲓⲥ ⲟⲩⲗⲏⲙⲁ ⲛ̄ ⲧⲡⲉ · ⲛ̄ⲧⲉ ⲛⲁⲡⲉⲧ ⲟⲩⲁⲁϩ̄ ⲧⲛⲟⲩ ⲣ̄ Λⲑ
ⲱⲡⲛⲣⲉ ⲙ̄ ⲡⲉⲟⲟⲩ ⲉ ϯⲛⲁⲧⲁⲁϥ ⲙⲙ ⲣⲙ̄ ⲡⲙⲁ ⲉ̄ⲧ ⲙⲙⲁⲩ ·
ⲭⲉ ⲛ̄ⲧⲟ ⲡⲉ ⲛ̄ⲧⲁⲣ̄ ⲣⲱⲧⲛ̄ ⲉ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲟⲥ ·
ⲉ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ · Λⲩⲱ̄ ⲧⲉⲣⲛⲁⲱⲱⲡⲉ ⲉⲣ ⲭⲟⲥⲉ ⲉ̄ ⲛⲉⲧ
ⲟⲩⲁⲁϩ̄ ⲧⲛⲟⲩ · ϯⲛⲁⲧⲣⲉ ⲛⲁⲁⲅⲅⲉⲗⲟⲥ ⲱⲱⲡⲉ · ⲉⲧⲣⲉⲙ-
ⲛⲉⲧⲉ̄ ⲉⲣⲟ ⲛ̄ⲛⲁⲩ ⲛ̄ⲙⲙⲟ · ⲭⲉ ⲉⲣⲧⲛ̄ⲧⲱⲙ ⲉ ⲣⲟⲟⲩ ⲣⲙ̄
ⲡⲟⲩⲧⲃⲃⲱ ⲙⲛ̄ ⲧⲟⲩⲁⲓ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ · Ⲥⲉⲛⲁⲣⲁⲱⲉ ⲛ̄ⲥⲓ
ⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ⲧⲛⲟⲩ · ⲙⲛ̄ ⲛⲉⲧⲁⲥⲙⲁ ⲛ̄ ⲧⲡⲉ · ⲉⲓϫⲛ̄ ⲧⲟⲩ-
ⲥⲓⲛⲁⲡⲁⲛⲧⲁ ⲉ̄ ⲣⲟⲟⲩ · Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲙⲛ̄ ⲛⲉⲡⲣⲟⲫⲏ-
ⲧⲏⲥ ⲛⲁⲉⲓ ⲉ̄ ⲃⲟⲗ ⲉ̄ⲧ ⲟⲩⲁⲡⲁⲛⲧⲏ · ⲉⲧⲧⲉⲗⲏⲗ ⲙⲙⲟⲟⲩ ·
ⲭⲉ ⲁ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡϫⲟⲉⲓⲥ ⲉⲓ ⲱⲁ ⲣⲟⲛ · Καⲓ ⲥⲁⲣ ⲙ̄-
ⲡⲟⲩⲱⲥⲙⲙⲟⲙ ⲛ̄ ⲛⲁⲩ ⲉ̄ ⲣⲟⲥ ⲣⲙ̄ ⲧⲥⲁⲣⲝ · ⲉⲓⲥ ⲣⲛⲏⲧⲉ
ⲁⲛⲁⲛ (*sic*) ⲉ̄ ⲣⲟⲥ · ⲉⲧϯ ⲉⲟⲟⲩ ⲛⲁⲥ ⲣⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ·

Ⲡⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲙ ⲛⲓⲙⲏⲧⲉ· ⲥⲉⲡⲁⲣⲁⲩⲉ ⲛⲁⲁⲓⲛ
ⲉⲡ ⲟⲩⲥⲱⲙⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟⲟⲩ· ⲛⲁⲓ ⲛⲧⲁⲩⲣⲁⲣⲉϥ ⲉ ⲧⲉⲩ-
ⲡⲁⲣⲑⲉⲛⲓⲁ· ⲥⲉⲙⲛⲧ ⲉ ⲃⲟⲗ ⲭⲁ ϫⲱ· ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲓⲛ
ⲛⲁⲁⲩ· ⲉⲩϫⲱ ⲛⲁⲁⲩ· ϫⲉ ⲕⲁⲗⲱⲥ ⲁⲣⲉⲓ ⲧⲙⲁⲁⲧ ⲛ
Fol. 19 b ⲛⲉ|ⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲗⲟⲓⲡⲟⲛ ⲁ ⲡⲉⲧⲟⲉⲓⲱⲩ ⲱⲱⲡⲉ ⲉ
ⲛⲁ ⲧⲣⲉ ⲣ ⲉⲓ ⲭⲁⲣⲧⲏⲛ ⲱ ⲧⲁ ⲙⲁⲁⲧ· Ⲡⲡⲉⲣ ⲗⲁⲡⲓⲛ ⲱ ⲧⲁ-
ⲙⲁⲁⲧ ⲉ ⲧⲃⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲟⲩ ⲡⲉⲧ
ⲛⲁⲱⲱⲡⲉ ⲛⲓⲙⲟϥ· Ⲏ ⲉⲩⲛⲁⲕⲁⲁϥ ⲧⲱⲛ· Ⲏⲓⲙ ⲛ ⲣⲱⲙⲉ
ⲣⲱⲗⲟⲥ ⲛ ϫⲡⲟ ⲛ ⲥⲁⲣⲝ· ⲡⲉⲧⲉ ⲙⲉⲩⲭⲓ ⲧⲡⲉ ⲛⲉ ⲡⲙⲟⲩ·
ⲁⲧⲱ ⲛⲧⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲕⲟⲧϥ ⲉ ⲡⲕⲁⲣ· ⲛⲧⲁϫⲓⲧϥ ⲛⲣⲏⲧϥ·
Ⲁⲛⲟⲕ ⲁⲓⲭⲓ ⲧⲡⲉ ⲛⲉ ⲡⲙⲟⲩ· ⲁⲗⲗⲁ ⲁⲓⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ
ⲉⲡ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲛⲉ ⲡⲙⲉⲣ ⲱⲟⲙⲓⲛⲧ ⲛⲣⲟⲟⲩ· ⲁⲓⲃⲱⲗ
ⲉ ⲃⲟⲗ ⲛⲉ ⲡⲉⲧ ⲉⲩⲉⲛⲧϥ ⲡⲁⲙⲁⲣⲧⲉ ⲙⲙⲁⲩ ⲛⲉ ⲡⲙⲟⲩ·
ⲧⲛⲁⲥⲕⲩⲡⲁⲍⲉ ⲛⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲉⲡⲉ ⲡⲕⲁⲣ· ⲧⲁⲧⲣⲉ ⲛⲁⲁⲩ-
ⲥⲉⲗⲟⲥ ⲥⲕⲩⲡⲁⲍⲉ ⲛⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲉⲡⲉ ⲡⲕⲁⲣ ⲛⲛⲁⲩ ⲛⲓⲙ·
Ⲏⲛⲉ ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲥⲛ ⲡⲟⲩⲥⲱⲙⲁ ⲉⲡⲉ ⲡⲕⲁⲣ ⲉⲡⲉ ⲡⲙⲁ
ⲉⲧⲛⲁⲕⲁⲁϥ ⲛⲣⲏⲧϥ· ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲉ ⲧⲛⲁⲧⲟⲩⲛⲟⲥϥ ⲉⲥⲟ
ⲛ ⲁⲧ ⲧⲁⲕⲟ· Ⲗⲗⲁ ⲟⲩⲉⲓ ⲟⲩⲥⲧ ⲛⲟⲩⲃⲉ ⲛⲁⲱⲟⲩⲱⲟⲩ
ⲉ ⲃⲟⲗ ⲉⲡⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲉⲥⲛⲁⲧⲱⲟⲩⲛ
ⲛⲣⲏⲧϥ· Ⲥⲉⲛⲁⲕⲱⲧ ⲛ ⲟⲩⲛⲟⲥ ⲛ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲓⲭⲙ
ⲡⲟⲩⲥⲱⲙⲁ ⲉⲧ ⲧⲁⲓⲛⲧ· ⲁⲩⲱ ⲉⲧ ⲥⲟⲧⲡ· ⲙ ⲡⲁⲣⲁ ⲡⲡⲁⲗ-
ⲗⲁϫⲟⲛ ⲛ ⲡⲣⲣⲱⲟⲩ· ⲥⲉⲡⲛ ⲙⲙⲟ ⲟⲩⲉⲣⲥⲁⲣⲝ ⲛ
Fol. 20 a ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· | ϯ ⲡⲧⲱⲱ ⲛ ′ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲛⲟⲕ
ⲙⲁ ϯⲛⲧ ⲙⲡⲉ ⲛⲁⲁⲥⲥⲉⲗⲟⲥ· ⲧⲁⲥⲕⲉⲡⲁⲍⲉ ⲛⲉ ⲡⲟⲩⲥⲱⲙⲁ·
ⲙⲡⲉ ⲧⲟⲩⲯⲩⲭⲏ· ⲡⲧⲉ ⲧⲙⲁ ⲣ ⲣⲟⲧⲉ ⲉ ⲣⲛⲧϥ ⲉ ⲡⲙⲟⲩ ⲉⲧ
ⲙⲛⲧ ⲡⲥⲱ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲙⲟⲩⲧⲉ ⲛⲁⲓ ⲛ ⲙⲙⲁⲣⲑⲉⲛⲟⲥ
ⲧⲏⲣⲟⲩ· ⲧⲁϯ ⲡⲧⲱⲱ ⲛⲁⲩ· Ⲏⲧⲟⲟⲩ ⲁⲉ ⲁⲧⲉⲓⲣⲉ ⲛⲁⲧⲁ
ⲑⲉ ⲡⲧⲁⲥⲭⲟⲟⲥ ⲛⲁⲩ· Ⲏ ⲧⲉⲣ ⲟⲩⲉⲓ ⲁⲉ ⲱⲁ ⲣⲟⲥ· ⲁⲧⲁⲥ-
ⲡⲁⲍⲉ ⲙⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁⲩ· ϫⲉ ϯⲱⲱⲙⲉ ⲉ ⲣⲱⲧⲛ ⲙⲙⲟ
ⲙⲟⲛ ⲉⲓⲃⲏⲛⲓ ⲉ ⲟⲩⲗⲏⲙ ⲛ ⲧⲡⲉ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲙⲡ ⲟⲩϯ
ⲣⲧⲏⲧ ⲉ ⲡⲱⲁϫⲉ· Ⲗⲥⲁⲙⲁⲣⲧⲉ ⲛ ⲧⲥⲓⲭ ⲛ ⲟⲩⲉⲓ ⲛⲣⲏⲧⲟⲩ
ⲉ ⲁⲥⲣ ⲣⲗⲗⲱ ⲙⲙⲁⲧⲉ· ⲉⲧⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲙⲁⲕⲁⲗⲓⲛ·
ⲧⲉ ⲛⲧⲁ ⲡⲉϫⲥ ⲙⲉϫ ⲥⲁⲱϥ ⲛ ⲁⲁⲓⲱⲱⲙⲟⲛ ⲉ ⲃⲟⲗ
ⲛⲣⲏⲧⲥ· Ⲡⲉϫⲁⲥ ⲛ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲉⲓⲥ ⲧⲉⲧⲛⲙⲁⲁⲧ

χῖπε τεϫιοϲ· ϯ ⲁⲩⲱ ⲉ ⲡⲉϥⲡⲁ· ⲡⲁⲉ ⲡⲧⲁϥϯ ⲁⲩ-
ⲱ ⲉ ⲡⲟⲓ ϩⲱ ⲛⲁⲣⲟⲟϭ· ϩⲁⲣⲉϥ ⲉⲛⲥⲧⲓⲛⲟⲓⲁ ⲛⲧⲁⲧⲉ-
ⲧⲛⲉⲙⲡⲧⲟϭ ⲙⲙⲏ ⲡⲉⲭⲥ· ⲧⲁⲣⲉⲧⲉⲧⲛⲁϣⲱⲡⲉ ⲛⲁⲁⲁϥ·
Ναϊ ⲁⲉ ⲉⲥϫⲱ ⲙⲙⲟⲟϥ ⲙⲡⲉ ⲥⲧⲁⲗⲟⲟϥ ⲉ ⲡⲉⲥⲛⲟⲧϩ·
Λⲩⲱ ⲁⲥⲛⲟⲧⲉ ⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲡⲉϫⲁⲥ ⲛ ⲥⲓⲙⲱⲛ
ⲡⲉⲧⲣⲟⲥ· ⲁⲉ ⲥⲓⲙⲱⲛ ⲡⲉⲧⲣⲟⲥ· ⲡⲉⲛⲧⲁ ⲡⲭⲟⲉⲓⲥ
ⲙⲉⲣⲓⲧⲉϥ· ⲁϥⲧⲁⲓ | ϩⲟⲧⲧϥ ⲉ ⲧⲁⲡⲧⲣⲣⲟ ⲙⲡ ⲙⲡⲛⲩⲉ· Fol. 20 b
ϣⲱⲡⲉ ⲛ ϣⲉⲛϩⲧⲛϥ ⲛⲑⲉ ⲙ ⲡⲉⲧⲛⲉⲓⲱⲧ ⲉⲧ ϩⲓ ⲙⲡⲛⲩⲉ· ⲙⲏ
ⲉⲧϣⲉⲛϩⲧⲛϥ ⲡⲉ· Ⲓⲁⲕⲕⲱⲃⲟⲥ ⲙⲛ̄ ⲓⲱⲁⲛⲛⲏⲥ ⲣⲟⲉⲓⲥ ⲉ
ⲡⲉⲧⲛⲁⲟⲗⲓⲕⲟⲥ ⲉⲩⲟⲩⲁⲁϩ· ϣⲱⲡⲉ ⲡⲣⲣⲁⲓ ⲉ ϩⲟⲩⲓ
ⲉ ⲣⲱⲙⲉ ⲙⲙⲁ· Ⲏⲧⲟⲕ ⲁⲉ ⲱ ⲡⲉⲧⲣⲟⲥ· ⲃⲱⲕ ⲉ ⲡⲛⲓ
ⲃⲓⲃⲣⲟⲥ ⲡⲉⲕⲙⲁⲑⲏⲧⲏⲥ· ⲛⲑⲉ ⲭⲓ ⲛ ⲛⲓⲥⲧⲁⲗⲟⲛⲓⲟⲛ ⲛⲧⲁⲕ-
ⲥⲁⲗⲟⲟϥ ⲉ ⲣⲟϥ· ⲛⲑⲉ ⲛⲧⲟϥ ⲛⲁⲓ ⲉ ⲡⲓ ⲙⲁ· ⲁⲩⲱ ⲁⲥⲉⲓⲣⲉ
ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲥϫⲟⲟⲥ ⲛⲁϥ· ⲁⲥⲉⲓⲙⲉ ⲛ ⲛⲉⲥⲛⲓⲧⲟⲛⲓⲟⲛ
ⲛⲧⲁϥⲥⲁⲗⲟⲟϥ ⲉ ⲃⲓⲣⲣⲟⲥ· ⲁⲩⲱ ⲡⲉϫⲁⲥ ⲛ ⲓⲁⲕⲕⲱⲃⲟⲥ·
ϫⲉ ⲧⲱⲟⲩⲛ ⲛⲑⲉ ⲭⲓ ⲛ ϯⲥⲁⲧⲉⲉⲣⲉ· ⲛⲑⲉ ⲃⲱⲕ ϣⲁ ⲛⲉⲧ
ϯ ϣⲟⲩⲣⲛⲛⲉ ⲉ ⲃⲟⲗ· ⲛⲑⲉ ⲭⲓⲧⲥ ⲛ ⲥⲧⲟⲓ ⲛⲑⲉ ⲛⲧⲟⲟⲩ ⲛⲁⲓ ⲉ
ⲡⲓ ⲙⲁ· ⲁⲩⲱ ⲁⲥⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲥϫⲟⲟⲥ ⲛⲁϥ· ⲛ
ⲧⲉⲣⲉ ⲛⲉϩⲟⲟϥ ⲛ ⲧⲉⲥⲁⲛⲁⲗⲩⲥⲓⲥ ϣⲱⲡⲉ· ⲡⲉϫⲉ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ ⲛⲁϩⲣⲉⲛ ⲓⲱⲁⲛⲛⲏⲥ· ϫⲉ ⲧⲱⲟⲩⲛ ⲛⲑⲉ
ϫⲉⲣⲟ ⲛ ⲟⲩⲙⲛⲛϣⲉ ⲛ ⲗⲁⲙⲡⲁⲥ· ⲙⲛ̄ ⲫⲛⲁⲛⲟⲥ· ϫⲉ
ⲙⲉ ⲁ ⲣⲟⲩⲉ ⲥⲁⲣ ϣⲱⲡⲉ· ⲁⲥⲭⲓ ⲛ ⲛⲉⲥⲛⲓⲧⲟⲛⲓⲟⲛ·
ⲁⲥⲡⲟⲣϣⲟⲩ ⲫⲙⲁ ⲡⲕⲁⲣ· ⲁⲥⲡⲱⲣⲧ ⲛ ⲛⲉⲥϯ ⲛⲟⲩⲃⲉ ⲉⲓϫⲉⲛ
ⲛⲉⲧⲉⲣⲛⲟ· ⲉⲓϫⲉⲛ ⲛⲉⲥⲛⲓⲧⲟⲛⲓⲟⲛ· ⲁⲥⲁⲣⲉ ⲣⲁⲧⲉ ⲉ
ϫⲟⲟⲩ· ⲡⲉϫⲁⲥ ⲛ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ⲙⲁⲣⲉⲛϣⲩⲗⲏⲗ ⲉ
ⲣⲣⲁⲓ ⲉ ⲡ|ⲭⲟⲉⲓⲥ· ⲧⲁⲣⲉⲛⲁ ⲛⲁⲓ· ⲁⲩⲱ ⲁⲥⲡⲱⲣϣ ⲛ Fol. 21 a
ⲛⲉⲥⲟⲩⲁ ⲉ ⲃⲟⲗ· ⲉ ⲡⲥⲁ ⲛ ⲧⲁⲛⲁⲧⲟⲗⲏ· ⲁⲥⲥⲟⲡⲥⲏ ⲉ ⲙⲡⲛ
ⲡⲭⲟⲉⲓⲥ· ⲉⲥϫⲱ ⲙⲙⲟⲥ· Ⲭⲉ ϯⲱⲛ ⲛⲁⲟⲥ ⲛ ⲧⲟⲟⲧϥ
ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ· ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲙⲛ̄ ⲡⲉⲕⲙⲁⲛⲟ-
ⲩⲉⲓⲛⲥ ⲛ ϣⲏⲣⲉ ⲓⲥ ⲡⲉⲭⲥ· ⲡⲗⲟⲩⲥ· ⲙ ⲡⲉⲓⲱⲧ· ϫⲉ
ⲁⲥⲉⲓ ϣⲁ ⲣⲟⲛ· ⲁⲩⲕⲱⲧ ⲛⲁⲩ ⲟⲩⲇⲁⲩ ⲛ ⲟⲩⲙⲁ ⲉⲛ ⲧⲁ
ⲕⲁⲗⲁⲣⲏ· ⲡⲑⲉ ⲡⲧⲁⲩⲟⲩⲁϣⲥ· ⲁⲓⲭⲣⲟϥ ⲁⲭⲛ̄ ϫⲱⲣⲙ
ⲁⲭⲛ̄ ⲟⲩⲧⲟⲛ· ⲁⲓⲥⲁⲛⲟⲩⲱϣϥ ⲁⲭⲛ̄ ⲣⲱⲟⲩϣ ⲛⲧⲟϥ ⲡⲉⲧ
ⲥⲁⲗⲏϣ ⲙⲙⲟⲓ· ϯⲱⲛ ⲉⲛⲟⲧ ⲛ ⲧⲟⲟⲧϥ ⲛⲧⲉ ⲡⲉⲕⲡⲛⲁ ⲉⲧ

ⲟⲩⲁⲁⲃ ⲉⲓ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲓ· Ⲧⲉⲛⲟⲩ ⲁⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁ
ⲡⲛⲁⲩ ⲯⲱⲡⲉ ⲛⲧⲟ ⲉⲓ ⲯⲁ ⲣⲟⲓ ⲛⲧⲟ ⲛⲁ ⲛⲁⲓ· ⲛⲟⲩϫ ⲉ ⲃⲟⲗ
ⲛ ⲛⲱⲙⲉ ⲧⲏⲣⲟⲩ· ⲡϫⲣⲟⲙ ⲉⲧ ⲣⲁⲧⲁⲣⲏ· ⲙⲛ̄ ⲛⲉⲯⲁ-
ⲃⲉⲣⲟ· Ⲡⲁⲣⲟⲩ ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲣⲁⲧⲁⲣⲏ· ⲛⲥⲓ ⲛⲉⲧ ⲣⲓ
ⲣⲃⲟⲩⲣ· ⲛⲧⲉ ⲛⲉⲧ ⲣⲓ ⲟⲩⲛⲁⲙ· ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲛⲙⲙⲁⲓ ⲣⲙ̄
ⲟⲩⲣⲁⲯⲉ· Ⲡⲁⲣⲉ ⲛⲉϩⲟⲩⲥⲧⲁ ⲙ̄ ⲡⲕⲁⲕⲉ ϫⲓ ⲯⲙⲉ· ⲁⲉ
ⲙⲡ ⲟⲩⲥⲡ ⲗⲁⲁⲩ ⲛⲧⲁⲩ ⲛⲣⲏⲧ· Ⲗⲟⲩⲱⲛ ⲛⲁⲓ ⲙⲡⲩⲗⲏ
ⲛ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲧⲁⲉⲓ ⲉ ⲣⲟⲩⲓ ⲛⲣⲏⲧⲟⲩ· ⲧⲁⲟⲩⲱⲛϥ
ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲕⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲁ ⲛⲟⲩⲧⲉ· Ⲡⲁⲣⲉ ⲡⲉ-
ϩⲣⲁⲕⲱⲓ ⲡⲱⲧ ⲣⲁⲧⲁⲣⲏ· ⲁⲉ ⲉⲓⲉⲡⲁⲣⲣⲏⲥⲓⲁⲍⲉ ⲙⲙⲟⲓ
ⲛⲁⲣⲣⲁⲛ· Ⲡⲁⲣⲉ ⲡⲓⲉⲣⲟ ⲛ ⲕⲱϥ̄ ⲣⲣⲁⲕ ⲉⲓⲛⲓⲛ̄ ⲉ ⲣⲁⲧⲏ̄
Fol. 21 b ⲙⲛⲁⲛϯ ⲡⲁⲣⲁⲉ ⲙⲙⲟⲓ· | ⲁⲉ ⲧⲟⲕ ⲧⲉ ⲧⲥⲟⲙ· ⲙⲛ̄
ⲙⲁ ⲡⲉⲟⲟⲩ ⲯⲁ ⲉⲛⲉⲣ ⲡⲉⲛⲉⲣ ⲣⲁⲙⲛⲓ· Ⲗⲩⲱ̄ ⲛ ⲧⲉⲣⲉ ⲥϧⲉ
ⲛⲁⲓ· ⲁⲥⲡⲕⲟⲧⲏ̄ ⲉⲓϧⲉⲛ ⲛⲉⲥⲧⲓⲭⲟⲛⲟⲛ ⲙⲛ̄ ⲛⲉⲯⲟⲣ-
ⲣⲛⲉ· ⲉⲣⲉ ⲡⲉⲥⲣⲟ ⲕⲧⲛⲧ ⲉ ⲡⲥⲁ ⲛ ⲧⲁⲛⲁⲛⲧⲟⲗⲏ (*sic*)·
Ⲗⲩⲱ̄ ⲉⲓⲥ ⲡϧⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫⲥ ⲁⲣⲉⲓ ⲯⲁ ⲣⲟⲥ· ⲉⲓϧⲉⲛ
ⲛⲉϫⲁⲓⲣⲟⲩⲃⲓⲛ· ⲉⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲣⲓⲱⲛ ⲙⲙⲟϥ· ⲁⲣⲉⲓ
ⲁⲣⲁⲣⲉ ⲣⲁⲧϥ̄ ⲣⲁⲣⲧⲛ̄ ⲧⲁⲡⲉ ⲛ ⲧⲉⲭⲙⲁⲁⲧ· ⲡⲉϩⲁϥ ⲛⲁⲥ
ϫⲉ· ⲙⲡⲉⲣ ⲣ̄ ⲣⲟⲧⲉ ⲣⲛⲧϥ̄· ⲙ̄ ⲡⲙⲟⲩ· ⲉⲣⲉ ⲡⲱⲛϥ̄
ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ⲣⲁⲧⲛ· ⲣⲁⲡⲥ̄ ⲡⲉ ⲉ̄ ⲧⲣⲉ ⲛⲁⲩ ⲉ̄
ⲣⲟϥ· ⲣⲛ̄ ⲡⲟⲩⲃⲁⲗ ⲙⲙⲁⲧⲉ· ⲙⲙⲟ̄ ⲉⲓ ⲧⲙ̄ ⲟⲩⲉⲣⲥⲁⲣⲙⲉ
ⲛⲁϥ· ⲛⲉⲣⲛⲁⲱⲉⲓ ⲁⲛ ⲡⲉ· Ⲗⲩ̄ ⲡⲉϫⲉ ⲓⲥ ⲛⲁϥ· ϫⲉ
ⲁⲙⲟⲩ ⲡⲉⲧ ⲣⲛ̄ ⲛⲉⲧⲁⲙⲓⲟⲛ ⲙ̄ ⲡⲣⲛⲥ· ⲁⲩⲱ̄ ⲛ ⲧⲉⲣⲉ
ⲥⲛⲁⲩ ⲉ̄ ⲣⲟϥ· ⲁⲥϥⲟⲥⲉ̄ ⲛⲥⲓ ⲧⲉⲥⲯⲩⲭⲏ ⲉ̄ ⲡⲣⲁⲙⲛⲣ ⲙ̄
ⲡⲉⲥⲯⲏⲣⲉ· ⲁⲩⲥⲕⲏⲡⲁⲍⲉ ⲙⲙⲟⲥ ⲣⲛ̄ ⲡⲉⲛⲁⲙⲁ ⲙ̄
ⲡⲟⲩⲟⲉⲓⲛ· Ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲁⲗⲟ ⲛ ⲛⲉⲩⲥⲓϫ ⲉⲓϧⲛ̄
ⲛⲉⲥⲃⲁⲗ· ⲁⲥⲡⲕⲟⲧⲏ̄ ⲣⲛ̄ ⲟⲩⲡⲕⲟⲧⲏ̄ ⲉⲛⲁⲟⲩϥ· ⲡⲧⲉⲩⲱⲛ
ⲛ ⲥⲟⲩ ϫⲟⲩⲧⲟⲩⲉ ⲛ ⲧⲱⲃⲉ· ⲣⲛ̄ ⲟⲩⲉⲓⲣⲛⲓⲛ ⲡⲧⲉ ⲡⲓⲟⲩⲧⲉ
ⲣⲁⲙⲛⲓ· Ⲡϧⲟⲉⲓⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲛ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ϫⲉ
ⲱⲗ ⲙ̄ ⲡⲉⲥⲥⲱⲙⲁ ⲕⲁⲗⲱⲥ· ϫⲓⲧⲥ̄ ⲉ ⲡⲓⲁ ⲛ ⲓⲱⲥⲁⲫⲁⲧ·
ⲛⲉⲧ ⲙ̄ ⲡⲙⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲧⲟⲟⲩ ⲛ ⲛⲉϩⲟⲉⲓⲧ· ⲡⲙⲁ ⲡⲧ
ⲁⲡⲱⲱⲩ ⲙⲡⲟⲉⲓⲕ· ⲙ̄ ⲡⲧⲟⲩⲟⲉⲓⲯ· Ⲕⲱ ⲙ̄ ⲡⲙⲁ ⲛ ⲉⲕ-
ⲕⲟⲧⲏ̄ ⲉ ⲡⲉⲥⲛⲧ· ⲉⲧ ⲉⲣⲉ ⲡⲥⲱⲙⲁ ⲣⲓϫⲱϥ· ⲁⲛⲁϫⲱⲣⲓ
ⲛⲧⲏ̄ ⲉ ⲧⲃⲉ ⲧⲁⲡⲏⲗⲏ ⲛ ⲙⲡⲟⲩⲁⲁⲓ· ϫⲉ ⲥⲉⲛⲁⲡⲱⲧ

ⲡⲥⲱⲧⲙ· ⲉⲧⲟⲩⲱⲙ ⲉ ⲣⲱⲧⲩ ⲙⲙⲱⲧⲙ· Ⲁⲛⲟⲕ ⲁⲉ
ϯⲛⲁⲥⲕⲩⲡⲁⲍⲉ ⲙ ⲡⲥⲱⲙⲁ ⲛⲑⲉ ⲉⲧ ⲉⲣⲛⲁⲓ· Ⲁⲩⲱ ⲡⲧⲣⲉ
ⲁⲛⲁ|ⲥⲧⲟⲗⲟⲥ ⲱⲗ ⲙ ⲡⲥⲱⲙⲁ· ⲁⲩⲧⲁⲗⲟϥ ⲉⲓⲍⲉⲛ Fol. 22 a
ⲟⲩⲙⲁ ⲛ ⲛⲕⲟⲧⲕ· Ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲣⲧⲟⲟⲩⲉ ⲩⲱⲡⲉ· ⲁⲩ- [ⲙⲉ]
ⲛⲟⲥ ⲙⲙⲏⲛⲓⲩⲉ ⲥⲱⲟⲩⲣ ⲉⲡ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲉⲡⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉⲧⲱⲩ· Ⲏⲧⲉⲩⲛⲟⲩ ⲁⲩⲧⲱⲟⲩⲛ ⲙⲙⲟⲥ· ⲡⲥⲓ ⲡⲉⲧⲣⲟⲥ
ⲙⲡⲉ ⲓⲱⲁⲛⲛⲏⲥ· ⲉ ⲧⲣⲉⲩϩⲓⲧⲉ ⲉ ⲃⲟⲗ ⲉ ⲡⲙⲁ ⲛⲧⲁ
ⲡⲥⲱⲧⲙ ⲣⲱⲟⲥ ⲛⲁⲩ· ⲛⲉⲩⲯⲁⲗⲗⲓ ⲉⲓⲱⲛ ⲙⲙⲟⲥ· ⲡⲥⲓ ⲟⲩ-
ⲛⲟⲥ ⲙⲙⲏⲛⲓⲩⲉ· ⲁⲉ ⲡϩⲟⲉⲓⲥ ▒▒ⲛⲉⲩⲟ ⲙⲡⲉ▒▒ⲙⲟⲥ·
ⲙⲡⲉ ⲟⲩⲙⲏⲛⲓⲩⲉ ⲡⲁⲩⲭⲉⲗⲟⲥ ⲉⲧⲣⲉⲙⲛⲉⲧⲉ ϧⲁ ⲧⲉⲥⲉⲣⲙ·
Ⲏ ⲧⲉⲣ ⲟⲩⲡⲱϥ ⲁⲉ ⲉ ⲡⲣⲡⲉ ⲛ ⲙⲡⲟⲩⲁⲓ· ⲉⲣⲉ ⲡⲥⲧⲓ-
ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲧⲏⲣⲉϥ ⲥⲟⲟⲩⲥ ⲉ ⲡⲣⲡⲉ ⲙ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ·
ⲁⲩⲥⲱⲧⲙ ⲉ ⲛⲉⲯⲁⲗⲗⲓ ϧⲁ ϫⲱϥ ⲙ ⲡⲉⲥⲗⲏⲯⲁⲛⲟⲛ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲡⲉϫⲁⲩ ⲁⲉ ⲙⲙⲁ ⲛⲉ ⲡⲁⲓ ⲡⲧⲁϥⲙⲟⲩ ⲙⲡⲟⲟⲩ
ⲉⲡ ϯⲡⲟⲗⲓⲥ· Ⲡⲉϫⲁⲩ ⲁⲉ ⲧⲙⲁⲁⲩ ⲧⲉ ⲙ ⲡⲙⲁϫⲱⲣⲁⲓⲟⲥ·
ⲁⲉ ⲓⲥ· ⲡⲧⲁϥⲙⲟⲩ· ⲉⲩϫⲓ ⲙⲙⲟⲥ ⲉ ⲃⲟⲗ ⲉ ⲧⲱⲗⲉ
ⲙⲙⲟⲥ· Ⲁⲩⲱ ⲁⲩⲉⲣ ⲟⲩϫⲟϫⲙⲉ ⲙ ⲟⲩⲱⲧ ⲉⲓ ⲟⲩⲥⲟⲛ·
ⲁⲉ ⲙⲡⲉⲣ ⲧⲣⲉⲛⲕⲁⲁⲩ ⲉ ⲧⲱⲗⲉ ⲙⲙⲟⲥ ⲉⲡ ϯⲡⲟⲗⲓⲥ·
ⲙⲛ ⲡⲟⲧⲉ ⲡⲥⲉⲉⲓⲣⲉ ⲙ ⲉⲡⲛⲟⲥ ⲡⲥⲱⲗ· ⲛⲑⲉ ⲛⲧⲁ ⲡⲉⲥ-
ϣⲛⲣⲉ ⲁⲁⲩ· ⲡⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲥ ⲡⲥⲉϣⲓⲃⲉ ⲙ ⲡⲉⲛⲛⲟ-
ⲙⲟⲥ· Ⲡ[ⲉ]ϫⲉ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ [ⲙ]ⲡ ⲛⲉⲥⲁϥ· ϫⲉ ⲙⲁ[ⲣⲉ]ⲛ-
ⲃⲱⲕ ⲧⲉⲛⲣⲱⲕϧ ⲙ ⲡⲉⲥⲥⲱⲙⲁ· ⲉⲡ ⲟⲩⲕⲱϥⲧ· ϫⲉ ⲛⲓⲙⲉ
ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲥⲛⲧⲩ ⲉ ⲡⲧⲛⲣⲩ· Ⲁⲩⲱ ⲁⲩϫⲉⲣⲟ ⲙ
ⲟⲩⲕⲱϥⲧ ⲙⲡⲓ ⲙⲟⲩⲁⲓ· ⲁⲩⲡⲱⲧ ⲛⲥⲱⲟⲩ ⲙⲙⲏ ⲧⲙⲁ ⲙ
ⲛⲕⲟⲧⲕ· ⲉⲣⲉ ⲡⲥⲱⲙⲁ ⲙ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ϫⲱϥ· Ⲏ ⲧⲉⲣ
ⲟⲩⲃⲱⲕ ⲁⲉ ⲉ ⲡⲓⲁ ⲙ ⲓⲱⲥⲁⲫⲁⲧ ⲁⲛⲁⲥⲧⲟⲗⲟⲥ ⲥⲱⲙϯ ⲉ
ⲡⲁⲣⲟⲩ· | ⲁⲩⲛⲁⲩ ⲉ ⲙⲡⲟⲩⲁⲓ· ⲉⲩⲡⲛⲧ ⲛⲥⲱⲟⲩ· ⲁⲩⲕⲱ Fol. 22 b
ⲙ ⲡⲉⲅⲗⲟⲥ ⲉ ⲡⲉⲥⲛⲧ· ⲉⲧⲣ ⲣⲟⲧⲉ· ϫⲉ ⲙ ⲡⲟⲩⲣⲟⲧⲃⲟⲩ· [ⲙⲉ]
ⲡⲥⲓ ⲙ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲙⲡⲟⲩⲁⲓ· Ⲏ ⲧⲉⲣ ⲟⲩⲡⲱⲧ ⲁⲉ ⲉ
ⲣⲁⲓ ⲉ ϫⲱⲟⲩ· ⲁⲛⲁⲥⲧⲟⲗⲟⲥ ⲡⲱⲧ ⲁⲛⲟⲩⲣⲙ· ⲁⲩⲱ
ⲡⲥⲱⲙⲁ ⲙ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲡⲉ ⲟⲩⲣⲉ ⲉ ⲣⲟϥ·
ⲁⲗⲗⲁ ⲡⲙⲁ ⲙ ⲡⲛⲟⲧⲕ ⲙ ⲡⲉ ⲙⲙⲁⲧⲉ· ⲡⲉⲛⲧ ⲁⲣⲉ ⲉ
ⲣⲟϥ· ⲁⲩⲱ ⲁⲩⲉⲣⲟ ⲙ ⲡⲛⲟⲩⲣ· ⲁⲩⲧⲁⲁϥ ⲉ ⲣⲟϥ ⲙ
ⲡⲉⲩⲣⲱ[ⲕϧ] Ⲥⲛⲉϯ ⲟⲩⲟⲓ ⲣⲙ ⲙ[ⲁ] ⲛⲓⲙ· ϫⲉ ⲙⲛⲓⲁⲕ

ⲡⲧⲁⲩϥⲓⲧⲉ ⲡⲭⲓⲟⲩⲉ· ⲁⲩⲱ ⲙⲡ ⲟⲩⲣⲉ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲁⲩⲭⲉⲣⲱ ⲙ ⲡⲕⲱⲣⲧ· ⲁⲩⲧⲁⲁϥ ⲉ ⲣⲟϥ ⲙ ⲡⲉϥⲣⲟⲕϩ· Ⲉⲛⲉⲩϯ ⲟⲩⲟⲓ ⲫⲙ ⲙⲁ ⲛⲓⲙ· ⲭⲉ ⲙⲛⲩⲁⲕ ⲡⲧⲁⲩϥⲓⲧⲉ ⲡⲭⲓⲟⲩⲉ· ⲁⲩⲱ ⲙⲡ ⲟⲩⲣⲉ ⲉ ⲣⲟⲥ·[1] Ⲛⲉⲣⲉ ⲟⲩⲛⲟⲥ ⲛ ⲥϯ ⲛⲟⲩⲃⲉ ⲩⲱⲩ ⲉ ϧⲟⲗ ⲫⲙ ⲡⲙⲁ ⲡⲧⲁⲩⲕⲱ ⲙ ⲡⲥⲱ[ⲙ]ⲁ ⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲣⲏⲧϥ· Ⲁⲩⲱ ⲁⲩⲛⲟⲥ ⲛ ⲥⲙⲏ ⲩⲱⲡⲉ ⲱⲁ ⲣⲟⲟⲩ ⲉ ϧⲟⲗ ⲉⲡ ⲧⲡⲉ· ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲩ· ⲭⲉ ⲙⲡⲉⲣ ⲧⲣⲉ ⲗⲁⲁⲩ ϯ ⲉⲓⲥⲉ ⲛⲁϥ ⲉ ⲕⲱⲧⲉ ⲡⲥⲁ ⲡⲥⲱⲙⲁ ⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲛ ⲧⲛⲟⲥ ⲙ ⲡⲁⲣⲣⲟⲩⲥⲓⲁ ⲙ ⲡⲥⲱⲧⲏⲣ· ⲁⲩⲱ ⲁⲩⲡⲱⲧ ⲉⲡ ⲟⲩⲛⲟⲥ ⲛ ⲩⲓⲡⲉ ⲛⲥⲓ ⲙⲡⲟⲩⲁⲁⲓ· ⲁⲩⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲉⲩⲭⲱ ⲙ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ ⲉ ⲛⲉⲩ-[ⲩⲃ]ⲉⲉⲣ· ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲛⲁⲩ· ⲭⲉ ⲙⲡⲉⲣ ⲭⲱ ⲙ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ ⲉ ⲗⲁⲁⲩ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲙⲁⲣⲉⲣⲁⲧⲉ· ⲛⲁⲓ ⲛⲉ ⲛⲉⲛⲧⲁⲙⲉⲩⲡⲱⲣ ⲱⲁ ⲣⲟⲟⲩ· ⲉⲛⲱⲁⲭⲉ ⲉ ⲡⲃⲓⲟⲥ ⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· Ⲡⲉⲧⲃⲉⲓⲱ ϩⲁⲣ ⲧⲏⲣⲉϥ

Fol. 23 *a* ⲙ ⲡⲉⲥⲁⲣⲝ | ⲡⲉ ⲥⲉ ⲡⲣⲟⲙⲡⲉ· Ⲗⲉϫⲡⲟ ⲙ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ
ⲙⲍ ⲡⲉϫ̅ⲥ ⲉⲥⲫ̅ ⲙⲡⲧⲏ ⲡⲣⲟⲙⲡⲉ· Ⲗⲉⲙⲟⲟⲩⲉ ⲛⲥⲁ ⲡⲥⲱⲧⲏⲣ ⲉⲩⲧⲁⲱⲉⲟⲉⲓⲱ ⲛ ⲱⲟⲩⲧⲉ ⲡⲣⲟⲙⲡⲉ· ⲟⲩⲥⲁⲥ ⲙⲡⲛⲥⲁ ⲧⲣⲉⲥϫⲡⲟϥ· Ⲁⲩⲱ ⲙⲡⲛⲥⲁ ⲧⲣⲉ ⲡⲥⲱⲧⲏⲣ· ⲧⲱⲟⲩⲛ ⲉ ϧⲟⲗ ⲫⲙ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁⲥⲱⲛϩ̅ ⲛ ⲛⲉ ⲙⲡⲧⲟⲩⲉ̅ ⲡⲣⲟⲙⲡⲉ ⲟⲩⲥⲁⲥ· Ⲛⲧⲁⲥϫⲱⲕ ⲉ ϧⲟⲗ ⲙ ⲡⲉⲥⲃⲓⲟⲥ ⲛ ⲥⲟⲩ ϫⲟⲩⲧⲟⲩⲉ ⲙ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ· ⲉ̅ⲣⲉ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫ̅ⲥ ⲟⲛ ⲣ̅ⲣⲟ ⲉ ⲣⲣⲁⲓ ⲉ ϫⲱⲛ· Ⲁⲩⲱ ⲙⲡⲛⲥⲁ ⲧⲣⲉⲩ-ⲧⲱⲟⲩⲛ ⲛⲥⲓ ⲡⲣ̅ⲣⲱⲟⲩ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲕⲟⲥⲧⲁⲛϯⲛⲟⲥ· ⲙⲡⲛ ⲛⲉⲩⲱⲩⲛⲣⲉ· ⲛⲧⲁⲛⲕⲱⲧ ⲛ ϯⲣⲁⲥⲓⲁ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ· ⲫⲙ ⲡⲣⲁⲛ ⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲧⲙⲁⲁⲩ ⲙ ⲡⲭⲟⲉⲓⲥ· ⲫⲙ ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲉⲥⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲛⲟⲛ ⲁⲉ ⲫⲱⲟⲛ ⲙⲁⲣⲉⲛⲧⲡⲛⲟⲟⲩ ⲛⲁⲥ ⲉ ϧⲣⲁⲓ ⲛ ⲟⲩ-ⲱⲡ̅ ⲫⲙⲟⲧ· ⲉⲛⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲁ̅ⲣⲓ ⲡⲉⲛⲓⲉⲉⲩⲉ ⲉ ⲧⲣ̅ⲣⲱ ⲛ ⲁⲗⲏⲑⲓⲛⲏ· ⲛ ⲧⲉⲣⲡⲣⲉϭⲉⲩⲉ̅ ϧⲁ ⲣⲟⲛ ⲛⲁϩⲣⲉⲙ ⲡⲛⲟⲩⲧⲉ· ⲭⲉ ⲕⲁⲥ ⲉⲫⲉ̅ⲛⲁ ⲛⲁⲙ· ⲡⲧⲉⲡ̅ ⲱⲁ ⲛⲁϥ ⲛ ⲟⲩⲃⲉⲓⲱ ⲙⲡⲛ· Ⲡⲁⲣⲉⲛϯ ⲙⲡⲧⲛⲁ ⲛ ⲛⲉϩⲛⲕⲉ ⲫⲙ ⲡⲣⲁⲛ ⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲛⲥⲛⲁⲕⲁⲁⲛ ⲁⲛ ⲡⲥⲱ ⲉ ⲫⲙ ⲡⲙⲁ

[1] The text is confused; several words have been repeated.

ⲉⲧⲉⲛⲛⲁⲃⲱⲕ ⲉ ⲣⲟⲩ· Ⲡⲁⲣⲉⲛϯ ⲉⲟⲟⲩ ⲛⲁⲥ ⲉⲓⲧⲙ̅ ⲡⲕⲱ ⲛ̅ ⲛⲉⲛⲥⲡⲟⲧⲟⲩ· ⲉⲛϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲁⲩϫⲱ ⲛ̅ ⲉⲓⲧⲁⲓⲟ ⲉ ⲧⲃⲛⲏⲧ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲙ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ· Ⲗⲩ̅ⲱ ⲟⲛ ϫⲉ ⲉ̅ⲣⲉ ⲡⲙⲟⲩ ⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲧⲁⲓⲛⲩ· | ⲙ̅ ⲡⲉⲭⲣⲓⲧⲟ Fol. 23 b
ⲉ̅ ⲃⲟⲗ· Ⲗⲩ̅ⲱ ⲟⲛ ϫⲉ ⲡⲉⲣⲣⲟⲟⲩ ⲙ̅ ⲡⲧⲉⲗⲏⲗ· ⲙⲛ̅ ⲡⲟⲩ- ⲙⲏ
ϫⲁⲓ ⲉⲡ̅ ⲛⲉⲙⲁ ⲛ̅ ⲩⲱⲡⲉ ⲛ̅ ⲛⲉⲗⲓⲕⲁⲓⲟⲥ· Ⲧⲉⲛⲟⲩ ϫⲉ ⲁ ⲡⲓⲁⲩ ⲩⲱⲡⲉ ⲡⲧⲉⲛⲧⲁⲗⲟ ⲉ ⲣⲁⲓ ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· ⲡⲥⲱⲙⲁ ⲙⲛ̅ ⲡⲉⲥⲛⲟⲩ ⲛ̅ ⲓⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲉⲛϫⲟⲉⲓⲥ· ⲁⲩⲱ̅ ⲛⲁⲛⲟⲩ ⲡⲩⲓ̈ ⲉⲡ̅ ⲣⲱⲃ ⲙ̅ⲙⲁ· ⲣⲙ̅ ⲡⲟⲩⲱⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲧⲉⲙⲛⲁⲧⲉ ⲙ̅ ⲡⲥⲉⲉⲡⲉ ⲛ̅ ϯⲉⲍⲛⲓⲥⲓⲥ ⲣⲙ̅ ⲡⲧⲟ- ⲡⲟⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· Ⲡⲁⲣⲉⲛϯ ⲛ̅ ⲟⲩϫⲱⲕ ⲉ̅ ⲡⲩⲁϫⲉ ⲩⲁ ⲡⲓ̅ ⲙⲁ· ⲧⲉⲛϯ ⲉⲟⲟⲩ ⲛ̅ ⲧⲉⲧⲣⲓⲁⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲓⲱⲧ ⲙⲛ̅ ⲡⲩⲛⲣⲉ ⲙⲛ̅ ⲡⲉⲡⲛⲁ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ· ⲛ̅ ⲣⲉⲩⲧⲁⲙⲣⲟ· ⲁⲩⲱ̅ ⲛ̅ ⲣⲟⲙⲟⲟⲩⲥⲓⲱⲛ· Ⲧⲉⲛⲟⲩ· ⲁⲩⲱ̅ ⲛ̅ ⲟⲩⲟⲉⲓⲩ ⲛⲓⲙ ⲩⲁ ⲉⲛⲉⲩ· ⲛⲉⲛⲉⲩ ⲣⲁⲙⲛⲓ·

COLOPHON

ϥ̅ⲛ̅ⲟ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲓⲁⲗ$^{\theta}$ⲛ ⲛ̅ ⲛⲟⲩⲧⲉ· ⲉⲩⲉⲥⲙⲟⲩ ⲉ ⲡⲱⲛϩ̅ ⲛ̅ ⲛⲧⲁⲩⲥⲩ ⲡⲣⲟⲟⲩⲱ ⲙ̅ ⲡⲓ̅ ⲁⲱⲣⲟⲛ ⲉⲧ ⲥⲟⲧⲡ̅ ⲉ ⲁⲱⲣⲟⲛ ⲙⲙⲁ· ⲛ̅ ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ· ⲁⲧⲕⲁⲁⲩ ⲉⲡ̅ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̅ ⲡⲥⲟⲗⲡ̅ⲩ ⲣⲙ̅ ⲡⲧⲟⲱ ⲡⲙ̅ⲛ̅ⲧ· ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲧⲡⲁ$^{\theta}$ⲣ ⲙⲁⲣⲓⲁ ⲥⲟⲩⲥⲡ̅ ⲙ̅ ⲡⲉⲥⲱⲛⲣⲉ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ ⲧⲉⲩⲡⲱϩ̅ ⲙ̅ ⲡⲉϫⲓⲗⲟⲥⲣⲁⲫⲟⲛ ⲛ̅ ⲛⲉⲩⲙⲟⲃⲉ· ⲧⲉⲩⲥⲣⲁⲓ ⲙ̅ ⲡⲉⲧⲣⲁⲛ ⲉ ⲡϫⲱⲱⲙⲉ ⲙ̅ ⲡⲱⲛϩ̅ ⲣⲁⲙⲛⲓ ⲉⲥⲉⲱⲟⲩⲡⲉ·

Below this is written in smaller letters:

ⲉⲣⲉ ⲡⲟ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲣ̅ⲥ̅ ⲡⲉ ⲁⲗⲓ▨ⲟⲛⲟⲥ ⲛ̅ ⲛⲟⲩⲧⲉ ⲟⲩⲙⲉ ⲉⲩⲉⲥⲙⲟⲩ ⲡⲱⲛϩ̅ ⲛ̅ ⲛⲧⲁⲩⲥⲩ ⲡⲣⲟⲟⲩⲱ ⲙ̅ ⲡⲓⲁⲱⲣⲟⲛ ▨ⲡⲉⲛⲧⲁⲩ ⲱⲛⲡ (?) ⲡⲓϫⲱⲱⲙⲉ· ⲁⲛⲟ[ⲕ] ⲙⲁⲣⲓⲁⲕⲟⲩ
[the text of the two remaining lines is much broken].

DISCOURSE BY DEMETRIUS, ARCHBISHOP OF ANTIOCH, ON THE BIRTH OF OUR LORD AND THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 7027)

Fol. 21 *b* ⲙⲃ ⲟⲩⲗⲟⲩⲟⲥ ⲉ ⲁⲭⲧⲁⲩⲟϥ ⲛ̄ⲥⲓ ⲁⲡⲁ ⲇⲩⲙⲏⲧⲣⲓⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲡⲟ-ⲗⲓⲥ ⲁⲛⲧⲟⲭⲓⲁ· ⲡⲉⲛⲧⲁⲭⲭⲉⲓⲣⲟⲇⲟⲛⲉⲓ ⲛ̄ ⲡⲛⲟⲥ ⲙ̄ⲙⲥ· ⲡⲉⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ· ⲛ̄ ⲡⲣⲉⲥ-ⲃⲩⲧⲉⲣⲟⲥ· ⲉ ⲁⲭⲧⲁⲩⲟϥ ⲉ ⲡⲉⲭⲡⲟ· ⲕⲁⲧⲁ ⲥⲁⲣⲝ· ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲩⲟⲥ· ⲛ̄ ⲥⲟⲩ ϫⲟⲩ ⲫⲓⲥ ⲛ̄ ⲡⲉⲃⲟⲧ ϫⲟⲓⲁⲭ· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲭⲙⲁⲩ· ⲛ̄ ⲡⲁⲣⲑⲉ-ⲛⲟⲥ ⲧⲏⲧ ⲁⲥϫⲡⲟϥ ⲉⲃⲏ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲑⲉ·

Ταρχη ⲥⲁⲣ ⲙⲉ ⲡⲉⲃⲟⲧ ϫⲟⲓⲁⲣ̄ⲕ̄ ⲟⲩⲣⲁⲱⲉ ⲛⲁⲓ ⲡⲉ |
Fol. 22 *a* ⲙⲉ ⲁⲩⲱ ⲧⲉϥⲣⲁⲛ· ⲟⲩⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲧⲉ ⲛ̄ ⲧⲙ̄ⲡⲣⲱⲙⲉ ⲧⲏⲣ̄ⲥ̄·:—ⲉⲡⲱⲁⲛⲉⲓ ⲥⲁⲣ ⲉ ⲧⲁⲣⲭⲏ· ⲙⲉ ⲛⲉⲓ ⲉⲃⲟⲧ· ⲧⲉ ⲣⲟⲙⲡⲉ· ⲱⲁⲣⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲧⲏⲣ̄ϥ̄ ⲉⲩⲫⲣⲁⲛⲉ ⲉⲩⲥⲩⲙⲁⲛⲉ ⲛⲁⲓ ⲛ̄ ⲟⲩⲙ̄ⲡⲣⲉϥⲣⲱⲙⲉ·:—ⲫⲙⲉ ⲛⲉⲓ ⲉⲃⲟⲧ ⲥⲁⲣ ⲛ̄ⲧⲁ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲣ̄ ⲥⲱⲃ ⲁⲩⲱ ⲁϥⲭⲓ ⲱⲙⲡⲉ·:—ⲧⲁⲣ-ⲭⲏ ⲙⲉⲛ· ⲙⲉ ⲛⲉⲓ ⲉⲃⲟⲧ· ⲡⲣⲱⲧ ⲡⲉ ⲛ̄ ⲛⲕⲁⲣⲡⲟⲥ ⲛ̄ ⲧⲥⲱⲙⲉ· ⲁⲩⲱ ⲧⲉϥⲣⲁⲛ ⲡⲉ ⲡⲧⲁⲣⲟ ⲉ ⲣⲁⲧϥ̄ ⲛ̄ ⲡⲉⲛ-ⲯⲩⲭⲏ· ⲧⲙ̄ⲡⲣⲱⲙⲉ ⲧⲏⲣ̄ⲥ̄ ⲫⲛ̄ ⲟⲩⲙ̄ⲡⲣⲉϥⲣⲱⲙⲉ· ⲧⲁⲣ-ⲭⲏ ⲥⲁⲣ ⲙⲉ ⲛⲉⲓ ⲉⲃⲟⲧ· ⲉⲩⲥⲩⲙⲁⲛⲉ· ⲛⲁⲓ ⲙⲉ ⲡⲉⲭⲡⲟ ⲕⲁⲧⲁ ⲥⲁⲣⲝ ⲙⲉ ⲛⲛⲟⲩⲧⲉ ⲡⲗⲟⲩⲟⲥ· ⲧⲉϥⲣⲁⲛ ⲁⲉ· ⲉⲩⲥⲩ-

ⲙⲁⲛⲉ ⲛⲁⲓ ⲫⲁⲛⲉⲣⲱⲥ· ⲉ ⲁⲩϫⲡⲟ ⲙ̅ ⲡⲗⲟⲩⲟⲥ ⲙ̅
ⲡⲉⲓⲱⲧ·:—ⲙⲙⲁ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲥⲩⲙⲁⲛⲉ ⲛⲁⲓ ⲡ̅ ⲧⲁⲣⲭⲏ
ⲙ̅ ⲡⲉⲓ ⲉⲃⲟⲧ· ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲣ̅ⲣⲱⲙⲁ· Ⲡⲁⲓ ⲡⲉ ⲥⲁⲁ ⲡⲉⲓⲱⲧ
ⲙ̅ ⲡⲉϫ̅ⲥ̅· ⲕⲁⲧⲁ ⲥⲁⲣ̅ⲍ̅· ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲉ ⲥⲁⲗⲡⲓⲍⲉ
ⲛ̅ ⲛⲉⲧⲡ̅ⲥⲁⲗⲡⲓⲍ̅ ⲡ̅ ⲛⲉⲧⲡ̅ⲥⲟⲩⲁ· ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲟⲩⲟⲛⲟ̅
ⲉ ⲃⲟⲗ ⲉⲧⲉ ⲡⲉⲛϣⲁ ⲡⲉ· ⲉ ⲟⲩⲡⲣⲟⲥⲇⲁⲕⲓⲁ ⲡⲉ ⲙ̅
ⲡⲓⲛⲏⲗ· | ⲁⲩⲱ ⲟⲩⲣⲁⲓ ⲡⲉ ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲛ̅ ⲓⲁⲕⲱⲃ·:—ⲁⲩ- Fol. 22*b*
ⲟⲩⲉⲛⲟ̅ ⲡⲣⲱⲃ ⲉ ⲃⲟⲗ· ⲉ ⲡⲉⲧ ⲉⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁϫ- ⲙⲁ
ⲡⲟⲩ· ⲛ̅ⲧⲟⲩ ⲡⲉⲧ ⲛⲁⲱⲱⲡⲉ ⲙ̅ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̅ ⲧⲓⲛ̅ⲧ-
ⲣⲱⲙⲉ ⲧⲏⲣ̅ⲥ̅· ⲕⲁⲓ ⲥⲁⲣ ⲫⲁⲱ ⲟⲛ ⲙ̅ⲙⲟⲥ· ⲉ ⲡⲉ-
ⲫⲁⲗⲙⲟⲥ ⲛ̅ ⲥⲁⲁ ⲛ̅ⲥⲟⲩⲁ ⲛ̅ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ· Ⲁⲩⲱ ⲟⲛ
ⲉ ⲡⲉⲫⲁⲗⲙⲟⲥ ⲛ̅ ⲥⲁⲁ ⲉⲣⲁ̅ ⲙⲉⲉⲩⲉ· ⲉ ⲧⲃⲏ̅ ⲡⲥⲁⲃⲃⲁ-
ⲧⲟⲛ· ⲫⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲁⲉ ⲛ̅ⲧⲁⲩⲱⲡⲉ ⲛ̅ⲥⲓ ⲛⲉⲓ ⲛⲟⲩ ⲙ̅
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉ ⲧⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ϫⲡⲟ ⲛⲁⲓ
ⲙ̅ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲙ̅ ⲡⲉⲓⲱⲧ· ⲥⲟⲩⲁ ⲛ̅ ⲭⲟⲓⲁⲕ̅ⲓ ⲡⲉ· ⲛ̅ ⲧⲉ
ⲣⲟⲙⲡⲉ ⲉⲧ ⲙⲙⲁⲩ ⲛⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ· ⲕⲁⲧⲁ ⲛⲉⲓⲧ
ⲁⲓⲣⲉ ⲉ ⲣⲟⲟⲩ· ⲉⲩⲥⲛ̅ⲍ ⲫⲙ̅ ⲧⲃⲃⲏⲗⲓⲟⲑⲏⲕⲏ ⲙ̅ ⲡⲉϫⲣⲟ-
ⲛⲟⲥ· ⲛ̅ⲧⲁⲩϫⲡⲟⲩ ⲛ̅ⲅⲛⲧⲉ̅· ⲡⲉϫⲁⲩ ⲁⲉ ⲡⲉⲫⲁⲗⲙⲟⲥ ⲛ̅
ⲥⲁⲁ ⲉⲧⲣ̅ ⲙⲉⲉⲩⲉ ⲉ ⲧⲃⲏ̅ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲣⲱⲥ ⲧⲉ ⲧⲡⲁⲣⲁⲥ-
ⲥⲉⲗⲉ ⲙ̅ ⲡⲥⲱⲓⲛ̅ ⲧⲏⲣ̅ⲩ̅· ⲁⲉ ⲁⲣⲓ ⲙⲉⲉⲩⲉ· ⲛ̅ ⲧⲉⲓ ⲛⲟⲩ
ⲙ̅ ⲡⲁⲓⲛⲉⲛⲣⲓⲥ· ⲙ̅ ⲡⲉⲓ ⲛⲟⲩ ⲛ̅ ⲩⲁ ⲙ̅ ⲡⲟⲟⲩ | ⲙ̅ⲡⲣ̅ ⲣ̅ Fol. 23*a*
ⲡⲉⲥⲱⲃⲱ· ⲡⲉϫⲁⲩ ⲁⲉ ⲙ̅ ⲡϫⲟⲩ ⲙ̅ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ·:— [ⲙⲙⲉ]
ϫⲟⲣⲱⲱⲩ ⲥⲁⲣ ⲱ̅ ⲛⲉⲥⲛⲏⲩ ⲉ ⲟⲩⲱⲛ̅ⲍ ⲓⲛⲧⲏ̅ ⲉ ⲃⲟⲗ ⲛ̅
ⲟⲩⲟⲥ ⲙ̅ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ ⲱⲡⲏⲣⲉ· ⲉⲱϫⲉ ⲟⲩⲥⲟⲉⲓⲧ·
ⲉ ⲛⲁⲓⲟⲩ ⲡⲉ ⲡⲣ̅ ⲙⲉⲉⲩⲉ ⲙ̅ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉⲓⲉ ⲟⲩⲛ̅
ⲟⲩⲏⲓⲣ· ⲛ̅ ⲁⲥⲁⲑⲟⲛ· ⲛⲁⲱⲱⲡⲉ· ⲣⲓ ⲡⲉⲧ ⲛⲁⲓⲟⲩ
ⲙⲙⲁ ⲣⲙ̅ ⲡⲉⲣ ⲙⲉⲉⲩⲉ· ⲙ̅ ⲡⲉⲛⲧⲁ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ·
ⲱⲱⲡⲉ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲥ̅· Ⲡⲁⲣⲏ̅ ⲕⲱ ⲥⲉ ⲛ̅ⲥⲱⲟⲩ ⲙ̅
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ⲧⲁⲛⲁⲣⲭⲉⲓ ⲉ ⲣⲟⲩ ⲛ̅ ϯⲉⲟⲟⲩ ⲛ̅ⲅⲛⲧⲉ̅ ⲙ̅
ⲡⲓⲟⲛⲟⲅⲉⲛⲏⲥ ⲙ̅ ⲡⲉⲓⲱⲧ·:—ⲧⲁⲣⲡⲉⲙⲉ ⲟⲛ ⲉ ⲧⲓⲛⲛⲧⲉ
ⲙ̅ ⲡⲉϫⲡⲟ ⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲩⲱ ⲧⲕⲓⲃⲱⲧⲟⲥ· ⲛ̅ⲣⲉϥϩ̅
ⲫⲙⲙⲉ· ⲛ̅ⲧⲁⲩϫⲡⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲥ̅ ⲛ̅ⲥⲓ ⲡⲗⲟⲩⲟⲥ ⲙ̅
ⲡⲉⲓⲱⲧ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲁⲣⲓⲁ·
Ⲛⲉⲁⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲉⲫⲱⲟⲟⲩ ⲫⲛ̅ ⲑⲓⲉⲗⲏⲙⲉ ⲉ ⲡⲉⲩⲣⲁⲓ

пе ϣаκιϩ · є отонтач отсрϩе ϯϩαт · є песран
Fol. 23 b пе сотсанна · αγω ⲡтоот ⲉ̀ песнат | не αγⲣ
ϯⲙⲉ ϩλλο · αγαιαι ⲫⲛ̄ нетроот · αγω нетρни є роγи
є пиоγте · нетщооп ⲁⲉ ⲙⲛ̄ нетернт · етсопсⲛ̄
ⲉ̀ пиоγте етχω ϯⲙⲟс ⲭⲉ · пиоγте пαсаθос ·
αγω пϩαιρωϩе · ϯⲙⲡⲣ̄ тре тиоγте є та сρϩе
ⲭⲉ таϭρни · αλλα екеⲧ нан ⲛ̄ отсперма ⲛ̄
ρωϩе ·:—ⲡток ϭар пе ⲡтакχоос · ⲫⲛ̄ ттапро · ⲉ̀
ⲙωтснс · пекϩⲣαλ · ⲭⲉ ⲡне аϭρни · отⲁе от
ат щнре щопе ⲫⲉ̀ пинλ · Наї ⲁⲉ ечχω ϯⲙⲟс ·
еіс отρωϩе ⲛ̄ отоеіи · ачоγωⲛ̄ⲟ нач є βολ ⲛ̄
тетщн · ечχω ϯⲙⲟс · ⲭⲉ ϣаκιϩ · ϣаκιϩ · от
пет щооп ϯⲙⲟк · екмокⲟ ⲛ̄ⲣнт ⲛ̄ тει ⲣе тнрс ·
пеχач нач · ⲭⲉ па χ̄с̄ · аіаіаі ⲫⲛ̄ нароот · анок
ⲙⲛ̄ та сρϩе ϯⲙⲡе щнре · щопе нан · ⲡточ ⲁⲉ
пеχач нач ⲭⲉ еіс текϩсρϩе наⲱ̄ⲱ̄ песχпо ⲛ̄ от-
Fol. 24 a щеере ⲛ̄ сρϩе · таї ете ϯⲙⲡе с|ⲫїϩе мїсе ⲛ̄ тесре
ϯⲛⲉ̀ енеⲩ · отⲁе он ⲡнеγϩісе ⲛ̄ тесре ϣа енеⲩ · ϯрτнк
ⲥⲉ є рок · пероот ϭар ет отнаμастⲉ̄ ⲛ̄ⲣнтⲩ̄ ·
оγⲛ̄ отноⲥ ⲛ̄ раще нащопе нак · αγω екеⲧ ϯ-
ⲙⲟс є роγи ⲉ̀ ⲡρⲡе ⲉ̀ ⲡχ̄с̄ · αγω екеноγте є
песран ⲭⲉ μαρια ·:—Н терѐ ⲡρωϩе ⲁⲉ λо · ечщаχе
ⲛ̄ⲙⲙач · ачтωоγи ачиерсе ⲛ̄ анна тесϩсρϩе ·
ачταμος · енщаχе тнроγ ⲡтаγχоос нач ·:—ⲡтос ⲁⲉ
асоγωⲃⲃ̄ ⲛ̄ⲥι тⲩ̄ϩсρϩе · пеχас нач · ⲭⲉ μαре поγωщ ⲉ̀ ⲡχ̄с̄ щопе ·:—ⲙⲡⲛⲥа
нαι асⲱ̄ⲱ̄ ⲛ̄ⲥι Ⲗнна тесϩсρϩе · асмісе ⲉ̀ пеї нос
ⲛ̄ ⲁωрон · пероот ⲁⲉ ⲡтаγχпос ⲛ̄ⲣнтⲩ̄ псаββатон
пе · ⲛ̄сот ⲙⲡⲧн ⲉ̀ пеβот ⲁⲑⲱ̄ⲣ · енеγⲣ̄ ϣа ϭар
пе ⲫⲉ̀ пероот ет ϯⲙⲁγ · ⲉ̀ пρеθнос ⲛ̄ ⲙоγⲁι ·
пес ⲙеⲩ щмоγи ⲛ̄роот он пе псаββатон · ⲁγсеⲩ
песран ⲙⲛ̄ песⲁωрон · ⲁγταач (*sic*) є роγи є ⲡρⲡе
Fol. 24 b ⲭⲉ не отщⲁ ⲙісе те · таї ϭар | пе пиоμос · ⲛ̄
ϯⲙⲉ ⲛ̄ⲣεβραιος · ет† ран ϭар є пет отнаμастⲩ̄ · ⲫⲉ̀

пϥ̄ нер шмоун п̄роот· є тве паι ауеιре ϧа рос ϩι
наι· Ⲏ тере саιаι ае несєι є пχωк п̄ шоλте п̄
роλλпе· ауταас є ϩоун є пр̄пе ⲙ̄ пχ̄с̄ оуноς п̄
шпнре асшωпе· таι ете ⲙ̄пе оуои п̄ тесре шωпе·
ιхи пшасωнт̄ ⲙ̄ пкосμос ϣа енеϥ· п оуоеιш ϧⲙ̄
птре анна тесμаау· каас є песнт· ϧιхⲏ̄ несвоι
ⲙ̄ ϩоун ⲙ̄ про ⲙ̄ пр̄пе· ⲙ̄ пⲙ̄то є вол п̄ поγннβ·
асμооще ⲙаγаас· є ϩоун є пр̄пе шаст есβωк
є ϩоун є пса п̄ ϩоун ⲙ̄ пкатапетасμа· ⲙ̄ пеоγ-
сιастнрιон· таι етоγтало є ϧраι є хωϥ п̄ неоγсια
ⲙ̄ пχ̄с̄· ауω ϧⲙ̄ п тре сβωк є ϩоун ⲙ̄пе скτос
є ει є вол п̄ ке соп· оγае ⲙ̄пе пⲙеєγе п̄ нес-
еιооте· але | є ϧраι ехⲙ̄ песϩнт· оγае λаау Fol. 25 a
ⲙ̄ ⲙеєγе п̄те пει косμос· енеспрокопτει ⲙ̄ ⲙ̄θ
ⲙннше· ауω енесϯ епаиаι пара п ке сеепе п̄
ⲙ̄пароєнос ет ϧⲙ̄ пр̄пе·:—ⲙⲙ̄са тре саιаι ае
неср̄ ашμооше п̄ роλλпе н ⲙннте· несшооп п̄
τγпос п̄ поγннβ· ауω неγр̄ ϩоте є апанта є рос·
нере пессωⲙа сар тнр̄ τββнт ауω нере песϩнт
таχρнт ϧⲙ̄ пχ̄с̄· Неоγкаθарос те ϧⲙ̄ пессωⲙа
ⲙ̄ тесѱγχн ⲙ̄пе с̀ⲧ ⲙ̄пе сро ⲙ̄ пвол ⲙ̄ про
ⲙ̄ пр̄пе· ае ⲙ̄пе снаγ є ϩоογт п̄ шⲙⲙо· ⲙ̄пе
саиеχе енеϥ є наγ є про п̄ оγϣр̄ϣеере· нес-
шооп ае ϧⲙ̄ оγϩасна ⲙ̄ оγⲙⲙγр̄ϣⲙⲙе ноγте
ⲙ̄ оγкатастасιс· нере тесϣвсω ае шооп ϧⲙ̄
оγⲙⲙ̄тасс̀ос· ере тесшγтни инγ· є песнт ехⲙ̄
нестβ̄· ере песпаλλни инγ є песнт ехⲙ̄ несβаλ·
есⲙнр п̄ оγфас|кια ехⲙ̄ тесшγтни· ⲙ̄пе тⲥ̄шγтни Fol. 25 b
λωⲙ енеϥ оγае ⲙ̄пе̄ пωϩ· оγае ⲙ̄пе с̀ⲧ п̄ оγ- п̄
стни є несβаλ енеϥ· оγае оγкроγос є нес-
оγоιсе (sic)· ⲙ̄пе с̀ⲧ п̄ оγтооγе є несоγрнηте ϧⲙ̄
оγапатн· оγае ϧенкосμιос ⲙ̄ ϧенϣелιоη є
несιχ· ⲙ̄пе сепеιоγⲙеι є ϧенноς ⲙ̄ⲡⲥ̄ оγωⲙ
енеϥ· оγае ⲙ̄ песⲙооще ϧⲙ̄ таγора п̄ тесполιс

ⲉⲛⲉϥ· ⲁⲉ ⲡⲛⲉ ⲥⲉⲡⲉⲓⲟⲩⲙⲉⲓ ⲉ ⲛⲉⲣⲃⲏⲧⲉ ⲙ̅ ⲛⲉⲓ ⲕⲟⲥ-
ⲙⲟⲥ· ⲙ̅ⲡⲉ ⲥⲕⲁⲁⲥ ⲕⲁ ϩⲛⲧ ⲉⲛⲉϥ· ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲥⲭⲱ-
ⲕⲙ̅ ϩⲙ̅ ⲟⲩⲥⲓⲟⲟⲛ· ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲥⲥⲱⲙⲧ̅ ⲉⲭⲙ̅ ⲙⲉⲗⲟⲥ
ⲛ̅ⲧⲁⲁⲥ ⲉⲛⲉϥ· ϩⲙ̅ ⲡⲉⲥⲥⲱⲙⲁ ϩⲙ̅ ⲟⲩϯ ϩⲧⲛⲩ· ⲛⲉⲥⲱⲟⲟⲡ
ⲁⲉ ϩⲙ̅ ⲟⲩⲉⲡⲉⲓⲥϯⲙⲏ· ϩⲙ̅ ⲟⲩⲣⲟⲧⲉ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ
ⲡⲉϫ̅ⲥ ⲙⲟⲟⲩⲉ ⲙ̅ⲙⲁⲁⲥ ⲉϥⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲥ ⲛ̅ ⲥⲁ ⲥⲁ ⲙⲁ·
ⲩ̈ⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲁⲉ ⲛ̅ⲧⲁⲩⲧⲁⲙⲓⲟⲥ ⲉ ⲧⲣⲉ ⲥⲱⲟⲡⲉ ⲛⲁⲩ ⲛ̅
ⲟⲩⲕⲓⲃⲱⲧⲟⲥ· ⲁⲧⲱ ⲙ̅ ⲙⲁ ⲛ̅ ⲟⲧⲟϥ· ⲛⲉⲥⲱⲟⲟⲡ ⲁⲉ ⲛ

Fol. 26 *a* ⲣⲟⲩ ⲙ̅ ⲡⲣⲡⲉ· ϩⲙ̅ ⲛⲉⲓ ⲥⲛⲟⲩ ⲉⲧ ⲟⲩⲁ|ⲁⲃ ⲱⲁⲛⲧⲉ ⲉⲭⲉⲕ
ⲛⲁ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲧⲉ ⲛ̅ ⲣⲟⲙⲡⲉ· Ⲏⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲁⲉ ⲉ ⲣⲟⲥ ⲛ̅ⲥⲓ
ⲛ̅ ⲟⲩⲛⲏⲃ ⲉⲧ ϩⲙ̅ ⲡⲣⲡⲉ ⲁⲉ ⲁⲥϩ̅ ⲛⲟⲩ ϩⲙ̅ ⲡⲉⲥⲥⲱⲙⲁ
ⲁⲧϩ̅ ⲣⲟⲧⲉ· ⲁⲉ ⲙⲏ ⲡⲟⲧⲉ ⲙ̅ⲡⲉ ⲛ̅ ⲥⲱⲙ̅ⲧ̅ ⲛ̅ ⲛⲉⲣⲓⲟⲟⲙⲉ
ⲱⲱⲡⲉ ⲙ̅ⲙⲟⲥ ϩⲙ̅ ⲡⲣⲡⲉ· ⲡⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̅ ⲧⲟⲓⲕⲟⲛⲟ-
ⲙⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲛⲁⲱⲱⲡⲉ ⲙ̅ⲙⲟⲥ· ⲉⲓⲧⲁ ⲁⲩⲥⲓ
ⲛ̅ ⲟⲩⲱⲟϩⲙⲉ ⲛⲥⲓ ⲛⲟⲩⲛⲏⲃ ⲉ ⲧⲣⲉⲩ ⲧⲁⲁⲥ ⲉ ⲧⲟⲟⲧϥ̅ ⲛ̅
ⲟⲩⲣⲱⲙⲉ ⲛ̈ⲣⲣⲁⲣⲉϥ ⲉ ⲣⲟⲥ ⲱⲁⲛⲧ ⲟⲩⲁⲩ ⲉ ⲛⲉⲧ
ⲛⲁⲱⲱⲡⲉ ⲙ̅ⲙⲟⲥ· Ⲁⲧⲣⲙⲟⲟⲥ ⲁⲉ ⲉⲩⲛⲁⲛⲉϩ ⲕⲗⲏⲣⲟⲥ·
ⲁ ⲡⲉⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉ ⲣⲣⲁⲓ ⲉϩⲙ̅ ⲡⲛⲓ ⲛ̅ ⲁⲁϩ· ⲁⲩⲛⲉϩ
ⲕⲗⲏⲣⲟⲥ ⲉϩⲙ̅ ⲛⲁ ⲡⲛⲓ ⲧⲏⲣϥ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁ ⲡⲉ ⲕⲗⲏⲣⲟⲥ
ⲱⲱⲡⲉ ⲉϩⲙ̅ ⲓⲱⲥⲏⲫ· Ⲡⲁⲓ ⲁⲉ ⲛⲉ ⲟⲩⲟⲗⲗⲟ ⲛ̅ ⲣⲁⲙⲱⲉ
ⲡⲉ ⲣⲙ̅ ⲧⲉⲭⲧⲉϫⲙⲏ· ⲉⲩⲣ̅ ⲣⲟⲧⲉ ⲣⲛⲧϥ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲁⲓ
ⲉⲙ ⲉⲩⲟⲩⲱⲙ ⲛ̅ ⲟⲩⲟⲉⲓⲕ ⲉⲡⲉϥ ⲣⲙ̅ ⲟⲩⲙ̅ⲡⲣⲉϥⲛⲁⲁⲩ·
ⲁⲧⲱ ⲛⲉ ⲙ̅ⲡⲧⲁϥ ⲥⲣⲙⲉ ⲙ̅ⲙⲁⲩ̀ ⲡⲉ· ⲛⲉ ⲁ ⲧⲉϥⲥⲣⲙⲉ
ⲅⲁⲣ ⲙⲟⲩ· ⲁⲥⲕⲱ ⲛⲁϥ ⲛ̅ ⲣⲉⲡϣⲛⲣⲉ ⲛ̅ ⲥⲁⲃⲉ· ⲙ̅ⲙ

Fol. 26 *b* ⲛⲃ ⲩⲉⲉⲣⲉ ⲥⲛⲧⲉ ⲛ̅ ⲥⲣⲙⲉ· ⲁⲧⲱ ⲁⲧ|ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲛⲥⲓ ⲛ̅
ⲟⲩⲛⲏⲃ· ⲡⲉϩⲁⲧ ⲛⲁϥ ⲉ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲧⲩⲉⲉⲣⲉ
ⲛ̅ ⲓⲱⲁⲕⲓⲙ ⲁ ⲡⲉ ⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉ ⲭⲱⲕ· ⲉ ⲧⲣⲉ ⲥⲱⲟⲡⲉ
ⲛⲁⲕ ⲛ̅ ⲥⲣⲙⲉ· ⲉⲓⲥ ⲉⲛⲓⲧⲉ ⲛ̅ⲧ̅ ⲙ̅ⲙⲟⲥ ⲉ ⲣⲣⲁⲓ ⲉ
ⲛⲉⲕⲥⲓⲭ· ⲉⲁⲣⲉϥ ⲉ ⲣⲟⲥ ⲱⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛ̅ⲧⲛ̅ⲣ̅ ⲧⲩⲉ-
ⲗⲉⲉⲧ· Ⲡⲣⲗⲗⲟ ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲉⲣⲉ ⲛ̈ⲥⲕⲓⲁ ⲧⲛ̅ⲧⲱⲛ·
ⲉⲡⲉⲕⲗⲁⲟⲥ ⲙ̅ ⲡⲱⲛⲓ ⲙ̅ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲉⲧⲉ ⲡⲱⲛⲓ ⲙ̅
ⲡⲱⲛϥ̅ ⲙ̅ ⲧⲉⲛⲛⲧⲉ ⲙ̅ ⲡⲣⲁⲣⲁⲇⲓⲥⲟⲥ· ⲁⲩⲥⲱⲕ ⲣⲁ ϫⲱⲥ
ⲛ̅ⲧⲥⲱⲱⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲱⲙⲉ ⲙ̅ ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ· ⲣⲙⲡ ⲛ̅-
ⲣⲙⲧⲥ̅· ⲁⲩⲭⲓⲧⲥ̅ ⲉ ⲛⲁⲍⲁⲣⲉⲑ· ⲁⲩϫⲓⲧⲥ̅ ⲉ ⲣⲟⲟⲩ ⲉ ⲡⲉ̈ⲏⲓ·

ⲁⲥⲣ̅ ⲡ̅ⲛ̅ⲓ ⲉ ⲙⲁ ⲡ ⲩⲗⲏ ⲁⲩⲱ ⲧⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ·
Ⲗⲉⲭⲓ ⲛ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲣⲟⲙⲓ ⲉ ⲡ̅ⲛ̅ⲓ ⲉ ⲧⲣⲉ ⲥⲱⲟⲩⲡⲉ
ⲛⲁⲩ ⲛ ⲥⲣⲓⲙⲉ· ⲁⲥⲣ̅ ⲡ̅ⲛ̅ⲓ ⲛ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁ ⲣⲉⲛ-
ⲯⲁⲗⲗⲟⲥ ⲱⲟⲩⲡⲉ ⲛ̅ⲣⲛ̅ⲧ̅ⲭ̅· ⲙ̅ⲙ̅ⲟ ⲣⲉⲛⲩⲗⲏ ⲙ̅ⲙ̅ⲟ ⲣⲉⲛⲱⲁⲛ
ⲉ ⲧⲙⲏⲓⲟⲛ· ⲁⲩⲭⲓ ⲛ ⲟⲩⲥⲣⲓⲙⲉ· ⲁⲥⲱⲟⲩⲡⲉ ⲛⲁⲩ ⲛ
ⲥⲱⲧⲏⲣⲓⲁ· ⲙ̅ⲡ̅ⲥⲁ | ⲧⲣ̅ⲭ̅ⲓⲧⲉ̅ ϫⲉ ⲉ ⲣⲟⲙⲓ ⲉ ⲡⲉϥⲛⲓ Fol. 27 *a*
Ⲗⲉⲃⲱⲕ ⲉ ⲣⲟⲙⲓ ⲉⲧⲕⲟⲓⲧⲟⲛ ⲁⲥⲣⲙⲟⲟⲥ ⲙ̅ⲙⲁⲩ· ⲙ̅ⲡⲉ ⲙ̅ⲙ
ⲥⲟⲩⲱϥ ⲉ ⲧⲟⲟⲧⲥ̅· ⲉ ⲉⲓ ⲉ ⲡⲉⲥⲛⲧ ⲙ̅ ⲡⲧⲱⲣⲧ̅ⲣ̅ ⲱⲁ ⲡⲉ-
ⲣⲟⲟⲩ ⲛ̅ⲧ ⲁⲥⲃⲱⲕ ⲉⲧⲟⲣⲓⲙⲛ· ⲙ̅ⲙ ⲡⲉⲣⲟⲟⲩ ⲛ̅ⲧⲁ ⲓⲱⲥⲏϥ
ϫⲓⲧⲥ̅ ⲉ ⲃⲏⲑⲗⲉⲉⲙ ⲉ ⲧⲣⲉϩ ⲥⲣⲁⲓ ⲙ̅ ⲡⲉⲩⲣⲁⲛ ⲙ̅ⲙ ⲡⲱⲥ
ⲙ̅ⲙ ⲛⲁ ⲡⲉⲥⲱⲛⲣⲉ· ⲛ̅ⲧⲁϩⲥⲣⲁⲓ ⲛ̅ⲧⲣⲉ ϫⲉ ⲓⲱⲥⲏϥ
ⲡⲱⲛⲣⲉ ⲛ ϩⲁϩ ⲙ̅ⲙ ⲙⲁⲣⲓⲁ ⲧⲉϥⲥⲣⲓⲙⲉ· ⲙ̅ⲙ ⲓⲥ
ⲡⲉⲧⲱⲛⲣⲉ· ⲁⲛⲁϩ ⲥⲉ ⲉ ϯ ⲛⲟⲩ ⲛ̅ ⲱⲡⲛⲣⲉ· ⲱ̅
ⲛⲁⲙⲉⲣⲁⲁⲧⲉ·:—Ⲟⲩⲥⲣⲓⲙⲉ ⲉⲥⲉⲉⲧ ⲉⲥⲟ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲛ̅ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲟⲩ ⲡⲉⲧ ⲣⲓ ⲣⲟⲙⲓ ⲧⲙⲛⲧⲥ· ϯⲣ̅ ⲱⲡⲛⲣⲉ
ⲧⲙⲛⲧⲕ ⲱ̅ ⲡⲗ̅ⲗⲟ ⲛ̅ ⲣⲁⲙⲱⲉ ⲉⲧ ⲥⲙⲁⲁⲩⲁⲧ· ϫⲉ ⲟⲩ
ⲡⲉ ⲛⲧⲁⲣⲉⲓ ⲉ ⲡⲉⲕⲣⲛⲧ ⲛ̅ⲧⲁⲕⲥⲣⲁⲓ ⲛⲉⲓ̈ ⲱⲛⲣⲉ ⲱⲛⲓ
ⲛ̅ⲥⲱⲕ· ⲛⲓ̅ⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ ⲡⲉ· ⲟ̅ⲛ̅ⲥ̅ ϫⲉ
ⲁⲕⲥⲣⲁⲓ ⲧⲉⲥⲣⲓⲙⲉ ⲛ̅ⲥⲱⲕ ϫⲉ ⲉⲥⲁⲗⲱⲟⲩ ⲉ ⲣⲟⲕ· ⲉⲕ-
ⲥⲟⲟⲩⲛ ⲧⲱⲛ ϫⲉ ⲟ̅ⲩ̅ ⲡⲉⲧ ⲉⲥⲉⲓⲉⲧ ⲙ̅ⲙⲟⲩ· Ⲟⲩⲡⲓⲥⲧⲟⲥ ⲥⲁⲣ
ⲡⲉ ⲡⲉⲛⲧ ⲁⲩⲱⲁϫⲉ ⲙ̅ⲙⲁⲓ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲓⲥ ⲙ̅
ⲙⲁⲣⲓⲁ ⲧⲉⲕⲥⲣⲓⲙⲉ | ⲉ ⲣⲟⲙⲓ ⲉ ⲡⲉⲕⲛⲓ· ⲡ ⲉⲧ ⲟⲩⲁϫ- Fol. 27 *b*
ⲡⲟⲩ· ⲉ ⲃⲟⲗ ⲛ̅ⲣⲛ̅ⲧ̅ⲥ̅ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ· ⲣⲓ̅ ⲟⲩⲡⲏⲁ ⲛ̅ⲧⲁ
ⲉⲩⲣⲟⲩⲁⲁⲃ·:—Ⲥⲓⲧⲁ ϫⲉ ⲛⲓⲙⲉ ⲛⲓⲕⲧⲉ ⲡⲱⲁϫⲉ ⲉ ⲕⲉ ⲥⲁ· ⲁ
ⲡⲗ̅ⲗⲟ ⲛ̅ ⲣⲁⲙⲱⲉ ⲭⲓ ⲛ̅ ⲧⲡⲩⲗⲏ ⲉⲧ ⲱⲟⲧⲙ̅ ⲉ ⲣⲟⲙⲓ ⲉ
ⲡ̅ⲛ̅ⲓ· ⲁ ⲡⲉⲛⲧ ⲁⲭⲓ ϯⲡⲉ ⲙ̅ ⲡⲥⲁⲗⲙⲟⲥ ⲣⲟⲉⲓⲥ· ⲉⲧ ⲉⲧⲉ
ⲙ̅ⲡⲉ ⲥⲥⲟⲩⲛ̅ ⲣⲟⲟⲩⲧ ⲉⲙⲉⲣ· ⲁ ⲡⲉⲓ̈ⲱⲧ ⲛ̅ ⲣⲉⲛⲱⲱⲣⲉ
ⲱⲱⲡ ⲉ ⲣⲟⲩ ⲙ̅ ⲡⲗⲟⲩⲟⲥ ⲙ̅ ⲡⲓⲱⲧ·:—Ⲗ ⲡⲉⲛⲧ ⲁⲭⲓ
ⲡⲉⲓⲣⲁ ⲙ̅ ⲡⲥⲁⲗⲙⲟⲥ ⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲱⲡⲉ ⲛ̅ ⲟⲩⲡⲉⲣ-
ⲉⲧⲛⲉ ⲛ̅ ⲧⲉⲣⲓⲉⲓⲃ ⲛ̅ ⲁⲧⲧⲱⲗⲙ̅· ⲉⲧ ⲧⲱⲟⲩⲛ ⲉⲁ ⲡⲁⲟ-
[ⲟ]ⲩⲉⲛⲛⲉ· ⲛ̅ ⲱⲛⲣⲉ· ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲁ ⲓⲱⲥⲏϥ ⲥⲓ ⲙ̅
ⲙⲁⲣⲓⲁ ⲉ ⲣⲟⲙⲓ ⲉ ⲡⲉⲕⲛⲓ· ⲁ ⲡⲣⲱⲙⲉ ⲱⲟⲡ ⲉ ⲣⲟⲩ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲛⲓ̅ⲥⲟⲟⲩⲛ ⲁⲛ· ⲛⲉⲥⲣⲙⲟⲟⲥ ϫⲉ ⲡⲉ ⲣⲙ̅
ⲡⲉⲛⲓ· ⲉⲥⲣ̅ ⲣⲱϩ ⲉ ⲡⲁⲛⲍⲉ ⲙ̅ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲕⲁⲧⲁ

пиоиос ⲛ ⲧⲡарθенос· иесиаⲩ аи є ⲗⲁⲁⲩ ⲛ
Fol. 28a ρωⲙⲉ· аⲗⲗⲁ иере | ⲡⲁⲥⲥⲉⲗос инⲩ єⲩⲁⲓакωиеї
ⲡⲉ є рос· єⲩеіре ⲧⲉ иеρооⲩ тнρ̄ⲩ· єⲩаре ратоⲩ ⲧⲉ
иесⲧⲧо є ϧоⲗ· ⲧⲉ иесиоⲩ ⲛ ρеⲙⲁс ⲛ ⲥроⲙⲡе·
єⲩϯ тωк ⲛ̄ⲣнⲧ нас· аⲩω єⲩсоⲗсⲗ ⲧⲙⲛос·
иесρиоос ⲁⲉ пе ρⲧⲉ иеⲭⲏ ⲛ ⲩоⲙⲧе ⲛ ромпе·
єⲩⲁⲓакωиеі є рос ⲛ̄ⲥⲓ иⲭⲩнре ере ⲛ аⲡⲉⲗос
ⲧⲉ иескωте ⲛ̄ иаⲩ ⲙⲙⲁ· єⲩеⲡеіⲟⲩⲙеі є ⲥω ρаⲣ-
тнс· є тϧе пестϧϧо· єⲩо ⲧⲉ иесиоⲩ ⲛ ρеⲙⲥроⲙⲡе·
ⲛ ρеиκооⲩе ⲛ ρаⲗаⲁⲧе єⲩоⲩаⲁϧ· есρⲛⲗ ⲧⲉ иес-
кωте ρⲧⲉ ⲡⲁⲁ єиесρиоос ⲛ̄ⲣнⲧⲩ̄· есєіре ⲧⲉ иесρ-
ρωϧ ⲛ ⲥⲓⲭ аⲩω иеⲩ ρⲓⲭⲛ̄ ⲛ ⲩоⲩⲱⲧ ⲧⲉ иескоі-
тоⲛ· єⲩеⲡеіⲟⲩⲙеі є сωⲧⲧⲉ є тесⲙⲛ єⲧ оⲩаⲁϧ·
аⲩω єⲧρоⲗⲥ̄ єⲧ иоⲧⲧⲉ єⲧ оⲩаⲁϧ· есⲥиоⲩ є пиоⲩⲧе
єиескω ⲛ тоотⲥ̄ є ϧоⲗ аи ⲧⲉ иеρооⲩ ⲙⲛ̄ теⲭⲱⲛ·
Fol. 28b есⲥиоⲩ є иесⲁⲛиоⲩрⲩос | ере оⲩиоⲥ ⲛ̄ сⲥраⲣⲧ̄
ⲡⲉ ⲙⲛ̄ оⲩроⲧе ⲛ̄ⲧе пиоⲩⲧе ⲩооп ⲧⲉ пкωте· ⲧⲉ ⲙⲙⲁ
ет есиⲍⲩⲭⲁⲍе(sic) ⲛ̄ⲣнⲧⲩ̄· ере ⲛ аⲩиⲁⲙⲓс тнроⲩ ет
ρⲛ̄ ⲧⲁⲡиⲉ ⲟ ⲛ ⲩпире ⲧⲉ пестϧϧо ⲙⲛ̄ тесрасиа·
єⲩⲭω ⲧⲙⲛос ⲁⲉ ⲧⲁⲡеи иаⲩ є оⲩои ⲛ̄ тει ρе енеⲣ·
Сарра ⲁⲉ тесρиⲉ ⲛ̄ аⲃраⲁⲙ ие оⲩсρиⲉ те енес-
ⲉρρас аⲩω иесⲩооп аи ρⲛ̄ иеⲣⲃнⲩе ⲛ̄ тει ⲙⲙⲉ·
Ⲃреⲃекка тесρиⲉ ⲛ̄ ісак ⲙⲉ оⲩсρиⲉ енесωс
ⲉⲙⲁⲧе· аⲗⲗⲁ иⲧⲛ̄ⲧⲱⲛ аи є тει раⲣоенос·:—
Ⲗіа ⲙⲛ̄ рахнⲗ ρенсρиⲉ ие єⲩⲩооп ρⲧⲉ пⲥа-
ⲗⲗос· єⲩⲭⲡе ⲩнре аⲗⲗⲁ ⲧⲁⲡ оⲩⲩωпе ρⲧⲉ пταϊо
ⲛ̄ тει раⲣоенос·:—аⲛⲛа тⲙⲁⲁⲩ ⲛ̄ сⲁⲗоⲩнⲗ оⲩ-
рооⲩ ⲛ̄ оⲩωⲧ· пе ⲓтасаⲁϥ· еспωⲣⲧ̄ ⲛ̄ иесрⲙ-
ⲉіооⲩе· ⲧⲉ пⲁⲧо є ϧоⲗ ⲧⲉ пиоⲩⲧе· аϥχаріⲍе нас
Fol. 29a ⲧⲉ песаітⲙа· те раⲣоенос ⲁⲉ | ⲛ̄тос· ⲭⲙ ⲧⲉ
ⲡⲍ̄ иеρооⲩ ⲛ̄таⲩтаас є роуⲙ є пр̄пе ⲧⲁⲡес ка тоотⲥ̄
є ϧоⲗ ρⲧⲉ пеⲥⲗоⲧ ⲛ оⲩωⲧ· ρⲛ̄ иесⲩⲗнⲗ ⲙⲛ̄ иесⲙ-
ⲙⲥϯа ⲙⲛ̄ иесполⲧϯа ⲙⲛ̄ иесаскнеіс ет оⲩ·
Ⲙⲛ̄ⲥа наі а пеоуоеⲓⲩ ⲩωпе є тре пⲭⲥ̄ р̄ ⲙⲙееуе

ⲛ ⲛⲩⲁⲁⲉ ⲛ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ· ⲉⲧ ⲟⲩⲁⲁϥ ⲙ̅ⲙ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ·
ⲁϥⲥⲓ ⲙⲟⲟⲩⲉ ⲙ̅ⲡⲥⲓ ⲡⲉⲓⲱⲧ ⲙ̅ⲙ̅ ⲡ̅ⲛ̅ⲗⲟⲩⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ
ⲡⲉⲛⲧⲁϥⲉⲓ ⲉ ϧⲟⲗ ⲛ̅ϩⲏⲧ̅ⲛ̅· ⲡⲉⲧ ⲟ ⲛ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛ̅ⲙ̅ⲙ̅-
ⲙⲁϥ· ⲡⲉⲧ ⲙⲟⲟⲡ ⲛ̅ⲙ̅ⲙ̅ⲁϥ· ϩ̅ⲙ̅ ⲡⲉⲓ ⲧⲁⲓⲟ· ⲛ ⲟⲩⲱⲧ
ⲙ̅ⲙ̅ⲛ ⲧⲉⲣⲟⲩⲉⲓⲧⲉ· ⲙ̅ⲙ̅ ⲡⲉⲓ ⲉⲟⲟⲩ ⲛ ⲟⲩⲱⲧ· ⲙ̅ⲙ̅ ⲧⲉⲓ ⲥⲟⲙ
ⲛ ⲟⲩⲱⲧ· ⲙ̅ⲙ̅ ⲧⲉⲓ ⲉⲛⲉⲣⲅⲓⲁ ⲛ ⲟⲩⲱⲧ· ⲙ̅ⲙ̅ ✝ϥⲩⲥⲓⲥ
ⲛ ⲟⲩⲱⲧ· ⲉⲙⲙⲁⲉ ⲉ ⲡ̅ⲛ̅ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ ⲙⲛⲣⲉ· ⲉⲧⲟ
ⲛ ⲟⲩⲁ ⲛ ⲟⲩⲱⲧ ⲛ̅ⲙ̅ⲙ̅ⲁϥ ϩ̅ⲙ̅ ⲧⲟⲩⲥⲓⲁ ⲛ ⲧ̅ⲛ̅ⲛ̅ⲧⲛⲟⲟⲩⲧⲉ·
ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲅⲉ ⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲙⲱⲡⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ
ⲙⲛⲣⲉ· ⲙ̅ ⲙⲉⲣⲓⲧ ⲉ ⲧⲣⲉ ⲕϧⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲛ̅ⲧ̅ ⲙⲓ|ⲛⲉ· Fol. 29 b
ⲛ̅ⲥⲁ ⲡⲉⲕⲉⲥⲟⲟⲩ ⲛ̅ⲧⲁⲩⲥⲱⲣ ϩ̅ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲉ ⲧⲃⲉ ⲙⲏ
ⲡⲓⲱⲃⲉ· ✝ⲟⲩⲱϣ ⲉ ⲧⲣ ⲕⲱⲙ̅ ϩⲧⲛⲕ ϩⲁ ⲁⲗⲗⲁ ⲛ̅ⲧ̅ ⲟⲩⲱⲛ
ⲛⲁϥ ⲙ̅ ⲡⲣⲟ ⲙ̅ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ· ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ· ⲡⲁⲙⲛⲣⲉ·
ⲉ ⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲙⲱⲡⲉ ⲉ ⲧⲣⲉ ⲕϧⲱⲕ ⲉ ϧⲟⲗ ⲛ̅ ⲧⲉⲑⲩⲥⲓⲁ
ⲛ̅ ⲓⲥⲁⲕ· ⲉ ⲙ̅ⲡⲉ ⲡⲉⲧ ⲙ̅ⲙⲁⲩ ⲣⲱⲙⲉ ⲉ ⲧⲟⲩⲉ ⲡⲕⲟⲥⲙⲟⲥ
ⲁⲩⲧⲁⲗⲟ ⲙⲉⲛ ⲉ ϩⲣⲁⲓ ⲛ̅ ⲧⲙⲉⲉⲣⲉ ⲛ̅ ⲓⲉϥⲟⲁⲉ· ⲁⲗⲗⲁ
ⲡⲉⲥⲥⲟⲛ· ⲡⲉⲛⲧ ⲁⲩⲧⲟⲩⲉⲟⲥ ⲙ̅ⲙⲛ ⲙ̅ⲙⲟⲥ· Ⲡⲉⲥⲥⲟⲛ
ⲅⲁⲣ ⲛ̅ ⲁⲃⲉⲗ ⲱⲙ ⲉ ϧⲟⲗ· ⲉⲩⲥⲱⲙ̅ⲧ̅ ⲉ ϧⲟⲗ ⲛ̅ ϩⲛⲧ̅ⲕ ⲉ
ⲧⲣⲉ ⲕϧⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲛ̅ⲧ̅ ⲡⲱϩ̅ⲧ̅ ⲉ ϧⲟⲗ ⲙ̅
ⲡⲉⲕⲥⲛⲟⲩ ⲁⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲱⲕ ⲱⲙ ⲉ ϧⲟⲗ ⲙ̅ⲡⲧⲉ ⲡⲱⲩ ⲕⲁ
ⲣⲱⲩ· ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲥⲱⲙ̅ⲧ̅ ⲉ ϧⲟⲗ ϩⲛⲧ̅ⲕ ⲉⲧⲁⲁⲱ
ⲙⲙⲟⲥ· ⲁⲉ ⲱⲁ ⲧⲛⲁⲩ ⲡⲁⲁⲥ· ⲉⲕⲛⲁⲕⲧⲟⲕ ⲛ̅ⲛ̅ ⲉⲓ ⲉ ⲡⲉⲥⲛⲧ
ⲛ̅ⲛ̅ ⲁⲱⲕ ⲉ ϧⲟⲗ ⲛ̅ ⲛⲉⲛⲡⲣⲟⲫⲏⲧⲁ ⲙ̅ⲙ̅ | ⲛⲉⲛϩⲟⲣⲁⲥⲓⲥ· Fol. 30 a
ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ ⲡⲁⲱⲛⲣⲉ· ⲙ̅ⲡ ⲣ̅ ⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲉⲕⲡⲗⲁⲥⲙⲁ ⲙⲙⲟ
ⲁⲉ ⲛ̅ⲙⲉ ⲩⲧⲁⲕⲟ ·:—ⲉⲓⲥ ⲡⲉⲕⲟⲣⲟⲛⲟⲥ· ⲥ̅ⲃ̅ⲧⲱⲕ ⲛⲁⲕ· ⲱ̅
ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲱⲙⲣⲉ· ⲩⲁⲛⲧ ⲕ̅ⲥⲱⲧⲡ̅ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ·
ⲉⲓⲥ ⲡⲉⲕⲙⲁ ⲛ̅ ⲱⲙⲡⲉ· ⲥ̅ⲃ̅ⲧⲱⲧ ⲛⲁⲕ ⲫⲓϩ̅ⲙ̅ ⲡⲕⲁϥ· ⲉⲧⲉ
ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲉ· ⲧⲁⲓ ⲛ̅ⲧⲁⲕⲧⲁⲗⲗⲟⲥ· ϩ̅ⲛ̅ ⲛⲉⲕ-
ⲥⲓⲝ ⲙ̅ⲙⲁ ⲙ̅ⲙⲟⲕ· ⲉⲓⲥ ϩⲛⲧⲉ ⲁⲓⲥⲟⲃⲧⲉ ⲛⲁⲕ ⲛ̅
ⲟⲩⲉⲓⲱⲧ ⲫⲓϩ̅ⲙ̅ ⲡⲕⲁϥ ⲉⲧⲉ ⲓⲱⲥⲏⲫ ⲡⲉ ⲡⲗ̅ⲗⲟ ⲛ̅ ϩⲁⲙⲱⲉ·
ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲡⲁⲓ ⲉⲧ ⲛⲁⲱⲟⲡⲉ ⲛⲁⲕ ⲛ̅ ⲁⲓⲁⲕⲱⲃⲓⲧⲏⲥ·
ⲁⲩⲱ ⲛ̅ ⲟⲩⲫⲉⲣⲉⲧⲏⲥ· Ⲉⲕⲱⲙⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉϫⲙ̅ ⲡⲕⲁϥ
ⲫⲁⲉⲧⲫⲣⲁⲓⲉ ⲱⲁ ⲛⲉⲩⲥⲱⲧⲉ· ⲁⲩⲱ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲁ-
ⲱⲙⲡⲉ ⲛ̅ⲥⲁ ⲡⲱⲧ ·:—ⲃⲱⲕ ⲡⲁⲱⲛⲣⲉ· ϩ̅ⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲛ̅ⲧ̅

ει ον ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲁⲛⲁⲥⲕⲁⲍⲉ ⲙⲙⲟⲕ ⲉ
ⲃⲱⲕ· ⲁⲛⲟⲕ ⲛⲉⲧ ⲟⲩⲉⲣⲥⲁⲣⲝ ⲛⲁⲕ ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲁ
Fol. 30b ⲟⲩⲉⲣⲥⲁⲣⲝ· ⲙ̄ⲡ̄ⲣ̄ ⲁⲙⲉ|ⲗⲉⲓ ⲉ ⲡⲣⲱⲃ ⲛ̄ ⲛⲉⲕⲥⲓⲭ· ⲛ̄ⲧ̄
ⲍ ⲧⲁⲕⲟ· ⲁⲓⲭⲟⲟⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲁ ⲧⲁⲡⲣⲟ ⲭⲉ ⲛ̄ⲛⲉ ⲕⲁⲧⲁ-
ⲕⲗⲩⲥⲙⲟⲥ ⲙⲙⲟⲟⲩ ⲱⲱⲡⲉ· ⲣⲓⲭⲙ̄ ⲡⲕⲁⲣ· ⲁ ⲡ-
ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲙ̄ ⲡⲓⲟⲃⲉ ⲁⲩⲁⲓ ⲣⲓⲭⲙ̄ ⲡⲕⲁⲣ· ⲁϥⲟⲩⲱ-
ⲥⲟⲩ ⲧⲏⲣⲟⲩ· ϩⲛ̄ ⲙⲙⲟⲩ ⲛ ⲉⲓⲟⲟⲩⲉ ⲛ̄ ⲧⲁⲛⲟⲓⲁ· ⲗ
ⲧⲕⲓⲃⲱⲥⲟⲥ ⲛ̄ ⲛⲱⲣⲉ ⲱⲱϫⲡ̄ ⲛ̄ ⲟⲩⲥⲡⲣⲙⲁ ⲣⲓⲭⲙ̄ ⲡⲕⲁⲣ·
ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲥⲟⲃⲧⲉ ⲛⲁⲕ ⲛ̄ ⲧⲕⲁⲗⲁⲣϩ ⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲉ ⲧⲣⲉ ⲕⲱⲱⲡⲉ ⲛ̄ϩⲛⲧ̄ⲥ̄ ⲙ̄ ⲫⲓⲥ ⲛ̄ ⲉⲃⲟⲩ· ϫⲉ
ⲉⲕⲉⲧⲟⲩϫⲟ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ̄ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲥ̄· ⲗ
ⲗⲓⲧⲁⲕⲉ ⲥⲟⲇⲟⲙⲁ ⲙⲛ̄ ⲅⲟⲙⲟⲣⲣⲁ ⲙⲛ̄ ⲙ̄ ⲡⲟⲗⲓⲥ
ⲧⲏⲣⲟⲩ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲱⲁ ⲧⲉⲛⲟⲩ ⲙⲛ̄ ⲟⲩⲕⲁ
ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲡⲓⲟⲃⲉ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄
ⲱⲛⲣⲉ ⲥⲉⲡⲏ ⲛ̄ⲧ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲛ̄ⲧ̄ ⲧⲟⲩϫⲟ ⲙ̄ ⲡⲕⲉ
ⲥⲉⲉⲡⲉ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄· ⲗⲓϫⲟⲟⲩ ⲛ̄ ⲓⲱⲛⲁⲥ ⲡⲉ-
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉ ⲛⲓⲙⲉⲩⲛ ⲧⲛⲟⲩ ⲙ̄ ⲡⲟⲗⲓⲥ ⲁⲩⲧⲁⲱⲉⲟⲉⲓⲱ
ⲛⲁⲥ· ⲛ̄ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲗⲗⲁ ⲙ̄ⲡⲉ ⲡⲉⲥⲧⲁⲱⲉ[ⲟⲉⲓⲱ]
Fol. 31a ⲣⲱⲱⲉ ⲉ ⲧⲟⲩϫⲟⲟⲩ ⲙⲙ̄ⲛⲥⲁ ⲧⲣⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲩⲧⲁⲕⲟ
ⲍⲁ ⲟⲛ· ⲁⲩⲙⲉⲣⲟⲥ ⲛ̄ⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲧⲁⲕⲟ· ϫⲉ ⲉⲣⲉ ⲡⲕⲉ
ⲥⲉⲉⲡⲉ ⲛⲁⲣ̄ ⲣⲟⲧⲉ ⲛ̄ⲥⲉⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲓⲟⲃⲉ·
ⲁⲩⲱ ⲙⲛ̄ ⲟⲩⲣ̄ ⲣⲟⲧⲉ· ⲁⲗⲗⲁ ⲉⲧⲉⲓ ⲟⲛ ⲥⲉⲙⲛⲓ ⲉ ⲃⲟⲗ ϩⲛ̄
ⲛⲉⲩⲓⲟⲃⲉ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̄ ⲱⲛⲣⲉ· ⲁⲙⲟⲩ
ⲛ̄ⲧ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄ⲧ̄ ⲧⲟⲩϫⲉ ⲡⲕⲉ ⲥⲉⲉⲡⲉ
ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ· ⲁⲓ† ⲛⲁⲩ ⲛ̄ ⲡⲓⲟⲙⲟⲥ ϩⲓⲧⲙ̄ ⲙⲱⲥⲛⲉ·
ⲁⲗⲗⲁ ⲱⲁⲛⲧ ⲕⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄ⲧ̄ ⲁⲉⲗⲓⲟⲩ
ⲙⲙⲟⲩ· ⲛ̄ⲧⲙⲁϫⲱⲕ ⲉ ⲃⲟⲗ ⲁⲛ·:—ⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲧⲏⲣⲟⲩ ⲡⲣⲟⲫⲏⲧⲉⲩⲉ ϩⲁ ⲣⲟⲕ ⲁⲗⲗⲁ ϩⲉⲛ ⲗⲁⲁⲩ ⲛⲉ
ⲛⲉⲩⲡⲣⲟⲫⲏⲧⲓⲁ ⲱⲁⲛⲧ ⲉⲕⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ· ⲛ̄ⲧ̄ ⲧⲁϩⲟⲟⲩ
ⲉ ⲣⲁⲧⲟⲩ· ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ ϩⲛⲧⲕ̄ ⲁ
ⲡⲕⲁⲣ ⲧⲏⲣⲟ̄ ⲭⲱϩⲙ̄ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲧⲉⲡⲗⲁⲛⲏ ⲛ̄ ⲡⲉⲓⲁⲱⲗⲟⲛ·
ⲉⲕ ⲧⲙ̄ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲛ̄ⲧ̄ ⲡⲱϩⲧ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲕⲉⲛⲟⲩ ϩⲓ
Fol. 31b ⲭⲱⲩ ⲛ̄ⲧⲛⲁⲧⲃⲃⲱ ⲁⲛ· ⲛⲉⲧ ϩⲛ̄ ⲁⲗⲏⲑⲉ ⲙ̄ ⲡⲉⲥⲏⲧ ⲥⲱⲱⲩⲧ̄
ⲍⲃ ⲉ ⲃⲟⲗ ϩⲛⲧⲕ̄ ϫⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲃⲱⲕ ⲛ̄ⲧ̄ | † ⲛⲁⲩ ⲛ̄ ⲟⲩ-

сωτε·:—а пеоуоеіщ щωпе· є тре коуωи ⲙⲉ прō
ⲙⲉ ппараѵісос· ⲙⲛ̄ кте аууш є роуи є роч ⲛ ке
сοп· єура· тшаау ⲛ нет оиⲛ̄ тнроу· сѕωщⲧ є
роλ ρнтⲛ̄ є тре кѣωк є ρнтⲉ̄ ⲙⲉ маріа ⲙⲛ̄ іѯ ⲛ
отсωшма ⲛ рωше ρⲙ̄ тескаλарн· ⲙⲛ̄ χаріζе ⲛ
отелеуθеріа ⲙⲉ пѵеиос тнрⲟ̄ ⲛ иеріѳоше· ек-
щаиѣωк па щнре· кіаϯ ⲙⲡⲟⲩⲉ ⲛ ⲛⲅⲉиос тироу·
ѣωк па щнре ⲙⲛ̄ ϯ ρтик є паша ⲛ єλοολе ⲉⲉ ⲛ
ⲛⲁⲣ̄ χερсос·:—Шшса наі ⲉⲉ а пιоиоѵеиис
сωтⲙⲉ ⲛⲥа поуерсарие ⲙⲉ пеуеіωт· аγω ρⲙⲉ пеу-
оуωщ ⲙⲙⲉ ⲙⲙⲉ ⲡоиос· ауєѵтωⲧⲉ̄ є ει є песнт ехⲙⲉ
пκар· є ѣωк є роλ ⲛ ρωѣ ⲡтаѵхооу є тѣннⲧⲉ̄·
ρⲙⲉ пιоиос ⲙⲛ̄ непрофнтис· пехач сар ⲡⲥⲓ
пескеуос ⲛ сωтⲙ̄ паѵλос ⲉⲉ ⲛ тере пѣωк
ⲙⲉ пеоуоеіщ ει· а пιоуте тⲙ̄ⲡооу ⲙⲉ пⲧ̄щнре· Fol. 32 *a*
аущωпе є роλ ⲙⲡ̄ отсρиме· аущωпе ⲅа пιоиос· ⲗⲍ
ⲉⲉ ечещωш ⲛ нет ⲅа пιоиос·:—ⲙⲙⲁ пет на-
сωтⲙⲉ є ней ноѕ ⲛ щаже ⲛ ѳаѵмасіа ⲙⲛ̄ⲧ ⲙⲉ
ⲣ щнре є перото· анок сар ещаиееуе є роλ·
є пент аущωпе ⲛ тей парѳенос· щаіⲣⲣа ⲡта-
щторⲧⲣ̄ ⲡтака тоот є роλ· ем ειѕⲡ̄ ещар̄ ⲟⲩ·
каϊ сар ауиннще отωщ є ротⲣ̄ ⲡса ней ⲁⲛ-
ϯλοуια ⲛ ϯ ⲙⲙⲁ· ауⲣⲉ є ⲣраі ещⲙⲡ̄треуеіа
тоотоу ⲡсωоу ⲙⲡ̄ отеⲙⲉ· Отρωѣ сар пе ечхоое
є тефѯіс ⲛ тⲙⲡ̄трωⲙⲉ ρⲙⲉ п тре ⲧⲙⲛⲧⲉ ⲉⲉ ⲛ ⲁщ
ⲛ ⲣе а пλοуос ⲣ̄ сар̄ⲍ̄· ⲛ ⲉⲉ ⲡтаⲧщωпе ⲛ рωше
ⲛ ⲁщ ⲛ ⲣе· пωи ⲙⲙⲁⲧⲉ пе пⲥ̄теуе ещноуте ⲛ
телїос ⲛⲁ̄ⲥⲟⲭ̄ⲝ̄ ⲛⲁ є пеуеіωт· отшоноѵеиис пе є
роγ | ρⲙⲉ пιоуте п[є]іωт·:—отщⲣ̄ ⲛ ⲙⲓⲥе ои пе· Fol. 32 *b*
є роγ ρⲙ̄ тκаλарн ⲛ маріа тесⲙⲙаау ⲛ парѳе- ⲗⲍ
нос· отноуте сар пе ащ̄ рωше· аγω ещхнк є
роγ ⲡρⲱѣ ⲙⲙ· ⲛ тⲙⲡ̄трωⲙⲉ щант ⲛ пιоуе·
отρоиоосіос пе ⲙⲛ̄ пеуеіωт· Аγω ⲛⲁ̄ⲡорⲍ̄ ⲁⲛ
є пеуеіωт· кατὰ тоусіа ⲛ тⲙⲡ̄ноуте· отрωⲙⲉ

пе ечо ⲡ ноуте· е аупрокопте ⲉⲓ ⲣⲱϥ ⲙⲙⲁ· ⲡ
тмнткоуї ечсωтⲥ ⲛⲥа ⲛⲧⲉⲓооте· ⲡ тер ⲫоуωϣ
оуи е ⲉⲓ ϣа рои ауϣахе ⲙⲡ ⲅаврил парха-
гелос ечхω ⲙⲙос наϥ же аноу ⲛⲧ хωк е ⲃол
ⲙ поуерсарне ⲙ пекхⲥ· аноу ⲛⲧ ⲣнпереτн ⲡ
та ⲇιакωна· ⲃωк ϣа тпарθенос ет отааϩ маріа·
ⲛⲧ ⲥтⲙане нас ⲡ та пароусіа· ⲛⲧ таιос же
Fol. 33 a ϯ наоуωϩ ⲉраι ⲛⲣнтⲥ· | ϯ ⲉтик е рос екуалϣахе
ⲕⲉ ⲙⲙас· ⲙⲡⲣ ϯ роте нас ⲉⲡ тⲕⲥпоуωпⲩ е рос
ⲙⲡⲣ ϣтⲣтωрⲥ ⲉⲡ текспϣахе·:—ⲙⲡⲣ тарассе
ⲙ песноус· оуϣеере ϣнм гар те песнаϣⲓ ан
ра тⲕроте· оуноσ ⲡ ϣпире те е тре рωме·
сωтⲙ же оуⲡ оупарθенос ⲛⲁⲓⲥе ахⲡ спрⲙа ⲡ
роοуτ· ⲙⲡ ⲣ апофане е хωс ⲡ оутмεωріа ⲡⲱе
ⲡ ⲍа[ха]ріас· оуоⲛⲉⲕ е рос ⲉⲡ оуоτрот· ϣахе
ⲙⲙас ⲉⲡ оуⲙⲡтрⲙраϣ· таιос е па еоοу ет
наϣωпе ⲙⲙос· пмустнріон ⲙ пⲣро наноу
ронⲫ· перⲃнте же ⲙ пноуте наноу оуоноτ е ⲃол
ⲉⲡ оуеоοу· Ⲏ тере ⲫеі же ϣа рос ⲙⲡⲥι гаврил·
ⲙⲡе ⲫоуоⲛⲉⲕ е рос ⲉⲙ пеⲫоοу· оуже ⲙⲡе ⲫⲱк
Fol. 33 b е роти ϣа рос ⲫωс рωме· ⲫсооуи | гар же тесса-
ⲕⲉ ⲙнϊа ан пе наτ ⲉ рωме ⲙ ϣⲙⲙо· ауаре ратⲫ ⲙ
пβол ⲙ про ⲙ пескоітωн· ауноуте е рос ечхω
ⲙⲙос· же χаіре тⲙⲧ асⲥⲡ ⲫнот пⲭⲥ ⲙⲙе·
ⲙ тере ссωтⲙ же е тесмн ⲙ ϣⲙⲙо· асϣтортⲣ
ечхω ⲙⲙос же оуаш ⲙ ⲙпе пе пеї ас[пас]мос·
есмокмек же ⲙⲙос ⲫⲓ наι· ауω есⲣ ϣпире ехⲡ
тесмн ⲙⲧ ассотⲙес· Ⲁⲩноуте он ⲙ пнер сⲡ
снау же χаіре тⲙⲧ асⲥⲡ ⲫнот пⲭⲥ ⲙⲙе· ⲙ тере
пагγелос же наτ е рос же асϣтортⲣ ехⲙ
пϣахе· ауархеι ⲙ моοще· е роти е рос ⲉⲡ оу-
оτрот· ⲙⲡ оуоτрот ечхω ⲙⲙос· же ⲙⲡⲣ ⲣ роте
маріа· арⲥпе гар ⲡ отⲫнот ⲡ наρⲣⲙ пноуте·
ⲉⲓс ⲫнте гар терашω ⲡⲧехнⲏ ⲡ оуϣпре ⲡⲧе-

ⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲁⲝ ⲉ ⲓⲥ̄ · ⲁⲥⲣ̄ⲯⲡⲏⲣⲉ ⲁⲝ ⲛ̄ⲥⲓ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ · ⲉⲥⲁⲱ ⲙ̄ⲙⲟⲥ · | ⲁⲝ ⲁⲧⲱ ⲓ̈ ⲁϣ ⲓ̈ ⲇⲉ · ⲉⲣⲉ Fol. 34 a
ⲡⲁⲓ ⲛⲁⲩⲱⲡⲉ ⲙ̄ⲙⲟⲓ · ⲙ̄ⲡ ⲉⲓⲥⲟⲩⲛ̄ ⲣⲟⲟⲩⲧ ⲉⲛⲉϥ · ⲁⲛⲟⲕ ⲕ̈ⲍ
ⲅⲁⲣ ⲁⲛ̄ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ · Ⲙⲁⲣⲧⲱⲙⲏ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲓ-
ⲁⲅⲅⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲥ ⲁⲝ ⲙ̄ⲡⲣ̄ ⲣⲁ ⲣⲟⲧⲉ ⲙⲁⲣⲓⲁ
ⲁⲣⲥⲓⲛⲉ ϣⲁⲣ ⲓ̈ ⲟⲩⲙⲟⲧ ⲓ̈ ⲛⲁⲣⲣⲏ ⲡⲛⲟⲩⲧⲉ · ⲥⲙⲙⲟⲥ
ⲁⲩⲱ ⲛ̄ⲧⲉ ⲧⲁϫⲣⲟ ⲁⲝ ⲡⲉⲧ ⲉⲣⲁϫⲣⲟϥ · ϥⲟⲩⲁⲁϥ ⲁⲩⲱ
ⲥⲉⲛⲁⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲁⲝ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ·:—Ⲭⲁⲓⲣⲉ
ⲙⲁⲣⲓⲁ · ⲧⲉⲧ ⲉⲣⲉ ⲡⲉϫⲁⲣⲡⲟⲥ ⲛⲁ ☩ ⲓ̈ ⲟⲩⲟⲁⲁϥ
ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ · ⲙⲡ̄ ⲧⲙⲛ̄ⲧⲣϣⲙⲉ ⲧⲛⲣ̄ⲥ̄ ·:—Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ
ⲁⲥⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ · Ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲑⲣⲟⲙⲡⲉ
ⲓ̈ ⲁⲧ ⲧⲱⲗⲙ̄ ⲉⲧⲉ ⲙⲡ̄ ⲁⲣⲁⲓ ⲛ̄ⲣⲏⲧⲥ̄ · ⲡⲧⲁⲩⲟⲟⲩ
ϣⲁ ⲣⲟⲥ ⲙ̄ ⲡⲱⲙ̄ ⲛⲟⲩϫⲉ ⲉⲧ ⲥⲟⲧⲡ̄ ⲉ ⲣⲟⲩ ⲓⲇ ⲧⲟⲟⲩ
ⲁⲛⲟⲕ ⲅⲁⲃⲣⲓⲏⲗ ·:—Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ ⲁⲥⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ
ⲙ̄ⲙⲟⲥ · Ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ · ⲧⲉⲧ ⲛⲁⲫⲟⲣⲉⲓ ⲓ̈ ⲧⲟⲓⲕⲟⲩ-
ⲙⲉⲛⲓ ⲧⲛⲣ̄ⲥ̄ ⲇⲓ̈ ⲟⲩⲣⲱϣ ⲓ̈ ⲟⲩⲁⲁϥ ·:—Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ
ⲁⲥⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ ⲙ̄ⲙⲟⲥ · Ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲙ̄ⲧ ⲁ
ⲡⲟⲩⲁⲁϥ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲛⲣ̄ⲥ̄ ϣⲱⲡⲉ | ⲣⲓⲧⲙ̄ ⲧⲉⲥⲱⲙ- Fol. 34 b
ⲙⲟⲟⲩⲉ ⲇⲓ ⲁⲝⲱ · Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ ⲁⲥⲱⲙ ⲛⲁⲓ · ⲛ̄ⲥⲱⲟⲩ ⲕ̈ⲏ
ⲙ̄ⲙⲟⲥ ·:—Ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲥⲟⲧⲡ̄ ⲡⲁⲣⲁ ⲧⲡⲉ ⲙ̄ⲙⲉ
ⲡⲕⲁϩ · Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ ⲁⲥⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ ⲙ̄ⲙⲟⲥ ·:—
Ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲡⲡⲣⲟⲫⲏⲧⲏⲥ · ⲉⲧ ⲉⲣⲉ ⲡⲉⲑⲁⲅⲅⲉⲗⲓⲟⲛ ·
ⲙ̄ ⲡⲣⲣⲟ ⲙ̄ⲡⲛⲧⲣ̄ ·:—Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ ⲁⲥⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ
ⲙ̄ⲙⲟⲥ ·:—Ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲙ̄ⲧ ⲁⲥ☩ ⲛⲁⲓ ⲛ̄ ⲟⲩⲟⲓⲇ
ⲙ̄ ⲡⲱⲛ ⲉ ⲣⲁⲓ̈ ⲉ ⲧⲡⲉ · Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ ⲁⲥⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ
ⲙ̄ⲙⲟⲥ ·:—Ⲭⲁⲓⲣⲉ ⲙⲁⲣⲓⲁ ⲧⲙ̄ⲧ ⲁⲥⲱⲱⲙ ⲛⲁⲓ ⲙ̄ⲡⲣⲟ ⲙ̄
ⲡⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ · ⲙⲙⲁⲥ ⲧⲣⲉⲩ ϣⲱⲧⲛ̄ ⲙ̄ⲙⲟⲩ ⲛ̄ⲥⲓⲟⲩⲏⲗ
ⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲙ̄ ⲡⲁⲩⲁ ⲙⲙⲁⲩ ⲉⲧⲣⲁ · Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ ⲁⲥⲱⲙ
ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ ⲙ̄ⲙⲟⲥ ·:—Ⲭⲁⲓⲣⲉ ⲧⲁⲓⲉⲣ ⲥⲙⲧⲉ ⲙ̄ ⲕⲓⲃⲱⲧⲟⲥ
ⲙⲙⲁⲩ ⲁⲥⲧⲟⲩⲁⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲉ ⲡⲧⲁⲕⲟ ⲙ̄ ⲧⲙⲛ̄ⲧⲁⲥⲉⲃⲛⲥ ·:—
Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ ⲁⲥⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ ⲙ̄ⲙⲟⲥ · Ⲭⲁⲓⲣⲉ ⲧⲉⲣⲓⲁⲃ
ⲉⲧ ⲛⲉⲥⲱⲥ · ⲡⲧⲁⲥ☩ ⲟⲁⲱ ⲛⲁⲓ ⲉ ⲣⲁⲓ̈ ⲙⲉ ⲡⲥⲟⲣⲧ · ⲙ̄ ⲕⲁ-
ⲑⲁⲣⲱⲙ ⲙⲙⲁⲩ ⲟⲩⲃⲱϣ ⲙ̄ | ⲧⲙⲛ̄ⲧ ⲁⲧ ⲧⲁⲕⲟ ·:—Ⲭⲁⲓⲣⲉ ⲧⲙ̄ⲧ Fol. 35 a
ⲁⲥⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲱⲟⲩ ⲙ̄ⲙⲟⲥ · Ⲭⲁⲓⲣⲉ ⲡⲥⲁⲗⲙⲁⲓ ⲙ̄ ⲡⲟⲩⲃ ⲕⲉⲟ

ет ере пмаиа п̄рнт̄ϥ :—Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ
п̄χ̄ς ν̄ν̄ν̄ε· Χαιρε τ̄ητ̄ ασϥ ν̄ν̄ν̄αϥ ν̄ τμη̄τχαχε·
ет ογτωι ν̄ν̄ν̄ πιοϣτε :—Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ
п̄χ̄ς ν̄ν̄ν̄ε :—Χαιρε μαρια πεϥ ποϣϥε ет ογταλο
ν̄ν̄ν̄οϥ ε ϩραι ν̄ π̄ν̄̄το ε βολ ν̄ πιοϣτε ππαν-
τωκρατωρ ϣαπτ ϥ̄ϩωτ̄π̄ · ε πιοϣτε ν̄ π̄ϥ̄πλασμα
ν̄ταϥταμιοϥ :—Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ п̄χ̄ς ν̄ν̄ν̄-
ε :—Χαιρε τεσκνιν τ̄ητα τμη̄τπιοϣτε· ν̄
πμοπογενης ν̄ πειωτ ν̄τον ν̄ν̄ν̄οϥ п̄рнт̄с :—
Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ п̄χοεις ν̄ν̄ν̄ε :—Χαιρε
μαρια τκιβωτος ет ϭοολε ν̄ ноγв ν̄ са са ν̄ν̄ν̄·
таι ν̄τα πιοϣτε πειωτ ϭοιλε ε рос ν̄ пеϥλογος
Fol. 35 b ет ογααβ· Χαιρε μαρια поеик ν̄ταϥεї | ε βολ ϩ̄ν̄
о тпе ε тсιο ν̄ν̄ετ ϩкоеιт· αγω ε μογϩ ν̄ν̄ετψ̄τχη
ν̄ аγаθοн· Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ п̄χ̄ς ν̄ν̄ν̄ν̄ :—
Χαιρε μαρια тет тоγχο ν̄ ογοн ν̄ν̄ε ε βολ ϩ̄ν̄ ν̄
Χειμων ν̄ παιαβολος· αγω ессне ν̄ν̄ν̄οογ ε ϩογн
ε πλγμни ν̄ поγχαι :· Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ
п̄χ̄ς ν̄ν̄ν̄ε· Χαιρε μαρια· тнγмфн ν̄ ат τωλ ν̄ν̄·
ν̄ ат хвин ν̄тассобте нан [ν̄ терн ν̄ поγχαι] ·[1]
Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ п̄χ̄ς ν̄ν̄ν̄ε · Χαιρε μαρια
тнта нεριοοме тнроγ ν̄ тоικογмени ϭιме ν̄ ογ-
пароусια · ϩιтν̄ пес χ̄ς αγω ε тβнητ̄с :—Χαιρε
τ̄ητ̄ ασϣ̄ ϩμοτ п̄χ̄ς ν̄ν̄ν̄ε :—Χαιρε μαρια те
трапеζа ет ογααβ· етоγϣωωт ϩι χωс ν̄ теθγсια
ν̄ λοсικн :—Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ п̄χ̄ς ν̄ν̄ν̄ε ·
Χαιρε μαρια тнта поγоειν ν̄ пеϣ̄ηре μεϩ
тоικογмени тнрс̄ :—Χαιρε τ̄ητ̄ ασϣ̄ ϩμοτ п̄χ̄ς
Fol. 36 a ν̄ν̄ν̄ε :—| Χαιρε μαρια тет ере тпе μν̄ пκαϩ
ογ σωϣτ̄ ε βολ ϩнтс̄ :—п̄тесиаакε ет ογααβ :—Χαιρε
τ̄ητ̄ ασϣ̄ ϩμοτ п̄χ̄ς ν̄ν̄ν̄ε :—Χαιρε μαρια
тноγне ет наноγс · τ̄ητ̄ ас† ογω нан ε ϩραι ν̄

[1] The words within brackets are badly written in red ink, the scribe having, presumably, omitted them.

пкарпос ⲛ таікаюсунн· χαιρε ⲧⲏⲧ ⲁⲥϣⲡ ⲙⲙοτ
ⲡⲁⲥ ⲛⲉⲓⲏⲉ·:—χαιρε ⲙⲁρια πεσπερια ετ ⲥⲁ-
ⲗⲁⲁτ ⲛⲧⲁϥ† ⲟⲩⲱⲱ ⲛⲁⲓ ε ϩραι ⲉ пкарпос ⲛ таі-
каюсунн· ⲉ пⲱⲙⲉ ⲉ пⲱⲛϩ·:—χαιρε ⲧⲏⲧ ⲁⲥϣⲡ
ⲙⲙοτ ⲡⲁⲥ ⲛⲉⲓⲏⲉ·:—χαιρε ⲙⲁρια ⲧⲗⲩχνια ⲛ
ⲛοⲩϩ:—χαιρε ⲧⲏⲧ ⲁⲥϣⲡ ⲙⲙοτ ⲡⲁⲥ ⲛⲉⲓⲏⲉ·:—
χαιρε ⲙⲁρια ⲧⲟⲩⲁρια ⲛ ϧⲣⲣⲉ ετ ⲉρⲉ ⲡⲉϩⲙⲟⲩ ⲛ-
ⲣⲛⲧⲥ· ⲛⲧⲁϥ ⲧⲣⲉ ⲛⲉⲧ ⲥⲁⲱⲉ ϩⲗⲟⲥ·:—χαιρε ⲧⲏⲧ
ⲁⲥϣⲡ ⲙⲙοτ ⲡⲁⲥ ⲛⲉⲓⲏⲉ·:—ⲗⲗⲏⲱⲥ ⲣⲱⲙⲁⲓ ⲧⲟⲓⲕⲟⲩ-
ⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲉⲓ ⲉⲩⲱⲁ ⲛ ⲟⲩⲱⲧ· ⲗⲗⲏⲱⲥ ⲉⲓϣⲁⲛⲧⲟⲓ
ⲛ ⲥⲁ ⲥⲁ ⲛⲓⲙ ⲛ ⲧⲙⲁϣⲡ ⲡⲁⲱⲛ ⲁⲛ ⲛ ⲛⲟⲩⲙⲁⲕⲁⲣⲓⲥ-
μος·:— | ετ τοομε ερο ⲱ τε ⲥⲣⲉⲡϣⲁⲛ ετ ⲟⲩⲁⲁϥ· Fol. 36 b
ⲛⲧⲁⲥⲉⲓ ε ϧⲟⲗ ⲙⲙⲏ ⲛⲉⲛⲟⲩⲁⲗ ⲉ ⲡⲛⲟⲥ ⲛ ⲣⲣⲟ τε ⲟⲁ (sic)
ⲛⲧⲁⲥⲭⲣⲟ ⲉ ⲡⲓⲧⲙⲫⲓⲟⲥ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ· ⲕⲁⲓ ⲣ
ϣⲁⲛ ⲡⲥⲟⲫⲟⲥ ⲧⲏⲣⲟⲩ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ· ⲙⲡ ⲛⲉⲥ-
χⲟⲗⲁⲥⲧⲕⲟⲥ· ⲙⲡ ⲛⲉⲣⲛⲧⲱⲣ ⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ
ⲉⲧϣⲁⲛⲥⲱⲟⲩⲥ ⲧⲏⲣⲟⲩ· ⲉ ⲛⲉⲧⲉⲣⲛⲧ· ⲡⲥⲉⲛⲁⲉⲓϣⲉⲡⲥⲟⲙ
ⲛⲁⲓ ⲉⲭⲱ ⲛ ⲛⲟⲩⲧⲁⲓⲟ ⲉⲧ ⲧⲟⲟⲙⲉ ⲉρο· ⲏ ϧⲟⲗⲱⲥ ⲁⲉ
ⲉⲧⲛⲁⲭⲟⲟⲥ ⲁⲉ ⲟⲩ ⲛ ⲙⲁⲣⲧⲩⲣ ⲙⲛⲟⲥ ⲛ ⲉⲟⲟⲩ ⲙⲡ ⲁⲣ-
ⲙⲁⲁⲧⲉ ⲙⲙⲟⲩ ⲣⲓⲧⲏ ⲡⲟⲩϣⲛⲣⲉ· ⲉⲧϣⲁⲛⲭⲟⲟⲥ ⲁⲉ ⲧⲡⲉ
ⲭⲟⲟⲥⲉ· ⲁⲗⲗⲁ ⲛⲉⲥϣⲛϣ ⲁⲛ ⲛⲉⲓⲏⲉ· ⲁ ⲧⲟⲩⲕⲁⲗⲁⲣⲏ
ⲥⲁⲣ ⲛⲓ ⲣⲁ ⲡⲉⲧ ⲙⲟⲟⲩ ⲛ ⲧⲡⲉ ⲙⲡ ⲡⲕⲁϥ· ⲉϣⲁⲛⲭⲟⲟⲥ
ⲁⲉ ⲟⲩⲟⲥ ⲡⲉ ⲡⲕⲁϥ· ϣⲁⲓⲭⲟⲟⲥ ⲁⲉ ⲡⲕⲁϥ ⲡⲉ ⲡⲟⲩⲡⲟ-
ⲡⲟⲓⲟⲩ ⲛ ⲛⲉϥⲟⲩⲣⲛⲏⲧⲉ:—ⲉⲧϣⲁⲛⲧⲏⲧⲱⲛⲉ ⲛⲧⲁⲥⲙⲁ
ⲛ ⲙⲡⲛⲧⲉ· ⲧⲉⲭⲟⲥⲉ ⲛ ⲭⲟⲩⲟ | ε ⲣⲟⲟⲩ ⲣⲙⲉ ⲡⲟⲩⲧⲣⲣⲟ· Fol. 37 a
ⲉⲧⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲱ ⲁⲉ ⲧⲕⲟⲓⲃⲱⲗⲟⲥ ⲛⲧⲁ ⲧⲕⲓⲃⲱⲗⲟⲥ· ⲟⲉ
ⲉ ⲛⲉⲟⲩⲟⲉⲓⲙ· ⲭⲁⲣⲉϩ ε ⲛⲱⲣⲉ ⲙⲡ ⲛⲉϣⲛⲣⲉ· ⲛⲧⲟ ⲁⲉ
ⲁⲣⲧⲟⲭⲁⲟⲥ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲣⲙⲉ ⲡⲧⲁⲕⲟ ⲛ ⲧⲙⲡⲧⲁⲥⲉ-
ⲩⲛⲥ· ⲉⲧⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟ ⲁⲉ ⲧⲕⲓⲃⲱⲗⲟⲥ ⲛ ⲧⲁⲓⲁⲱⲕⲏ·
ⲁⲗⲗⲁ ⲧⲉⲧ ⲙⲙⲁⲩ ⲙⲉⲛ· ⲉⲣⲉ ⲧⲉⲡⲗⲁϫ ⲥⲏⲧⲉ ⲡⲉⲛⲧⲥ·
ⲉⲧⲥⲛϩ ⲉⲡ ⲡⲧⲏⲛⲃⲉ· ⲉ ⲡⲛⲟⲩⲧⲉ· Ⲛⲧⲟ ⲁⲉ ⲁ ⲡⲉⲧⲣⲓ ⲉⲁ
ⲡⲧⲏⲣϥ ⲣⲙⲉ ⲡⲱⲁϩⲉ ⲛ ⲧⲉϥⲥⲟⲙ· ⲉⲧⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟ
ⲁⲉ ⲡⲉⲗⲉⲙⲏ ⲛ ⲛⲟⲩϩ· ⲡⲉⲧ ⲙⲙⲁⲩ ⲙⲉⲛ ⲛⲧⲁϥ-
ⲱⲱⲡⲉ ε ⲣⲟϥ ⲛ ⲟⲩⲱⲛⲏ ⲉ ⲙⲁⲛⲛⲁ ⲉⲧⲣ ⲡⲓⲉⲉⲧⲉ ⲛ

ⲡⲩⲛⲣⲉ ⲙ̅ ⲡⲓⲛⲏ· ⲏⲧⲟ ⲁⲉ ⲁⲣⲱⲱⲡ ⲉⲣⲟ ⲙ̅ ⲡⲉⲛⲧ ⲁⲩⲧⲥⲓⲟ ⲛ̅ ⲧⲟⲓⲕⲟⲩⲙⲉⲓⲛⲏ ⲧⲏⲣⲥ̅ ⲉⲙ̅ ⲡⲓⲁⲛⲓⲁ ⲛ̅ ⲡⲟⲛⲧⲟⲥ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲛ̅ ⲛⲟⲩⲧⲉ ⲙⲛ̅ ⲡⲉⲩⲥⲛⲟⲩ ⲛ̅ ⲁⲗⲑⲱⲛⲟⲛ· ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲉⲣⲁ ⲣⲟⲛ· ⲱⲁⲛ ⲧⲉⲩⲥⲟⲧⲡ·

Fol. 37 *b* ⲉⲙ̅ ⲛⲉⲙⲛⲟⲃⲉ ⁘ Ⲓⲛ̅ⲥ̅ ⲁⲩⲱ ⲁⲉ ⲡⲉϩⲉ ⲙⲁⲣⲓⲁ ⲙ̅ ⲡⲁⲣ-
ⲟⲉ χⲁⲛⲥⲉⲗⲟⲥ ϩⲉ ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲁⲕⲱⲁϩⲉ ⲛⲁⲁⲁⲓ ⲉⲙ̅ ⲉⲛⲱⲁϩⲉ ⲉⲧϩⲟⲥⲉ ⲡⲁⲣⲁ ⲡⲱⲓ ⲛ̅ ⲧⲁⲙⲓⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̅· ⲁⲩⲱ ⲕⲧⲁⲱⲉⲟⲉⲓⲱ ⲱⲁⲓ ⲛ̅ ⲟⲩⲁⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ ⲱⲩⲛⲣⲉ· ⲁⲙⲏ̅ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ϭⲁⲣ ⲁⲩⲱ ⲛ̅ ⲁⲱ ⲛ̅ ϩⲉ ⲉⲣⲉ ⲡⲁⲓ ⲡⲁⲱⲱⲡⲉ ⲙⲛ̅ⲛⲟⲓ ⲙ̅ⲡⲉ ⲓ̈ⲥⲟⲩ̈ⲏ ϩⲟⲟⲩⲧ· ⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ ⲟⲩⲱⲱϥ̄ ⲡⲉϩⲁⲩ ϩⲉ ⲉⲙⲱⲡⲉ· ⲧⲣ̄ ⲟⲩⲱⲱ ⲉ ⲧⲁⲓϩⲉⲧ· ⲡⲱⲁϩⲉ ⲛ̅ⲧ ⲁⲓϩⲟⲟⲩ ⲛⲉ· ⲧⲱⲟⲙ ⲛ̅ⲧⲉⲃⲱⲕ ⲱⲁ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲧⲉⲥⲣⲓⲙⲉ ⲛ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲛⲃ· ⲧⲁⲓ ⲉⲧ ⲱⲟⲟⲡ ϩⲙ̅ ⲧⲟⲣⲓⲙ ⲧⲟⲩⲥⲩⲛⲉⲛⲓⲥ ϭⲁⲣ ⲧⲉ· ⲁⲩⲱ ⲧⲣ̄ ⲛⲁⲉⲓⲙⲉ ⲉ ⲧⲙⲉ ⲛ̅ ⲡⲱⲁϩⲉ· ⲛ̅ⲧ ⲁⲓϩⲟⲟⲩ ⲛⲉ ⲉ ⲃⲟⲗ ⲥⲓ ⲧⲟⲟⲧⲥ̄· ⲕⲁⲓ ϭⲁⲣ ⲁⲧⲧⲙⲛⲟⲟⲩⲧ ⲱⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲡⲉⲥⲣⲁⲓ ⲣⲁ ⲟⲉ ⲛ̅ ⲛⲉⲣⲟⲟⲩ ⲁⲩⲧⲁⲱⲉⲟⲉⲓⲱ (*sic*) ⲙⲁⲩ ⲣⲱⲙϥ̄ ⲛ̅ ⲟⲩⲣⲁⲱⲉ·

Fol. 38 *a* ⲁⲉ ⲉⲓⲥ ⲉⲗⲓⲥⲁⲃⲉⲧ | ⲧⲉⲕⲥⲣⲓⲙⲉ ⲛⲁϩⲡⲟ ⲛⲁⲕ ⲛ̅ ⲟⲩⲱⲩⲛⲣⲉ
ⲟⲍ ⲛ̅ⲧ ⲙⲟⲩⲧⲉ ⲉ ⲡⲉⲩⲣⲁⲛ ⲁⲉ ⲓⲱⲁⲛⲛⲓⲥ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲣ̄ ⲁⲧ ⲛⲁⲣⲧⲉ ⲉ ⲛⲁ ⲱⲁϩⲉ· ⲁⲓⲣⲟⲣⲓⲍⲉ ⲉ ϩⲱϥ ⲛ̅ ⲟⲩⲧⲛⲁⲱⲣⲓⲁ ⲉⲧⲉ ⲧⲁⲓⲧⲁⲡⲟⲧⲉ· Ⲉⲗⲓⲥⲁⲃⲉⲧ ⲙⲉⲛ ⲁⲥⲱ̄ⲱ̄ ⲙ̅ ⲡⲱⲩⲛⲣⲉ· ⲍⲁⲭⲁⲣⲓⲁⲥ ⲣⲱⲙϥ̄ ⲁⲩⲱⲱⲡⲉ ⲉⲩⲟ ⲛ̅ ⲙⲡⲟ ⲕⲁⲧⲁ ⲡⲱⲁϩⲉ ⲛ̅ ⲧⲁ ⲧⲁ́ⲡⲣⲟ· Ⲗⲁⲟⲥ ⲁⲉ ⲛ̅ ⲣⲁⲱⲉ ⲱⲱⲡⲉ ⲣⲙ̅ⲛⲓ ⲛ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲁⲩⲱ ⲡⲓⲉⲣ ⲥⲟⲟⲩ ⲛ̅ ⲉⲃⲟⲩ ⲡⲉ ⲡⲁⲓ ⲙⲓⲛ ⲛⲏⲧⲁ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲱⲱ̄ ⲙ̅ ⲡⲱⲩⲛⲣⲉ ⲱⲩⲛⲓ ⲕⲁⲧⲁ ⲡⲱⲁϩⲉ ⲛ̅ⲧ ⲁⲓⲉⲩⲁⲅⲅⲉⲗⲓⲍⲉ ⲙⲙⲟϥ ⲛⲉ· ⲏⲧⲟ ⲁⲉ ⲱ̄ ⲑⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲥⲁⲃⲓⲛ· ⲧⲉϩⲟⲥⲉ ⲡⲁⲣⲁ ⲡⲥⲱⲛⲧ̄ ⲧⲏⲣϥ̄ ⲛⲏⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲧⲁⲙⲓⲟϥ ⲁⲩⲱ ⲙⲡⲥⲟⲙ ⲙⲙⲟⲓ ⲉ ⲁⲡⲟⲫⲁⲥⲉ ⲉϩⲱ ⲛ̅ ⲟⲩⲕⲁⲧⲁⲗⲁⲓⲕⲏ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧ ⲁⲓⲁⲁⲥ

Fol. 38 *b* ⲙ̅ ⲡⲉⲧ ⲙⲙⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲉ ⲏⲧⲟ ⲡⲉ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ
ⲟⲏ ⲙ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⁘—| ⲙ̅ ⲡⲁ ⲍⲉ (*sic*)· ⲕⲁⲓ ϭⲁⲣ ⲡⲁⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ⲧⲁⲥⲱⲱⲡⲉ· ⲛ̅ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲁⲥⲱⲱⲡⲉ ⲛ̅ ⲣⲉⲛⲕⲟⲟⲩⲉ ⲣⲁ ⲧⲉⲥⲣⲏ· Ⲡⲁⲩⲥⲧⲏⲣⲓⲟⲛ ⲁⲉ ⲛ̅ⲧⲟϥ ⲛ̅ⲧⲁⲥⲱⲱⲡⲉ ⲙ̅ⲙⲁⲩ ⲙⲙⲉ ⲥⲱⲱⲡⲉ ⲉⲙⲉϩ ⲙⲓⲙ ⲙ̅ ⲡⲱⲁ ⲥⲱⲛⲧ̄ ⲙ̅ ⲡⲕⲟⲥ-

ⲙⲟⲥ· ⲟⲩⲁⲉ ⲟⲛ ⲛ̄ⲛⲉ ⲥⲱⲱⲡⲉ· Ⲡⲁⲣⲓⲁ ⲉ ⲡ̄ ⲧⲉⲣⲉ
ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲡⲉϫⲁⲥ ⲡ̄ ⲅⲁⲃⲣⲓⲏⲗ ⲫ̄ⲛ̄ ⲟⲩⲇⲟ ⲉⲙⲛⲟⲧⲙ̄·
ϫⲉ ⲉⲓⲥ ⲣⲙⲛⲧⲉ· ⲁⲛⲧ̄ ⲣⲙ̄ⲣⲁⲓ ⲙ̄ ⲡϫ̄ⲥ̄· ⲙⲁⲣⲉⲥⲱⲱⲡⲉ ⲛⲁⲓ
ⲕⲁⲧⲁ ⲡⲉⲕⲱⲱⲁϫⲉ· ⲁⲩⲱ ⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲃⲱⲕ ⲣⲓ ⲧⲟⲟⲧⲥ̄·
ⲙⲁⲣⲓⲁ ⲉ ⲙ̄ⲡⲉ ⲥⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲧⲏⲣⲟ̄ ⲉ ⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲛⲧ
ⲁⲩϫⲟⲟⲩ ⲛⲁⲥ· ⲁⲗⲗⲁ ⲁⲥⲧⲱⲟⲩⲛ ⲫ̄ⲛ̄ ⲟⲩⲥⲉⲡⲛ ⲉ ⲧⲣⲉ
ⲥⲃⲱⲕ ⲉ ⲧⲟⲣⲱⲛ· ⲉⲥⲟⲩⲛⲛⲟ ⲉⲥⲟⲩⲛⲛⲟ (sic) ⲛ̄ⲥⲱⲥ ⲛ̄ⲥⲓ
ⲧⲱⲉⲉⲣⲉ ⲡ̄ ⲓⲱⲥⲏⲫ ⲉⲥⲟ ⲛⲁⲥ ⲡ̄ ⲣⲙ̄ⲡⲣⲱⲙ· ⲁⲥⲧⲁⲁⲥ ⲉ
ⲉ ⲧⲉⲣⲓⲛ ⲙ̄ ⲡⲉⲓ ⲛⲟⲩ ⲡ̄ ⲍⲓⲁⲥⲧⲏⲙⲁ ⲡ̄ ⲧⲉⲓ ⲥⲟⲧ· ⲙⲙ
ⲛⲁⲍⲁⲣⲉⲑ ⲱⲁ ⲧⲟⲣⲱⲛ· ⲁⲥⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲛⲓ ⲡ̄
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲁⲥⲡⲁⲍⲉ ⲡ̄ ⲉⲗⲓⲥⲁ|ⲃⲉⲧ· ϯⲣ̄ ⲱⲡⲛⲣⲉ ⲙ̄ⲙⲟ Fol. 39 a
ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ϫⲉ ⲣ̄ ⲥⲟⲟⲩ̄ ⲧⲱⲛ ⲡ̄ ⲧⲟⲣⲱⲛ· ⲙ̄ ⲙⲙⲟ 90
ⲡⲉⲛⲧ ⲁⲩⲧⲁⲗⲟ ⲉ ⲡⲛⲓ ⲡ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲙ̄ⲧⲉⲙⲟⲟⲩⲉ ⲛⲁ
ⲫ̄ⲛ̄ ⲧⲟⲩⲡⲟⲗⲓⲥ ⲙ̄ⲙⲁ ⲙ̄ⲙⲟ· ⲟⲩⲁⲉ ⲛⲓ ⲙ̄ ⲱⲙⲙⲟ· ⲙ̄ⲧⲉ-
ⲧⲥⲁⲃⲏⲧ ⲁⲛ ⲉ ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟϥ ⲉ ⲡⲧⲏⲣⲟ̄ ⲉ ⲃⲟⲗ ϫⲉ
ⲧⲟⲧⲥⲙⲏⲛⲓⲁ ⲁⲛ ⲧⲉ ⁘ ⲉⲓⲃⲏⲕ ⲡⲉϫⲁⲥ ⲛ̄ⲥⲓ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉ ⲧⲣⲁⲛⲁⲧ ⲉ ⲡⲉⲓ ⲛⲟⲩ ⲙ̄ⲙⲁⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̄ ⲱⲡⲛⲣⲉ ⲙ̄ⲡⲁⲧ-
ⲥⲛⲁⲩⲉ ⲙ̄ⲙⲟⲩ ⲛⲁⲓ ⁘—ⲉⲓⲱⲁⲛⲛⲏⲥ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲉⲥⲉⲉⲧ
ⲙ̄ⲡⲁⲛⲁⲧ ⲫ̄ⲛ̄ ⲛⲁ ⲃⲁⲗ ⲉ ⲧⲕⲁⲗⲁⲫⲏ ⲙ̄ⲡⲧ ⲁⲍⲣⲏⲓ ⲉⲥⲃⲟⲟⲣ
ⲉ ⲃⲟⲗ ⲫⲓⲧⲉ ⲡⲉⲇⲣⲟⲥ ⲙ̄ ⲡⲱⲛⲣⲉ ⲱⲛⲏ ⲉⲧ ⲉⲥⲭⲓ ⲫⲁ
ⲣⲟϥ· ⲁⲩⲱ ⲙ̄ⲡⲁⲛⲁⲧ ⲉ ⲛⲉⲥⲉⲕⲓⲃⲉ· ⲙ̄ⲡⲧ ⲁⲧⲱⲟⲟⲩⲉ ⲉⲁⲧ-
ϫⲱⲥ ⲙ̄ ⲉⲣⲱⲧⲉ· ⲙ̄ⲡⲁⲛⲁⲧ ⲉ ⲡⲣⲁϣⲉ ⲙ̄ ⲧⲙⲛ̄ⲧⲣ̄ⲭⲓⲥⲉ
ⲫ̄ⲛ̄ ⲡⲛⲓ ⲙ̄ ⲧⲁⲍⲣⲏⲓ· ⲙ̄ⲡⲁⲛⲁⲧ ⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲉⲩⲟ ⲛ
ⲙ̄ⲡⲟ· ⲉⲩⲕⲱ ⲙ̄ ⲣⲱⲩ ⲃ̄ⲛⲧⲱⲥ· ⲁⲛⲟⲕ ⲫⲁ ✝ⲛⲁⲓⲥⲧⲉⲩⲉ
ⲁⲛⲟⲕ ⲫⲁ ✝ⲛⲁⲓⲥⲧⲉⲩⲉ (sic) ⲉ ⲛⲉⲓ ⲱⲁϫⲉ ⲙ̄ⲡⲁⲧϫⲟⲟⲩ ⲛⲁⲓ Fol. 39 b
ϫⲉ ⲫⲉⲙⲙⲉ ⲛⲉ· ⲕⲁⲓ ⲥⲁⲣ ✝ⲱⲡⲛⲣⲉ ⲁⲛⲟⲕ ⲙ̄ ⲡⲉⲓ· ⲱⲁϫⲉ ⲙ̄
ϫⲉ ✝ⲙⲙⲓⲥⲉ ⲙ̄ ⲟⲩⲱⲛⲣⲉ ⲁϫⲙ̄ ⲙ̄ ⲣⲟⲟⲩⲧ· ⲡⲣⲱⲫ ⲙⲉⲛ
ⲉ ⲧⲣⲉ ⲟⲩⲁⲅⲣⲛⲓ ⲱⲱ ⲙ̄ ⲟⲩⲱⲡⲛⲣⲉ ⲁⲛ ⲧⲉ· ⲕⲁⲓ ⲥⲁⲣ
ⲁⲩ✝ ⲓⲥⲁⲕ ⲙ̄ ⲁⲃⲣⲁⲣⲁⲙ ⲉⲩ ⲫ̄ⲛ̄ ⲱⲉ ⲡⲣⲟⲙⲡⲉ· ⲉⲣⲉ
ⲥⲁⲣⲣⲁ ⲣⲱⲟⲥ ⲣⲙ̄ ⲡⲉⲥⲧⲁⲓⲟⲩ ⲡⲣⲟⲙⲡⲉ· ⲉⲩ ⲫ̄ⲛ̄ ⲥⲉ ⲡ̄-
ⲣⲟⲙⲡⲉ ⲛ̄ⲥⲓ ⲓⲥⲁⲁⲕ· ⲉⲙⲛⲁⲥⲡⲟ ⲙ̄ ⲓⲁⲕⲱⲃ ⲙ̄ⲙ̄ ⲛⲥⲁⲧ·
ⲉⲣⲉ ⲣⲉⲃⲉⲕⲕⲁ ⲫ̄ⲛ̄ ⲧⲁⲓⲟⲩ ⲡⲣⲟⲙⲡⲉ· ⲣⲁⲭⲏⲗ ⲟⲩ
ⲁⲍⲣⲏⲓ ⲧⲉ ⲁⲥⲙⲓⲥⲉ ⲙ̄ ⲃⲉⲛⲉⲗⲙⲓ ⲙ̄ⲙ̄ ⲓⲱⲥⲏⲫ· ⲁⲙⲙⲁ
ⲧⲙⲁⲁⲧ ⲙ̄ ⲥⲁⲙⲟⲩⲏⲗ ⲟⲩⲁⲅⲣⲛⲓ ⲧⲉ· ⲁⲥⲭⲡⲟ ⲙ̄ ⲟⲩ-

ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉ ⲧⲣⲉ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲓⲥⲉ ⲁⲭⲏ ⲣⲟⲟⲩⲧ·
ⲟⲩⲱⲡⲛⲣⲉ ⲡⲉ ⲡⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ·:—Ⲁⲥⲙⲟⲟⲩⲉ ⲇⲉ ⲛⲥⲓ
ⲙⲁⲣⲓⲁ ⲁⲥⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲏⲓ ⲏ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲁⲥⲡⲁⲍⲉ ⲏ
ⲉⲗⲓⲥⲁⲃⲉⲧ· ⲁⲧⲱ ⲁⲥⲣⲉ ⲉ ⲉⲗⲓⲥⲁⲃⲉⲉⲧ ⲁⲥⲱ̄ⲱ̄ ⲁⲧⲱ |
Fol. 40 *a* ⲁⲥⲥⲙⲉ ⲏ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲉⲩⲟ ⲏ ⲙ̄ⲡⲟ̄· ⲙⲛ̄ ⲙ̄ⲙⲁⲉⲓⲛ
ⲡⲁ ⲧⲏⲣⲟⲩ ⲉⲧⲍⲩⲏⲣⲓⲥⲧⲁ· ⲁⲥⲛⲁⲩ ⲟⲛ ⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲉ ⲁⲩⲥⲓ
ⲏ ⲟⲩⲕⲁⲧⲁⲗⲩⲕⲏ· ⲉⲧⲉ ⲧⲙⲛ̄ⲧ̄ⲙ̄ⲡⲟⲧⲉ ⲁⲧⲱ ⲛ̄ⲧ̄ⲣⲙⲟⲟⲩⲥ
ⲉⲩⲕⲱ ⲙ ⲣⲱⲩ·:—Ⲁⲥⲛⲁⲩ ⲟⲛ ⲉ ⲧⲣⲗⲗⲱ ⲏ ⲁⲥⲣⲙⲏ· ⲉ
ⲁⲥⲣ̄ ⲃ̄ⲣ̄ⲣⲉ· ⲣⲓⲧⲏ̄ ⲡⲉⲇⲣⲟⲩ ⲙ̄ⲙ̄ ⲡⲱⲙⲣⲉ ⲱⲙⲙ· ⲁⲥⲛⲁⲩ
ⲟⲛ ⲉ ⲛⲉⲕⲓⲃⲉ ⲡⲧⲁⲧⲱⲟⲟⲧⲉ ⲣⲓⲧⲙ̄ⲙ̄ ⲡⲉ ⲭⲣⲟⲛⲟⲥ· ⲉⲧ ⲟⲩ
ⲁⲧⲱ ⲉ ⲁⲧⲗⲱⲱⲙ ⲉ ⲁⲧⲱⲟⲧⲉ ⲉ ⲣⲱⲧⲉ ⲉ ⲡⲉⲥⲛⲧ· ⲁⲧⲱ
ⲁⲥⲥⲙⲉ ⲏ ⲧⲕⲁⲗⲁⲣⲏ ⲡⲧⲁⲥⲗⲱⲱⲙ ⲁⲧⲱ ⲁⲥⲱⲟⲟⲧⲉ
ⲁⲥⲃⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲉⲥⲧⲱⲟⲧⲛ ⲣⲁ ⲡⲱⲙⲣⲉ ⲱⲙⲙ· Ⲁⲥⲛⲁⲩ
ⲉⲧⲉⲧⲫⲣⲟⲥⲩⲛ ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧ̄ⲣ̄ⲣⲱⲙⲁ· ⲣⲙ̄ ⲡⲛⲓ ⲏ ⲍⲁⲭⲁ-
ⲣⲓⲁⲥ· ⲡⲧⲉⲩⲛⲟⲩ ⲡⲧⲁⲥⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲩⲓ ⲉ ⲉⲗⲓⲥⲁⲃⲉⲧ
ⲁⲥⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲥ· ⲁⲥⲭⲟⲕⲥ̄ ⲉ ⲣⲁⲓ ⲙ̄ⲡⲟⲉ ⲏ ⲟⲩⲱⲉⲉⲣⲉ
ⲱⲙⲙ ⲣⲓⲧⲙ̄ ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲧⲁⲭⲉⲓ ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲥ·
ⲏ ⲧⲉⲣⲉ ⲥⲁⲣ ⲁⲉ ⲉ ⲣⲁⲧⲥ̄ ⲁ ⲓⲱⲥ̄ ⲕⲓⲙ ⲣⲏ̄ ⲟⲩⲧⲉⲗⲏⲗ ⲣⲁⲓ
Fol. 40 *b* ⲡⲣⲏⲛⲧⲥ̄·:· Ⲏⲧⲉⲩⲛⲟⲩ | ⲁⲥⲱⲩ ⲉ ⲃⲟⲗ ⲣⲏ̄ ⲟⲩⲛⲟⲥ ⲏ ⲥⲙⲛ
ⲡⲃ ⲡⲉⲭⲁⲥ ⲁⲉ ⲧⲉ ⲥⲙⲁⲗⲁⲁⲧ ⲡⲧⲟ ⲣⲏ̄ ⲛⲉⲣⲓⲟⲟⲙⲉ· ⲁⲧⲱ
ⲉⲥⲙⲁⲗⲁⲁⲧ ⲡⲛⲥⲓ ⲡⲕⲁⲣⲡⲟⲥ ⲏ ⲣⲏⲧⲉ ⲁⲉ ⲁⲙ̄ⲡ̄ ⲙⲙⲁ
ⲁⲛⲟⲕ ⲁⲉ ⲉⲣⲉ ⲧⲙⲁⲁⲧ ⲙ̄ⲡⲁ ⲭ̄ⲥ̄ ⲉⲓ ⲉ ⲣⲁⲧ· ⲉⲓⲥ ⲣⲏⲛⲧⲉ
ⲏ ⲧⲉⲣⲉ ⲧⲉⲥⲉⲙ ⲙ̄ⲡ̄ ⲡⲟⲩⲁⲥⲡⲁⲍⲉⲙⲟⲥ ⲧⲁⲣ ⲉ ⲡⲁⲙⲁⲁⲭⲉ
ⲁ ⲡⲙⲛ̄ⲣⲉ ⲱⲙⲙ ⲕⲓⲙ ⲣⲏ̄ ⲟⲩⲧⲉⲗⲏⲗ ⲡⲣⲏⲛⲧ ⲁⲧⲱ ⲛⲁⲓⲁⲧⲥ̄
ⲡⲧ ⲡⲧⲁⲥⲡⲓⲥⲧⲉⲩⲉ· ⲭⲉ ⲟⲩⲏ̄ ⲟⲩⲭⲱⲕ ⲉ ⲃⲟⲗ ⲛⲁⲩⲱⲡⲉ·
ⲏ ⲛⲉ ⲡⲧⲁⲩⲭⲟⲟⲩ ⲛⲁⲥ ⲣⲓⲧⲙ̄ ⲡⲭ̄ⲥ̄·:—ⲱ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲣ̄
ⲥⲟⲟⲩⲛ̄ ⲧⲱⲛ· ⲭⲉ ⲟⲩⲱⲡⲛⲣⲉ ⲡⲉⲧ ⲣⲉⲉⲧ ⲙⲙⲟⲩ ⲉⲣ̄ ⲣⲙⲛ̄ⲧⲣⲉ
ⲙⲙⲟⲩ· ⲭⲉ ⲁⲩⲕⲱⲙ ⲡⲣⲏⲧ· ⲙⲛ̄ⲡ ⲉⲥⲱⲟⲡⲉ ⲏ ⲫⲣⲉ·
ⲉⲛⲉⲣ ⲉ ⲧⲣⲉ ⲟⲩⲥⲉⲣⲙⲉ ⲉⲙⲙⲉ ⲉ ⲡⲉⲧ ⲛ̄ⲣⲏⲧⲥ̄ ⲣⲁⲱⲛ ⲙ̄ⲙ̄-
ⲡⲁⲧⲉ ⲥⲙⲓⲥⲉ ⲙⲙⲟⲩ ⲛⲉⲥⲛⲁⲩ ⲉ ⲡⲉⲧ ⲉⲥⲛⲁⲙⲁⲥⲧⲏ̄ ⲭⲉ
ⲟⲩⲟⲩ ⲡⲉ· Ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲉⲛⲧ ⲁⲥⲧⲁ-
ⲙⲟⲥ ⲉ ⲛⲉⲛⲧⲁ ⲡⲁⲩⲥⲉⲗⲟⲥ ⲭⲟⲟⲩ ⲛⲁⲩ· ⲁⲙ ⲧⲉⲛⲟⲩ
Fol. 41 *a* ⲥⲁⲣ ⲛ̄ⲧⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲣ̄ ⲁⲧ ⲛⲁⲣⲧⲉ ⲡⲱⲁⲭⲉ ⲙ̄ ⲡⲁⲩ-
ⲡⲁ ⲥⲉⲗⲟⲥ· ⲁⲫⲁⲡⲟⲫⲁⲛⲉ | ⲉ ⲭⲱⲩ ⲏ ⲟⲩⲙⲛ̄ⲧ̄ⲙ̄ⲡⲟ̄· ⲁⲙ

ⲉⲩ ϩⲓ ⲡⲣⲡⲉ ⲙⲡⲉ ⲭⲣⲧⲟⲥ ⲉ ⲯⲁϫⲉ ⲙⲡⲓ ⲉⲗⲓⲥⲁⲃⲉⲧ ·:—
ⲱ ⲉⲗⲓⲥⲁⲃⲉⲧ ⲟⲛⲥ̄ ϫⲉ ⲁⲣⲭⲏ ⲣⲟⲟⲩⲛ ⲉ ⲡⲉⲧ ⲉⲣⲁϫⲡⲟⲩ ·
ⲣ̄ ⲥⲟⲟⲩⲛ̄ ⲧⲱⲛ ⲛ̄ ⲛⲉ ⲛⲧⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲟⲥ ⲙ̄ ⲙⲁⲣⲓⲁ
ⲣ̄ ϫⲱ ⲙ̄ⲙⲟⲥ · ϫⲉ ⲁⲩⲱ ⲛⲁⲓⲁⲧⲥ̄ ⲙ̄ⲡⲧ ⲛ̄ⲧⲁⲥⲡⲓⲥⲧⲉⲩⲉ ϫⲉ
ⲟⲩⲛ̄ ⲟⲩϫⲱⲕ ⲉ ϧⲟⲗ ⲛⲁⲩⲱⲡⲉ ⲛ̄ ⲛⲉ ⲛⲧⲁⲩϫⲟⲟⲥ ⲛⲁⲥ
ⲫⲓⲧⲙ̄ ⲡⲭⲥ̄ ·:—Ⲗⲣⲁ ⲉⲥϧⲁⲣⲧⲏⲥ ⲙ̄ ⲡⲓⲁⲩ ⲙ̄ⲡⲁ ⲅⲁⲃⲣⲓⲏⲗ
ⲯⲁϫⲉ ⲙ̄ⲙⲁⲥ · ⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲩ ⲡⲉ
ⲙ̄ⲡⲁⲫⲉⲓ ⲉ ϧⲣⲁⲓ ⲉ ϧⲣⲁⲓ (sic) ⲉ ϫⲱⲥ · ⲁⲥⲡⲣⲟⲫⲏⲧⲉⲩⲉ ϧⲁ
ⲛⲉⲧ ⲫⲛⲏ · ⲁⲩⲱ ⲡⲓⲙⲏⲣⲉ ⲙⲙⲁ ⲥⲛⲁⲩ ⲁⲩⲥⲟⲩⲛ̄ ⲛⲉⲧⲉⲣⲛⲏ
ⲙⲙⲁ ⲉⲩϧⲓ ⲧⲕⲁⲗⲁϧⲏ ⲛ̄ ⲛⲉⲩⲙⲁⲁⲩ · ⲁⲩⲛⲁⲩ ⲉ ⲛⲉⲧⲉⲣⲛⲏ
ⲁϧⲣⲁϣⲉ ⲁⲩⲱ ⲁⲩⲧⲉⲗⲛⲏ ⲁⲩⲟⲩⲱϣ ⲉ ⲉⲓ ⲉ ϧⲟⲗ ⲙ̄ⲡⲁⲧⲉ
ⲡⲟⲩⲟⲉⲓⲛ ⲯⲱⲡⲉ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲩ ⲉⲓ ⲉ
ⲡⲉⲥⲛⲧ ⲉ ϫⲱⲥ ⲁⲥⲡⲣⲟⲫⲏⲧⲉⲩⲉ ·:· Ⲙⲁⲣⲓⲁ ⲇⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲥⲧⲁϧⲣⲟⲥ ⲉϧⲛ̄ ⲛⲯⲁϫⲉ ⲙ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ · ⲡⲉϫⲁⲥ ϫⲉ
Ⲗ ⲧⲁ ⲯⲩⲭⲏ ϫⲓⲥⲉ ϧⲙ̄ ⲡⲭⲥ̄ · ⲁⲩⲱ ⲁ ⲡⲁ ⲡⲓⲁ̄ ⲧⲉⲗⲛⲏ
ⲉϧⲙ̄ ⲙⲛⲟⲩⲧⲉ ⲡⲁ ⲥⲛⲏⲣ · ϫⲉ ⲁϥⲥⲱⲟⲩⲧ̄ | ⲉ ϧⲣⲁⲓ ⲉϧⲙ̄ Fol. 41 b
ⲡⲉⲟⲩⲃⲃⲓⲟ ⲛ̄ ⲧⲫ̄ⲣⲙ̄ⲣⲁⲗ · ⲉⲓⲥ ϧⲛⲏⲧⲉ ϧⲁⲣ ϫⲓⲛ ⲧⲉⲛⲟⲩ · ⲡⲁ
ⲥⲉⲛⲁⲧⲙⲁⲉⲓⲟⲩ ⲛ̄ⲥⲓ ⲥⲉⲛⲉⲁ ⲙⲙⲁ · ϫⲉ ⲁϥⲉⲓⲣⲉ ⲙ̄ⲙⲁⲓ
ⲛ̄ ⲅⲉⲛⲉⲁⲗⲟⲥ ⲛ̄ⲥⲓ ⲡⲉⲧⲉ ⲟⲩⲛ̄ⲥⲟⲙ ⲙⲙⲟⲩ · ⲁⲩⲱ
ⲡⲉϧⲣⲁⲓ ⲟⲩⲁⲁⲩ · ⲡⲉⲩⲙⲁ ϫⲓⲛ ⲟⲩϫⲱⲙ ϣⲁ ⲟⲩϫⲱⲙ ·
ⲉϧⲙ̄ ⲡⲉⲧ ⲣ̄ ⲣⲟⲧⲉ ϧⲛⲧⲫ̄ · ⲁϥⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲥⲟⲙ ⲣⲙ̄ ⲡⲫ̄-
ⲥⲛⲟⲩ · ⲁϥϫⲱⲱⲣⲉ ⲉ ϧⲟⲗ ⲛ̄ ⲛϫⲁⲥⲓ ϧⲛⲧ ⲣⲙ̄ ⲡⲓⲉⲉⲧⲉ
ⲛ̄ ⲛⲉⲧϧⲛⲧ · ⲁϥⲙⲟⲣⲫⲏ ⲛ̄ ⲛⲁⲧⲛⲁⲥⲧⲏⲥ · ⲟⲩ ⲛⲉⲧⲉⲣⲟ-
ⲛⲟⲥ ⲁⲩⲱ ⲁϥϫⲓⲥⲉ ⲛ̄ⲛⲉⲧ ⲑⲃⲃⲏⲛⲉ · ⲁⲩⲧⲉⲓⲉ ⲛⲉⲧ ϧⲛⲟⲉⲓⲧ
ⲡⲁⲥⲁⲑⲟⲛ ⲁⲩⲱ ⲁϥϫⲉⲕ ⲡⲣⲙ̄ⲙⲁⲟ ⲉⲧⲙⲙⲟⲩⲉⲓⲧ · ⲁϥ†
ⲧⲟⲟⲧⲟⲩ ⲙ̄ ⲡⲓⲛⲏⲗ ⲡⲉⲫ̄ⲣⲙ̄ⲣⲁⲗ · ⲉⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲙ̄ ⲡⲓⲁ
ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲩⲯⲁϫⲉ ⲙⲙ̄ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲁⲃⲣⲁϩⲁⲙ ⲙⲙ̄
ⲡⲉⲥⲡⲉⲣⲙⲁ ⲙⲛ̄ ⲉⲛⲉϥ ·:—Ⲗ ⲙⲁⲣⲓⲁ ⲇⲉ ⲥⲱ ϧⲁⲣⲧⲏⲥ
ⲛ̄ ⲙⲟⲩⲛ̄ⲧ̄ ⲛ̄ ⲉⲃⲟⲧ · ⲁⲩⲱ ⲁⲥⲕⲟⲧⲉ̄ ⲉ ϧⲣⲁⲓ ⲉ ⲡⲉⲥⲛⲓ ·:—
ⲡⲥⲱϧ ⲟⲩⲟⲛϧ̄ ⲉ ϧⲟⲩ ϫⲉ ⲁⲥⲥⲱ ϧⲁⲣⲧⲏⲥ · ⲛ̄ ⲙⲟⲩⲛ̄ⲧ̄ ⲛ̄
ⲉⲃⲟⲧ · | ⲟⲩⲕ ⲟⲩⲛ ⲁⲥⲥⲱ ϧⲁⲣⲧⲏⲥ ⲙⲁⲓⲧ ⲉⲥⲙⲓⲥⲉ · ⲁⲩⲱ Fol. 42 a
ⲕⲁⲓ ⲉⲙⲯⲉ ⲙⲡⲉ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲟⲛϧ̄ ⲡⲁⲓ ⲉ ϧⲟⲩ ⲙⲡⲉ
ϧⲛⲧⲟⲥ · ⲁⲗⲗⲁ ⲉⲓⲥ ϧⲛⲏⲧⲉ ⲡⲉⲧ ⲓⲛⲧ ⲙⲙⲏⲥⲁ ⲛⲁⲓ ⲧⲁⲓⲟ
ⲙⲙⲟⲛ ·:—ⲁ ⲡⲉϩⲟⲟⲩ ⲇⲉ ⲛ̄ ⲉⲗⲓⲥⲁⲃⲉⲉⲧ ϫⲱⲕ ⲉ ϧⲟⲩ

ϵ τρε ⲥⲙⲓⲥⲉ ⲡⲉϫⲁϥ· ⲡⲣⲱⲃ ⲟⲩⲟⲛϩ ϵ ⲃⲟⲗ ϫⲉ ⲛⲉ-
ⲛⲁⲕⲁⲁⲥ ϵ ⲃⲟⲗ ⲁⲛ ⲙ̄ⲡⲉ ⲥⲛⲁⲩ ϵ ⲡⲣⲁⲩⲉ ⲛ̄ ⲡⲩⲛⲣⲉ
ⲕⲟⲩⲓ ⲉⲧ ⲉⲥⲛⲁϫⲣⲟϥ· ⲡ̄ⲧⲁⲥⲃⲱⲕ ⲣⲱ ϵ ⲧⲃⲉ ⲡⲉⲓ ⲣⲱⲃ ·:—
ⲟⲩⲣⲱⲙⲉ ⲅⲁⲣ ⲉⲧⲧⲱⲣϫ ⲙ̄ⲙⲟϥ· ⲉⲧⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟϥ ⲉⲧⲁ-
ⲣⲓⲥⲧⲟⲛ· ⲏ ⲟⲩⲟⲩⲟ ⲙⲓⲥⲉ ⲏ ⲕⲉ ⲣⲟⲟⲩ ⲡ̄ ⲣⲁⲩⲉ ⲣⲁⲡⲗⲱⲥ
ⲡ̄ ⲁⲩ ⲡ̄ ⲣⲉ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲡ̄ⲧⲁⲩⲧⲁⲣⲙⲉϥ ϵ ⲡⲉⲩⲁⲣⲓⲥⲧⲟⲛ
ⲛⲁⲕⲁⲁϥ ϵ ⲃⲟⲗ ϣⲁⲛⲧ ⲉⲩⲛⲁⲩ ϵ ⲡϫⲱⲕ ϵ ⲃⲟⲗ ⲙ̄
ⲡⲣⲁⲩⲉ ·:—ⲙⲡ̄ ⲧⲉⲧⲫⲣⲟⲥⲩⲛⲏ ·:—Ⲥⲓⲉ ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ
ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲉⲧ ⲟⲛϥ· ⲁⲧⲱ ⲉⲧ ⲙⲟⲩϥ ⲡ̄ ⲧⲡⲉ ⲙⲡ̄ ⲡⲕⲁϥ·
ⲥⲉⲛⲁⲕⲁⲁⲥ ϵ ⲃⲟⲗ ϣⲁⲛⲧ ⲉⲥⲙⲁⲧⲉ ⲙ̄ ⲡⲣⲱⲃ ⲡ̄ⲧⲁⲥⲉⲓ
ϵ ⲧⲃⲏⲛⲧϥ̄· ⲁⲥⲥⲱ ⲣⲁⲣⲧⲏⲥ ⲡⲁⲛⲧⲱⲥ ϣⲁⲛⲧ ⲉⲥⲛⲁⲩ
Fol. 42 *b* ϵ ⲡⲩⲛⲣⲉ ⲕⲟⲩⲓ· ⲁⲧⲱ ⲛⲉⲥϥⲱⲁϩⲉ ⲙⲡ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ·
ⲡⲉ ⲙⲡ̄ⲡⲥⲁ ⲛⲁⲓ ⲁⲉ ⲡⲉϫⲁϥ ϫⲉ ⲁⲥⲕⲟⲧⲉ ϵ ⲣⲣⲁⲓ ϵ ⲡⲉⲥⲛⲓ·
ⲛⲉⲥⲣⲙⲟⲟⲥ ⲁⲉ ⲣⲡ̄ ⲟⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ· ⲏ ⲧⲉⲓ ⲙⲡⲛⲉ ϣⲁⲛⲧ
ⲉⲥϩⲉⲕ ϣⲙⲟⲟⲩⲛ ⲡⲉⲃⲟⲧ ϵ ⲃⲟⲗ· ⲙ̄ⲡⲥⲁ ⲛⲁⲓ ⲟⲩ ⲡⲉⲓⲧ
ⲁϥϣⲱⲡⲉ· ⲁⲥϣⲱⲡⲉ· ⲡⲉϫⲁϥ ⲣⲡ̄ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ
ⲁⲧⲁⲟⲩⲱⲁ ⲉⲓ ϵ ⲃⲟⲗ ⲣⲓⲧⲙ̄ ⲡⲣⲣⲟ· ⲁⲩⲟⲩⲥⲧⲟⲥ ϵ ⲧⲣⲉ
ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ⲉⲣⲁⲓⲥ ⲡⲥⲁ ⲛⲉⲥⲧⲙⲉ· ⲧⲁⲓ ⲧⲉ
ⲧⲙⲟⲣⲡ̄ ⲏ ⲁⲡⲟⲕⲣⲁⲫⲏ ⲡⲧⲁⲥϣⲱⲡⲉ· ⲉⲣⲉ ⲕⲣⲛⲓⲟⲥ
ⲟ̄ ⲡ̄ ⲣⲙⲉⲙⲱⲛ ϵ ⲧⲥⲧⲣⲓⲁ· ⲁⲧⲱ ⲛⲉⲧⲃⲏⲕ ⲧⲏⲣⲟⲩ ⲡⲉ·
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲥⲣⲁⲓ ⲡⲥⲁ ⲧⲉⲭⲡⲟⲗⲓⲥ ⲁϥⲃⲱⲕ ϵ ⲣⲣⲁⲓ
ⲣⲱⲟⲩ ⲡⲥⲓ ⲓⲱⲥⲏⲫ· ⲁϥϣⲱⲡⲉ ⲁⲉ ⲙⲙⲁⲣⲓⲁ· ϫⲉ
ⲟⲩ ⲡⲉ ⲧⲡⲛⲁⲩ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲥⲉⲙⲁⲣⲱⲧⲉ ⲙⲙⲟⲛ ϵ ⲧⲣ
ⲡⲃⲱⲕ ϵ ⲣⲣⲁⲓ ϵ ⲃⲛⲟⲗⲉⲉⲙ ϵ ⲧⲣⲉ ⲧⲥⲣⲁⲓ ⲛ̄ ⲡⲉⲡⲣⲁⲓ
ⲣⲱⲟⲩⲛ ·:—ϵ ⲧⲁⲡⲟⲥⲣⲁⲫⲏ· ⲡⲧⲟⲥ ⲁⲉ ⲡⲉϫⲁⲥ ⲛⲁⲩ ϫⲉ
Fol. 43 *a* ⲁⲧⲱ ⲡⲛⲁ|ⲃⲱⲕ ϵ ⲣⲣⲁⲓ ⲛ̄ ⲁⲩ ⲛ̄ ⲣⲉ· ⲉⲓⲥ ⲛⲉⲣⲟⲟⲩ
ⲛ̄ⲍ ⲅⲁⲣ ⲁⲧϫⲱⲕ ϵ ⲃⲟⲗ ϵ ⲧⲣⲁ ⲙⲓⲥⲉ· ⲡⲉϫⲁϥ ⲛⲁⲥ ⲙ̄ⲡⲓ
ⲡⲗⲗⲟ ⲉⲧ ⲛⲁⲓⲟⲩϥ· ϫⲉ ϯⲡⲓⲥⲧⲉⲩⲉ ϫⲉ ⲡⲓⲟⲩⲧⲉ ⲛⲁϫⲓ
ⲙⲟⲉⲓⲧ ⲛⲁⲓ· ⲁⲧⲧⲱⲟⲩⲓ ⲁⲉ ϵ ⲃⲟⲗ ⲣⲡ̄ ⲛⲁⲍⲁⲣⲉⲑ
ⲁⲧⲧⲁⲁⲩ ϵ ⲧⲉⲣⲓⲛ ϵ ⲧⲣⲉ ⲧⲃⲱⲕ ϵ ⲣⲣⲁⲓ ϵ ⲃⲛⲟⲗⲉⲉⲙ·
ⲁⲧⲕⲁⲧⲁⲛⲧⲁ ϵ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ⲣⲡ̄ ⲛⲉⲣⲟⲟⲩ ⲛ̄ ⲧⲡⲁ-
ⲣⲁⲥⲕⲉⲩⲏ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲛⲟⲩ ⲛ̄ ⲙⲛⲥϯⲁ ⲙⲡ̄ ⲟⲧⲱⲙⲉ
ⲛⲥⲱⲟⲩ ⲙ̄ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲟⲩⲁⲉ ⲟⲛ ⲙⲡ̄ ⲟⲧⲱⲙⲉ
ⲛⲥⲁ ⲙⲁ· ⲙ̄ ⲡⲱⲧ ϵ ⲣⲟϥ· ⲁⲣⲉ ⲁⲉ ⲉⲧⲙⲁ ⲛ̄ ⲥⲟⲩⲗⲉ

ⲛ ϩⲟⲩⲓ ⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲩⲁⲣⲉ ⲡⲩⲓⲏⲙⲟ ⲥⲟⲓⲗⲉ ⲉ ⲣⲟⲩ·
ⲡⲧⲟⲟⲩ ϩⲱⲟⲩ ⲟⲛ· ⲁⲩⲃⲱⲕ ⲉ ϩⲟⲩⲓ ⲁⲩⲥⲟⲓⲗⲉ ⲉ ⲣⲟⲩ·
ⲟⲩⲁⲉ ⲓⲏ ⲟⲩⲥⲛ ⲙⲁ ⲛ ⲓⲏⲧⲟⲛ ϩⲓⲓ ⲡⲙⲁ ⲛ ⲥⲟⲓⲗⲉ
ⲉ ⲧⲃⲉ ⲡⲉϩⲟⲩⲟ ⲛ ⲡⲣⲱⲙⲉ· Ⲥⲧⲟⲟⲩⲉ ⲁⲉ ⲛ ⲡⲉⲩϩⲣⲁⲥⲧⲉ
ⲉⲙⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ ⲛ ⲥⲟⲩⲁ ⲛ ϫⲟⲓⲁⲕ· ⲁⲩⲥⲟⲕⲟⲩ
ⲉⲩⲥⲗϫⲉ ϩⲁⲣⲧⲛ ⲟⲩⲟⲓⲏⲩ ⲛ ⲧⲃⲓⲏ·:— | ⲁ ⲡⲉϩⲟⲟⲩ Fol. 43 *b*
ⲧⲏⲣⲩ ⲉⲧ ⲓⲙⲁⲩ ⲟⲩⲉⲙⲉ ⲓⲏⲡⲁⲧⲉ ⲡⲉⲟⲣⲁⲓⲙⲟⲛ ⲧⲁϩⲟⲟⲩ ⲡⲏ
ⲛⲥⲉⲥⲟⲩⲁⲓ ⲛ ⲡⲉⲩⲣⲁⲓ· ⲛⲧⲉⲣⲟⲩⲥⲟⲩⲁⲓ ⲁⲉ ⲛⲥⲓ ⲛⲉⲧ ⲁⲡⲟ-
ⲅⲣⲁⲫⲉ ⲛⲧⲁⲩⲥⲟⲩⲁⲓ ⲛ ⲧⲉⲓ ⲣⲉ· ⲁⲉ ⲓⲱⲥⲏⲫ ⲡⲣⲁⲙⲱⲉ
ⲡⲉⲃⲟⲗ ⲉⲓⲏ ⲡⲥⲉⲛⲟⲥ ⲛ ⲁⲁϩ ⲙⲡⲓ ⲙⲁⲣⲓⲁ ⲧⲉⲥⲥⲉⲓⲙⲉ
ⲙⲡⲓ ⲓⲥ ⲡⲉⲩⲱⲛⲣⲉ· ⲛⲁⲓⲁⲧⲕ ⲛⲧⲟⲕ ⲱ ⲓⲱⲥⲏⲫ ⲁⲉ ⲡⲉⲧⲉ
ⲙⲡⲉ ⲣⲱⲙⲉ ⲙⲁⲧⲉ ⲙⲙⲟⲩ ⲉⲙⲉⲣ· ⲁⲕⲙⲁⲧⲉ ⲛⲧⲟⲕ
ⲙⲙⲟⲩ ⲉ ⲧⲣⲉ ⲕⲉⲣⲁⲓ ⲛ ⲡⲗⲟⲩⲟⲥ ⲛ ⲡⲉⲓⲱⲧ ⲛⲥⲱⲕ·
ⲣⲱⲥ ⲱⲛⲣⲉ· ⲁⲓⲛ ⲧⲱⲛ ⲉ ⲧⲱⲛ· ⲁⲓⲛ ⲉⲣⲉ ⲡⲉⲕⲥⲕⲉⲧⲉ
ⲧⲁⲗⲛⲧ ⲉ ⲣⲟⲕ ⲉⲕⲣ ⲣⲱⲃ ⲉ ⲧⲏⲧⲉϫⲛⲓⲛ· ⲛ ⲙⲡⲧⲣⲁⲙⲱⲉ
ⲱⲁⲛⲧ ⲉⲕⲣ ⲉⲓⲱⲧ ⲛ ⲡⲉ ⲛⲧⲁⲩⲧⲁⲙⲓⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ·
ⲣⲱⲁⲛ ⲟⲩⲣⲱⲙⲉ ⲙⲁⲧⲉ ⲛ ⲟⲩⲙⲡⲧⲣⲣⲟ· ⲏ ⲛⲫⲟⲣⲉⲓ ⲛ
ⲟⲩⲥⲣⲛⲛⲉ· ⲙⲡⲥⲁ ⲟⲩⲟⲉⲓⲱ ⲁⲉ ⲱⲁⲣⲁⲣⲁⲥⲉ ⲛⲧⲉ
ⲧⲉⲩ ⲛⲉ ⲧⲁϩⲓⲥ ⲡⲁⲣⲁⲥⲉ ⲛⲙⲙⲁⲩ·:—Ⲛⲧⲟⲕ ⲁⲉ ⲟⲩ
ⲙⲟⲛⲟⲛ ⲁⲉ ⲧⲉⲕⲙⲡⲧⲉⲣⲟ ⲛⲁⲡⲁⲣⲁⲥⲉ ⲁⲛ· ⲙⲡⲥⲁ ⲧⲣⲉ
ⲕⲗⲟⲩ· ⲁⲗⲗⲁ ⲥⲛⲁⲩⲟⲩⲓ ⲉ ⲣⲟⲩ ⲱⲁ ⲉⲙⲉⲣ· ⲁⲙⲟⲩ ⲁⲉ
ⲣⲱⲙⲉ | ⲛⲉⲧ ⲣⲙⲟⲟⲥ ⲉⲓ ⲛⲉⲫⲣⲟⲛⲟⲥ ⲉⲧ ϫⲟⲥⲉ ⲣ̄ ⲱⲁⲛ Fol. 44 *a*
ⲛⲉⲙⲉⲣⲟⲟⲩ ϫⲱⲕ ⲉ ⲣⲟⲩ ⲉ ⲧⲣ ⲙⲡⲕⲟⲧⲕ ⲙⲡⲓ ⲛⲉⲙⲉⲓⲟⲟⲧⲉ ⲟⲩ
ⲱⲁⲣⲉ ⲡⲉⲛⲧⲁⲓⲟ ⲙⲡⲓ ⲡⲉⲓⲣⲁⲓ ⲣⲱⲃ̄ ⲉⲓ ⲟⲩⲥⲟⲡ· ⲡⲧⲟⲕ
ⲁⲉ ⲱ ⲡⲗⲗⲟ ⲛ ⲁⲓⲕⲁⲓⲟⲥ ⲡⲉⲕⲣⲁⲓ ⲛⲁⲥⲱ ⲉⲙⲙⲓ ⲉ
ⲣⲟⲩ ⲱⲁ ⲉⲙⲉⲣ· ⲉⲕⲛⲁⲣⲱⲡ ⲛ ⲁⲱ ⲛ ⲣⲉ ⲉⲕⲟ ⲛ ⲉⲓⲱⲧ·
ⲁⲩⲱ ⲛ ⲁⲓⲁⲕⲱⲙⲓⲧⲏⲥ ⲛⲉ ⲛⲧⲁⲩⲧⲁⲙⲓⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ̄
ⲉⲓ ⲛⲁⲩⲉⲓⲛ·:—ⲉⲓⲧⲁ ⲙⲡⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲥⲣⲁⲓ
ⲛⲉ ⲡⲉⲩⲣⲁⲓ ⲛ ⲥⲟⲩ ϫⲟⲟⲩⲧ ⲥⲁⲱⲕⲉ ⲛⲉ ⲡⲉⲟⲟⲩ ⲛ ⲥⲓⲱⲥ·
ⲥⲟⲩ ϫⲟⲟⲩⲧ ⲱⲙⲛⲓ ⲁⲉ ⲧⲉ ⲧⲛⲟⲩ ⲛ ⲓⲛⲥϥⲁ ⲙⲡⲓ ⲟⲩⲉⲱ-
ⲙⲟⲩⲱⲉ ⲁⲉ ⲱⲁⲛⲧⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲟⲩⲉⲙⲉ· ⲉⲡⲓ ⲧⲛⲁⲓⲉ
ⲁⲉ ⲛ ⲡⲉⲟⲟⲩ ⲛ ⲥⲟⲩ ϫⲟⲟⲩⲧ ⲱⲙⲛⲓ (*sic*) ⲁⲩⲥⲱⲱⲩ̄ ⲉ ⲣⲟⲩ
ⲉ ⲣⲁⲥ ⲙⲡⲓ ⲓⲱⲥⲏⲫ ⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲥ ⲉ ⲁⲥⲣ̄ ⲟⲩⲟⲉⲓ
ⲧⲏⲣⲥ̄ ⲛⲉⲥⲱⲧⲣ̄ⲧⲱⲣ ⲥⲁⲣ ⲡⲉ ⲡⲉϫⲁⲩ ⲛⲁⲥ· ⲉⲡⲓ ⲟⲩⲙⲓⲧ-

ρ̄ρ̄ραω· ⲉ ⲁϩⲣⲱ ⲣ̄ ⲱⲧⲣ̄ⲧⲱⲣ ⲙ̄ⲡⲟⲟⲩ· ⲛ̄ⲧⲟⲥ ⲁⲉ
ⲡⲉϩⲁⲥ ⲛⲁⲩ ⲫ̄ ⲟⲩⲉⲣⲟⲧⲉ ⲁⲉ ⲃⲟⲛⲏⲉⲓ ⲉ ⲣⲟⲓ· ⲁⲉ ⲉⲓⲥ
Fol. 44 *b* ⲡⲕⲁⲣⲡⲟⲥ ⲛ̄ ⲣⲙⲡ ⲟⲩⲱⲃ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲟⲩ ⲁⲉ | ⲡⲉϩⲁⲩ
ⲫ ⲛⲁⲥ ⲁⲉ ⲙ̄ⲡⲣ̄ ⲣ̄ ⲣⲟⲧⲉ ⲁⲗⲗⲁ ⲥ̄ⲙ̄ⲥⲟⲙ ⲁⲉ ⲡⲉⲧ ⲓⲛⲧ ⲉ
ⲃⲟⲗ ⲛ̄ⲣⲛⲧⲉ ⲛ̄ⲧⲟⲩ ⲡⲉⲧ ⲛⲁⲃⲟⲛⲏⲉⲓ ⲉⲣⲟ· ⲙ̄ⲡⲥⲁ ⲛⲁⲓ
ⲟⲛ ⲛⲉⲥⲱⲧⲣ̄ⲧⲱⲣ ⲉ ⲡⲉⲣⲟⲟ· ⲉⲡⲉⲓ ⲁⲛ ⲟⲩⲱⲁ ⲙⲛⲥⲉ
ⲧⲉ· ⲁⲧⲱ ⲟⲩⲱ̄ⲙⲟ ⲧⲉ· ⲛⲉ ⲙ̄ⲡ ⲣⲙ̄ⲥⲟⲟⲩⲛ̄ ⲁⲉ
ⲣⲁⲣⲧⲛⲥ· ⲟⲩⲁⲉ ⲥⲛⲟⲩⲉⲛⲛⲥ· ⲟⲩⲁⲉ ⲙ̄ⲡ ⲉⲥⲛⲁⲩ ⲉ ⲥⲣⲙⲉ
ⲉⲥⲙⲙⲉ ⲉⲛⲉⲣ· ⲟⲩⲁⲉ ⲛⲉⲥⲧⲥⲁⲃⲛⲧ ⲁⲛ· ⲉ ⲣⲱⲃ ⲛ̄ ⲧⲉⲓ
ⲙⲙⲉ· Ⲛⲉⲩⲛ̄ ⲟⲩⲛⲟⲩ ⲁⲉ ⲛ̄ ⲥⲓⲟⲩ ⲫ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲧⲡⲉ
ⲉⲩⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ̄ⲩ ⲁⲧⲱ ⲛⲉⲣⲉ ⲟⲩⲛⲟⲩ ⲛ̄
ⲑⲉⲱⲣⲓⲁ ⲱⲟⲟⲡ ⲛ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲫ̄ ⲃⲛⲟⲗⲉⲉⲙ· ⲉⲧⲱⲁⲝⲉ
ⲙ̄ⲡ ⲛⲉⲧⲉⲣⲛⲧ ⲉⲧⲁⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲟⲩⲥⲓⲟⲩ ⲙ̄ⲡⲣⲣⲟ ⲡⲉ ⲛⲁⲓ
ⲉⲧⲟⲩⲛⲁϩⲣⲟⲩ· ⲙⲁⲣⲓⲁ ⲁⲉ ⲙ̄ⲡ ⲓⲱⲥⲏⲫ ⲛⲉⲩⲥⲱⲧⲙ̄ ⲉ
ⲣⲟⲟⲩ ⲉⲧⲱⲁⲝⲉ ⲧⲏⲣⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲣⲱⲃ· ⲛ̄ⲧⲟⲥ ⲁⲉ ⲛⲉⲧ-
ⲣⲁⲱⲉ ⲉⲧⲣ̄ ⲱⲙⲛⲣⲉ· ⲛⲉⲣⲉ ⲡⲙⲁ ⲛ̄ ⲥⲟⲓⲗⲉ ⲥⲁⲣ ⲱⲟⲟⲡ
ⲙ̄ ⲡⲉ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡ ⲛⲉⲭⲁⲥⲥⲉⲗⲟⲥ ⲟⲩⲛⲟ ⲛ̄ⲣⲛⲧⲛ̄ⲧ·
ⲁⲥⲣ̄ ⲧⲉⲧⲱⲙ ⲧⲏⲣ̄ⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉⲥⲱⲧⲣ̄ⲧⲱⲣ· ⲁⲧⲱ ⲉⲥⲟ
Fol. 45 *a* ⲛ̄ ⲣⲃⲁ· ⲙ̄ ⲡⲙⲁⲩ ⲁⲉ | ⲙ̄ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ ⲥⲟⲩ ϫⲟⲩⲧⲯⲓⲥ·
ⲛ̄ ϫⲟⲓⲁⲣⲕ· ⲡⲉϩⲉ ⲧⲉⲕⲗⲟⲟⲗⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲉⲧ ⲁⲥⲱⲟⲩ ⲙ̄
ⲡⲧⲩⲡⲉⲣⲉⲧⲛⲥ ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲁⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲛ ⲙ̄ⲡ̄ ⲱⲙⲉ
ⲛⲁⲓ ⲛⲥⲁ ⲟⲩⲥⲫⲙⲉ ⲛⲉⲥⲥⲕⲉⲡⲁⲍⲉ ⲙ̄ ⲡⲉⲧ ⲓⲛⲧ ⲉ ⲃⲟⲗ ⲛ̄-
ⲣⲛⲧ· ⲡⲉϩⲁⲩ ⲛⲁⲥ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ ⲁⲉ ⲙ̄ⲡⲣ̄ ⲣⲟⲧⲉ ⲡⲉⲓⲧ ⲁⲩ-
ⲱⲁⲝⲉ ⲙ̄ⲙⲉ ⲁⲉ ⲧⲉⲣⲁϫⲡⲟ ⲛ̄ ⲟⲩⲱⲛⲣⲉ ⲟⲩⲛⲥⲧⲟⲥ ⲡⲉ·
ⲛ̄ⲧⲟⲩ ⲥⲁⲣ ⲁⲩⲱⲁⲝⲉ ⲙ̄ⲙⲁⲓ ⲫⲱ ⲁⲉ ⲡⲉⲧⲟⲩⲛⲁϩⲣⲟⲩ
ⲉ ⲃⲟⲗ ⲛ̄ⲣⲛⲧⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫ̄ ⲟⲩⲛⲛⲁ ⲉⲩⲟⲩⲁⲗⲃ·
Ⲛⲁⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲩϫⲟⲟⲩ ⲛⲁⲥ ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲃⲟⲗ ⲫ̄
ⲡⲙⲁ ⲛ ⲥⲟⲓⲗⲉ· ⲛⲥⲟⲟⲩⲛ ⲁⲛ ⲁⲉ ⲉⲩⲙⲟⲟⲩⲉ ⲉ ⲧⲱⲛ·
ⲁⲩⲥⲱⲱⲩⲧ̄ ⲁⲉ ⲁⲩⲛⲁⲩ ⲉⲩⲥⲕⲱⲛ ⲛ̄ ⲥⲁ ⲃⲟⲗ ⲛ̄ ⲧⲡⲟⲗⲓⲥ·
ⲉⲣⲉ ⲫⲉⲣⲱⲙⲉ ⲟⲩⲛⲟ ⲛ̄ⲣⲛⲧⲉ̄· ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲥ ⲁⲩ-
ⲥⲱⲱⲩⲧ̄ ⲉ ⲫⲣⲁⲓ ⲁⲩⲛⲁⲩ ⲉⲩⲥⲫⲙⲉ ⲉⲥⲁⲗⲫ ⲉ ⲣⲁⲧ̄ⲉ ⲉⲭⲛ̄
ⲧⲉⲥⲭⲉⲛⲉⲡⲱⲣ ⲉⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ· ⲁⲩⲙⲟⲟⲧⲉ ⲟⲩⲃⲛⲥ ⲛ̄ⲥⲓ
ⲓⲱⲥⲏⲫ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ ϯⲱⲣⲕ ⲉⲣⲟ ⲱ ⲧⲉ ⲥⲫⲙⲉ
ⲙⲁⲧⲁⲙⲟⲓ ⲉⲩⲥⲫⲙⲉ ⲫ̄ ⲡⲉⲓ ⲙⲁ ⲉⲥⲥⲟⲟⲩⲛ ⲛ̄ ⲙⲉⲥⲓⲱ·

ⲛⲉⲥⲉⲓ ⲛⲉⲥⲣⲙⲟⲟⲩ ⲙ̄ⲡⲉⲓ ⲙⲉⲉⲣⲉ ⲙⲛⲏ ⲙⲁⲓⲧ ⲉⲥⲙⲓⲥⲉ · Fol. 45 b
ⲁⲩⲱ ⲧⲛⲁϩ ⲛⲁⲥ ⲙ̄ ⲡⲉⲥⲃⲉⲉⲕⲉ ·⁘ ⲡ̄ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲉⲡⲓⲁ̄ ⲕⲃ
ⲉⲧ ⲟⲩⲁⲁⲩ ⲉⲓ ⲉ ⲣⲣⲁⲓ ⲉ ⲭⲱⲥ · ⲡⲉϫⲁⲥ ⲛⲁⲩ ⲉ̄ ⲡⲧⲟⲕ
ⲡⲉ ⲓⲱⲥⲏⲫ ⲡⲗ̄ⲗⲟ ⲙ̄ ⲇⲓⲕⲁⲓⲟⲥ ⲉⲧ ⲥⲙⲁⲁⲩⲁⲧ ⲣⲣⲁⲓ
ⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲉⲧ ⲉⲣⲉ ⲡⲗⲟⲟⲩⲥ ⲙ̄ ⲡⲉⲓⲱⲧ ⲓⲛⲧ ⲉ ϧⲟⲩ
ⲛ̄ⲣⲛ̄ⲧ̄ⲥ̄ · ⲡⲧⲟⲩ ⲉ̄ ⲡⲉϫⲁⲩ ⲛⲁⲥ ⲉ̄ ⲁⲩⲏ ⲉ ⲡⲉⲥⲛⲧ
ⲡ̄ⲧⲉⲩⲛⲟⲩ ⲣⲓⲧ̄ⲛ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁϩ ⲡ̄ⲧⲁϥⲉⲓ ⲉ ⲣⲣⲁⲓ ⲉ
ⲭⲱⲥ · ⲁⲥⲥⲉⲡⲏ ⲁⲥⲉⲓ ⲉ ⲡⲉⲥⲛⲧ · ⲁⲥⲫⲟⲣⲉⲓ ⲙ̄ ⲛⲉⲥⲣⲟⲓⲧⲉ
ⲉⲧ ⲛⲁⲓⲱⲟⲩ ⲣⲱⲥ ⲉⲥⲥⲟⲟⲩⲏ ⲉ̄ ⲉⲥⲃⲏⲕ ⲉ ⲁⲡⲁⲛⲧⲁ ⲉ
ⲡⲓⲟⲩⲧⲉ · ⲁⲥⲉⲓ ⲁ̄ⲉ ⲉ ⲡⲥⲁ ⲏ ϧⲟⲗ ⲙ̄ ⲡⲣⲟ · ⲁⲥⲡⲱⲣⲙ̄
ⲉ ϧⲟⲗ ⲙ̄ ⲛⲉⲥⲓⲁ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲉ ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲥ ⲉ̄ ⲓⲥ
ⲡⲗⲟⲟⲩⲥ ⲙ̄ ⲡⲉⲓⲱⲧ ⲙ̄ⲡⲟⲉ ⲙ̄ⲡⲁⲓⲕⲁ ⲡⲁ ⲣⲟ · ⲉⲩⲟⲩⲱⲙ ·
ⲁⲓⲟⲩⲁⲣ̄ⲧ̄ ⲙ̄ⲥⲱⲕ · ⲉⲕⲉⲟⲩⲱⲙ · ⲛⲁⲓ ϩⲱ ⲙ̄ ⲟⲩⲁⲁ ⲙ̄ ⲡⲱⲙⲡⲉ
ϧⲙ̄ ⲧⲉⲕⲙ̄ⲡⲧⲉⲣⲟ · ⲉ̄ⲧ ⲁⲉ ⲉⲩ ⲙ̄ ⲃⲁ ⲛ̄ ϧⲟⲗ ⲙ̄ⲡⲥⲓ ⲓⲱⲥⲏⲫ ⲁ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲁⲣⲓⲁ ⲙⲙⲉ · ⲡ̄ ⲡⲉⲥ⌋ⲙⲏⲣⲉ Fol. 46 a
ⲡⲉⲥⲙⲣ̄ⲙ̄ ⲡ̄ ⲙⲙⲉ · ⲁⲥⲥⲟⲟⲗⲕ̄ ⲙ̄ ϩⲉⲛⲧⲟⲉⲓⲥ · ⲁⲥⲭⲧⲟⲟⲩ ⲕⲃ
ⲙ̄ⲡⲉ ⲁⲩⲟⲙⲕ̄ ⲙ̄ ⲧⲃⲓⲛ · ⲁⲉ ⲛⲉ ⲙⲙⲁ ⲙⲁ ⲙⲟⲟⲡ ⲛⲁⲩ ⲣⲓⲧ̄
ⲡⲙⲁ ⲙ̄ ⲥⲟⲓⲗⲉ · Ⅲ ⲡⲉⲓ ⲙⲁ ⲙ̄ ⲥⲟⲓⲗⲉ ⲉⲧ ⲙⲟⲟⲡ ⲙ̄
ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲁ ⲡⲉϫ̄ⲥ̄ ⲟⲩⲱϩ ⲛ̄ⲣⲛ̄ⲧ̄ⲥ̄ ·⁘—ⲱ ⲡⲉⲓ [ⲁⲟ]-
ⲟⲩⲟ ⲡⲙⲟⲣⲫ̄ ⲙ̄ ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲁ ⲡⲉϫ̄ⲥ̄ ⲧⲁⲗⲟ ⲉ
ⲣⲣⲁⲓ ⲙ̄ ⲧⲉⲭⲁⲣⲓⲥ ⲛ̄ⲣⲛ̄ⲧ̄ · ⲱ ⲛⲉⲓⲧⲟⲉⲓⲥ ⲑⲱⲥⲱ ⲙ̄
ⲧⲙⲛⲧ̄ ⲁⲧ ⲧⲁⲕⲟ · ⲧⲁⲓ ⲛⲧⲁⲫⲟⲣⲉⲓ ⲙⲙⲟⲥ ⲙ̄ⲡⲓ ⲡⲙⲟⲟⲧⲉ
ⲡⲗⲟⲟⲩⲥ ⲭⲁⲙⲧ̄ ⲣⲟⲧⲡ̄ ⲉ ⲣⲟⲩ ⲙ̄ⲙ ⲡⲉⲩⲉⲓⲱⲧ · ⲱ ⲡⲉⲓ
ⲟⲩⲟⲙⲕ̄ · ⲱ ⲡⲉⲓ ⲙⲁ ⲙ̄ ⲥⲟⲓⲗⲉ ⲛⲧⲁⲫⲱⲡⲉ ⲣⲓⲙⲙ ⲡⲕⲁⲣ
ⲁⲩⲱ ⲙ̄ ⲟⲩⲣⲡⲉ · ⲉⲩⲟⲩⲁⲁϥ ⲙ̄ ⲡⲙⲟⲟⲧⲉ ⲡⲗⲟⲟⲩⲥ ·⁘—
ⲱ ⲡⲉⲓ ⲟⲩⲟⲙⲕ̄ ⲛⲧⲁⲫⲱⲡⲉ ⲙ̄ ⲙⲁ ⲙ̄ ⲥⲟⲓⲗⲉ ⲙ̄ⲙⲟⲟⲧⲉ ⲙ̄ ⲡⲙⲟⲟⲧⲉ
ⲙⲙⲛ̄ ⲙ̄ ⲣⲱⲙⲉ ⲣⲓⲧ̄ⲛ̄ ⲧⲁⲡⲟⲓⲙⲛⲓⲁ ⲛⲧⲁⲩⲁⲁⲥ ⲭⲁ ⲣⲟⲛ ·
ⲱ ⲡⲉⲓ ⲧⲟⲉⲓⲥ ⲛⲧⲁⲩⲥⲕⲉⲡⲁⲍⲉ ⲙⲙⲟⲛ ⲉ ⲡⲧⲁⲕⲟ ⲙ̄ ⲡⲁⲓⲁ-
ⲃⲟⲗⲟⲥ · ⲉⲉ ⲡⲛⲉ ⲫⲣⲱⲙ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲓ ⲙ̄ ⲕⲉ ⲥⲟⲛ ·⁘—
ⲙⲙⲛ̄ⲥⲁ ⲛⲁⲓ ⲁⲉⲓ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ ⲉⲩⲙⲟⲟⲩⲉ ⲙ̄ⲙ ⲧⲉⲥⲣⲙⲙⲉ
ⲉⲧ ⲙⲙⲁⲩ | ⲧⲁⲓ ⲉ ⲡⲉⲥⲣⲁⲓ ⲡⲉ ⲥⲁⲗⲱⲙⲱⲛ · ⲁⲩⲥⲱⲙⲧ̄ Fol. 46 b
ⲁⲧⲛⲁⲩ ⲉ ⲡⲙⲏⲣⲉ ⲕⲟⲩⲓ · ⲣⲓⲧ̄ ⲡⲟⲩⲟⲙⲕ̄ · ⲁⲩⲣ̄ ⲙⲡⲏⲣⲉ ·
ⲁⲧⲛⲁⲩ ⲟⲛ ⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲣⲙⲟⲟⲩ ⲛ̄ⲣⲛ̄ⲧ̄ ⲟⲩⲙⲛⲧ̄ⲣⲙⲕⲉ ·
ⲉⲣⲉ ⲡⲉⲥⲟ ⲛⲉⲭ ⲁⲕⲧⲓ ⲛ̄ⲧⲟⲩⲟⲉⲓⲙ ⲉ ϧⲟⲗ ⲁⲧⲛⲁⲩ ⲉⲧⲉⲣⲉ

ⲙⲛ̄ ⲉⲓⲟ ⲉⲩⲥⲕⲉⲡⲁⲍⲉ ⲙ̄ ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲓⲁ
ⲛ̄ ⲥⲟⲓⲗⲉ ⲧⲏⲣⲟ̄ ⲉⲩⲙⲉⲩ ⲛ̄ ⲣⲁⲱⲉ ⲉⲣⲉ ⲡⲱⲛⲣⲉ ⲙ̄
ⲡⲓⲟⲩⲧⲉ ⲛ̄ⲣⲏⲧⲟ̄· Ⲥⲁⲗⲱⲙⲓⲛ ⲇⲉ ⲁⲥⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲩⲓ ⲉ
ⲡⲟⲩⲟⲙⲟ̄ ⲁⲥⲟⲩⲱⲱⲩⲧ̄ ⲙ̄ ⲡⲭⲥ̄ ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲁ ⲛⲁ
ⲃⲁⲗ ⲛⲁⲩ ⲉ ⲡⲉⲕⲟⲩⲭⲁⲓ ⲡⲭⲥ̄ ⲡⲁⲓ ⲛ̄ⲧⲁⲣⲉⲓ ⲉ ⲛⲟⲩⲣⲙ̄
ⲛ̄ ⲛ̄ⲣⲉϥⲣⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲕⲁϥ· ⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲩ-
ⲱⲟⲣⲡ̄· Ⲓⲛ̄ⲥ̄ⲁ ⲛⲁⲓ ⲟⲛ ⲁⲥⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲁⲥⲟⲩⲱⲱⲩⲧ̄ ⲉ ⲛⲉⲥⲥⲓⲝ ⲙⲛ̄ ⲛⲉⲥⲟⲩⲣⲙⲛⲧⲉ· ⲉⲥⲭⲱ
ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲛⲁⲓⲁⲧⲉ ⲛ̄ⲧⲟ ⲱ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲛ̄ⲧ
ⲁⲥⲣ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ̄ ⲛ̄ ⲣⲙ̄ⲣⲉ ⲉ ⲃⲟⲗ ⲉⲙ̄ ⲡⲥⲁⲣⲝ
ⲉⲧ ⲉⲓⲭⲱⲙ ⲉⲓⲧⲛ̄ ⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲛ̄ ⲉⲧⲣⲁ·:—Ⲓ̄Ⲍ̄ ⲙⲁⲣⲓⲁ
Fol. 47 *a* ⲧⲉⲧ ⲟⲩⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ ⲉⲓⲏⲧⲉ̄ ⲣⲁ ⲟⲛ ⲛ̄ⲧⲙⲉ ⲭⲣⲟⲛⲟⲥ ⲧⲏⲣⲟⲩ
ⲛ̄ⲧ ⲁⲧⲟⲩⲉⲙⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ⲫⲱ ⲛ̄ ϯⲛⲁⲟⲩⲱⲣ ⲁ ⲛⲉⲧⲟⲟⲩ
ⲉ ⲕⲧⲟⲓ ⲉ ⲡⲁ ⲛⲓ ⲱⲁ ⲉⲙⲉⲣ· ⲧⲁⲓ ⲅⲁⲣ ⲧⲉ ⲥⲁⲗⲱⲙⲓⲛ ⲧⲉ
ⲛ̄ⲧⲟⲥ ⲧⲉⲧ ⲱⲟⲣⲡ̄ ⲛ̄ⲧⲁⲥⲥⲟⲩⲛ̄ ⲡⲉϫⲥ̄ ⲁⲥⲟⲩⲱⲱⲩⲧ̄ ⲛⲁϥ·
ⲁⲩⲱ ⲁⲥⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲉⲣⲉ ϥⲉⲓ ⲉⲭⲙ̄ ⲡⲕⲁϥ ⲁⲩⲱ
ⲙ̄ⲡ ⲉⲥⲟⲩⲱϥ ⲉ ⲧⲟⲟⲧⲥ̄ ⲉ ⲕⲧⲟⲥ ⲉ ⲡⲉⲥⲛⲓ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̄
ⲡⲉⲥⲙⲟⲩ· ⲁⲗⲗⲁ ⲙⲁ ⲙⲙⲁ ⲉⲱⲁⲣⲉ ⲡⲉϫⲥ̄ ⲃⲱⲕ ⲉ ⲣⲟϥ
ⲙ̄ⲫⲧⲁⲱⲉⲟⲉⲓⲱ ⲙⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲛⲉⲥⲟⲩⲛϥ
ⲛ̄ⲥⲱϥ ⲡⲉ ⲙⲛ̄ ⲛⲉϥⲙⲁⲟⲛⲧⲛⲥ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲛ̄ⲧⲁⲩⲥϯⲟⲩ
ⲙ̄ⲙⲟϥ ⲙⲛ̄ ⲧⲉϥⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ ⲁⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ
ⲧⲏⲣⲟⲩ ⲙⲛ̄ ⲧⲏⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ·:—ⲉⲛⲉⲓⲟⲩⲱⲱⲩ
ⲙⲉⲛ· ⲉ ⲟⲩⲱⲛϥ ⲙⲛ̄ⲧⲛ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲃⲓⲟⲥ ⲛ̄ ⲧⲉⲥⲣⲓⲙⲉ
ⲉⲧ ⲙⲙⲁⲩ ⲙⲛ̄ ⲧⲉⲥⲡⲟⲗⲩϯⲁ· ⲁⲩⲱ ⲭⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ
ⲧⲉ ⲣⲙ̄ ⲡⲉⲥⲥⲉⲛⲟⲥ· ⲁⲗⲗⲁ ⲭⲉ ⲙⲡⲉ ⲛⲭⲱⲱⲣⲉ [ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲃⲓⲟⲥ ⲛ̄ ⲧⲉⲥⲣⲓⲙⲉ ⲉⲧ ⲙⲙⲁⲩ· ⲙⲛ̄ ⲧⲉⲥⲡⲟⲗⲩϯⲁ· ⲁⲩⲱ
ⲭⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲱⲛ ⲧⲉ ⲣⲙ̄ ⲡⲉⲥⲥⲉⲛⲟⲥ ⲁⲗⲗⲁ ⲭⲉ ⲙⲡⲉ
Fol. 47 *b* ⲛⲭⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲙ̄] [1] ⲡⲱⲁⲭⲉ ⲉ ⲕⲉ ⲥⲁ ⲛ̄ⲧⲙ̄ⲣ ⲡⲱ|ⲃⲱ·
ⲙ̄ ⲡⲉⲧ ⲕⲛ ⲛⲁⲓ ⲉ ⲣⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲙ̄ⲛⲁⲕⲧⲟⲛ ⲉⲭⲙ̄
ⲡⲱⲁⲭⲉ ⲙ̄ ⲡⲉⲓ ⲱⲁ ⲙ̄ⲡⲟⲟⲩ ⲉⲧ ⲡⲟⲣⲱ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ·
ⲁⲙⲟⲩ ⲉ ⲧⲙ̄ⲙⲛⲧⲉ ⲙ̄ⲡⲟⲟⲩ ⲧⲉⲛⲟⲩ ⲱ ⲡⲁ ⲡⲉⲓ ⲛⲟⲥ
ⲛ̄ ⲉⲣⲟⲟⲩ ⲉⲣ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲙ̄ⲥⲁⲓⲁⲥ ⲙ̄ⲡ̄ ⲧⲁⲙⲟⲛ ⲙ̄-

[1] The words within brackets are repeated inadvertently by the scribe.

ⲡⲟⲟⲩ ⲉ ⲡⲧⲱⲟⲩ ⲙ̅ ⲛⲉⲓ ⲟⲩⲟⲙϥ̅ ⲙⲛ̅ ⲛⲉⲓ ⲧⲟⲉⲓⲥ·
ⲙⲛ̅ ⲛⲉⲓ ⲧⲃⲏⲟⲟⲩⲉ· Ⲁⲩⲉⲣⲉ ⲡⲉϩⲁϥ ⲥⲟⲩⲛ̅ ⲡⲉⲥϩⲟⲉⲓⲥ
ⲁⲩⲉⲓⲟ ⲥⲟⲩⲛ̅ ⲡⲟⲩⲟⲙϥ̅ ⲙ̅ ⲡϥ̅ⲭ̅ⲥ̅· ⲛⲁ ⲗⲁⲟⲥ ⲁⲉ ⲙ̅
ⲡⲉ ⲭⲥⲟⲩⲱⲛⲓ̅ ⲁⲩⲱ ⲡⲓⲛⲏⲗ ⲙ̅ ⲡⲉⲩⲥⲱⲙ ⲁⲛ̅ ⲙⲙⲁ· Ⲥⲓⲧⲁ
ⲡⲉϩⲁϥ ⲛ̅ⲥⲓ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ· ⲁⲉ ⲛⲉⲟⲩⲛ̅ ⲣⲉⲛ-
ϣⲟⲟⲥ ⲁⲉ ⲡⲉ ⲫⲛ̅ ⲧⲉϫⲱⲣⲁ ⲉⲧ ⲙⲙⲁⲩ ⲉⲧϣⲟⲟⲡ ⲫⲛ̅
ⲧⲥⲱϣⲉ ⲉⲧⲣⲁⲣⲉϥ ⲫⲛ̅ ⲛⲟⲩⲉⲣϣⲉ ⲛ̅ ⲧⲉϣϣⲏ ⲉ ⲡⲉⲧⲟⲣⲉ
ⲛ̅ ⲉⲥⲟⲟⲩ: ⲛ̅ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲁⲉ ⲉ ⲡⲓⲥⲓⲟⲩ ⲁⲧⲣ̅ ⲣⲟⲧⲉ
ⲙⲉⲧⲛ̅ⲕⲟⲧⲕ̅ ⲥⲁⲣ ⲫⲛ̅ ⲧⲉϣϣⲏ ⲧⲏⲣϥ̅· ⲁⲗⲗⲁ ⲙⲉⲧϣⲁϫⲉ
ⲙⲛ̅ ⲙⲉⲧⲉⲣⲛⲟ ⲉⲧϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲟⲩⲛⲟⲩ ⲛ̅ ⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲡⲉ ⲡⲁⲓ· ⲛ̅ⲧⲁⲭⲣⲟⲙⲱⲛⲓ̅ϩ̅ ⲉ ⲣⲟⲛ· ⲣⲟⲥⲟⲛ ⲁⲉ ⲉⲧϫⲱ
ⲛ̅ ⲛⲁⲓ ⲉⲓⲥ ⲡⲁⲥⲧⲉⲗⲟⲥ ⲛ̅ ⲡϫ̅ⲥ̅ ⲁⲭⲣⲟⲙⲱⲛⲓ̅ϩ̅ | ⲛⲁⲩ ⲉ Fol. 48 a
ⲣⲟⲗ· Ⲁⲩⲱ ⲁ ⲡⲉⲟⲟⲩ ⲛ̅ ⲡϫ̅ⲥ̅ ⲣ̅ ⲟⲩⲟⲉⲓⲛ ⲉ ⲣⲟⲟⲩ ⲁⲧⲣ̅ ⲕⲍ
ⲣⲟⲧⲉ ⲫⲛ̅ ⲟⲩⲟⲥ ⲛ̅ ⲣⲟⲧⲉ ⲉⲙⲁⲧⲉ· ⲁⲩⲱ ⲙⲙⲁ ⲡⲉⲧⲉ ⲛⲉⲙ-
ⲛⲁⲣ̅ ⲣⲟⲧⲉ ⲁⲛ· ⲉⲩⲛⲁⲩ ⲉⲧⲁⲥⲥⲉⲗⲟⲥ ⲙ̅ⲧⲉ ⲡϫ̅ⲥ̅ ⲉⲩⲁⲣⲉ
ⲣⲁⲧⲏ ⲛ̅ ⲡⲉⲙⲧⲟ ⲉ ⲣⲟⲗ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲩⲫⲟⲣⲉⲓ ⲛ̅ ⲟⲩⲇⲟⲝⲟ
ⲛ̅ ϣⲙⲏⲣⲉ· ⲉ ⲧⲃⲉ ⲧⲁⲡⲟⲛⲏⲙⲓⲁ ⲛ̅ ⲡⲙ̅ⲭⲟⲉⲓⲥ ⲙ̅ⲧⲁⲭⲁⲁⲥ
ϣⲁ ⲣⲟⲛ· ⲙ̅ⲧⲉⲙⲟⲩ ⲁⲩⲱ ⲙ̅ⲑⲟⲟⲧⲉ ⲙ̅ⲥⲁ ⲣⲟⲩ ⲙⲙⲟⲟⲩ·
ⲁⲩⲱ ⲡⲉϩⲁϥ ⲛⲁⲩ ⲁⲉ ⲙⲙⲡ̅ ⲣ̅ ⲣⲟⲧⲉ ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲥⲁⲣ
ⲧⲁⲥⲱⲟⲉⲓⲙ ⲙⲛⲧ̅ⲛ̅ ⲛ̅ ⲟⲩⲟⲥ ⲛ̅ ⲣⲁϣⲉ ⲛⲁⲓ ⲉⲧ ⲛⲁ-
ϣⲱⲡⲉ· ⲛ̅ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̅ ⲁⲉ ⲁⲩⲭⲣⲟ ⲙⲛⲧ̅ⲛ̅ ⲙⲙⲟⲟⲩ
ⲛ̅ ⲡⲥⲛⲣ̅ ⲉⲧⲉ ⲛⲁⲓ ⲡⲉ ⲡⲉϫ̅ⲥ̅ ⲡϫ̅ⲥ̅ ⲫⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲛ̅ ⲭⲁⲭ·
Ⲁⲩⲱ ⲟⲩⲙⲁⲉⲓⲛ ⲙⲛⲧ̅ⲛ̅ ⲡⲉ ⲛⲁⲓ ⲧⲉⲧⲛⲁⲣⲉ ⲉⲧⲱⲛⲣⲉ ϣⲛⲁ
ⲉⲩⲥⲟⲟⲗⲉ ⲛ̅ ⲣⲉⲛⲧⲟⲉⲓⲥ· ⲉⲩⲥⲛ ⲫⲛ̅ ⲟⲩⲟⲙϥ̅· Ⲏⲧⲉⲙⲟⲩ
ⲁ ⲛⲉⲩⲁⲗ ⲟⲩⲱⲛ ⲁⲩⲛⲁⲩ ⲉⲧⲙⲛⲛϣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲓⲟⲩⲧⲉ ⲉⲧⲁⲩ ⲙ̅ⲙⲟⲥ:—Ⲭⲉ ⲡⲉⲟⲟⲩ ⲛ̅
ⲡⲓⲟⲩⲧⲉ ⲫⲛ̅ | ⲛⲉⲧⲭⲟⲥⲉ ⲁⲩⲱ ⲧⲉⲭⲉⲓⲣⲓⲛⲓⲁ ⲣⲓⲧⲁ ⲡⲕⲁⲣ Fol. 48 b
ⲫⲛ̅ ⲡⲣⲱⲙⲉ ⲛ̅ ⲡⲉϥⲟⲩⲱϣ·:—ⲛ̅ ⲧⲉⲣ ⲟⲩ☩ ⲁⲉ ⲛ̅ ⲧⲉⲓ- ⲕⲏ
ⲉϩⲟⲙⲟⲗⲟⲅⲉⲓⲥ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲡⲧⲉⲙⲟⲩ ⲁⲩⲱⲕ
ⲉ ⲣⲁⲓ ⲧⲡⲉ· Ⲏ ⲡⲟⲟⲩ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲡⲉⲧⲣⲛⲧ ⲉⲓ ⲉ ⲣⲟⲟⲩ·
ⲡⲉϩⲁϥ ⲛ̅ ⲛⲉⲧⲉⲣⲛⲧ· ⲁⲉ ⲫⲛⲁⲥⲥⲉⲗⲟⲥ ⲛⲉ ⲛⲁⲓ ⲉⲧ
ϣⲁⲭⲉ ⲙⲙⲁⲁⲓ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲙⲁⲣⲛ̅ ⲧⲱⲟⲩⲛ ⲛ̅ⲧⲛ̅ⲃⲱⲕ
ϣⲁ ⲃⲛⲟⲗⲉⲉⲓⲙ ⲛ̅ⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲙ̅ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲛ̅ⲧⲁ ⲡϫ̅ⲥ̅ ⲟⲩⲟⲓⲟϥ̅ ⲉ ⲣⲟⲛ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲓ ⲇⲉ ⲁⲩⲉⲓ ⲉ ⲣⲁⲓ

ε ϩνολεεια· ερε πσιοτ σωκ ϣα ϫωοτ ϣαντ οτει
ε ϱραι εχⲛ ⲡⲛα ⲉⲛ ερε ⲡϣηρε ϣⲛⲁ ⲡⲛⲧⲏ·
ⲁϥⲛⲁⲩ ε ρογ ⲙⲡ ⲙⲁⲣⲓⲁ τεϥⲙⲁⲁⲩ· ⲙⲡ ⲓⲱⲥⲏϥ
ⲁⲧⲉⲓⲙⲉ ϫε ⲫⲉⲓⲙⲉ ⲛⲉ ⲛⲉ ⲛⲧⲁⲩϫⲟⲟⲩ ⲛⲁⲩ· ⲁⲩⲛⲟⲧⲟⲩ
Fol. 49a ϫε ⲛⲥⲓ ⲡϣⲟⲟⲥ ⲉⲧⲥⲙⲟⲩ ⲁⲩⲱ ⲉⲩ☩ ⲉⲟⲟⲩ ⲙ | ⲡⲛⲟⲩⲧⲉ
ϥⲑ ⲉⲭⲛ ⲛⲉ ⲛⲧⲁϥⲛⲁⲩ ε ροⲟⲩ ⲧⲏⲣⲟⲩ· ⲙⲁⲣⲓⲁ ϫε ⲛⲉⲥ-
ϱⲁⲣⲉϥ ε ⲛⲉⲓ ϣⲁϫⲉ ⲧⲏⲣⲟⲩ· ⲉⲥⲕⲱ ⲙⲙⲟⲟⲩ ϱⲙ
ⲡⲉⲥϩⲏⲧ· Ⲏ ⲧⲉⲣⲉ ϩⲙⲡⲱⲁⲛⲉ ϫε ⲛⲁⲩ ε ⲡⲥⲓⲟⲩ· ⲁϥⲉⲓⲙⲉ
ϫε ⲟⲩⲥⲓⲟⲩ ⲛ ⲣⲣⲟ ⲡⲉ· ⲁϥϣⲧⲟⲣⲧⲣ̄ ⲉⲙⲁⲧⲉ ⲙⲡ
ⲑⲓⲉⲣⲟⲩⲥⲟⲗⲩⲙⲁ ⲧⲏⲣ̄ⲉ ⲛⲙⲙⲁϥ· ⲉϥϫⲱ ⲙⲙⲟⲟⲩ ϫε ⲟⲩ
ⲡⲉ ⲛⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲧⲁϥϣⲱⲡⲉ·:—τοτε ⲉⲓⲥ ϩⲉⲛ-
ⲙⲁⲩⲟⲥ ⲁⲩⲉⲓ ε ϧⲟⲗ ϱⲛ̄ ⲛ ⲙⲁ ⲛ ϣⲁ ⲉⲩϣⲙⲉ ϫε
ⲉⲩⲧⲱⲛ ⲡⲣⲣⲟ ⲛ ⲛⲓⲟⲩⲁⲁⲓ ⲛⲧⲁⲩϫⲡⲟϥ· ⲁⲙⲛⲁⲩ ϩⲁⲣ
ε ⲡⲉⲩⲥⲓⲟⲩ ϱⲛ̄ ⲛ ⲙⲁ ⲛ ϣⲁ ⲁⲛⲉⲓ ⲉⲟⲩⲱϣⲧ̄ ⲛⲁϥ·:—
Ⲏ ⲧⲉⲣⲉ ϩⲙⲡⲱⲁⲛⲉ ϫε ⲥⲱⲧⲙ̄ ε ⲛⲁⲓ ⲁϥⲣ̄ ϣⲡⲏⲣⲉ τοτε
ⲁϥⲛⲟⲟⲧⲉ ⲙⲙⲁⲩⲟⲥ ⲛⲧⲁⲓⲟⲩⲉ ⲁϥϣⲙⲉ ε ϧⲟⲗ ϩⲓ
ⲧⲟⲟⲧⲟⲩ ⲛⲥⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ⲙ ⲡⲥⲓⲟⲩ ⲛⲧⲁϥⲟⲩⲱϣϩ̄ ε ϧⲟⲗ·
ⲉϥϫⲱ ⲙⲙⲟⲟⲩ ⲛⲁⲩ ϫε ⲁⲙⲛⲓⲧⲛ̄ ⲛⲧⲉⲧⲛⲛⲁⲓⲟⲩ ϱⲛ̄
Fol. 49b ⲧⲉⲧⲛ̄ | ⲧⲉϫⲙⲛ ϫε ⲙⲙⲁ ⲡⲉ ⲡⲣⲣⲟ ⲛⲧⲁⲩϫⲡⲟϥ· ⲁⲩ-
ϩ ⲟⲩⲱϣϩ̄ ⲛⲥⲓ ⲙⲙⲁⲩⲟⲥ ϫε ⲟⲩⲣⲣⲟ ⲁⲛ ⲡⲉ ⲛⲧⲉ ⲡⲉⲓ
ⲕⲟⲥⲙⲟⲥ· ⲁⲗⲗⲁ ⲛⲁⲓ ⲡⲉ ⲡⲣⲣⲟ ⲛ ⲁⲧ ϧⲱⲗ ε ϧⲟⲗ
ϣⲁ ⲉⲛⲉϥ· ⲟⲩⲁⲉ ⲧⲉϥⲙⲛ̄ⲧⲉⲣⲟ· ⲛⲁⲟⲩⲉⲙⲉ ⲁⲛ ε
ⲡⲧⲏⲣϥ̄· ⲛⲁⲓ ⲡⲉ ⲡⲣⲣⲟ ⲉⲧ ⲓⲁⲕⲁⲑⲓⲥⲧⲁ ⲛ ⲛⲣⲣⲱⲟⲩ
ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲉⲩⲡⲱⲙⲉ ⲙⲙⲟⲟⲩ· ⲛⲁⲓ ⲡⲉ ⲡⲣⲣⲟ
ⲉⲧ ⲉⲣⲉ ⲧⲡⲉ ⲙⲙⲛ̄ ⲡⲕⲁϩ ⲛⲁⲡⲁⲣⲁⲥⲉ ϱⲙ̄ ⲡⲉϥⲟⲩⲉⲣⲥⲁϩⲙⲉ·
ⲛⲁⲓ ⲡⲉ ⲡⲣⲣⲟ ⲉⲧ ⲛⲁϯ ϱⲁⲣ ε ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ̄ ϱⲛ̄
ⲟⲩⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲛⲁⲓ ⲡⲉ ⲡⲣⲣⲟ ⲉⲧ ϫⲓⲥⲉ ⲛ ⲟⲩⲁ·
ⲉⲩⲟⲃϐⲓⲟ ⲛ ⲟⲩⲁ· ⲉⲙⲡⲉ ⲉⲕⲟⲩⲱϣ ϫε ⲉ ⲉⲓⲙⲉ ⲉⲓⲉ ⲁⲛⲟⲛ
ⲡⲉⲧ ⲛⲁⲧⲁⲙⲟⲕ ⲛⲁⲓ ⲡⲉ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄· ⲡⲉ ⲛⲧⲁⲩⲥⲟⲁⲓ ε
ⲧⲃⲏⲛⲧⲏ̄ ϫε ⲉⲧⲛⲁϫⲡⲟϥ ϱⲛ̄ ϧⲛⲟⲗⲉⲓⲁ ⲛⲧⲉ ☩ⲟⲩⲁⲁⲓⲁ·
Ⲏ ⲧⲉⲣ ⲧⲥⲱⲧⲙ̄ ε ⲛⲁⲓ ⲛⲥⲓ ϩⲙⲡⲱⲁⲛⲉ· ⲛ ⲧⲟⲟⲧⲟⲩ ⲛ
ⲙⲙⲁⲩⲟⲥ· ⲁϥⲡⲧⲟⲣⲧⲣ̄ ⲉⲙⲁⲧⲉ ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛ ⲙ-
Fol. 50a ⲙⲁⲩⲟⲥ ϫε ⲟⲩⲁⲧⲥⲟⲙ ⲡⲉ ⲛⲧⲉⲧⲛⲣⲉ | ⲉⲙⲧⲟⲛ ϣⲁⲛ
ⲣⲁ ⲧⲉⲧⲛⲣⲉ ε ροⲩ ⲙ ⲥⲉ ⲙⲛⲧⲛ̄ ⲛ ϩⲉⲛⲁϣⲟⲣⲟⲛ ϱⲛ̄ ⲟⲩ-

ⲙⲁⲛ ⲛⲧⲉⲧⲛⲃⲱⲕ ⲛⲧⲉⲧⲛⲱⲙⲉ· ⲁⲩⲱ ⲛⲧⲉⲧⲛⲣⲟⲧⲣ ⲉⲡ
ⲟⲩⲱⲣⲁ· ⲛⲥⲁ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲡⲓⲟⲥ ⲛⲣⲣⲟ ⲛⲛⲏ
ⲧⲛ ⲛⲧⲁⲩⲭⲁⲟⲩ· ⲛⲧⲉⲧⲛ† ⲙⲁⲩ ⲙ ⲛⲁⲱⲣⲟⲛ ⲁⲩⲱ ⲉⲧⲉⲧⲛ-
ⲱⲁⲛⲉ ⲉ ⲣⲟⲩ ⲙⲁⲧⲁⲓⲟⲓ ⲙⲙⲟ ⲉⲙⲁⲥ ⲉⲓⲉⲓ ⲛⲧⲁⲟⲩⲱⲱⲧ
ⲙⲁⲩ· ⲛⲧⲁⲭⲉ ⲙⲁⲓ ⲁⲉ ⲙⲁⲩ ⲉⲡ ⲟⲩⲕⲣⲟⲩ ⲉⲭⲟⲩⲱⲱⲧ
ⲉ ⲙⲟⲩⲟⲩⲧ· ⲙⲙⲟⲩ· Ⲏ ⲧⲉⲣ ⲧⲁⲓ ⲁⲉ ⲛ †ⲁⲡⲟⲫⲁⲥⲓⲥ ⲉ
ⲣⲟⲩ ⲉⲃⲟⲗ ⲉⲓⲧⲏ ⲉⲣⲏⲱⲁⲛⲉ· ⲛⲣⲣⲟ ⲁⲧⲃⲱⲕ ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲣ
ⲡⲃⲟⲗ ⲛ ⲧⲡⲟⲗⲓⲥ ⲛ ⲟⲩⲕⲟⲓ ⲉⲓⲥ ⲡⲥⲓⲟⲩ ⲛⲧⲁⲣⲁⲓ ⲉ ⲣⲟⲩ
ⲉⲡ ⲙⲙ ⲛ ⲙⲁ ⲛ ⲱⲁ· ⲁⲩⲥⲱⲕ ⲉⲁ ⲭⲱⲟⲩ ⲱⲁⲓⲛⲧ ⲉⲩⲉⲓ
ⲛⲉⲁⲁⲣⲉ ⲣⲁⲧⲏ ⲉⲡ ⲙⲙⲁ ⲉⲙ ⲉⲣⲉ ⲡⲱⲛⲣⲉ ⲱⲛⲁ ⲛ-
ⲣⲏⲧⲏ· ⲁⲧⲟⲧⲱⲱⲧ ⲙ ⲛⲉ ⲛⲧⲁⲥⲧⲁⲗⲓⲉ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ·
ⲉⲩⲛⲕⲟⲧⲕ ⲉⲡ ⲟⲩⲟⲙⲏ ⲛ ⲧⲃⲓⲛ ⲉⲩⲥⲟⲟⲗⲉ ⲛ ⲣⲉⲛⲧⲟⲉⲓⲥ
ⲛⲟⲉ ⲛ ⲟⲩⲣⲛⲉ ⲛ ⲣⲱⲙⲉ | ⲕⲁⲓ ⲥⲁⲣ ⲛⲉ ⲙⲙⲏ ⲙⲁ ⲱⲟⲟⲛ Fol. 50 b
ⲛⲁⲩ ⲛⲉ ⲣⲙⲁ ⲛ ⲥⲟⲓⲗⲉ ⲉ ⲧⲣⲉⲩ ⲙⲧⲟⲛ ⲙⲙⲟⲟⲩ ⲣⲃ
ⲏⲣⲏⲧⲏ· Ⲡⲁⲛⲧⲟⲥ ⲇⲉ ⲛⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲅⲉ ⲁⲩⲱⲥ ⲛ
ⲕⲗⲏⲣⲟⲥ· ⲧⲁⲣⲟⲛ ⲙⲡⲥⲁ ⲛⲉⲙⲡⲣⲁⲝⲓⲥ ⲉⲃⲟⲟⲩ· ⲁⲛⲟⲕ
ⲥⲱ †ⲟ ⲛ ⲱⲙⲡⲣⲉ ⲙⲙⲟⲩⲛ ⲱ ⲙⲙⲁⲩⲟⲥ ⲁⲩⲱ †ⲛⲁ-
ⲭⲟⲟⲥ ⲅⲉ ⲙⲙⲁ ⲧⲱⲛ ⲉ ⲧⲱⲛ· ⲙⲙⲁ ⲉⲧⲉⲧⲛⲧⲱⲟⲩⲛ ⲭⲁⲣⲁ ⲉⲡ-
ⲭⲱⲙⲉ ⲛ ⲙⲡⲧⲁⲩⲟⲥ ⲉⲧⲉⲧⲛ† ⲧⲱⲛ ⲙⲙ ⲡⲛⲟⲩⲧⲉ
ⲉⲧⲉⲧⲛ† ⲛⲟⲩⲥⲉ ⲙⲁⲩ ⲱⲁⲛ ⲧⲉⲧⲛⲉⲓ ⲛ ⲱⲟⲣⲡ ⲛⲧⲉⲧⲛ-
ⲟⲩⲱⲧ ⲙⲁⲩ· ⲙⲙⲁ ⲉⲧⲉⲧⲛⲧⲁⲕⲟ ⲛ ⲧⲉⲩⲥⲩⲭⲏ ⲛ ⲣⲣⲱⲙⲉ
ⲁⲩⲱ ⲉⲧⲉⲧⲛⲡⲗⲁⲛⲁ ⲙⲙⲟⲟⲩ ⲉⲧⲉⲧⲛⲥⲱⲣⲙ ⲛ ⲧⲉⲩⲥⲩⲭⲏ
ⲛ ⲣⲉⲙⲙⲓⲛⲓⲱⲉ ⲱⲁⲛ ⲧⲉⲧⲛⲣ ⲱⲟⲣⲡ ⲛⲧⲉⲧⲛⲟⲩⲱⲧ ⲙ
ⲣⲣⲟ ⲡⲉϫⲥ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲛⲧⲉⲣ ⲟⲩⲙⲁⲧⲉ· ⲛ ⲛⲉⲓ ⲛⲟⲩ
ⲛ ⲱⲙⲡⲣⲉ ⲁⲧⲉⲙⲉ ⲛⲁⲩ ⲛ ⲣⲙⲁⲱⲣⲟⲛ· ⲟⲩⲟⲛⲟ
ⲙⲙ ⲫⲁⲟⲩ ⲟⲩⲗⲓⲃⲁⲛⲟⲥ ⲙⲙ ⲟⲩⲱⲁⲗ· | ⲇⲉ ⲧⲉⲧⲛⲓⲙ ⲁⲉ ⲉⲧ ⲓⲛⲩ Fol. 51 a
ⲉⲧⲛⲁⲩⲱⲕ ⲉ ⲡⲉⲧⲛⲏ:—Ⲡⲓⲉⲩⲣⲁⲥⲧⲉ ⲉⲓⲥ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲣⲉ
ⲙ ⲡⲭⲥ ⲁⲩⲟⲩⲱⲟⲩ ⲛⲁⲩ ⲉ ⲣⲟⲩ ⲇⲉ ⲟⲩⲣⲁⲥⲟⲩ ⲉⲩⲭⲱ
ⲙⲙⲟⲥ· ⲁⲉ ⲉⲧⲉⲧⲛⲃⲱⲕ ⲉ ⲧⲱⲛ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲡⲉⲭⲁⲩ ⲁⲉ
ⲛⲧⲟⲕ ⲡⲭⲥ ⲉⲧ ⲥⲟⲟⲩⲛ ⲁⲉ ⲟⲩ ⲡⲉⲧ ⲛⲓⲁⲁϥ· ⲡⲉⲭⲉ ⲡⲁⲥ-
ⲥⲉⲗⲟⲥ ⲁⲉ ⲛⲁⲩ ⲁⲉ ⲙⲡⲣ ⲕⲧⲉ ⲧⲛⲧⲧⲛ ⲛ ⲛⲉ ⲥⲟⲩ ⲱⲁ
ⲣⲏⲣⲱⲁⲛⲉ ⲁⲗⲗⲁ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲙⲙⲧⲛ ⲉⲓⲧⲛ ⲛⲉ ⲣⲓⲛ ⲉ
ⲣⲣⲁⲓ ⲉ ⲧⲉⲧⲛⲭⲱⲣⲁ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲡⲉⲭⲁⲩ ⲁⲉ ⲙⲡⲥⲟⲟⲩⲛ
ⲁⲛ ⲛ ⲧⲉⲣⲓⲛ ⲉⲧ ⲛⲓⲁⲃⲱⲕ ⲛⲣⲏⲧⲏ· ⲛⲧⲟⲩ ⲁⲉ ⲁⲩⲭⲓ

ⲙⲟⲉⲓⲧ ϩⲛⲧⲟⲩ ⲛ̄ⲥⲉⲥⲟⲟⲩⲛ̄ ⲁⲓ ⲭⲉ ⲉⲧⲃⲏⲕ ⲉ ⲧⲱⲓ ϣⲁⲓⲧ
ⲉ̄ϩⲓⲧⲟⲩ ⲉ ⲧⲉⲩⲡⲟⲗⲓⲥ ⲙ̄ⲙ̄ ⲧⲉϫⲱⲣⲁ ⲧⲏⲣⲥ̄ ⲛ̄ ⲧⲡⲉⲣⲥⲓⲥ·
ⲟⲩⲛⲟⲥ ⲇⲉ ⲛ̄ ϩⲟⲧⲉ ⲁⲥⲉⲓ ⲉϫⲛ̄ ϩⲙⲣⲱⲁⲛⲉ ⲙ̄ⲡ ⲉⲩⲟⲧⲱϥ
ⲉ ⲧⲟⲟⲧⲉ̄ ⲉ ϣⲙⲉ ⲛ̄ⲥⲁ ⲡⲉϫⲥ̄ ⲟⲩⲁⲉ ⲙ̄ⲙⲁⲩⲟⲥ· Ⲏ ⲧⲉⲣⲉ
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ ⲙ̄ⲙⲁⲩⲟⲥ ϧⲱⲕ ⲉ ⲧⲉϫⲱⲣⲁ ⲁⲩⲥⲉⲡⲏ
Fol. 51 b ⲁⲩⲣⲱⲕⲉ̄ ⲛ̄ ⲛ̄ϫⲱⲱⲙⲉ ⲛ̄ ⲧⲉⲩⲙⲛ̄ⲧ|ⲙⲁⲩⲟⲥ· ⲁⲩⲧⲁϣⲉ-
ⲣⲁ ⲟⲉⲓϣ ⲙ̄ ⲡⲉϫⲥ̄ ⲓⲥ̄ ⲫⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲙ̄ⲙ̄ ⲧⲉϫⲱⲣⲁ ⲧⲏⲣⲥ̄
ⲛ̄ⲧⲉ ⲡⲉⲣⲥⲓⲥ· ⲧⲟⲧⲉ ⲡⲁⲩⲉⲗⲟⲥ ⲙ̄ ⲡⲁⲥ̄ ⲁϥⲟⲩⲱⲛϥ̄ ⲉ
ⲃⲟⲗ ⲛ̄ ⲓⲱⲥⲏϥ ⲙ̄ⲡⲥⲁ ⲧⲣⲉ ⲙ̄ⲙⲁⲩⲟⲥ ⲁⲛⲁⲭⲱⲣⲉⲓ
ⲭⲉ ⲧⲱⲟⲩⲛ ⲙ̄ⲙ̄ ⲃⲱⲕ ⲉ ⲫⲣⲁⲓ ⲉ ⲕⲛⲓⲉ· ⲛ̄ⲧⲟⲕ ⲙ̄ⲙ̄
ⲡⲱⲛⲣⲉ ⲱⲛⲓ ⲙ̄ⲙ̄ ⲧⲉϥⲙⲁⲁⲩ ϣⲁⲓⲧ ⲉⲓϩⲟⲟⲥ ⲛⲁⲕ·:—
ⲫⲛⲣⲱⲁⲛⲉ ⲅⲁⲣ ⲛⲁϣⲡⲉ ⲛ̄ⲥⲁ ⲡⲱⲛⲣⲉ ⲱⲛⲓ ⲉ ⲧⲁⲕⲟϥ·
Ⲁⲩⲧⲱⲟⲩⲛ ⲇⲉ ⲛ̄ⲥⲓ ⲓⲱⲥⲏϥ ⲛ̄ ⲧⲉⲩⲱⲛ ⲁϥϫⲓ ⲙ̄ⲙⲁ ⲛ̄ⲧⲉ
ⲙ̄ⲙ̄ ⲓⲥ̄ ⲙ̄ⲙ̄ ⲥⲁⲗⲱⲙⲱⲛ ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲫⲣⲁⲓ ⲁⲩⲃⲱⲕ ⲉ
ⲕⲛⲓⲉ· ⲉⲕⲃⲏⲕ ⲉ ⲧⲱⲓ ⲱ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲟⲩⲧⲉ
ⲉ ⲣⲟϥ ⲛⲁϥ ⲛ̄ ⲉⲓⲱⲧ· ⲏ ⲉⲕⲃⲏⲕ ⲉ ⲧⲱⲓ ⲱ̄ ⲡⲉⲧ ⲉⲣⲉ
ⲧⲡⲉ ⲙ̄ⲙ̄ ⲡⲕⲁϥ ⲥⲧⲱⲧ ⲫⲁ ⲧⲉϥϩⲏ ⲙ̄ⲙ̄ ⲡⲥⲱⲓⲧ̄· ⲁϩⲣⲟⲕ
ⲉⲕⲡⲓⲛⲧ ϩⲛⲧⲥ̄ ⲛ̄ⲧⲉⲓ ⲃⲁϣⲟⲣ· ⲉⲓⲃⲏⲕ ⲡⲉϫⲁϥ ⲭⲉ ⲕⲁⲥ
ⲉⲓⲉϫⲉⲕ ⲡⲥⲱⲓⲧ̄ ⲧⲏⲣϥ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ϣⲁⲧ
Fol. 52 a ⲛ̄ⲓⲱⲃⲉ ⲙ̄ⲙⲁⲧⲉ·:— | Ⲡⲉⲧⲉ ϣⲁⲩⲥⲱϣⲧ̄ ⲉϫⲙ̄ ⲡⲕⲁϥ ⲉ
ⲣⲉ ⲧⲣⲉϥⲥⲧⲱⲧ ϣⲁ ⲛⲉⲩⲥⲛ̄ⲧⲉ· Ⲡⲉⲧⲉ ϣⲁⲩϫⲱϥ ⲛ̄ⲧⲟⲟⲩ
ⲛ̄ⲥⲉ☩ ⲕⲁⲡⲓⲟⲥ· ⲉⲩⲡⲓⲛⲧ ϩⲛⲧⲟ̄ ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲩⲡⲓⲥⲉ
ϩⲓ̄ ⲛⲉⲩⲥⲓϫ· Ⲥⲓⲡⲛⲧ ⲁⲓ ⲡⲉϫⲁϥ ϩⲱⲥ ⲉⲓⲣ̄ ϩⲟⲧⲉ· ⲁⲗⲗⲁ
ⲭⲉ ⲕⲁⲥ ⲉⲓⲛⲁⲃⲱⲕ ⲉ ⲧⲉϫⲱⲣⲁ ⲛ̄ ⲕⲛⲓⲉ· ⲛ̄ⲧⲁⲡⲱⲣⲕ̄
ⲉ ⲃⲟⲗ ⲛ̄ϩⲛⲧⲥ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲣⲉϥϣⲱⲡⲉ ⲉⲓϫⲱⲗⲟⲓ ⲛ̄ⲧⲁⲥⲟⲩⲃⲧⲉ
ⲙⲁⲓ ⲛ̄ϩⲛⲧⲥ̄ ⲛ̄ ⲟⲩⲗⲁⲟⲥ ⲉⲥⲧⲃⲃⲏⲧ· ⲁⲗⲗⲟ ⲉ ⲧⲙⲙⲛⲧⲉ
ⲙ̄ⲡⲟⲟⲩ ⲱ̄ ⲡⲛⲟⲥ ⲙ̄ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲏⲥⲁⲓⲁⲥ ϩⲓ̄ ⲧⲙⲛⲧⲉ
ⲙ̄ ⲡⲉⲓ ϣⲁ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ⲡ̄ ⲧⲁⲗⲟⲓ ⲉ ⲛⲉ ⲓⲧⲁⲕⲡⲣⲟ-
ⲫⲏⲧⲉⲩⲉ· ⲙ̄ⲙⲟⲟⲩ ⲫⲁ ⲡⲉϫⲥ̄ ⲙ̄ⲡ̄ ⲧⲉϥⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲙⲓⲛ ⲛ̄ ϣⲟⲣⲡ̄· ⲉⲓⲥ ⲡⲁⲥ̄ ⲥⲁⲃⲁⲱⲑ ⲡⲉϫⲁϥ ⲓⲛⲁ
ⲉ ⲫⲣⲁⲓ ⲉ ⲕⲛⲓⲉ ⲉⲣϥⲙⲟⲟⲩ ⲫⲓⲁⲛ̄ ⲟⲩⲕⲗⲟⲟⲗⲉ ⲉⲥⲁϥⲱⲟⲩ·
ⲁⲩⲱ ⲙ̄ ⲙⲟⲩⲛ̄ⲧ̄ ⲛ̄ ⲥⲓⲁ ⲧⲏⲣⲟⲩ ⲛ̄ ⲕⲛⲓⲉ ⲛⲁⲓⲓⲉ ⲙ̄
ⲡⲥⲱⲙⲁ ⲉ ⲃⲟⲗ· ⲉⲓⲧⲁ ⲡⲉϫⲁϥ ⲟⲛ ⲭⲉ ⲁⲩⲱ ⲡⲣⲙ̄
ⲡⲕⲛⲓⲉ ⲛⲁⲣⲟⲉ ⲛ̄ ⲫⲉⲛⲉⲣⲓⲉ ϩⲓ̄ ⲟⲩⲣⲟⲧⲉ ⲙ̄ⲡ̄ ⲟⲩⲥⲧⲱⲧ

ⲉ ⲧⲃⲉ ⲧⲥⲓⲍ | ⲙ̅ ⲡⲁⲥ̅ ⲥⲁⲃⲁⲱⲑ ⲛ̅ⲧⲁⲩⲣⲡ̅ⲧ̅ⲥ̅ ⲉ ⲭⲱⲟⲩ· Fol. 52 b
ⲉⲡⲉⲓ ⲁⲛ ⲣⲁⲏⲛ ⲙ̅ⲡⲁⲧⲉ ⲡⲉϫ̅ⲥ̅ ⲉⲓ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲉⲣⲉ ⲛ̅ ⲣⲁ̅ ⲛ̅ ⲕⲛⲓⲉ ⲛⲁⲩⲱ̅ⲧ̅ ⲉⲣⲉ ⲡⲉⲩϩⲉⲣⲱⲃ ⲣⲓϫⲁ̅ ⲡⲁⲣⲁϩ ⲛ̅ⲣⲉⲫⲛⲟⲥ· ⲟⲩⲛ̅ ⲟⲩⲣⲉⲫⲛⲟⲥ ϩⲁⲣ ⲉⲩⲛⲁⲩⲱ̅ⲧ̅ ⲛⲁⲣⲗⲓⲍⲉ ⲉ ⲁⲭⲱⲃⲃⲓⲟ· ⲙⲉ ⲣⲉⲡⲣⲉϥⲙⲁⲓⲉ ⲉⲓⲁⲱⲗⲟⲛ ϩⲁⲣ ⲙⲉ ⲛ̅ ⲣⲁ̅ ⲛ̅ ⲕⲛⲓⲉ ⲁⲧⲱ ⲙⲉⲧⲣ̅ ⲣⲟⲧⲉ ⲁⲛ ⲣⲛⲧⲩ̅ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲟⲩⲁⲉ ⲗⲁⲁⲩ ⲛ̅ ⲣⲉⲫⲛⲟⲥ·:—Ⲏ ⲧⲉⲣⲉ ⲡⲉϫ̅ⲥ̅ ⲁⲉ ⲉⲓ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲁⲫⲉⲓ ⲉ ⲣⲁⲓ ⲉ ⲕⲛⲓⲉ ⲁ ⲧⲉϥⲣⲟⲧⲉ ⲙ̅ⲙ̅ ⲡⲉⲫⲥⲧⲱⲧ ⲉⲓ ⲉ ⲭⲱⲟⲩ ⲁⲩⲧⲃⲃⲟⲟⲩ ⲛ̅ ⲟⲩⲗⲁⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ· ⲟⲩⲣⲉⲫⲛⲟⲥ ⲉⲩⲧⲃⲃⲏⲩ ⲁⲩⲱ ⲁⲩⲧⲣⲉ ⲡⲥⲉⲣⲱⲃ ⲛ̅ ⲛ̅ⲣⲉⲫⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲓ ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲁ ⲕⲛⲓⲉ ⲫⲓⲥⲉ ⲙ̅ⲙ̅ ⲧⲙ̅ⲡⲟⲣⲓⲁ ⲛ̅ ⲛⲉⲥⲟⲟⲩⲉ· ⲁⲩⲱ ⲛ̅ⲥⲁⲃⲉⲛ ⲛ̅ⲣⲱⲙⲉ ⲉⲧ ϫⲟⲥⲉ ⲛⲉⲩ ⲉ ⲣⲁⲧⲛ̅ ⲁⲩⲱ ⲥⲉ-ⲛⲁⲩⲕⲏⲗ ⲉ ⲣⲟⲕ ⲛ̅ⲧⲟⲕ ϫⲁⲣ ⲡⲉⲡⲓⲟⲩⲧⲉ ⲁⲩⲱ | ⲛⲉⲩ- Fol. 53 a
ⲥⲟⲟⲩⲛ̅ ⲁⲛ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲙ̅ ⲡⲓⲛⲏ ⲡⲉⲛⲥⲛ̅ⲣ· ⲁⲧⲉⲧⲛⲛⲁⲩ ⲉ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲁ ⲉ ⲁⲭⲟⲩⲱⲛⲉ̅ ⲉ ⲃⲟⲗ· ⲉⲡⲉⲓ ⲁⲛ ⲛ̅ ⲧⲉⲣ ⲉ̅ⲓ ⲉ ⲣⲁⲓ ⲉϫⲙ̅ ⲡⲕⲁⲣ ⲛ̅ⲥⲓ ⲡⲗⲟⲟⲩⲥ ⲙ̅ ⲡⲉⲓⲱⲧ ⲛ̅ⲧⲁⲭⲉⲓ ⲉⲡ ⲟⲩⲁⲃⲃⲱ· ⲙ̅ⲡⲉ ⲭⲉⲓ ⲉⲡ ⲟⲩⲁⲍⲓⲱⲙⲁ ⲉⲭⲱⲟⲩ ⲟⲩⲁⲉ ⲙ̅ⲡ ⲩⲫⲟⲣⲉⲓ ⲛ̅ ⲟⲩⲡⲟⲣⲫⲩⲣⲁ ⲙ̅ⲣⲣⲱ· ⲧⲉⲭⲙ̅ⲧⲉⲣⲟ ⲥⲁⲣ ⲙⲱⲟⲡ ⲭⲁ ⲙⲉⲛⲉⲣ· ⲁⲩⲱ ⲧⲉⲭⲙ̅ⲧ̅ϫ̅ⲥ̅ ⲭⲁ ⲟⲩⲁⲱ ⲙ̅ⲙ̅ⲟ· ⲙ̅ⲡ ⲟⲩⲱⲟⲙ· ⲙ̅ⲡⲉ ⲭⲉⲓ ⲉⲩⲧⲁⲗⲛⲧ ⲉⲩⲕⲁⲣⲟⲩϫⲓⲱⲙ ⲁⲗⲗⲁ ⲉⲭⲙⲟⲟⲩⲉ ⲛ̅ ⲛⲉⲭⲟⲩⲣⲛⲛⲧⲉ· ⲡⲩⲕⲁⲣⲟⲩϫⲓⲱⲙ ϩⲁⲣ ⲟⲩⲟⲙⲥ̅ ⲛ̅ ⲧⲃⲓⲛ ⲡⲉ· ⲡⲁⲓ ⲡⲧⲁϥ ⲛⲁⲓ ⲛ̅ ⲧⲉⲣⲓⲁ ⲛ̅ ⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ ⲉ ⲡⲙⲁ ⲛ ⲟⲩⲡⲟⲣⲫⲩⲣⲁ ⲭⲉⲛⲧⲟⲩⲉⲓⲥ ⲛⲁⲓ ⲡⲧⲁⲩⲫⲟⲣⲉⲓ ⲙ̅ⲙⲟⲛ ⲉⲡ ⲟⲃⲥⲱ ⲡⲧⲙ̅ⲙⲏⲧ ⲁⲧ ⲧⲁⲕⲟ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲟ ⲛ̅ ⲭⲣⲓⲥⲧⲁⲗ ⲛⲁϥ ⲙ̅ⲙ̅ ⲥⲟⲙ ⲙ̅ⲙⲟⲟⲩ ⲉ ⲙⲟⲟⲩⲉ ⲉⲡ ⲟⲩⲙⲛ̅ⲧ̅ ⲭⲁⲥⲓ ⲣⲏⲧ· Ⲥⲓⲧⲁ ⲟⲛ
ⲡⲉϫⲁϥ ⲁⲉ ⲟⲩⲁ ⲟⲩⲟⲉⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲛⲁⲓⲱ|ⲡⲉ ⲙ̅ ⲡⲁⲥ̅ Fol. 53 b
ⲉⲡ ⲕⲛⲓⲉ ⲭⲁⲣⲧⲏ ⲛⲉϫⲱⲣⲁ ⲛ̅ ⲛⲉⲥⲟⲟⲩⲉ· ⲁⲩⲱ ⲥⲉⲛⲁ-
ⲧⲁⲗⲉ ϣⲱⲣⲡ ⲉ ⲣⲁⲓ ⲙ̅ ⲡⲁⲥ̅ ⲣⲓϩⲱϥ· ⲁ ⲡⲉⲣⲟⲩⲥ ⲛ̅
ⲛⲉⲕⲱϣⲁϩⲉ ⲱ̅ ⲛⲥⲁⲓⲁⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲣⲉⲙ̅ⲡ̅ ⲡⲱⲃ ⲙ̅ⲡⲏ̅
ⲛ ⲕⲉⲥⲉⲡⲉ ⲛ̅ ⲡⲱⲁϩⲉ ⲙ̅ ⲡⲉⲣⲣⲏⲧⲟⲛ ⲛⲧⲁⲛⲁⲣⲭⲉⲓ ⲉ
ⲣⲟϥ ⲉ ⲧⲃⲉ ⲫⲛⲱⲟⲩⲏⲥ ⲉⲓ ⲁⲥⲱⲃⲉ ⲙ̅ⲙⲟϥ ⲣⲓⲧⲛ̅ ⲙ̅-
ⲙⲁⲩⲟⲥ· ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲩⲥⲛ̅ ⲟⲉ ⲛ̅ ⲙⲡⲉ ⲛ̅ⲥⲁ ⲙ̅ⲙⲁⲩⲟⲥ

ⲁⲩⲙⲟⲩϩ ⲉ ⲃⲟⲗ ϧⲙ ⲡⲥⲱⲙⲁ ⲙ ⲡⲉϥⲉⲓⲱⲧ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲛⲁⲣ ϩⲟⲧⲉ ⲥⲁⲣ ϩⲛⲧⲟⲩ ⲡⲉ· ⲭⲉ ϩⲉⲛⲥⲁϥ ⲛⲉ ϧⲡ ⲧⲉⲩ-ⲧⲉⲭⲛⲏ· ⲙⲏ ⲡⲟⲧⲉ ⲡⲥⲉⲉⲓⲣⲉ ⲛⲁϥ ⲙ ϩⲉⲡⲉⲃⲟⲟⲩ· Ⲟⲩⲇⲉ ⲟⲛ ⲙⲡⲉ ϥⲉⲓⲙⲉ ⲭⲉ ⲉⲣⲉ ⲡⲉϫⲥ ⲧⲱⲛ ⲛⲁⲩⲱⲙⲉ ⲥⲁⲣ ⲡⲥⲱϥ ⲡⲉ·⁝—Ⲗⲟⲓⲡⲟⲛ ⲁⲩⲱⲙⲡⲉ ⲉϥⲙⲏⲛⲓ ⲉ ⲃⲟⲗ ϧⲙ ⲡⲉⲓ ⲥⲛⲁⲩ ⲙ ⲡⲁⲃⲟⲥ ⲉⲃⲟⲟⲩ· ⲡⲥⲱⲙⲁ ⲙⲡⲧ ⲙ ⲙⲁⲁⲩⲟⲥ ⲙⲡⲁⲩⲥⲱⲃⲉ ⲙⲙⲟϥ· ⲁⲩⲱ ⲡⲉϥⲙⲟⲥⲧⲉ ⲉ ϩⲟⲩⲓ ⲉ ⲡⲉϫⲥ ⲉϥⲟⲩⲱϣ ⲉ ϩⲟⲧⲃⲏ· ⲛⲁⲩⲙⲏⲛⲓ ⲉ ⲃⲟⲗ ⲉϥⲥⲱϣⲧ ϩⲛⲧⲟⲩ

Fol. 54 a ⲉ ⲧⲣⲉⲩⲕⲧⲟⲟⲩ | ϣⲁ ⲣⲟϥ ϩⲱⲥⲧⲉ ⲙⲡⲉ ⲥⲙⲧⲉ ⲣⲟⲙⲡⲉ ϫⲱⲕ

ⲣⲏ ⲉ ⲃⲟⲗ· ⲡⲧⲟϥ ⲁⲛ ⲡⲉⲛⲧ ⲁⲩⲁⲛⲉϫⲉ ⲙⲙⲟϥ· ⲁⲗⲗⲁ ⲡⲓⲟⲟⲧⲉ ⲡⲉⲛⲧ ⲁϥ† ⲁⲛⲟϫⲏ ⲉ ⲡⲁⲣⲏⲛⲧ ⲉ ⲧⲙ ⲁⲓⲱⲕⲉⲓ ⲙⲡⲥⲁ ⲡⲉϫⲥ ⲉⲡ ⲟⲩⲥⲉⲡⲏ ϣⲁⲓⲧⲉ ⲛⲉⲧ ⲥⲛϩ ⲧⲏⲣⲟⲩ ⲉ ⲧⲃⲏⲛⲧⲁ ϫⲱⲕ ⲉ ⲃⲟⲗ· Ⲕⲁⲓ ⲥⲁⲣ ⲁⲧⲥⲃⲃⲏⲧⲁ ⲉⲡ ⲡⲉⲉⲩ ϣⲁⲟⲩⲏ ⲛ ϩⲟⲟⲩ ⲁⲧⲉⲓⲣⲉ ⲙ ⲡⲥⲱⲙⲁ ⲙ ⲡⲓⲟⲩⲟⲥ ϩⲁ ⲣⲟϥ· ⲁⲧϫⲓⲧⲁ ⲉⲡⲣⲡⲉ ⲁ ⲥⲧⲙⲉⲱⲙ ⲡⲟⲩⲏⲛⲃ ϫⲓⲧⲁ ⲉ ⲡⲉϥϩⲁⲙⲏⲣ ⲁϥⲥⲙⲟⲩ ⲉ ⲣⲟϥ· ⲁⲩⲉⲓ ⲉ ϩⲣⲁⲓ ⲉⲡ ⲉⲧⲗⲓⲕⲓⲁ ϩⲱⲥ ⲕⲟⲩⲓ ⲉⲩⲥⲱⲧⲙ ⲛⲥⲁ ⲛⲁⲩⲉⲓⲟⲟⲧⲉ ⲙⲙⲏ ⲛⲓⲕⲉ ϩⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ ⲉⲧ ⲩⲱⲉ ⲉ ⲣⲟϥ ⲉ ⲁⲁⲩ· Ⲡⲧⲥⲁ ⲛⲁⲓ ⲁⲩⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉ ⲕⲛⲓⲉ ⲙⲙⲁⲩ ⲛⲥⲓ ⲓⲱⲥⲏϥ Ⲏ ⲧⲉⲣⲉ ⲥⲛⲁⲩ ⲉ ⲛⲥⲓ ϩⲙϩⲱⲁⲛⲉ ⲭⲉ ⲙⲙⲡ ⲟⲩⲕⲟⲧⲟⲩ ϣⲁ ⲣⲟϥ ⲛⲥⲓ ⲙⲙⲁⲩⲟⲥ· ⲁⲩⲥⲱⲙⲧ ⲉⲙⲁⲧⲉ ⲁⲩϫⲟⲟⲩ ⲁⲩⲱⲟⲩⲱⲧ ⲛⲱⲟⲩⲣⲉ ⲟⲩⲛⲁ ⲙⲙⲁ ⲉⲧ ϩⲓ ⲃⲛⲟⲗⲉⲉⲁ ⲙⲙⲡ ⲛⲉⲧⲟⲩ ϫⲙ ⲣⲟⲙⲡⲉ ⲥⲙⲧⲉ

Fol. 54 b ⲉ ⲡⲉⲥⲛⲧ· ⲡⲉϫⲁⲩ ⲥⲁⲣ ⲛⲥⲓ ⲡⲉⲧⲁⲩⲥⲃⲉⲗⲓⲥⲧⲏⲥ | ⲭⲉ

ⲣⲁ ⲕⲁⲧⲁ ⲡⲉⲟⲩⲟⲉⲓⲱⲩ ⲛⲧⲁⲩⲣⲧⲣⲱⲧⲉ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲟⲩ ⲙ ⲙⲙⲁⲩⲟⲥ· ⲉⲩⲟⲩⲱⲕⲉ ⲉ ⲃⲟⲗ ⲙ ⲡⲣⲱⲃ ⲭⲉ ⲁⲩⲱⲥⲕ ⲙⲡⲁⲧ ⲉⲣⲱⲧⲃ ⲙ ⲡⲱⲛⲣⲉ ⲱⲛⲁ·⁝—Ⲏ ⲧⲉⲣⲉ ⲧⲉⲟⲧⲥⲓⲁ ⲭⲉ ⲱⲱⲡⲉ ⲁⲧⲣⲣⲛⲃⲉ ⲛⲥⲓ ⲛⲁ ⲃⲛⲟⲗⲉⲉⲁ ⲙⲙⲡ ⲛⲉⲥⲧⲟⲩ ⲉⲭⲙ ⲛⲉⲧⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲛⲧⲁⲩⲟⲧⲃⲟⲩ·⁝ ⲛⲉⲧ ϧⲡ ⲙⲡⲛⲧⲉ ⲭⲉ ⲧⲏⲣⲟⲩ ⲛⲉⲧⲣⲁⲱⲉ ⲉⲭⲙ ⲧⲉⲟⲧⲥⲓⲁ ⲙⲡⲱⲛⲣⲉ ⲛⲧⲁⲥ-ⲱⲱⲡⲉ ⲙⲙⲡⲥⲁ ⲧⲁⲡⲟⲗⲁⲓⲁ ⲙ ⲡⲉϫⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲙ ⲡⲉⲥⲉⲓⲱⲧ ⲉⲩⲣⲁⲱⲉ ⲭⲉ ⲉⲓⲥ ⲧⲁ ϣⲟⲣⲡ ⲙ ⲟⲩⲥⲓⲁ ⲁⲓⲧⲁ-ⲗⲟⲥ ⲛⲁⲕ ⲉ ϩⲣⲁⲓ ⲙ ⲧⲉⲣ ⲓⲉⲓ ⲉⲭⲙ ⲡⲕⲁϩ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲉⲓⲱⲧ ⲝⲓ ⲙ ⲧⲟⲟⲧ ⲙ ⲧⲁ ⲟⲩⲥⲓⲁ ⲉ ⲡⲓⲁ ⲙ ⲡⲧⲃⲏⲟⲟⲩⲉ ⲉⲧ ⲟⲩⲱⲧⲛ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲙ ⲡⲁⲗⲓⲙⲡⲥⲏⲥⲧ· ⲉⲓⲥ ϩⲛⲛⲧⲉ

ⲁⲓⲧⲙⲛⲟⲟⲩ ⲛⲁⲕ ⲉ ⲣⲁⲓ ⲛ ⲟⲩⲁⲛⲛⲩⲉ ⲛ ⲥⲛⲟⲩ ⲛ ⲁⲧ
ⲡⲟⲃⲉ · ⲁⲓⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛⲓⲙⲉⲓ ⲧⲁⲓⲟ ⲱ ⲛⲁ ⲉⲓⲱⲧ · ⲁⲉ ⲕⲁⲥ
ⲉⲧⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲙⲛ̄ ⲛⲉⲕⲁⲥ|ⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲩⲁⲛ Fol. 55 a
ϯⲉⲓ ⲉ ⲣⲁⲓ ⲩⲁ ⲣⲟⲕ · ⲙⲛ̄ⲣ ⲕⲱ ⲛⲥⲱⲕ ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲱ ριϛ
ⲛⲁ ⲉⲓⲱⲧ ⲙⲛ̄ ⲛⲉⲧ ⲟⲩⲏ ⲛⲟⲩⲧⲉ̄ · ⲁⲣⲓ ⲡⲓⲉⲉⲧⲉ ⲁⲉ
ⲛⲉⲛⲥⲓϫ ⲁⲧⲁⲙⲓⲟⲟⲩ · ⲁⲧⲱ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲡⲣⲱⲃ ⲙ ⲛⲉⲛ-
ⲥⲓϫ ⲡⲉ · Ⲏ ⲧⲉⲣ ⲧⲛⲁⲩ ⲁⲉ ⲛⲥⲓ ⲣⲏⲣⲱⲛⲉ ⲛⲉⲧⲙⲟⲟⲩ
ⲛⲁϥ ⲛⲥⲓ ⲱⲛⲣⲉ ⲥⲛⲁⲩ ⲉ ⲁϥⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ⲙ ⲡⲣⲁⲛ
ⲁⲉ ⲣⲏⲣⲱⲛⲉ · ⲉϥⲛⲁⲓ ⲁⲉ ⲙ ⲡⲉⲩⲡⲛⲁ̄ · ⲁⲩϫⲛⲟⲩϥ
ⲛⲥⲓ ⲛⲁ ⲧⲧⲁϫⲓⲥ ⲁⲉ ⲙⲛ̄ ⲣⲓ̄ ⲛⲉⲕⲱⲛⲣⲉ ⲡⲉⲧ ⲛⲁⲣ ⲣⲣⲟ
ⲙⲙⲡⲥⲱⲕ · Ⲁϥⲥⲱⲱⲩⲧ ⲁⲉ ⲉ ⲡ̄ⲛⲟⲥ ⲙ ⲱⲛⲣⲉ ⲡⲉϫⲁϥ
ⲛⲁϥ ⲁⲉ ⲁⲣϫⲉⲓ ⲉ ⲡⲉⲕⲗⲁⲟⲥ · ⲡⲧⲉⲛⲟⲩ ⲁ ⲛⲁ ⲧⲁϫⲓⲥ
ϯ ⲉ ϫⲱϥ ⲙ ⲧⲉⲥⲣⲏⲛⲏ ⲙ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲁⲩⲱ ⲙⲙⲁⲩ ⲙ
ⲡⲉⲩⲣⲁⲛ ⲙ ⲱⲟⲣⲡ ⲁⲉ ⲣⲏⲣⲱⲛⲉ ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲁⲉ
ⲁⲣⲭⲉⲗⲁⲟⲥ ⲕⲁⲧⲁ ⲡⲉⲛⲧⲁ ⲡⲉⲩⲉⲓⲱⲧ ⲧⲁⲁⲩ ⲉ ⲣⲟⲩ ·
ⲡⲁ̄ⲥ̄ ⲁⲉ ⲁⲩⲡⲱⲙⲉ ⲙ ⲡⲉⲩⲣⲏⲧ ⲉ ⲧⲙ̄ | ⲧⲣ̄ⲩ ⲱⲙⲉ ⲛⲥⲁ Fol. 55 b
ⲥ̄ · ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ ⲛⲧⲉ ⲡⲁ̄ⲥ̄ ⲁⲩⲟⲱⲛϩ̄ ⲉ ⲣⲟⲩ ⲛ ⲣⲗⲍ
ⲓⲱⲥⲏⲫ ⲫ̄ ⲕⲙⲙⲉ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲧⲱⲟⲩⲛ ⲙ̄ⲡ̄ ⲁⲓ
ⲙ ⲡⲱⲛⲣⲉ ⲱⲙⲉ ⲙⲛ̄ ⲧⲉⲥⲙⲁⲁⲩ ⲙ̄ⲡ̄ ϧⲱⲕ ⲉ ⲣⲁⲓ ⲉ
ⲡⲕⲁϩ ⲙ ⲡⲓⲛⲓ̄ · ⲁⲩⲱⲟⲩ ϫⲁⲣ ⲛⲥⲓ ⲛⲉⲧ ⲱⲙⲉ ⲛⲥⲁ
ⲧⲉϥⲧⲩⲭⲏ ⲙ ⲡⲱⲛⲣⲉ ⲱⲙⲉ ·⁘ Ⲏⲧⲉⲛⲟⲩ ⲁⲩⲧⲱⲟⲩⲛ
ⲛⲥⲓ ⲛⲁ ⲧⲙⲛ̄ⲧⲣⲟⲗⲗⲟ ⲉⲧ ⲛⲁⲛⲟⲩⲥ · ⲁⲩⲥⲓ ⲙ ⲡⲱⲛⲣⲉ
ⲱⲙⲉ · ⲙⲛ̄ ⲙⲁⲣⲓⲁ ⲧⲙ̄ⲙⲁⲁⲩ ⲁⲫϣⲕ ⲉ ⲣⲁⲓ ⲉ ⲡⲕⲁϩ
ⲙ ⲡⲓⲛⲓ̄ · ⲁⲩⲱ ⲛⲧⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲉ ⲛⲁ ⲉⲓⲱⲧ · Ⲁⲩⲱ
ⲛⲧⲙ̄ϯⲥⲱⲟⲩ ⲛⲁⲩ ⲭⲱⲥ ⲱⲛⲣⲉ · ⲡⲧⲟⲩ ⲭⲱⲟⲩ ⲛⲧⲥⲱⲟⲩ
ⲙⲡⲥⲱⲟⲩ ⲭⲱⲥ ⲱⲛⲣⲉ ⲙ ⲥⲱⲧⲙ̄ · ⲛⲉⲧⲱⲟⲩⲛ ⲁⲉ ⲡⲉ ⲙ ⲁⲣⲭⲉ-
ⲗⲁⲟⲥ ⲛⲥⲓ ⲱⲛⲣⲉ ⲥⲛⲁⲩ ⲡⲛⲟⲩ ⲙⲉⲛ ⲛⲉⲧⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ
ⲁⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲕⲟⲓ ⲁⲉ ⲁⲉ ⲣⲏⲣⲱⲛⲉ ⲕⲁⲧⲁ ⲡⲣⲁⲛ
ⲙ ⲡⲉⲩⲉⲓⲱⲧ · ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲉ | ⲛⲉ ⲧⲟⲩⲙⲧⲁⲩ ⲙⲛ̄ⲧⲁⲩ ⲙ Fol. 56 a
ⲟⲩⲥⲉⲣⲙⲉ ⲉ ⲡⲉⲥⲣⲁⲓ ⲡⲉ ⲣⲏⲣⲱⲓⲁⲥ :—ⲙⲛ̄ⲛⲥⲁ ⲣⲉⲛⲕⲟⲓ ριϛ
ⲁⲉ ⲛⲣⲟⲟⲩ ⲁⲙⲟⲟⲩ ⲛⲥⲓ ⲁⲣⲭⲉⲗⲁⲟⲥ ⲁⲧⲕⲁⲑⲓⲥⲧⲁ ⲙ
ⲣⲏⲣⲱⲛⲉ ⲉ ⲡⲉⲙⲙⲁ · ⲉⲧⲱⲛⲣⲉ ⲱⲙⲉ ⲛⲥⲁⲉⲓ (*sic*) ⲡⲉ ⲉⲣⲉ
ⲧⲁϫⲓⲥ ⲧⲏⲣ̄ ⲙⲙⲉ ⲙⲛ̄ⲛⲟⲩ ⲙⲉ ⲙⲛ̄ⲧⲁⲩ ⲥⲙⲟⲩⲉ ⲁⲉ ⲙⲙⲁⲩ · ⲛⲉⲓⲣⲉ ⲁⲉ ⲙ ⲟⲩⲟⲥ ⲙ ⲡⲁⲣⲁⲛⲟⲙⲓⲁ ⲉⲙⲡ-

κοτκ ⲙⲡⲉ ⲟⲓⲙⲉ ⲉ ⲡⲉϥⲥⲟⲛ ⲉϯ ⲉϥⲟⲛϩ ⲁⲩⲱ ⲛⲉ ⲙⲡⲉ
ⲗⲁⲁⲩ ⲥⲟⲟⲩⲧ ⲉ ⲡⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲥⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲡϣⲏⲣⲉ ⲛ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲛϩ· ⲉϥϣⲟⲟⲡ ⲁⲉ ⲫⲁ
ⲡϩⲁⲓⲉ ⲛ ⲧⲟⲣⲓⲛ ϩⲓ ⲛⲉϩⲟⲟⲩ ⲉⲧ ⲟⲩⲙⲁⲩ ⲉ ⲃⲟⲗ ⲁⲉ ⲉ
ⲡⲉⲟⲩⲟⲉⲓϣ ⲉⲧ ⲟⲩⲙⲁⲩ ⲛⲧⲁ ϩⲣⲱⲁⲛⲏⲥ ⲙⲟⲩⲟⲩⲧ ⲛ
ⲡϣⲏⲣⲉ ϣⲛⲁ ⲉⲧ ϩⲓ ⲃⲛⲟⲗⲉⲉⲙ· ⲉϥϣⲙⲉ ⲛⲥⲁ ⲡⲉϫⲥ
ⲁϥϣⲙⲉ ⲟⲛ ⲛⲥⲁ ⲡⲕⲉ ⲓⲱⲥ ⲉ ⲙⲟⲩⲟⲩⲧ ⲙⲛⲟⲩ· ⲁⲥⲙⲧⲉ
Fol. 56 b ⲛⲥⲓ ⲧⲉⲩⲙⲁⲁⲩ ⲁⲥⲡⲱⲧ ⲙⲙⲁⲩ ⲉ ⲡϩⲁⲓⲉ ⲛ ⲧⲟⲣⲓⲛ·
ριδ Ⲗⲁⲉⲗⲉⲓ ⲁϥϫⲟⲟⲩ ϣⲁ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲉⲭⲉⲓⲱⲧ ⲉ ⲡⲣⲡⲉ
ⲉϥϫⲱ ⲙⲙⲟⲥ· ⲉⲉ ⲁϫⲓⲥ ⲉ ⲣⲟⲓ ⲉⲉ ⲉⲣⲉ ⲡⲉⲕⲱⲛⲣⲉ ⲧⲱⲛ
ⲉⲉ ⲕⲁⲥ ⲉⲓⲉⲙⲟⲟⲩⲧⲉ· ⲡⲉϩⲁⲩ ⲛⲥⲓ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲉⲉ
ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲁ ⲧⲉⲩⲙⲁⲁⲩ ⲫⲓⲧⲉ ⲁⲥⲡⲱⲧ ⲙⲙⲁⲩ· ⲁⲩ-
ϣⲱⲛⲧ ⲉⲉ ⲛⲥⲓ ϣⲏⲣⲱⲁⲛⲉ ⲁϥϫⲟⲟⲩ ⲁⲩⲙⲟⲩⲟⲩⲧ ⲛ
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲟⲩⲏⲛϩ ⲣⲙ ⲡⲧⲁⲃⲓⲣ ⲛ ⲧⲕⲙⲣⲉ ⲙ ⲡⲙⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲓⲧⲛ ⲛⲧⲱⲣⲧⲣ ⲙ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ·:—
Ⲓⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲙⲟⲩⲧ ⲛⲥⲓ ⲫⲓⲗⲓⲡⲡⲟⲥ· ⲁⲩⲕⲱ ⲛ ⲟⲩ-
ϣⲉⲉⲣⲉ ⲉⲉ ⲟⲣⲭⲏⲥⲧⲣⲓⲁⲓⲛ· ϣⲏⲣⲱⲁⲛⲉ ⲁⲉ ⲛⲑⲙⲙⲏ
ⲉ ⲃⲟⲗ ⲣⲙ ⲡⲓⲟⲃⲉ· ⲁⲩⲱ ⲙⲉⲣⲉ ⲓⲱⲥ ⲟⲩⲕ ⲙⲙⲟⲥ ⲉⲩ-
ϫⲟⲟⲩ ϣⲁ ⲣⲟⲩ ⲙ ⲙⲛⲛⲉ ⲣⲓⲧⲛ ⲛ ⲃⲁⲓ ϣⲙⲉ· ⲉⲩϫⲱ
ⲙⲙⲟⲥ ⲉⲉ ⲟⲩⲕ ⲉϫⲉϥ ⲛⲁⲕ ⲉ ⲓⲉ ⲛ ⲟⲓⲙⲉ ⲙ ⲡⲉⲕⲥⲟⲛ·:—
Fol. 57 a ⲱ ⲓⲱⲥ | ⲡⲉⲧⲉ ⲙⲡ ⲧⲙⲟⲟⲩⲧ ⲣⲙ ⲡⲉϫⲡⲟ ⲛ ⲛⲉⲣⲓⲟⲙⲉ
ριε ⲛⲥⲓ ⲡⲉⲧⲟ ⲛ ⲛⲟⲩ ⲉ ⲣⲟⲩ· ϥⲟⲩⲱϣ ⲉ ⲧⲣⲉⲛⲧⲁⲗⲟⲓ ⲉⲉ ⲙⲙⲁ
ⲡⲉ ⲡⲃⲁⲓ ϣⲙⲉ ⲉⲧ ⲙⲟⲟⲩⲧ ⲙⲙⲟⲥ ⲙ ⲙⲛⲛⲉ ϣⲁ ϩⲣⲱⲁ-
ⲛⲉ· ⲟⲩⲁⲉ ⲅⲁⲣ ⲙⲡⲁⲧ ⲕⲟⲧⲱⲛϩ ⲉ ⲣⲱⲙⲉ ⲟⲩⲁⲉ ⲙⲡ
ⲗⲁⲁⲩ ⲛ ⲣⲱⲙⲉ ⲛⲁⲉⲱⲧⲟⲗⲁ ⲉⲧⲁⲩ ⲉ ⲗⲁⲁⲩ ⲛ ϣⲁϩⲉ
ⲛ ϥ ⲙⲉⲡⲉ ⲉ ⲣⲟⲩⲓ ⲫⲓ ⲙⲡⲟ ⲙ ⲡⲣⲣⲟ· ϥ ⲙⲉⲉⲩⲉ ⲁⲉ
ⲱ ⲛⲁⲥⲓⲛϯ ⲉⲉ ⲟⲩⲁⲩⲥⲉⲗⲟⲥ ⲡⲉⲧ ⲙⲟⲟⲩⲛ ⲛⲁⲩ ⲛ ⲃⲁⲓⲱⲙⲉ
ⲉⲩⲃⲏⲕ ϣⲁ ϩⲣⲱⲁⲛⲉ ⲉⲩϫⲱ ⲉ ⲣⲟⲩ ⲛ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲛ ⲓⲱⲁⲛⲛⲏⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲙⲡⲉ ⲉⲩⲉⲙⲉ ⲉⲉ ⲉⲩⲧⲱⲛ ⲟⲩⲁⲉ
ⲙⲡⲉ ⲭⲉⲩⲁⲗⲁⲣⲧⲉ ⲙ ⲡⲃⲁⲓ ⲙⲙⲉ ⲉⲉ ⲛⲑⲙⲁⲩ ⲉ ⲣⲟⲩ
ⲁⲛ ⲁⲗⲗⲁ ⲧⲉⲥⲩⲥⲓⲁ ⲙⲙⲁⲧⲉ ⲧⲉⲧ ⲧⲥⲱⲧⲙ ⲉ ⲣⲟⲥ·:—
Ⲓⲙⲥⲱⲥ ⲟⲛ ⲛ ⲧⲉⲣⲉ ⲕⲟⲧⲱⲛϩ ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲡⲉⲡⲣⲟⲁⲣⲟ-
ⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲑⲩⲭⲏ ⲙⲙⲟⲩ ⲟⲛ ⲡⲉ·
ⲁⲩⲱ ⲙⲡⲉ ⲭⲉⲩⲥⲩⲥⲓⲁ ⲉ ⲙⲁⲁⲉ ⲛⲙⲙⲁⲩ· ⲕⲁⲧⲁ

λααγ ⲛ̅ ⲛⲉⲑⲟⲩ | ⲉ ⲧⲃⲉ ⲡⲓⲛⲏⲩⲉ ⲁⲉ ⲛⲉⲩⲡⲧⲟⲟⲧⲟⲩ ϩⲱⲥ Fol. 57 b
ⲡⲣⲟⲫⲏⲧⲏⲥ· Ⲛⲉⲓⲟⲩⲱⲩ ⲙⲉⲛ ⲡⲉ ⲉ ⲩⲁϫⲉ ⲛ̅ⲙ̅ⲙⲁⲛⲧⲏ̅ ⲉ ⲡⲓⲉ
ⲧⲃⲉ ⲛⲉ ⲛⲧⲁⲩⲱⲡⲉ ⲛ̅ ϩⲣⲏⲩⲁⲛⲉ ⲙ̅ⲡⲓ ⲓ̅ⲱ̅ⲥ̅ ⲁⲗⲗⲁ ⲙⲛ
ⲡⲟⲧⲉ ⲛ̅ⲧⲛ̅ⲩⲁϫⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲛ̅ⲧⲛ̅ⲣ̅ ⲡⲱⲃⲱ̅ ⲙ̅ ⲡⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲙ̅ ⲡⲉⲓ ⲛⲟⲩ ⲛ̅ ⲩⲁ ⲉⲧ ⲡⲟⲣⲡ̅ⲙ̅ ⲛⲁⲓ ⲉ ϧⲟⲗ ⲙ̅ⲡⲟⲟⲩ·
ⲉ ⲧⲃⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲁⲣⲓⲁ ⲧⲛ̅ⲧ ⲁⲥⲙⲓⲥⲉ ⲙ̅
ⲡⲓⲟⲩⲧⲉ· ⲙⲛ ⲟⲩⲛ ⲕⲉ ⲛⲟⲩ ⲛ̅ ⲩⲡⲏⲣⲉ ⲛ̅ⲑⲉ ⲙ̅ ⲡⲁⲓ
ϩⲓⲙ̅ⲙ̅ ⲡⲕⲁϩ ⲙ̅ⲙ̅ ϩⲉ ⲉⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲉⲉⲧ· ⲁⲩⲱ ⲟⲛ
ⲁⲥⲙⲓⲥⲉ ⲛ̅ ⲟⲩⲉⲓⲱ ⲛ̅ ϩⲟⲟⲩⲧ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁⲧ̅ⲣ̅ ⲡⲉⲥⲧⲱⲱ
ⲉ ⲧⲁⲁⲥ ⲛ̅ ⲟⲩⲣⲱⲙⲉ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩⲧⲁⲁⲥ ⲛⲁⲩ ⲙ̅ⲡ
ϯⲥⲟⲧⲱⲙⲥ̅· ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲩⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲁⲉ ⲉⲥⲥⲉⲧ ⲛ̅ ⲙⲙⲁ
ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲉⲩⲙⲟⲟⲛ ⲛ̅ ⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̅ ⲁⲓⲁⲕⲱⲛⲓⲧⲏⲥ
ⲙ̅ⲡⲉ ⲛⲧⲁⲥⲭⲟⲩ· ⲟⲛⲧⲱⲥ ⲉⲛⲉ ⲁⲛⲟⲕ ⲡⲉ ϯⲛⲁϩⲟⲟⲥ ⲛⲁⲥ
ⲁⲉ ϯⲟⲩⲱⲙ ⲉ ⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ⲧⲱⲙ ⲛ̅ⲧⲁⲩⲙⲱⲡⲉ ⲙ̅ⲙⲁⲩ·
ⲁⲩⲱⲙ̅ ⲧⲟⲟⲧⲉ ⲛ̅ⲙ̅ⲙⲁⲓ ϩⲱⲥ | ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲣ̅ ⲧⲙⲉⲗⲉⲉⲧ Fol. 58 a
ⲁⲉ ⲙ̅ⲡⲁⲧⲉ ⲡⲁⲓ ⲱⲙⲡⲉ· ⲧⲉⲛⲟⲩ ⲥⲉ ϯ ⲙⲟⲟⲩⲉ ⲛ̅ⲙ̅ⲙⲉ
ϯⲛⲁⲩ ⲉⲣⲱ ⲣ̅ⲉⲉⲧ ⲁⲩⲱ ⲉⲁⲣϩⲱⲙ̅ ⲉ ϩⲟⲩⲓ ⲉ ⲙⲓⲥⲉ·
ⲁⲗⲗⲁ ⲙ̅ⲡⲉ ⲗⲁⲁⲩ ϩⲙ̅ ⲛⲁⲓ ⲁⲗⲉ ⲉ ϩⲣⲁⲓ ⲉⲭⲙ̅ ⲡⲉⲩϩⲙⲧ
Ⅲ ⲏⲥⲁⲓⲁⲥ ⲡⲛⲟⲥ ⲙ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲡⲣⲉⲩϣⲁϫⲉ
ⲙ̅ⲙ̅ⲟⲥ ⲡⲓⲟⲩⲧⲉ ⲛ̅ ϩⲁϩ ⲛ̅ ⲥⲟⲛ· ⲁⲩⲱ ⲟⲛ ⲡⲉⲧⲉ ⲙ̅ⲡⲉ ⲩⲛⲁ
ϩⲱⲩϥ ⲉ ⲱⲁϫⲉ ⲛ̅ ϩⲁϩ ⲛ̅ ⲥⲟⲛ· ⲉ ⲛⲉⲱⲡⲏⲣⲉ ⲛ̅ ϯⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲱ̅ ⲡⲉⲧ ϥⲭⲱ ⲙ̅ⲙⲟⲥ ⲡⲉϫⲁϥ ⲙ̅ⲡⲁⲧⲉ ⲧⲉⲉⲧ
ϯⲛⲁⲁⲕⲉ ⲙⲓⲥⲉ· ⲙ̅ⲡⲁⲧⲉ ⲡⲉ ⲧⲛⲁⲥ ⲛ̅ ⲛⲛⲁⲁⲕⲉ ⲉⲓ
ⲁⲥϩ̅ ϧⲟⲗ· ⲁⲙⲙⲓⲥⲉ ⲛ̅ ⲟⲩⲱϣ̅ ϩⲟⲟⲩⲧ· ⲙⲙⲁ ⲡⲉ ⲛⲧⲁϥ-
ⲥⲱⲙ̅ ⲉ ϩⲱϥ ⲛ̅ ϯⲙⲙⲉ ⲙ̅ ⲙⲙⲁ ⲡⲉ ⲛⲧⲁϥⲛⲁϩ ⲁⲉ ⲛⲉ ⲁⲧ-
ϣⲱⲙⲉ ⲙⲓⲥⲉ ⲁⲥϫⲡⲟ ⲛ̅ ⲟⲩⲣⲉⲟⲛⲟⲥ ⲛ̅ ⲟⲩⲥⲟⲛ· ⲛⲁⲓ ϣⲁⲣ
ⲟⲩⲛⲟⲩ ⲛ̅ ⲱⲙⲡⲉ ⲧⲉ ⲧⲁⲓ ⲁⲉ ⲁⲥϯⲛⲁⲁⲕⲉ ϩⲱⲥ ⲛ̅ⲑⲉ ⲛ̅
ⲛⲉⲣⲓⲟⲟⲩⲉ ⲧⲛⲟⲩ ⲛⲁⲓ ϣⲁⲣ ⲁⲥⲙⲓⲥⲉ ⲉⲭⲛ̅ ϩⲟⲟ[1] ⲛ̅
ⲱⲧⲟⲣⲧ̅ⲣ̅ ⲡⲉⲣϩⲁ ⲉⲧⲉ ⲩⲁⲥⲱⲙⲡⲉ ⲛ̅ ⲛⲱⲩⲁ ⲙⲓⲥⲉ ⲧⲛⲟⲩ |
ⲙ̅ⲡⲉ ⲥⲱⲙⲡⲉ ⲙ̅ⲙⲟⲥ· Ⅲ ⲙⲁⲣⲓⲁ ⲉⲣⲉ ⲟⲩ ⲣⲙ̅ ⲡⲟⲩⲉⲏⲩ Fol. 58 b
ⲙ̅ ⲡⲙⲁⲩ ⲉⲣ̅ ⲛ̅ ϩⲟⲩⲓ ⲙ̅ ⲡⲙⲁ ⲛ̅ ⲥⲟⲓⲗⲉ ⲙⲁⲣⲁⲁⲧⲉ ⲣⲙ̅ ⲣⲓⲏ
ⲟⲩⲁⲓⲏⲧⲱⲙⲙⲟ· ⲙⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ⲣⲱⲙⲉ ⲫⲁⲣⲧⲉ ⲣ̅ ⲥⲟⲟⲩⲓ
ⲙⲙⲟⲩ· ⲟⲩⲁⲉ ⲟⲛ ⲙ̅ⲡⲣ̅ ⲥⲙ̅ ⲙⲁ ⲛ̅ ⲙ̅ⲧⲟⲛ ⲣⲙ̅ ⲡⲙⲁ

[1] Correction here ; reading doubtful.

ⲛ ϭⲟⲓⲗⲉ ⲁⲗⲗⲁ ⲣ̄ ⲙⲟⲟⲛ ⲙⲁⲣⲁⲁⲧⲉ ⲁⲭⲛ̄ ⲙⲧⲟⲣⲧⲣ̄ ⲁⲧⲱ
ⲁⲭⲛ̄ ⲣⲃⲁ· ⲁⲣⲁ ⲙⲡⲣ̄ ϫⲟⲟⲥ ⲣⲙ̄ ⲡⲟⲩⲣⲛⲧ ϩⲉ ⲁⲛⲉ̄
ⲟⲩⲥⲣⲓⲙⲉ ⲣⲱ ⲛⲁⲉ ⲛ ⲛⲉⲣⲓⲟⲟⲙⲉ ⲧⲏⲣⲟⲩ ⲑⲙⲁⲩ ϩⲉ ⲉ ⲣⲟⲓ
ⲉⲓⲉⲉⲧ ⲉⲓⲟ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϩⲁⲣ ⲛ ⲙⲡⲓⲣⲉ
ⲡⲉⲛⲧ ⲁϥⲱⲙⲡⲉ ⲙⲙⲟⲓ· ⲑⲙⲁⲩ ⲉ ⲡⲕⲁⲣⲡⲟⲥ ⲉⲩⲕⲓⲙ·
ⲑⲙⲁⲩ ⲉ ⲡⲛⲁⲁⲕⲉ ⲉⲧⲙⲟⲟⲧ ⲉ ⲭⲱⲓ ⲛⲁⲉ ⲛ ⲡⲧⲩⲗⲏ
ⲙ̄ ⲡⲁⲟⲩ ⲛ ϩⲱⲟⲩ· ⲑⲙⲁⲩ ⲉ ⲣⲟⲓ ϩⲙ̄ ⲟⲩⲟϩ ⲙ̄ ⲙⲁⲓⲧ
ⲁⲧ ⲣⲱⲙⲉ ⲙⲙ̄ ⲟⲩⲙⲉⲧⲙⲉⲩⲙⲟ ⲛ ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲭⲉ
ⲉⲓⲛⲁϫⲟⲟⲥ ⲭⲉ ⲟⲥ ⲟⲩⲁⲉ ⲛ ϯⲑⲙⲁⲩ ⲁⲛ ⲉ ⲗⲁⲁⲩ ⲉⲛ ⲣⲱⲙⲉ
ⲉⲥϩⲓ ⲣⲟⲟⲩⲙ ϩⲁ ⲣⲟⲓ ϩⲙ̄ ⲟⲩⲟⲉⲣ ⲙⲙ̄ ⲟⲩⲏⲣⲡ̄ ⲙⲙ̄ ⲛⲕⲉ
Fol. 59 a ϩⲣⲏⲧⲉ | ⲉⲧⲉ ⲙⲁⲣⲁⲁⲧ ⲛ ⲛⲟⲩⲁ ⲙⲓⲥⲉ· ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ
ⲡⲓⲃ ⲁⲛⲉ̄ ⲟⲥ ⲁⲧ ⲣⲱⲙⲉ ⲧⲉⲛⲟⲩ ⲁⲧⲱ ⲁⲛⲉ̄ ⲟⲩⲙⲉⲧⲙⲉⲩⲙⲟ ⲉⲓⲥⲁ-
ⲗⲱⲟⲩ ϩⲙ̄ ⲟⲩⲁ ⲛ ϭⲟⲓⲗⲉ· ⲛⲉⲣⲓⲟⲙⲉ ϩⲁⲣ ⲧⲏⲣⲟⲩ
ⲉⲧⲟⲩⲛⲁⲙⲓⲥⲉ ⲙ̄ ⲡⲉⲧⲙⲩⲟⲣⲡ̄ ⲛ ⲥⲟⲛ· ϩⲟⲧⲁⲛ ⲉⲧⲙⲁⲛⲉ
ⲉ ⲡⲉⲧⲙⲉⲣ ⲯⲓⲥ ⲛ ⲉⲃⲟⲩ ⲙⲁⲣⲉⲓⲣⲟⲟⲙⲉ ⲣⲁ ⲣⲟⲟⲩ ⲙⲙⲁⲓ
ⲛⲉⲧⲉⲓⲟⲟⲧⲉ· Ⲁⲛⲟⲕ ⲣⲱ ⲛ ϯⲛⲁⲩ ⲁⲛ ⲉ ⲗⲁⲁⲩ ⲛ ⲛⲁⲓ ⲙ̄
ⲡⲁⲕⲱⲧⲉ· ⲟⲩⲁⲉ ⲣⲱ ⲙⲙⲁⲓ ⲡⲕⲉ ⲛⲓ ⲙⲙⲁⲩ ⲉ ⲧⲣⲁ
ⲟⲩⲱϩ ⲛϩⲏⲧⲥ̄· ⲧⲉⲛⲟⲩ ⲉ ⲧⲃⲉ ⲟⲩ ⲥⲉ ⲣ̄ ⲛⲁⲩⲧⲟⲣⲧⲣ̄ ⲱ
ⲙⲁⲣⲓⲁ· ⲉⲓⲥ ⲧⲉⲥⲧⲣⲁⲧⲁ ⲧⲏⲣⲥ̄ ⲛ ⲧⲡⲉ ⲁⲣⲉ ⲣⲁⲧⲥ̄ ⲙ̄
ⲡⲟⲩⲙⲉⲧⲟ ⲉ ϧⲟⲗ ⲉ ⲡⲙⲁ ⲛ ⲡⲟⲩⲉⲓⲟⲟⲧⲉ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄·
ⲉⲓⲥ ⲡⲓⲟⲟⲧⲉ ⲁⲧⲱ ⲡⲭⲥ̄ ⲙ̄ ⲡⲥⲱⲙⲁ ⲧⲏⲣⲟ̄ ⲁϥⲱⲙⲡⲉ ⲙⲙ̄ ⲛ
ⲉⲓⲱⲧ ⲉ ⲡⲙⲁ ⲛ ⲡⲟⲩⲥⲓⲛⲧ ⲙⲙ̄ ⲡⲟⲩⲥⲧⲁⲩⲣⲟⲥ· ⲉⲓⲥ ⲡⲉⲛⲧ
ⲁϥⲧⲁⲙⲓⲉ ϯ[ⲓ]ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ ϩⲙ̄ ⲛⲑⲩⲓⲁ ⲙⲙⲁⲓ
ⲙⲙⲁⲓ ⲏⲟⲙⲟⲩ ⲉⲑⲣⲁⲓ ⲛⲁⲁⲩ ⲙⲙⲁⲩ ⲉⲩⲥⲕⲉⲡⲁⲍⲉ ⲙⲙⲁⲩ ⲉ ⲡⲙⲁ
Fol. 59 b ⲛ ⲟⲩⲏⲣⲡ̄ ⲙⲙ̄ ⲟⲩⲙⲉⲧ ⲙⲙ̄ ⲡⲕⲉ | ⲥⲉⲉⲡⲉ ⲛ ⲭⲣⲓⲁ ⲙ̄ⲡⲉ
ⲡⲕ ⲡⲥⲱⲙⲁ ⲡⲉⲧ ϯ ⲧⲣⲟⲫⲏ ⲛ ⲛⲉⲧ ϩⲙ̄ ϥⲉⲃⲱⲟⲩⲓ ⲥⲛⲏⲧ ⲉ
ϧⲟⲗ ⲏⲣⲏⲧⲉ· ⲉ ⲡⲙⲁ ⲛ ⲟⲩⲟⲓ ⲙⲙ̄ ⲟⲩⲉⲣⲥⲟⲓ· ⲧⲡⲉ ⲛ
ⲧⲡⲉ ⲧⲉⲧⲛⲁⲱⲡⲉ ⲛⲉ ⲛⲓⲟⲓ ⲁⲧⲱ ⲙ̄ ⲙⲁ ⲛ ⲟⲧⲱϥ· ⲉ ⲡⲙⲁ
ⲛ ϩⲉⲙⲁ ⲛ ⲛⲕⲟⲧⲕ̄ ⲙⲙ̄ ϩⲉⲙⲡⲗⲟⲧⲙⲁⲕⲓⲟⲛ ⲙⲙ̄ ϩⲉⲛ
ⲡⲣⲏϥ· Ⲉⲓⲥ ⲧⲣⲫⲥⲱ ⲛ ⲉⲡⲟⲧⲣⲁⲙⲓⲟⲛ ⲛ ⲁⲧ ⲧⲁⲕⲟ· ⲁⲧ-
ⲥⲃⲧⲱⲧⲥ̄ ⲛⲉ· ⲉ ⲡⲙⲁ ⲛ ⲟⲩⲏⲣⲡⲉⲣⲉⲧⲛⲥ ⲙⲙ̄ ⲟⲩⲁⲓⲁⲕⲱⲛⲓⲧⲛⲥ·
ⲉⲓⲥ ⲓⲱⲥⲏⲫ ⲡⲗⲗⲟ ⲛ ϩⲁⲙⲱⲉ ⲉⲧ ⲥⲙⲁ-
ⲙⲁⲁⲧ ⲁⲧⲥⲃⲧⲱⲧⲥ̄ ⲙⲙ̄ ⲛ ⲓⲁⲕⲱⲛⲓⲧⲛⲥ ⲁⲧⲱ ⲛ
ⲟⲩⲉⲣⲉⲧⲛⲥ·:—ⲙⲡⲣ̄ ⲣ̄ ϩⲟⲧⲉ ⲱ ⲙⲁⲣⲓⲁ ⲡⲭⲥ̄ ⲙⲙⲁⲓ ⲙⲱ

car e neoroeiw ⲛ̄tacwoteime· pwaxe car ⲛ̄ta
gabrihl xooc ne xe xaire ⲧ̄ⲙ̄ⲧ ac ⲥⲛ̄ ⲣⲙⲟⲧ ⲡⲭ̄ⲥ̄
ⲙ̄ⲙⲉ awo ⲥⲣⲱⲙⲉ epo etcio ⲛ̄ acaboon ⲙ̄ⲙ ⲛ̄te
ⲛ̄ⲛⲏⲧⲉ· awo ⲙ̄ⲙ ⲣⲛ̄ toikoumeinh thrⲥ̄ pen-
tacwⲛ̄ ⲣⲙⲟⲧ ⲛ̄toⲩⲣⲉ· ⲱ̄ tmolic et otaab | et ere Fol. 60 a
ⲛ̄ ke ⲑⲣonoc· ⲛ̄ ⲡnoc ⲛ̄ ⲣⲣo ⲣⲛ̄ tesⲙⲛⲧⲉ· ⲣⲕⲁ
alhⲑwc ⲱ̄ tmarⲑenoc et otaab maria ar ⲧⲓⲥⲉ
ⲉⲙⲁⲧⲉ e ⲣoⲩⲉ ne ntaⲩⲭⲓⲥⲉ· tnroⲩ ⲉⲙⲁⲧⲉ ⲣⲛ̄ tⲙⲉ
awo ⲣⲓⲭⲏ ⲡkaⲣ· wntoc ⲉⲡⲩⲁⲙⲉⲉⲩⲉ e ⲃol e pent-
acⲡⲱⲟⲡⲉ ⲙ̄ⲙⲟ ⲩaiⲣ ⲣⲃa ⲣⲱc xe ⲛ̄taiⲡⲱⲱⲟⲡⲉ e ⲃol
ⲣⲓⲭⲏ ⲡkaⲣ e ⲣⲁⲓ e tⲙⲉ· Kai car aⲧⲙⲛⲛⲩⲉ
ⲡsaⲣ ⲡepiskopoc ⲑeoloгoc awo ⲑeoⲫoроc·
otwⲡ e ⲩaxe e poⲩtaio ⲙⲡ̄ noⲩmakapioc aⲧⲣⲓⲥⲉ
awa tootoⲩ e ⲃol· e tⲃe xe ⲙ̄ⲡ otⲥⲛ̄ ⲡxⲱk ⲛ̄
poⲩtaio ⲙⲡ̄ otaretn ⲙ̄ⲡ otⲥⲛ̄ etnaⲣ̄ ot xe aⲧⲣ̄
at ⲥoⲙ ⲛ̄ naⲣⲣⲏ ⲡxⲓⲥⲉ ⲛ̄ noⲩkatwrⲑwma· Eic
pasebnc nestwrioc patei tapro ⲛ̄ ⲩoⲩtoⲙⲥ̄
awoⲩ car ertwⲙ ⲙⲛⲟc ⲣⲛ̄ otkwⲣⲧ ⲛ̄ at ⲱⲩⲛ
ⲣⲁⲓ ⲣⲛ̄ anⲛⲧⲉ· acⲡⲱⲟⲡⲉ ecⲙⲛⲉⲉⲩⲉ e ⲃol e ⲡnoc
ⲛ̄ ⲙⲩstⲏrion ⲛ̄tacⲡⲱ|ⲡⲉ ⲙⲛⲁⲩ· acⲡⲱⲱⲩⲥ̄ acⲣ̄ Fol. 60 b
ⲣⲃa· acⲣⲉ e ⲣⲁⲓ e ⲡnoc ⲛ̄ ⲩik ⲛ̄ tⲙⲛⲧⲣⲉⲩⲣ̄ ⲣⲕⲃ
neⲑoor· alla acⲭⲓ tkataxⲁⲓkn e pⲉⲙⲡⲛⲩa ⲙⲛⲟc·
acⲣ̄ ⲩⲙⲙo e tⲙⲛⲧepiskopoc ⲛ̄ nei kocmoc· acⲣ̄
ⲩⲙⲙo e neoor ⲛ̄ tⲙⲛⲧero ⲛ̄ ⲛⲛⲏⲧⲉ· a pecⲣai
ⲣⲱⲃⲥ̄ ⲣⲛ̄ ⲡkake· a ke ota ⲭⲓ ⲛ̄ tecⲙⲛⲧepiskopoc·
etei ecⲣonⲩ acⲭⲓ ⲛ̄ otanaⲑematcmoc ecⲙⲛⲉⲩⲁ
ⲙⲛⲟⲩ ⲙⲛ̄ oreⲍorictа kata pecⲙⲛⲉⲩⲁ ⲣⲛ̄ ot-
ⲩⲙⲡⲉ· Є tⲃe nai ⲥe ⲱ̄ naⲙerate ⲙⲡⲣ̄ trⲏⲣotⲩ̄
ⲛ̄sa toikonoma ⲛ̄ ⲡⲩⲛⲣⲉ ⲛ̄ ⲡnoⲩte xe ⲛ̄tac-
ⲩⲱⲟⲡⲉ ⲛ̄ aⲩ ⲛ̄ ⲣⲉ ⁘—Пехас car ⲣⲛ̄ ⲛ̄ parⲑenia
xe ekⲩancwk ⲛ̄ ⲣenⲩaxe ⲩaⲣe otⲙⲛⲉ ⲩⲱⲟⲡⲉ ⁘
e xooc ⲙⲉⲛ xe a tmarⲑenoc ⲙⲓⲥⲉ ⲛ̄ ⲡlococ ⲛ̄
neiwt χωρiс cⲛⲟⲩcia ⲛ̄ ⲣoⲟⲩt· ⲡⲣⲱⲃ otonⲩ̄ e
ⲃol· e ⲣotⲧ̄ xe xe ⲛ̄tacei e pecнt ⲛ̄ aⲩ ⲛ̄ ⲣⲉ

Fol. 61 a ρκθ
ⲁⲩϣⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲛⲧⲥ̄ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲣⲱϣ | ⲙⲟⲕⲥ̄
ⲛ̄ⲉⲓⲙⲉ ⲉ ⲣⲟⲩ· ⲙ̄ⲡ̄ ⲕⲉ ⲙ̄ⲧⲥⲧⲏⲣⲓⲟⲛ ⲥⲁⲣ ⲛ̄ⲥⲁ ⲡⲉⲛⲧⲁ
ⲥⲁⲃⲣⲓⲏⲗ ϫⲟⲟⲩ ⲛⲁⲥ ϫⲉ ⲟⲩⲡ̄ⲛ̄ⲁ ⲉⲩⲟⲩⲁⲁϥ ⲡⲉⲧ ⲓⲛⲧ
ⲉ ⲣⲁⲓ ⲉ ϫⲱ· ⲁⲩⲱ ⲧⲥⲟⲙ ⲛ̄ ⲡⲉⲧ ϫⲟⲥⲉ ⲧⲉⲧ ⲛⲁⲣ̄ ⲫⲁⲓⲃ̄ⲉ
ⲉⲣⲟ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲡⲉⲧ ⲉⲣⲁϫⲡⲟⲩ ⲥ̄ⲟⲩⲁⲁϥ ⲁⲩⲱ ⲥⲉⲛⲁ-
ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ϫⲉ ⲡⲱⲛⲣⲉ ⲛ̄ ⲡⲓⲟⲩⲧⲉ·⁝—Ⲡⲁⲓ ⲥⲁⲣ
ⲡⲉⲛⲧ ⲁⲩⲧⲁⲙⲟⲩⲧⲥ̄ ⲉ ⲣⲟⲩ ⲉ ⲧⲣⲥ̄ ϫⲟⲟⲩ ⲛ̄ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ⲁⲩⲱ ⲙ̄ⲡⲥⲟⲟⲩⲛ ⲁⲛ ⲛ̄ ⲕⲉ ⲗⲁⲁⲩ ⲛ̄ⲥⲁ ⲡⲁⲓ
ⲙ̄ⲙⲁⲧⲉ· ⲕⲁⲓ ⲥⲁⲣ ⲡ̄ⲧⲟⲥ ⲣⲱⲱⲥ ⲟⲛ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲉⲥⲟ
ⲛ̄ ⲱⲡⲛⲣⲉ· ⲉϫⲙ̄ ⲡⲁⲥ[ⲡⲁⲥ]ⲙⲟⲥ ⲁⲩⲱ ⲛⲉⲥⲙⲟⲕⲙ̄ⲕ ⲙ̄ⲙⲟⲥ
ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⲣⲙ̄ ⲛⲉⲥⲣⲛⲧ ϫⲉ ⲉⲓⲥ ⲡⲱⲙ̄ ⲛⲟⲩⲭⲉ ⲙⲉⲛ
ⲁⲩⲡⲱⲣ ⲱⲁ ⲣⲟⲓ ⲣⲓⲧⲛ̄ ⲡⲁⲩⲭⲉⲗⲟⲥ·⁝—ⲁⲩⲱ ⲟⲛ ⲉⲓⲥ ⲡⲉⲩ-
ⲱⲁϫⲉ ⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ· ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲥⲁⲣ ⲁⲓⲱ̄ⲱ̄ ⲁⲩⲱ ⲉⲓⲥ
ⲛⲁⲉⲓⲃⲉ ⲙⲉⲣ ⲛ̄ ⲉⲣⲱⲧⲉ· ⲉⲓⲥ ⲧⲁⲕⲁⲗⲁⲣⲏ ⲁⲥⲃⲱⲱⲣⲉ
ⲉ ⲃⲟⲗ· ⲁⲗⲗⲁ ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲛ̄ⲧⲁ ⲡⲁⲓ ⲱⲱⲡⲉ
ⲙ̄ⲙⲟⲓ ⲉ ⲃⲟⲗ ⲧⲱⲛ· ⲧⲉⲡⲟⲩ ϫⲉ ⲱ̄ ⲡⲣⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲛ̄ ⲁⲧ
Fol. 61 b ρκⲁ ⲛⲁⲣⲧⲉ ⲉⲱϫⲉ ⲛⲉⲕⲛⲓⲥⲧⲉⲩⲉ ⲁⲛ | ⲙ̄ⲡⲛ̄ⲥⲁ ⲛⲉⲓ ⲱⲁϫⲉ
ⲧⲛⲟⲩ ⲉⲧ ⲙⲉⲣ ⲛ̄ ⲱⲡⲛⲣⲉ· ⲉⲓⲉ ⲧⲱⲟⲩⲛ ⲁⲙⲟⲩ ⲛ̄ⲙ̄ⲙⲁⲓ
ⲛ̄ⲧⲛ̄ⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓⲥ ⲃⲛⲟⲗⲉⲉⲙ· ⲛ̄ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟⲩ ⲉⲩⲡ-
ⲕⲟⲧⲕ̄ ⲫ̄ ⲟⲩⲟⲙⲥ̄ ⲛ̄ ⲧⲃⲓⲛ· ⲁⲩⲱ ϯⲛⲁⲧⲣⲉ ⲕⲛⲓⲥⲧⲉⲩⲉ
ⲣⲓⲧⲛ̄ ⲟⲩⲉⲣⲉ ⲙ̄ⲡ̄ ⲟⲩⲉⲓⲟ̄ ⲉⲧⲣ̄ ⲫⲁⲓⲃ̄ⲉ ⲉ ⲣⲟⲩ ⲫ̄ ⲡⲟⲩⲟⲙⲥ̄·
Ⲉⲓⲥ ⲡⲱⲟⲟⲥ ⲉⲧⲉⲗⲉⲩϫⲉ ⲛ̄ ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲣⲓⲧⲛ̄
ⲧⲉⲥⲧⲣⲁϯⲁ ⲛ̄ ⲧⲡⲉ· ⲛ̄ⲧⲁⲥⲟⲩⲱⲛ̄ⲥ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲉⲧⲥⲙⲟⲩ
ⲉ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲉⲣⲉ ⲛⲁ ⲙ̄ⲡⲛⲧⲉ ⲧⲛⲟⲩ ⲣⲁⲱⲉ ⲉϫⲙ̄
ⲡⲉⲩϫⲡⲟ ⲉⲧ ⲟⲩⲁⲁϥ· ⲉⲓⲥ ⲙ̄ⲙⲁⲩⲟⲥ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ⲃⲟⲗ
ⲫ̄ ⲙ̄ ⲙⲁ ⲛ̄ ⲱⲁ ⲉⲣⲉ ⲡⲉⲩⲥⲓⲟⲩ ⲥⲱⲕ ⲫⲁ ϫⲱⲟⲩ ⲙⲙ
ⲧⲁⲛⲁⲧⲟⲗⲏ ⲧⲛⲣ̄ⲥ̄ ⲱⲁⲛⲧ ⲟⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉ ⲃⲛⲟⲗⲉⲉⲙ·
ⲛ̄ⲥⲉⲛⲁⲩ ⲉ ⲣⲟⲩ ⲛ̄ⲥⲉⲟⲩⲱⲱⲧ̄ ⲛⲁⲩ ⲁⲩⲱ ⲛ̄ⲥⲉⲛⲁⲩ ⲉ ⲣⲟⲩ
ⲛ̄ⲥⲉⲡⲣⲟⲥⲉⲡⲉⲙⲙⲉⲓ ⲛⲁⲩ ⲛ̄ ⲛⲉⲧⲁⲱⲣⲟⲛ ⲛ̄ⲥⲉⲉⲍⲟⲗⲟⲗⲟⲉⲓ
ⲛⲁⲩ ⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ· ⲉⲁ ⲡⲓⲟⲩⲧⲉ ⲛ̄ⲧⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϫⲡⲟⲩ
ⲡⲱⲍ ⲙ̄ⲡⲉ ⲭⲉⲓⲣⲟⲅⲣⲁⲫⲟⲛ ⲛ̄ ⲛⲉⲩⲛⲟⲃⲉ ⲣⲓⲧⲛ̄ ⲛ̄ ϫⲱⲱⲙⲉ·
Fol. 62 a ρκⲉ ⲛ̄ ⲧⲉⲧⲙ̄ⲧⲙⲁⲥⲟⲥ ⲛ̄ⲧⲁⲧⲣⲟⲕⲣⲟⲧ ⲉ ⲁⲧⲁⲑⲉⲧⲉⲓ | ⲙ̄ ⲡ̄ⲣ̄ⲣⲟ
ⲙ̄ ⲡⲕⲁⲣ· ⲁⲧⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ ⲡ̄ⲣ̄ⲣⲟ ⲛ̄ ⲧⲡⲉ·⁝—Ⲉⲓⲥ ⲙⲁⲣⲓⲁ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲫⲙⲟⲟⲥ ⲫⲙ̄ ⲡⲙⲁ ⲛ̄ ⲥⲟⲩⲗⲉ ⲉⲥϯ ⲉⲕⲓⲃⲉ ⲙ̄

пиуре ⲙ пиоуте ⲡтасхпоⲩ· ⲉⲓⲥ салѡⲙⲓⲏ ⲡтас-
апотассе ⲙ песнⲓ ⲙⲡⲛ несполѵ†а ⲛ ⲩорⲡ·
наⲓате ⲡⲓто ⲱ ⲙарⲓа· тⲏта отсноуе ⲉⲓ ⲉ воⲗ ⲉⲡⲛ
тоⲩ†ухн· же кас ⲉⲩⲉⲥѡⲗⲡ ⲉ воⲗ ⲛⲥⲓ ⲙокⲓⲏ ⲛ
ⲫаⲣ ⲛⲅнт· тснуе ⲡтасⲉⲓ ⲉ воⲗ ⲉⲓⲧⲛ тоⲩ†ухн
пе пⲗоⲩос ⲙ пеⲓѡт ⲫенноⲙⲉк пе ⲡⲣаⲓре†кос
ⲙⲙаⲓ еоор ⲉⲧ ⲩоⲩⲉⲓт наⲓ ⲉⲧ пѡрⲭ ⲛ тⲙⲛтиоуте
ⲙ пⲙоноⲥенис ⲙ пеⲓѡт ⲉ воⲗ ⲙⲙоⲩ· ⲙⲛ иоⲩаⲁⲓ
ⲛ асевис наⲓ ⲉⲧ ⲭⲓоуа· ⲉ тесⲁнастасⲓс ⲉⲧ оⲩаав
ⲙⲛ ⲡке ⲁоⲩⲱа тироⲩ ⲡасевис наⲓ ⲡта тснуе
ⲉⲧ ⲙⲙаⲩ оⲩоⲛⲣоⲩ ⲉ воⲗ ·:—Ⲫараκалⲉⲓ ⲙⲙо ⲱ
тⲡарⲑенос ⲉⲧ оⲩаав ⲁⲙⲉ ⲛ† †тоуте ⲙⲙаⲓ ⲉⲡⲉ
пⲉⲓ ноⲥ ⲛ ⲩа ⲉⲧ оⲩаав ⲙⲡооⲩ· ⲁⲩѡ ⲙⲡⲣ ⲉⲡⲧ
оⲩⲥоⲙ ⲉ рої же кас ⲉⲛⲉоⲩѡⲙ ⲉ воⲗ ⲉⲡⲛ ⲡоⲩⲁⲥа-
ⲑоⲛ | ⲛⲧⲡⲥⲉⲓ ⲛⲧⲡⲉⲩⲫⲣⲁⲛⲉ ⲉⲧⲉ ⲛⲥⲙоⲩѡⲙ ⲙ пⲙаⲓ- Fol. 62 b
коⲛ ⲛⲉ ⲛⲧⲁркаа† ⲉⲣа рон· ⲉⲓⲭⲙ тетрапеⲍа ⲙ ⲣⲕⲉ
поⲩⲱⲛре ⲛ ноуте·:—Ⲓ̅ⲏ̅ пⲣⲙⲙⲉраⲩ ⲭⲁⲍ ⲁⲙоⲩ ⲙⲙ
раⲱе ⲙⲙаⲙ ⲙⲙооⲩ ⲉⲡⲉ пеⲓ ноⲥ ⲛ ⲩа· ⲁⲓеⲓ
пеⲭаⲩ еⲓѡⲱ ⲉ воⲗ же ⲙаⲧаро ⲉ ратⲩ ⲛ оⲩⲱа
ⲉⲡⲛ нет оⲩаⲣⲙ ⲩа ⲫраⲓ ⲛⲧаⲗ ⲙ пеⲑⲥⲓастнрⲓоⲛ·
ⲛⲧок пе па ноуте· тⲙа† еоор наⲓ· ⲁⲩѡ †ⲡа-
оⲩⲟⲛϩ наⲓ ⲉ воⲗ· ⲛⲧок пе па ноуте †ⲡаⲭаⲥтⲏ
Ⲏсаⲓас ⲟⲩ па пеⲓ ноⲥ ⲛ ⲫроо† ⲉⲡⲛ ⲙепрофнтис
ⲁⲙоⲩ ⲙⲛ таⲙоⲩ ⲉ пе ⲓтакⲱⲣⲡ таⲫооⲩ ⲉ тⲃе
тⲡарⲑенос ⲛ ⲣⲉⲩⲭⲡе ноуте· пеⲭаⲩ ⲅар же
ⲁⲛоⲩѡⲛ ⲛ ⲙⲙⲩⲗⲏ ⲙаре пⲗаос ⲃѡк ⲉ ⲫоⲩⲓ ⲛет
ⲫаⲣⲉϥ ⲉ таⲓкаⲓосⲩⲛⲏ ⲉⲧ ⲫаⲣⲉϥ ⲉ тⲙе ⲙⲡⲛ ⲡраⲓ же
ⲁⲧⲫⲗⲓⲍⲉ ⲉ рок ⲛⲓоуте ⲩа ⲉⲛⲉϥ·:—ⲁⲗⲏⲑⲱс
оⲩⲛоⲩ пе пеⲓ ⲩа ⲙⲡооⲩ· | же ⲁⲧⲥⲣⲓⲙⲉ ⲙⲓсе ⲙ Fol. 63 a
ⲛⲓоуте· Пете ⲙере ⲙа ⲩоⲡϥ· пете ⲙере ⲡкаϥ ⲣⲕⲍ
ⲉⲙⲙⲁⲓ ⲫа роϥ ⲁ ⲫⲛⲧⲥ ⲙ ⲙарⲓа· тⲡарⲑенос ⲩоⲡϥ
ⲉ рос· пе ⲛта ⲙⲡⲛⲧе таⲭро ⲉⲓⲧⲛ пϥⲱаⲭе· ⲁⲩѡ
неⲩсоⲙ тироⲩ ⲉⲡⲛ пе пⲛⲁ ⲛ ⲣѡϥ· ⲁⲙⲛⲧⲛ
ⲛⲧетⲛⲛⲁⲩ ⲉ роϥ· теноⲩ ⲉⲩⲧаⲗⲛⲩ ⲉⲭⲛ ⲙ пат

ⲙ̅ ⲙⲁⲣⲓⲁ· ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲥⲧ ⲉⲕⲓⲃⲉ ⲛⲁⲩ· Ⲡⲉⲛⲧ ⲁⲩⲡ̅ ⲡⲓⲟⲟⲧ ⲉ ⲃⲟⲗ ⲉⲣⲏ̅ ⲟⲩⲡⲉⲧⲣⲁ ⲉⲥⲛⲁⲱⲧ̅ ⲁⲩⲧⲥⲉ ⲛⲉⲧ ⲟⲟⲃⲉ ⲉⲓ ⲡϩⲁⲓⲉ· ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲧⲉⲛⲟⲩ ⲩϫⲓ ⲉⲕⲓⲃⲉ ⲧⲉⲛⲟⲩ ⲭⲱⲥ ⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲉⲣⲏ̅ ⲡⲉⲕⲓⲃⲉ ⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲗⲗⲉ ⲡⲕⲁⲣ· ⲁⲩⲱ ⲁ ⲡⲣⲱⲙⲉ ⲱⲡⲉ ⲉⲓ ϫⲱⲥ ·:— Ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲧⲉⲛⲟⲩ ⲩⲱⲟⲟⲡ ⲉⲣⲏ̅ ⲟⲩⲙⲁ ⲛ̅ ⲥⲟⲓⲗⲉ ⲉⲙⲡⲧⲁⲩ ⲙⲁ ⲛ̅ ⲣⲁⲕⲧ̅ ⲧ̅ⲩ̅ⲁⲡⲉ· ⲕⲁⲗⲱⲥ ⲁⲩϫⲟⲟⲥ ϫⲉ ⲟⲩ ⲛ̅ⲧⲉⲛⲃⲁⲱⲁⲣ ⲛⲉⲧⲃⲏⲏⲩ· ⲁⲩⲱ ⲛ̅ⲣⲁⲗⲁⲧⲉ ⲛ̅ ⲧⲡⲉ ⲟⲩ-
ⲛ̅ⲧⲁⲩ ⲛⲉⲧⲙⲁⲣ· ⲡⲱⲛⲣⲉ ϫⲉ ⲙ̅ ⲡⲣⲱⲙⲉ ⲙⲛ̅ⲧ̅ⲩ̅ ⲙⲁ |
Fol. 63 b ⲛ̅ ⲣⲁⲕⲧ̅ ⲧ̅ⲩ̅ⲁⲡⲉ· ⲡⲉϫ̅ⲥ̅ ⲁⲩϫⲟⲟⲥ ⲛⲁⲓ ⲙ̅ⲡⲟⲟⲧ ⲱ
ⲣⲕⲏ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲛⲟⲛ ϫⲉ ⲣⲱⲱⲛ ⲙⲁⲣⲡ̅ϫⲡⲟⲛ ⲛ̅ ⲕⲉ ⲥⲟⲛ ⲣⲓⲧⲛ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲩⲉⲓ ⲉ ⲡⲉⲥⲛⲧ ⲱⲁ ⲣⲟⲛ ⲣⲓⲧⲛ̅ ⲡⲉⲩ-
ⲟⲩⲱⲱ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲛ· Ⲁⲛⲟⲛ ⲣⲱⲱⲛ ⲙⲁⲣⲡ̅ ⲃⲱⲕ ⲱⲁ ⲣⲟⲩ ⲣⲓ ⲟⲩⲧⲃⲃⲟ· ⲁⲩⲧⲉⲧⲟⲛ ⲙ̅ⲙⲟⲩ ⲣⲓ ⲟⲩⲟⲙⲩ̅ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲧⲃⲛⲟⲟⲩⲉ ⲟⲩⲱⲙ ⲉ ⲃⲟⲗ ⲡⲣⲏⲧⲩ̅· ⲁⲛⲟⲛ ⲣⲱⲱⲛ ⲙⲁⲣⲡ̅ ⲣ̅ ⲧⲉⲗⲓⲟⲥ ⲣⲓ ⲟⲩⲙⲏⲧ̅ ⲁⲧ ⲧⲁⲕⲟ· Ⲁⲙⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲣⲓ ⲧⲥⲟⲫⲓⲁ ⲙⲙ̅ ⲟⲩⲗⲏⲕⲓⲁ· ⲙⲙ̅ ⲧⲉϫⲁⲣⲓⲥ ⲛ̅ ⲛⲁⲣⲣⲏ ⲡⲉⲥⲉⲓⲱⲧ ⲣⲓ ⲙⲙⲏⲛⲧⲉ· ⲙⲙ̅ ⲡⲣⲱⲙⲉ ⲣⲓϫⲏ ⲡⲕⲁⲣ· ⲁⲛⲟⲛ ⲣⲱⲱⲛ ⲙⲁⲣⲡ̅ ⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲣⲓ ⲟⲩⲗⲏⲕⲓⲁ ⲛ̅ ⲧⲙⲏⲧ-
ⲧⲉⲗⲓⲟⲥ ⲙⲙ̅ ⲧⲁⲣⲉⲧⲏ ⲛ̅ ⲛⲁⲣⲣⲏ ⲡⲓⲟⲟⲧⲉ ⲙⲙ̅ ⲛⲉⲩⲁⲥ-
ⲧⲉⲗⲟⲥ· ⲁⲩⲥⲱⲧⲙ̅ ⲛⲥⲁ ⲡⲉⲓⲱⲧ ⲙⲙ̅ ⲧⲉⲩⲙⲁⲁⲩ ⲣⲱⲥ ⲣⲱⲙⲉ· ⲁⲛⲟⲛ ⲣⲱⲱⲛ ⲙⲁⲣⲡ̅ ⲥⲱⲧⲙ̅ ⲛⲥⲁ ⲛⲧⲡⲟⲗⲓ ⲙⲙ̅ ⲛⲧⲡⲣⲟⲥⲧⲁⲩⲙⲁ ⲛⲧⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧⲛ̅· ⲁⲩⲱⲱⲙ
Fol. 64 a ⲁⲩⲥⲱ ⲣⲱⲥ ⲣⲱⲙⲉ ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲣⲉ ⲡⲣⲱⲙⲉ | ⲟⲩⲙⲁ
ⲣⲕⲑ ⲛⲧⲥⲱ ⲣⲓϫⲛ̅ ⲧⲉⲩⲧⲣⲁⲡⲉⲍⲁ ⲣⲓ ⲧⲉⲩⲙⲛ̅ⲧⲉⲣⲟ· ⲁⲩⲣⲥⲓⲉ ⲉⲩⲙⲟⲟⲩⲉ ⲉⲓ ⲧⲉⲣⲓⲛ ϫⲉ ⲉⲡⲉⲧⲥⲁⲃⲟ ⲉ ⲱⲡ̅ ⲣⲓⲥⲉ ⲛ̅ⲙⲙⲁⲩ· ⲱⲁⲛⲧ ⲛ̅ⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲉ ⲛ̅ⲙⲙⲁⲩ· Ⲁⲩⲙ̅ⲧⲟⲛ ⲛ̅ⲙ-
ⲙⲟⲩ ⲣⲓϫⲛ̅ ⲧⲙⲧⲛ ϫⲉ ⲕⲁⲥ ⲉⲛⲉⲙ̅ⲧⲟⲛ ⲛ̅ⲙⲙⲟⲛ ⲣⲱⲱⲛ ⲣⲓϫⲛ̅ ⲡⲉⲓⲉⲣⲱⲟⲩ ⲛ̅ⲙⲙⲟⲩ ⲛ̅ ⲟⲩⲱⲟ ⲉⲧ ⲣⲁⲁⲧⲉ ⲉ ⲃⲟⲗ ⲛ̅-
ⲣⲏⲧⲩ̅· ⲁⲩⲱⲱⲭⲉ ⲙ̅ⲡ ⲟⲩⲥⲣⲓⲙⲉ ⲛⲥⲁⲙⲁⲣⲓⲧⲏⲥ ϫⲉ ⲕⲁⲥ ⲁⲛⲟⲛ ⲣⲱⲱⲛ ⲉⲡⲉⲱⲱⲡⲉ ⲛ̅ⲱⲛⲣⲉ ⲛ̅ ⲧⲉⲩⲙⲁⲁⲩ ⲙ̅ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ· ⲁⲩⲟⲩⲛⲓ ⲛ̅ ⲛⲃⲁⲗ ⲛ̅ ⲛⲃⲉⲗⲗⲉ ⲙ̅ ⲙⲓⲥⲉ ϫⲉ ⲕⲁⲥ ⲉⲛⲉⲟⲩⲱⲛ ⲛ̅ ⲛⲃⲁⲗ ⲙ̅ ⲡⲉⲛⲉⲛⲧ ⲙⲙ̅ ⲧⲛ̅ⲯⲩⲭⲏ ⲉ ⲧⲣ ⲛ̅ⲧⲱⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓ ⲡⲉⲣⲧⲟⲛ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲁⲩⲧⲟⲩ-

нес нет ⲙⲟⲟⲩⲧ · ⲍⲉ кас ⲉⲩⲉⲧⲟⲩⲛⲟⲥⲧ ⲉⲡ̄ ⲛⲉⲡⲡⲁ-
ⲣⲁⲡⲧⲱⲙⲁ · ⲁⲩⲁⲛⲉⲭⲉ ⲉ ⲧⲣⲉ ⲧⲫⲁⲁⲥ ⲉ ⲣⲟⲩⲛ ⲉⲣⲁ̄
ⲡⲉⲩⲣⲟ ⲛ̄ⲥⲓ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲣⲉⲥⲣ̄ⲛⲟⲃⲉ ⲍⲉ кас ⲉⲩⲉⲧⲥⲁⲃⲟⲩ
ⲉ ⲧⲣⲉ ⲓⲕⲱ ⲉ ⲃⲟⲗ ⲙ̄ ⲛⲉⲧ ⲣ̄ ⲛⲟⲃⲉ ⲉ ⲣⲟⲛ · ⲁⲩⲁⲛⲉⲭⲉ |
ⲉ ⲧⲣⲉ ⲧⲥⲟⲩⲧ̄ⲉ ⲉⲓⲧⲙ̄ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ⲉⲥⲣ̄ⲛⲟⲃⲉ ⲍⲉ кас Fol. 64 b
ⲁⲛⲟⲛ ⲉⲱⲟⲛ ⲉⲛⲉⲭⲓ ⲧⲁⲓⲟ ⲙ̄ ⲡⲛ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲩⲉⲓⲱⲧ ⲣⲗ̄
ⲙⲛ̄ ⲛ̄ⲑⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ·⁝—Λⲩⲕⲁⲁⲩ ⲕⲁ ⲉⲛⲧ ⲙ̄
ⲛ̄ⲧⲉⲣⲟⲓⲧⲉ ⲁⲩⲡⲟⲙⲟⲩ ⲉ ⲭⲱⲟⲩ ⲉⲓⲧⲙ̄ ⲙⲛⲁⲧⲟⲩ · ⲍⲉ кас
ⲉⲩⲙⲁⲫⲟⲣⲉⲓ ⲙⲙⲟⲛ ⲉⲡ̄ ⲟⲃⲥⲱ ⲙ̄ ⲧⲙⲛ̄ⲧ ⲁⲧ ⲧⲁⲕⲟ ⲉⲡ̄
ⲙⲛ̄ⲧⲛⲁ ·⁝—ⲁⲩⲧ ⲙ̄ ⲟⲩⲕⲗⲟⲙ ⲙ̄ ⲯⲟⲓⲧⲉ ⲉⲭⲛ̄ ⲧ̄ⲫⲁⲛⲉ
ⲍⲉ кас ⲉⲩⲙⲁⲧ ⲉ ⲭⲱⲓ ⲙ̄ ⲡⲉⲕⲗⲟⲙ ⲉⲧ ⲛⲁⲛⲟⲩⲉ
ⲛ̄ⲧⲉ ⲧ̄ⲫⲙⲛ̄ⲧⲯⲁⲣⲝⲏ ⲙ̄ ⲁⲧ ⲣⲱⲃⲃ ⲙ̄ ⲡⲛⲁⲩ ⲉⲧ
ⲛ̄ⲛⲁⲃⲱⲕ ⲉ ⲁⲡⲁⲛⲧⲁ ⲉ ⲡⲉⲩⲉⲓⲱⲧ ⲙ̄ ⲁⲅⲁⲑⲟⲥ ⲉⲧ ⲉⲡ̄ ⲙ̄-
ⲡⲛⲁⲉ · ⲁⲩⲧ ⲙ̄ ⲟⲩⲕⲁⲱ ⲉ ⲧ̄ⲥⲓⲭ · ⲉⲧⲥⲕⲟⲡⲧⲉⲓ ⲙⲙⲟⲛ
ⲉⲓⲧⲙ̄ ⲙⲟⲩⲁⲁⲓ ⲛ̄ⲁⲧ ⲛⲁⲣⲧⲉ ⲍⲉ кас ⲉⲩⲉⲧⲧ ⲉ ⲛⲉⲛⲥⲓⲭ
ⲙ̄ ⲡⲥⲉⲣⲱⲃ ⲙ̄ ⲙ̄ ⲧⲙⲛ̄ⲧⲭ̄ⲥ̄ ⲉⲭⲛ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ̄
ⲛ̄ⲧⲁⲗⲙⲱⲙ ⲙ̄ ⲡⲟⲛⲏⲣⲟⲛ · ⲁⲩⲧ ⲉⲓⲱⲟⲩ ⲙ̄ ⲟⲩⲭⲗⲁⲙⲓⲥ
ⲙ̄ ⲍⲛⲕⲉ ⲍⲉ | кас ⲉⲩⲙⲁⲧ ⲉⲓⲱⲟⲛ ⲙ̄ ⲟⲩⲉⲟⲟⲩ ⲙⲛ̄ Fol. 65 a
ⲟⲩⲧⲁⲓⲟ · ⲁⲩⲱ ⲍⲉ ⲫⲛⲁⲧⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲕⲱ ⲕⲁ ⲉⲛⲧ ⲣⲗ̄
ⲛ̄ⲧⲕⲁⲁⲩ ⲉⲩⲁⲥⲭⲏⲙⲱⲛⲉⲓ̈ · Λⲉⲁⲁⲩ ⲉ ⲣⲁⲧ̄ⲉ ⲡⲉⲓⲗⲁⲧⲟⲥ
ⲍⲉ кас ⲁⲩⲉⲓ ⲉⲱⲟⲛ ⲉⲛⲉⲁⲁⲩ ⲉ ⲣⲁⲧⲓ̄ ⲙ̄ ⲡⲛ̄ⲧⲟ ⲉ
ⲃⲟⲗ ⲉⲡ̄ ⲟⲩⲡⲁⲣⲟⲩⲥⲓⲁ ⲉⲡ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲧⲉⲩⲁⲛⲁⲥⲧⲁⲥⲓⲥ
ⲉⲧ ⲟⲩⲁⲁⲩ ·⁝—ⲁⲩⲛⲟⲭ̄ⲩ ⲉ ⲡⲉⲩⲧⲉⲕⲟ · ⲍⲉ кас ⲉⲩⲛⲁⲉⲓ-
ⲧⲙ̄ ⲉ ⲣⲣⲁⲓ ⲉⲡ̄ ⲡⲉⲩⲧⲉⲕⲟ ⲙ̄ ⲁⲙⲙⲏⲧⲉ · ⲙ̄ⲧⲁⲁⲙ ⲙ̄
ⲁⲱⲣⲟⲛ ⲙ̄ ⲡⲉⲩⲉⲓⲱⲧ ⲙ̄ ⲁⲅⲁⲑⲟⲥ · Λⲭⲁⲗⲉ ⲉⲭⲙ̄ ⲡⲱⲉ
ⲙ̄ ⲡⲉⲥϧⲟⲥ ⲍⲉ ⲉⲧⲛⲁⲥϧⲟⲩ ⲙⲙⲟⲩ ⲣⲁ ⲣⲟⲛ · ⲍⲉ кас
ⲉⲩⲉⲧⲁⲕⲟ ⲛ̄ⲣⲁⲛⲧⲙ̄ ⲙ̄ ⲡⲛⲟⲃⲉ ⲁⲩⲱ ⲙ̄ⲧⲥⲁⲃⲟⲩ ⲉ ⲡⲉⲣⲡ̄
ⲛⲉⲛⲥⲓⲭ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲙ̄ⲡⲩⲗⲏ ⲉ ⲣⲁⲓ ⲉ ⲣⲟⲩ ⲙⲛ̄ ⲡⲉⲩⲉⲓⲱⲧ
ⲙ̄ ⲁⲅⲁⲑⲟⲥ · ⲁⲥⲕⲁⲁⲩ(*sic*) ⲉⲡ̄ ⲟⲩⲧⲁⲫⲟⲥ ⲍⲉ кас ⲉⲩⲉⲧⲟⲩ-
ⲛⲟⲥⲉⲛ ⲉⲱⲟⲛ ⲛ̄ⲧⲙⲁⲩ · ⲁⲩⲱ ⲙ̄ⲡⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙ̄
ⲛⲉⲛⲛⲟⲃⲉ ⲛ̄ⲧⲁⲛⲁⲁⲩ ⲉⲡ̄ ⲟⲩⲙⲛ̄ⲧ ⲁⲧ ⲥⲟⲟⲩⲛ · ⲁⲥⲧⲱⲟⲩⲛ |
ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲛⲉⲧⲙⲟⲟⲩⲧ · ⲍⲉ кас ⲉⲩⲉⲧⲥⲁⲃⲟⲩ ⲉ ⲡⲧⲩⲡⲟⲥ Fol. 65 b
ⲙ̄ ⲧ̄ⲫⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧ ⲣⲁ ⲉⲟⲟⲩ ·⁝ ⲁⲩⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲙ̄- ⲣⲗⲃ
ⲡⲛⲁⲉ ⲍⲉ кас ⲉⲩⲉⲭⲓⲧⲙ̄ ⲛⲙⲙⲁⲩ ⲉⲡ̄ ⲧ̄ⲫ ⲙⲉⲣ ⲥⲛⲧⲉ

ⲙ̅ ⲡⲁⲣⲟⲩⲥⲓⲁ· ⲁϥϫⲙⲟⲟⲥ ⲉⲣⲏ ⲟⲩⲛⲁⲓ ⲙ̅ ⲡⲉϥⲉⲓⲱⲧ ⲍⲉ
ⲕⲁⲥ ⲉϥⲉⲑⲙⲥⲟⲛ ⲛⲓⲙⲓⲁϥ ⲉⲣⲓⲝⲏ̅ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲉⲣⲙ̅ ⲡⲉⲣⲟⲟⲩ
ⲉⲧ ⲭⲁⲕⲣⲓⲛⲉ ⲛ̅ⲛⲉⲧ ⲟⲛⲉ̅ ⲙⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⁘ Ⲓⲓ
ⲛⲁⲙⲉⲣⲁⲧⲉ ⲉⲓⲥ ⲉⲣⲏⲛⲧⲉ ⲁⲛⲉⲓⲙⲉ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲙ̅ ⲡⲉⲗⲁⲥⲟⲥ
ⲙ̅ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̅ⲧ ⲁϥⲱⲱⲡⲉ ⲛⲁⲓ ⲙ̅ⲡⲟⲟⲩ· ⲉⲓⲧⲛ̅
ⲧⲉⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲁⲣⲓⲁ ⲛ̅ⲧ ⲁⲥϫⲡⲉ ⲛⲓⲟⲩⲧⲉ ⁘—
ⲁⲙⲛⲓⲧⲛ̅ ⲱ ⲛⲉⲣⲓⲟⲙⲉ ⲧⲏⲣⲟⲩ ⲛ̅ⲣⲣ̅ϫⲡⲉ ⲱⲛⲣⲉ ⲛ̅ⲧⲉⲧⲛ̅ϯ
ⲉⲟⲟⲩ ⲛ̅ ⲧⲉⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ⲧ ⲁⲥⲙⲓⲥⲉ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲁⲙⲛⲓⲧⲛ̅
ⲛⲉⲙⲧ ⲁⲧϩⲓϯⲡⲉ ⲙ̅ ⲡⲥⲁⲙⲟⲥ ⲛ̅ⲧⲉⲧⲛ̅ϯ ⲉⲟⲟⲩ ⲛ̅ ⲧⲛ̅ⲧ ⲁⲥ-
ⲙⲓⲥⲉ ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲁϫⲛ̅ ⲥⲛⲟⲩⲥⲓⲁ ⲛ̅ ⲣⲟⲟⲩⲧ· ⲁⲙⲛⲓⲧⲛ̅
ⲛⲉϫⲏⲣⲁ ⲛ̅ⲧⲉⲧⲛ̅ⲣⲁϣⲉ ⲙ̅ⲡⲟⲟⲩ ⲍⲉ ⲁⲩⲉⲓ ⲛ̅ⲥⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ
ⲛ̅ ⲛⲉϫⲏⲣⲁ ⲁⲧⲱ ⲡⲃⲟⲛⲟⲉⲥ ⲛ̅ ⲡⲉⲃⲓⲛⲓ· Ⲁⲙⲛⲓⲧⲛ̅ ⲙ̅
Fol. 66a ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ⲧⲉ|ⲧⲛ̅ⲑⲉⲱⲣⲉⲓ ⲙ̅ ⲡⲣⲣⲟ ⲙ̅ ⲡⲉⲟⲟⲩ· ⲁⲧⲱ
ⲡⲁ ⲡⲣⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲧⲁⲓⲛⲧ ⲡⲉϫⲥ ⲡⲉⲧ ☩ ⲉⲟⲟⲩ ⲛ̅ ⲙⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲧϫⲡⲟⲩ ⲙ̅ⲡⲟⲟⲩ ⲉ ϧⲟⲗ ⲉⲣ̅ ⲧⲕⲁⲗⲁⲣⲏ
ⲛ̅ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲁⲣⲓⲁ· ⲧⲣ̅ⲣⲱ ⲁⲧⲱ ⲧⲙⲁⲁⲧ
ⲛ̅ ⲙⲡⲁⲣⲑⲉ́ⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲧⲱ ⲧϫⲥ̅ ⲙ̅ ⲡⲥⲱⲟⲩⲧ ⲧⲏⲣⲩ̅ ⁘—
Ⲁⲙⲛⲓⲧⲛ̅ ⲛ̅ ⲉⲗⲗⲟ ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲥⲉⲣⲱϧ ⲉⲧ ϫⲟⲟⲣ·
ⲡⲁⲓ ⲉⲧⲉⲧⲛ̅ⲧⲁϫⲣⲏⲧ ⲉ ϫⲱϥ ⲉⲙⲛⲧ ⲉ ϧⲟⲗ ⲙ̅ⲡⲟⲟⲩ
ⲉⲣ̅ ⲧⲕⲁⲗⲁⲣⲏ ⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲁⲧ ⲧⲱⲗⲙ̅ ⁘—
ⲁⲙⲛⲓⲧⲛ̅ ⲛ̅ ⲣⲉⲣⲙⲉⲉⲣⲉ ⲙⲛ̅ ⲛⲙⲏⲣⲉ ⲙⲏⲁ ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ
ⲉ ⲧⲉⲓ ⲙⲉⲉⲣⲉ ⲙⲏⲁ ⲉ ⲁⲥⲙⲓⲥⲉ ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⁘· ⲁⲙⲛⲓⲧⲛ̅
ⲛⲙⲏⲙⲟ ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉ ⲓⲧⲁⲩⲣ̅ ⲙⲏⲙⲟ ⲙⲛ̅
ⲧⲉϥⲙⲁⲁⲧ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ ⲧⲃⲏⲛⲧⲛ̅ ⁘—Ⲁⲙⲛⲓⲧⲛ̅ ⲛⲉ
ⲫⲗⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲕⲁⲣ· ⲙⲛ̅ ⲡⲣⲉⲟⲛⲟⲥ ⲧⲏⲣⲟⲩ
ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉ ⲓⲧⲁⲧϫⲡⲟⲩ ⲛⲁⲓ ⲙ̅ⲡⲟⲟⲩ· ⲉⲣ̅ ⲟⲩⲁ
ⲛ ⲥⲟⲩⲗⲉ· ⲉⲩⲟ ⲛ̅ ⲙⲏⲣⲉ ⲙⲏⲁ· ⲁⲧⲱ ⲛ̅ ⲑⲉ ⲛ̅ ⲟⲩⲣⲛⲕⲉ
ⲛ̅ ⲉⲃⲓⲛⲓ· ⲉ ⲁⲩⲥⲟⲟⲗⲧ̅ ⲛ̅ ⲣⲉⲛⲧⲟⲉⲓⲥ· ⲁⲩϫⲧⲟϥ ⲉⲣ̅
ⲟⲩⲟⲗⲧ̅ ⲛ̅ ⲧⲃⲓⲛ ⁘—Ⲛⲁⲥⲡⲉ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲩ̅
Fol. 66b ⲁⲙⲛⲓⲧⲛ̅ | ⲛⲧⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲡⲉⲛⲧ ⲁϥϫⲱⲱⲣⲉ ⲉ ϧⲟⲗ ⲛ̅ ⲛ-
ⲁⲥⲡⲉ ⲧⲏⲣⲟⲩ· ⲍⲉ ⲛⲛⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲥⲱⲧⲙ̅ ⲉ ⲧⲁⲥⲡⲉ
ⲙ̅ ⲡⲉⲧ ⲉⲓⲧⲟⲩⲱϥ· ⲉⲩⲛⲧ ⲉ ϧⲟⲗ ⲉⲣ̅ ⲧⲕⲁⲗⲁⲣⲏ ⲙ̅
ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲡⲕⲁⲣ ⲧⲏⲣⲩ̅ ⲧⲉⲗⲏⲗ ⲙ̅ⲡⲟⲟⲩ·
ⲍⲉ ⲡⲉⲛⲧ ⲁϥⲥⲟⲛⲧⲩ̅ ⲁⲩⲉⲓ ⲉ ⲡⲉⲥⲛⲧ ⲉ ϫⲱϥ· Ⲛⲁ ⲙ̅-

пнте тнроу раше ⲙⲡⲟⲟⲩ хе пент ауталие ⲙ-
пнте ⲡⲛ̄ ⲧ̄ⲥ̄ⲟ̄ⲫⲓⲁ ⲉⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ ⲡⲛ̄ ⲧⲕⲁⲗⲁⲣⲏ
ⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ раше ⲙⲡⲟⲟⲩ
хе ауеі ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ ⲡⲛ̄ ⲙⲁⲣⲓⲁ ⲛ̄ⲥⲓ пет наχωк
ⲉ ⲃⲟⲗ ⲙ̄ ⲛⲉⲧⲡⲣⲟⲫⲏⲧⲁ· Ⲁⲃⲉⲗ раше ⲙⲡⲟⲟⲩ хе
ауеі ⲛ̄ⲥⲓ пет нар̄ пекⲃа ⲙ̄ пеусноу ⲙⲛ̄ пеусои·
Ⲍⲁⲭⲁⲣⲓⲁⲥ ⲫⲁⲡⲗⲱⲥ тектнсіс тнр̄ⲥ̄ телнл ⲙⲡⲟⲟⲩ
ⲫ̄ пеі ноⲩ ⲙ̄ ⲡⲁ ет порⲫ̄ ⲉ ⲃⲟⲗ ⲡⲛ̄ тоікоуⲙⲉⲛⲏ
тнр̄ⲥ̄ хе а ⲡλоуос ⲙ̄ пеіωт оуоиорⲫ̄ ⲉ ⲃⲟⲗ ⲡⲛ̄
ткоуі ⲙ̄ поліс ⲃнⲑлеем ⲉ ауⲡⲁ нан ⲉ ⲃⲟⲗ ⲡⲛ̄
тⲡаρθенос ет оуааⲃ ⲙⲁⲣⲓⲁ· теноу ⲥⲉ ⲱ на-
ⲙⲉ|рате ⲙ̄ ⲅοсоⲙ аⲙⲙетехⲉ· ⲉ пеі ноⲩ ⲙ̄ ⲙⲡ- Fol. 67 a
стнрюн ⲙⲡⲟⲟⲩ ете прⲟⲩ ⲙⲡⲉ ⲙ̄ пеχ̄ⲥ̄ ⲡλоуос ⲣⲗⲉ
ⲙ̄ пеіωт· ауω пр̄ро ⲙ̄ ⲙр̄рωоⲩ· ⲙⲁрⲡ̄ ⲉⲓⲣⲉ ⲙ̄
ⲅⲉⲙⲡⲣⲁⲍⲓⲥ ⲉ нанωоⲩ ⲉⲧⲟⲟⲙⲉ ⲉ пеі ноⲩ ⲙ̄ ⲡⲁ
ет оуааⲃ· ⲙⲁⲣⲉ пеі ⲡⲁ ⲡⲱⲡⲉ ⲙ̄ тⲙⲗωⲛ нан
ауω ⲙ̄ оуноⲩ· ⲡⲱⲣⲡ̄ ⲙⲉⲛ хе ауⲙⲟⲩⲧⲉ ⲉ рωⲙ
хе χριⲥ̄танос· ⲙⲡ̄ⲥ̄ωс хе ⲭ̄ⲅ̄ал ⲙ̄ пеχ̄ⲥ̄·
ⲙⲡ̄р̄ тре пеі ⲉ ⲃⲟⲗ ⲙ̄ тⲕⲕлнсіа ⲉнсωтⲙ̄ ⲉ ⲛⲏ-
λоуос ет оуааⲃ етоⲩⲧⲥⲱⲟⲩ нан ⲡⲛ̄тоⲩ ауω
ⲙⲡⲛ̄р̄ пеⲩωⲃⲱ ⲙⲡат ⲙⲡωⲣ ⲉ ⲡро ⲙ̄ пенні· ⲙⲁрⲡ̄
фореі ⲙ̄ оуⲃ̄ⲥω ⲉспр̄ⲉіωоⲩ прос нтаіо ет тооме
ⲉ пеі ноⲩ ⲙ̄ ⲡⲁ ⲙⲡⲟⲟⲩ· ете таі те таікаіосунн
ⲙⲛ̄ пна ⲙⲛ̄ ⲣⲁⲓ· ⲙⲛ̄ ⲣωⲃ нім ⲉ нанωоⲩ· Таі
ⲅар те тⲃ̄ⲥω ет ⲉраіаⲩ ⲙ̄ пиоуте· ауω ⲛ̄тос
ет тооме ⲉ пеі ⲡⲁ ⲉа ⲥтаас ⲥіωωн· ⲙⲡ̄р̄ тр ⲛ̄кааі
ка ⲣнт ⲙⲙос ⲥіт̄ⲛ̄ талеⲏ|ⲗіа· оуоі ⲛ̄ⲙет ере Fol. 67 b
пиⲙⲩⲫіос наеі ⲛ̄ⲛⲁⲩ ⲉ роот· ⲉⲙⲡ̄ ⲣⲃ̄ⲥω ⲙ̄ ⲣⲗⲉ
ⲙⲁ ⲙ̄ ⲱелеет то ⲥіωоⲩ· Ⲁⲩω ⲉⲩⲣ̄ⲡ̄ тⲙⲛⲧⲉ ⲙ
ⲙентаⲧаⲅⲙоⲩ тнроⲩ прос пеⲧⲙ̄пⲱа· ⲛ̄ⲅⲁⲡⲉⲗⲓ
ⲉ роот ⲡⲛ̄ оуноⲩ ⲙ̄ апеⲗⲓ ⲡⲛ̄ тⲙⲛⲧⲉ ⲙ̄ пет
ⲙⲛ̄χ тнроⲩ ⲛ̄ⲛⲟⲟⲥ нау хе пеⲱⲃⲛр ⲙ̄ ⲁⲱ ⲙ̄ ⲣⲉ
акеі ⲉ роⲩⲙ ⲉ пеі ⲙⲁ· ⲉⲙⲡ̄ ⲣⲃ̄ⲥω ⲙ̄ ⲙⲁ ⲙ̄ ⲱелеет
то ⲥіωωк· ауω ⲧ̄ⲧⲁпро натωⲙ ⲡⲛ̄ тⲙⲛⲧⲉ

ⲛ ⲛⲉⲧ ⲓⲛⲭ· ⲥⲛⲁⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲛ̄ⲥⲓ ⲡ̄ⲣⲣⲟ ⲛ̄ⲛⲉⲧ ⲁⲁⲣⲉ
ⲣⲁⲧⲟⲩ ⲉ ⲧⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲧⲣⲉ ⲧⲛⲟⲩⲣ ⲛ̄ ⲛⲉⲥⲟⲩⲣⲛⲓⲧⲉ
ⲛ̄ⲥⲉⲛⲟⲩⲭⲉ ⲙ̄ⲙⲟⲩ ⲉ ⲃⲟⲗ ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ ⲣⲓ ⲃⲟⲗ ⲉⲩ-
ⲛⲁⲱⲟⲡⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ⲥⲓ ⲡⲣⲓⲙⲉ ⲁⲧⲱ ⲡⲥⲁⲣⲝⲉⲩ ⲛ̄
ⲛⲟⲃⲣⲉ· ⲟⲩⲟⲓ ⲛ̄ⲛⲉⲧ ⲛ̄ⲕⲟⲧⲕ ⲣⲓⲧⲛ̄ ⲧⲁⲗⲉⲗⲓⲁ ⲛ̄ⲧⲉ ⲧⲉ-
ⲥⲁⲓⲛ ⲱⲟⲡⲉ ⲭⲉ ⲉⲓⲥ ⲡⲡⲁⲧⲱⲉⲗⲉⲉⲧ ⲁⲙⲛⲓⲧⲛ̄ ⲉ ⲃⲟⲗ ⲉ
ⲧⲱⲗⲙⲛ̄ⲧ ⲉ ⲣⲟⲩ· ⲛ̄ⲧⲉ ⲛⲉⲧ ⲥ̄ⲃ̄ⲧⲱⲧ ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲙ̄ⲙⲁⲩ
Fol. 68a ⲉ ⲡⲙⲁ | ⲛ̄ ⲱⲉⲗⲉⲉⲧ ⲛ̄ⲑⲱⲧⲁⲙ ⲙ̄ ⲡⲣⲟ· ⲛ̄ⲥⲉⲉⲓ ⲛ̄ⲥⲓ ⲛⲉ
ρλζ ⲛⲧⲁ ⲛⲉⲩⲗⲁⲙⲡⲁⲥ ⲭⲉⲛⲁ ⲛ̄ⲥⲉⲧⲱⲣⲙ̄ ⲉ ⲣⲟⲩⲓ ⲭⲉ ⲡⲭ̄ⲥ
ⲡⲭ̄ⲥ· ⲁⲛⲟⲧⲱⲙ ⲛⲁⲓ ⲛ̄ⲥⲉⲥⲱⲧⲙ̄ ⲉ ⲧⲥⲁⲓⲛ ⲉⲧ ⲙⲉⲣ ⲛ̄
ⲁⲡⲩⲗⲏ ⲣⲓ ⲣⲟⲧⲉ ⲭⲉ ⲣⲁⲓⲛⲓ ☩ⲭⲱ ⲙ̄ⲙⲟⲥ ⲓⲛⲧⲛ̄ ⲭⲉ
ⲛ̄ ☩ⲥⲟⲟⲩⲓ ⲙ̄ⲙⲱⲧⲛ̄ ⲁⲙ·⁝—Ⲡⲁⲣⲟⲩⲥⲱⲧⲙ̄ ⲥⲉ ⲧⲉⲛⲟⲩ
ⲛ̄ⲥⲓ ⲛⲁⲓ ⲛ̄ⲧⲉⲓ ⲙⲙⲉ ⲉ ⲡⲛⲟⲥ ⲛ̄ ⲥⲁⲣ ⲛ̄ ⲧⲏⲕⲗⲏⲥⲓⲁ
ⲡⲉⲧⲣⲟⲥ ⲡⲉⲥⲧⲁⲗⲗⲟⲥ ⲛ̄ ⲧⲙⲉ· ⲭⲉ ⲛⲁⲓ ⲁⲉ ⲙ̄ⲡ̄ⲣ̄ ⲧⲣ̄ⲩ
ⲱⲟⲡⲉ ⲛⲁⲩ ⲛ̄ⲥⲓ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧ ⲣⲓ ⲃⲟⲗ ⲛ̄ⲣⲱⲗⲍ̄ ⲣⲓ ⲛⲟⲩ
ⲣⲓ ⲣⲟⲓⲧⲉ ⲣⲓ ⲉⲓⲙⲉ ⲛ̄ ⲙⲉ· ⲁⲗⲗⲁ ⲛ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲣⲏⲡ
ⲛ̄ⲧⲉ ⲡⲛⲧ ⲣⲏ̄ ⲧⲙⲛ̄ⲧ ⲁⲧ ⲧⲁⲕⲟ ⲛ̄ ⲡⲉⲡⲓⲁ ⲛ̄ ⲣⲁ̄ⲣⲁⲱ
ⲡⲁⲓ ⲉⲧ ⲛ̄ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲧ· ⲭⲉ ⲕⲁⲥ
ⲛ̄ⲙⲉⲩⲥⲛ̄ ⲁⲫⲟⲣⲙⲏ ⲛ̄ⲥⲓ ⲛⲁⲓ ⲛ̄ ☩ⲙⲉⲓⲙⲉ· ⲁⲩⲧ ☩ⲙⲁⲉⲓⲙ
ⲙⲁⲩ ⲣⲓⲧⲛ̄ ⲙⲉ ⲓⲧⲁⲱⲱⲡⲉ ⲣⲁ ⲧⲉⲧⲣⲏ· ⲉⲁⲩⲕⲗⲏⲣⲟⲩ
ⲉⲧⲛⲟⲥ ⲛ̄ ⲙⲡⲣⲙⲙⲁⲟ ⲉⲧⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲧⲁⲓ ⲧⲉ ⲟⲉ
ⲉⲙⲉⲧⲕⲟⲥⲙⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥⲓ ⲙⲉⲣⲓⲟⲩⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ |
Fol. 68b ⲣⲗⲓⲍⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲟⲉ ⲛ̄ ⲥⲁⲣⲁ ⲧⲉⲥⲣⲙⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ρλη ⲛ̄ ⲁⲃⲣⲁⲁⲙ· ⲧⲁⲓ ⲉⲧ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲁⲃⲣⲁⲁⲙ ⲙⲉⲥⲣⲁⲓ·
ⲉⲙⲛⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲭⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲉⲁⲩ☩ ⲁⲡⲟⲗⲩⲭⲛⲉ ⲛⲁⲩ
ⲣⲙ̄ ⲡⲉⲓ|ⲱⲁⲭⲉ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲧⲁⲓ ⲛ̄ⲧⲁ ⲧⲉⲧⲉⲡ̄ⲱⲱⲡⲉ
ⲛⲁⲥ ⲡ̄ⲱⲉⲉⲣⲉ ⲉⲧⲉⲧⲡ̄ⲉⲓⲣⲉ ⲛ̄ ⲡⲛⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲛ̄ⲧⲉⲧⲡ̄ⲣ
ⲣⲟⲧⲉ ⲁⲛ ⲣⲛⲧ̄ⲥ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲟⲧⲉ· ⲣⲱⲥ ⲧⲉ ⲥⲣⲙⲙⲉ
ⲙⲙⲁ ⲉⲧ ⲛⲁⲙⲟⲟⲩⲉ ⲕⲁⲧⲁ ⲛⲉⲡⲣⲁⲍⲓⲥ ⲉⲧ ⲛⲁⲙⲟⲩ ⲛ̄
ⲛⲉⲣⲓⲟⲩⲙⲉ ⲛ̄ⲥⲉⲙⲙⲏ· ⲛ̄ ⲟⲉ ⲛ ⲥⲁⲣⲣⲁ ⲣⲙ̄ ⲡⲙⲁ ⲉⲛⲉⲥ
ⲛ̄ⲣⲛⲧ̄ⲩ ⲧⲉⲛⲟⲩ ⲣⲙ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲙⲡⲛⲩⲉ· ⲁⲧⲱ ⲥⲉⲛⲁ-
ⲙⲙⲁⲧⲉ ⲛ̄ ⲛⲉⲓ ⲁⲥⲁⲑⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ ⲛ̄ⲙⲙⲁⲥ ⲣⲙ̄ ⲡⲙⲁ
ⲛ̄ ⲱⲱⲡⲉ ⲛ̄ ⲛⲉⲧ ⲉⲧⲫⲣⲁⲓⲉ· ⲡⲙⲁ ⲛ̄ⲧ ⲁⲩⲡⲱⲧ ⲉ ⲃⲟⲗ
ⲛ̄ⲣⲛⲧ̄ⲩ ⲛ̄ⲥⲓ ⲡⲙⲁⲕⲁⲣ ⲛ̄ⲣⲛⲧ ⲙⲙ̄ ⲧⲗⲩⲡⲏ ⲙⲙ̄ ⲡⲁ-

ⲙⲁⲣⲟⲩ· Ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉ ⲧ̄ⲕ̄ⲗⲏⲥⲓⲁ
ⲛ̄ⲧⲉⲧⲛ̄ⲟⲩⲱⲓϣ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲣⲉⲛⲣⲏⲩⲉ ⲉⲩⲙⲟⲩⲉⲓⲧ ⲉⲧⲉⲧⲛ̄-
ϣⲟⲩϣⲟⲩ ⲙ̄ⲙⲱⲧⲛ̄ ⲣⲙ̄ ⲧⲙ̄ⲧⲣⲉϥⲣϣⲁ· ⲙ̄ⲡⲥⲱⲥ ⲁⲉ
ⲛ̄ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲉⲕ|ⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉ ⲛⲉⲧⲛ̄ⲛⲓ Fol. 69 *a*
ⲛ̄ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲛⲉⲧⲣⲁⲡⲉⲍⲁ ⲉⲧⲟⲩⲟⲗⲉ ⲛ̄ⲁⲥⲁⲃⲟⲟⲛ ⲙ̄ⲙⲉ ⲣⲗⲑ
ⲉⲣⲉ ⲟⲩⲙⲛⲛⲧⲉ ⲙ̄ ⲣⲛⲕⲉ ⲙ̄ ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙ̄ ⲛⲉⲧⲛ̄ⲣⲟ ⲉⲧⲙⲟⲟⲛ
ⲣⲙ̄ ⲟⲩⲥⲣⲱⲟϥ ⲁⲧⲱ ⲉⲧⲣ̄ ⲭⲣⲓⲁ ⲙ̄ ⲧⲉⲧⲣⲟⲫⲛ ⲙ̄ⲙ̄ ⲟⲃⲥⲱ
ⲉⲧⲣⲕⲟⲉⲓⲧ ⲉⲧⲟⲃⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲕⲧⲟ ⲁⲛ ⲙ̄ ⲛⲉⲧⲛ̄ⲣⲟ ⲉ ϫⲱⲟⲩ·
ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱⲱⲩⲧ ⲛ̄ⲥⲱⲟⲩ ⲁⲛ ⲉ ⲡⲧⲛⲣ̄ⲩ· Ⲟⲩ ⲡⲉ ⲡⲣⲛⲧ ⲙ̄
ⲧⲉⲓ ⲙ̄ⲡⲧⲣⲉϥⲣϣⲁ ⲙ̄ ⲧⲉⲓ ⲙ̄ⲙⲉ· ⲡⲁⲛⲧⲱⲥ ⲅⲁⲣ ⲛ̄ⲧⲁ
ⲛⲥⲁⲓⲁⲥ ⲡⲁ ⲡⲉⲓ ⲛⲟⲩ ⲙ̄ ⲣⲣⲟⲟⲩ ⲣⲙ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲛⲥ ⲣ̄
ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲛⲁⲓ ⲙ̄ ⲧⲉⲓ ⲙ̄ⲙⲉ· ⲁϥϫⲟⲟⲥ ⲣⲙ̄ ⲡⲉⲡⲣⲟⲥⲟⲡⲟⲛ ⲙ̄ ⲟⲩⲱⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲉ ⲛⲉⲧⲛ̄ⲥⲟⲩⲁ ⲙ̄ⲙ̄ ⲛⲉⲧⲛ̄-
ϣⲁ ⲧⲁ ψⲩⲭⲏ ⲙⲟⲥⲧⲉ ⲙ̄ⲙⲟⲟⲩ·:—ⲁⲧⲉⲧⲛ̄ϣⲱⲡⲉ ⲛⲁⲓ
ⲉⲩⲥⲉⲓ ⲛ̄ⲁⲕⲱ ⲥⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲛⲉⲧⲛ̄ⲛⲟⲃⲉ· ⲉⲓⲥ ⲣⲛⲛⲧⲉ
ⲥⲉ ⲧⲉⲛⲟⲩ ϯⲛⲁⲩ ⲉⲧⲙⲛⲛⲧⲉ ⲛ̄ⲣⲛⲧ ⲧⲛⲧⲛ̄ ⲉⲧⲁⲣⲉ
ⲣⲁⲧⲟⲩ ⲙ̄ ⲡⲉⲓ ⲙⲁ ⲉⲣⲉ ⲛⲉⲩⲣⲟ ⲟⲕⲙ̄ ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲥⲱⲧⲙ̄
ⲉ ⲣⲟⲟⲩ ⲉⲣⲉ ⲛⲉⲩⲃⲁⲗ ⲙⲉϥ|ⲙ̄ ⲣⲙⲉⲓⲛ ⲉⲧⲙⲁⲉⲓ ⲁⲉ Fol. 69 *b*
ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲕⲕⲗⲏⲥⲓⲁ ⲙⲁⲣⲣ̄ ⲡⲱⲃⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲛ̄ ⲛⲉ ⲣⲙⲉ
ⲛⲧⲁⲩⲥⲟⲧⲙⲟⲩ· ⲁⲧⲱ ⲙⲁⲣⲓⲧⲟⲟⲩ ⲉ ⲛⲉⲩⲣⲛⲧⲉ ⲛ̄ ⲛⲉ
ⲥⲟⲛ· ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲙⲁⲣⲟⲩϣⲟ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ· Ⲁⲧⲱ
ⲁⲣⲣⲟⲓ ⲉⲓϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲉⲧⲙⲁⲉⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲕⲕⲗⲏⲥⲓⲁ·
ⲁⲗⲗⲁ ⲙⲡⲁⲧ ⲟⲩⲉⲓⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲣⲙⲉⲓⲟⲟⲩⲉ ⲉⲧ ⲣⲙ̄
ⲛⲉⲩⲃⲁⲗ· ⲙⲁⲣⲥⲱⲧⲟⲩ ⲉⲧⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉ ⲛⲉⲧ ⲟⲩⲛⲁⲉⲓ
ⲉ ⲃⲟⲗ· ⲛⲥⲉⲁⲁⲩ ⲉⲧⲥⲱⲱⲩⲧ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲕⲕⲗⲏⲥⲓⲁ ⲁⲉ
ⲡⲁⲛⲧⲱⲥ ⲥⲉⲛⲁⲥⲡ ⲟⲩⲁⲱⲛⲧ ⲙ̄ ⲧⲉⲧⲣⲉ· ⲉⲧⲥⲟⲟⲩⲧⲡ̄ ⲧⲛⲛⲃⲉ
ⲉ ⲛⲉⲧⲉⲣⲛⲧ ⲧⲁⲣⲟⲩⲟⲉⲱⲣⲉⲓ ⲙ̄ ⲛⲉϫⲟⲩⲣ ⲙ̄ ⲛⲟⲩⲃ ⲉⲧ ⲣⲙ̄
ⲛⲉⲧⲧⲛⲛⲃⲉ ⲉⲧ☩ ⲙ̄ ⲛⲉⲩⲥⲓϫ ⲛⲁⲩ ⲙ̄ ⲗⲟⲅⲟⲥ ⲉ ⲧⲙ̄
ⲡⲁⲣⲁⲃⲁ ⲙⲙⲟⲟⲩ· ⲉⲧⲉⲣⲛⲧ ⲛⲁⲩ ⲙ̄ ⲣⲉⲛⲉⲣⲛⲧ ⲉⲣⲡⲣⲱⲟⲩ
ⲉⲣⲉ ⲛⲉⲧⲣⲛⲧ ⲙⲉϥ ⲙ̄ ⲙⲡⲧⲛⲟⲉⲓⲕ· ⲉⲣⲉ ⲛⲉⲧⲣⲛⲧ ϫⲓⲭⲟⲕ̄
ⲉⲓⲧⲛ̄ ⲛⲉⲣⲟⲧⲟ ⲙ̄ ⲛⲉⲩⲙⲡⲧⲛⲟⲉⲓⲕ ⲙⲙⲛ̄ ⲧⲉⲩⲉⲡⲉⲓⲟⲧⲙⲓⲁ·
ⲉⲣⲉ ⲛⲉⲩⲥⲡⲟⲧⲟⲩ ⲥⲱ ⲙ̄ ⲛⲉⲧ ⲥⲟⲟⲙⲉ· ⲉⲣⲛⲁⲩ ⲙⲉⲛ
ⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲕⲕⲗⲏⲥⲓⲁ ⲉⲓⲧⲙ̄ ⲛⲉⲣⲟⲧⲟ ⲙ̄ ⲛⲉⲧⲥⲱⲣⲙ̄ | Fol. 70 *a*
ⲙⲡⲁⲧ ⲟⲩⲁⲓ ⲙ̄ ☩ⲣⲙⲏⲛ ⲁⲧⲱ ⲛⲁⲓ ⲥⲱ ⲙⲙⲟⲥ ⲉ ⲁⲛⲟⲛ ⲣⲙⲁ

ⲉⲛⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲉⲛⲁⲣⲉ ⲣⲁⲧⲏ ⲉⲡ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ-
ⲯⲩⲭⲏ ⲉⲙⲣ ⲯⲁ ⲛ ⲡⲉⲭ̅ⲥ̅·:—Ⲛⲁⲣⲟⲩⲉⲓ ⲧⲉⲛⲟⲩ ⲛⲥⲓ
ⲛⲁⲓ ⲛ ⲧⲙⲉⲛⲉ· ⲛⲥⲉⲥⲱⲧⲛ̅ ⲛⲥⲁⲓⲁⲥ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ ⲭⲉ ⲉⲧⲉⲧⲛ̅ⲯⲁⲛⲧⲉⲣⲯ̅ ⲛⲉⲧⲛ̅ⲥⲓⲭ ⲉ ⲃⲟⲗ
ⲉ ⲣⲁⲓ ⲉ ⲣⲟⲓ ⲧⲛⲁⲕⲧⲉ ⲛⲁⲃⲁⲗ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲱⲧⲛ̅· ⲁⲧⲱ
ⲉⲧⲉⲧⲛ̅ⲯⲁⲛⲧⲁⲯⲱ ⲛ̅ ⲡⲉⲧⲛ̅ⲥⲟⲡⲥⲛ̅ ⲧⲛⲁⲥⲱⲧⲛ̅ ⲉⲣⲱⲧⲛ̅
ⲁⲛ· ⲛⲉⲧⲛ̅ⲥⲓⲭ ⲅⲁⲣ ⲙⲉⲣ ⲛ̅ ⲥⲛⲟⲩ· ⲁⲧⲱ ⲛⲉⲧⲛ̅ⲥⲡⲟⲧⲟⲩ
ⲣⲛ̅ ⲣⲉⲛⲁⲛⲟⲙⲓⲁ ⲁⲧⲱ ⲛⲉⲧⲛ̅ⲗⲁⲥ ⲙⲉⲗⲛⲧⲁ ⲛ̅ ⲟⲩⲭⲓⲛ-
ⲥⲟⲛⲥ̅· ⲙⲏⲛ ⲛ̅ ⲛⲁⲓ ⲁⲛ ⲛⲉ ⲛⲉⲭⲡⲓⲟ ⲉⲧ ⲉⲣⲉ ⲛⲁⲓ
ⲛⲁⲥⲱⲧⲛ̅ ⲉ ⲣⲟⲟⲩ· ⲉⲩⲱⲉ ⲉⲕⲟⲧⲱⲩ ⲁⲉ ⲉⲣⲱⲁ ⲱ
ⲡⲙⲉⲣⲓⲧ ⲁⲧⲱ ⲛ̅ⲥⲉⲃⲛ̅ⲕ ⲙ̅ⲙ ⲡⲣⲙ̅ⲣⲁⲗ ⲛ̅ ⲡⲉⲭ̅ⲥ̅· ⲕⲱ
ⲛ̅ ⲛⲉⲡⲣⲁⲍⲓⲥ ⲛ̅ ⲯⲟⲣⲡ̅ ⲛ̅ ⲟⲉ ⲛ̅ ⲙ̅ⲙⲁⲩⲟⲥ· ⲥⲛⲟⲩ
ⲙ̅ⲙ ⲡⲁⲥⲩⲉⲗⲟⲥ ⲛ̅ ⲟⲉ ⲛ̅ ⲡⲯⲟⲟⲥ· ⲕⲱ ⲡⲉⲕⲣⲟ ⲉⲩⲟⲩⲛⲓ·
ⲛ̅ ⲟⲉ ⲛ̅ ⲥⲁⲗⲱⲙⲱⲛ:·—Ⲟⲩⲟⲣⲕ ⲛ̅ⲥⲱⲟⲩ ⲛ̅ ⲟⲉ ⲛ̅ ⲓⲱⲥⲏⲫ
ⲁⲧⲱ ⲕⲙⲁⲉⲧⲉ ⲙ̅ ⲡⲕⲱ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲕⲛⲟⲃⲉ ⲛ ⲟⲉ ⲛ̅
Fol. 70 b ⲛⲉⲧ ⲙ̅ⲙⲁⲩ· ⲥⲱⲧⲛ̅ ⲉ ⲥⲟⲗⲟⲙⲱⲛ ⲭⲉ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ
ⲣⲙⲃ ⲭⲉ ⲟⲩ· ⲥⲃ̅ⲧⲉ ⲛⲉⲕⲣⲃⲏⲧⲉ ⲉ ⲧⲉⲕⲣⲓⲛ· ⲁⲧⲱ ⲙ̅ⲡ̅ ⲥⲃ̅ⲧⲱⲧⲕ̅
ⲉ ⲧⲙ̅ⲥⲱⲙⲉ ⲁⲧⲱ ⲙ̅ⲡ̅ ⲕⲱⲧ ⲙ̅ ⲡⲉⲕⲛⲓ· ⲧⲥⲙⲁⲡⲟⲧⲁⲥⲥⲉ
ⲅⲁⲣ ⲛ̅ ⲛⲉⲣⲃⲏⲧⲉ ⲛ̅ ⲯⲟⲣⲡ̅· ⲧⲉ ⲧⲥⲙⲁⲙⲁⲣⲧⲉ ⲛ̅ ⲧⲙⲁⲣ-
ⲟⲡⲗⲓⲁ ⲙ̅ ⲡⲟⲩⲭⲁⲓ· ⲙ̅ⲡ̅ ⲟⲩⲁⲣⲕ̅ ⲛ̅ⲥⲁ ⲡⲉⲭ̅ⲥ̅· ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ
ⲟⲩⲕⲱⲧ ⲛ̅ ⲃ̅ⲣⲣⲉ· Ⲟⲩ ⲅⲁⲣ ⲡⲉⲧⲉ ⲧⲛ̅ⲧⲁⲁⲩ ⲛ̅ ⲯⲃ̅ⲃⲱ ⲙ̅ ⲡⲉⲓ
ⲛⲟⲩ ⲛ̅ ⲥⲕⲩⲗⲗⲟⲥ ⲛ̅ⲧⲁⲭⲁⲁⲩ ⲯⲁ ⲣⲟⲛ ⲟⲛⲧⲱⲥ ⲉⲛⲓⲱⲁⲛⲕⲁ
ⲡⲕⲟⲥⲙⲟⲥ ⲛ̅ⲥⲱⲙ ⲛ̅ⲧⲛ̅ⲃⲱⲕ ⲉ ⲡⲭ̅ⲁⲓⲉ ⲛ̅ⲧⲛ̅ⲛⲁⲱⲧ ⲛⲁⲩ
ⲁⲛ ⲙ̅ ⲡⲧⲟⲩ[ⲉⲓ]ⲟ ⲙ̅ ⲡⲉⲓ ⲣⲱⲃ ⲙ̅ⲙⲁⲧⲉ· ⲙⲁⲗⲓⲥⲧⲁ ⲛ̅ ⲕⲉ
ⲣⲓⲥⲉ ⲧⲓⲣⲟⲩ ⲛ̅ⲧⲁⲩⲯⲱⲡⲟⲩ ⲣⲁ ⲣⲟⲛ ⲉⲣⲛⲁⲩ· ⲉ ⲧⲃⲉ ⲛⲁⲓ
ⲉⲛ ⲣⲟⲥⲟⲛ ⲉⲛⲥⲟⲟⲩⲛ̅ ⲭⲉ ⲙ̅ⲙ ⲥⲟⲙ ⲙ̅ⲙⲟⲛ ⲉ ☩ ⲁⲡⲟ-
ⲗⲟⲩⲓⲁ ⲛⲁⲩ ⲟⲩⲁⲉ ⲗⲁⲁⲩ ⲛ̅ ⲧⲟⲩⲉⲓⲟ· ⲙⲁⲣⲛ̅ ⲯⲛ̅ ⲣⲙⲟⲧ
ⲛ̅ ⲧⲟⲟⲧⲟⲩ ⲣⲙ̅ ⲛ ⲧⲣ̅ ⲛ̅ⲯⲛ̅ ⲣⲓⲥⲉ ⲛⲙ̅ⲙⲁⲩ ⲭⲉ ⲕⲁⲥ ⲛ̅
ⲛⲁⲣ̅ ⲃⲟⲗ ⲛ̅ⲥⲟⲣⲝ̅ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙ̅ⲙ ⲛⲉⲩⲡⲁⲱⲟⲥ
Fol. 71 a ⲉⲑⲟⲟⲩ· Ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ | ⲟⲩⲛ̅ ⲟⲩⲁ ⲛⲁϩⲟⲟⲥ ⲛⲁⲓ ⲣⲛ̅
ⲣⲙⲇ ⲛⲉⲧ ⲟ ⲡⲁⲣⲭⲟⲥ ⲙ̅ⲙ ⲙ̅ ⲙⲁⲓ ⲣⲙⲁⲟⲩⲛ· ⲭⲉ ⲉⲡⲁⲟⲩⲭⲁⲓ
ⲛ̅ ⲁⲩ ⲛ̅ ⲣⲉ· ⲁⲓⲧⲁⲕⲟ ⲅⲁⲣ ⲁⲧⲱ ⲙ̅ⲙ ⲥⲟⲙ ⲙ̅ⲙⲟⲓ̈
ⲉⲩⲛ̅ ⲣⲓⲥⲉ ⲙ̅ ⲡⲁ ⲥⲱⲙⲁ· ⲁⲛⲛ̅ ⲟⲩⲟⲗⲱⲗⲧⲛⲥ ⲅⲁⲣ· ⲁⲧⲱ

ϯο ⲛ ⲁⲥⲑⲉⲛⲏⲥ ⲉⲓⲉ ⲛⲁ ⲥⲱⲙⲁ· ⲁⲩⲱ ⲁⲓⲣ ⲁⲧ ⲥⲟⲙ
ⲉⲡ ⲧⲙⲛⲧⲣⲁⲗⲗⲟ· ⲟⲩ ⲅⲁⲣ ⲡⲉ ϯⲛⲁⲁⲩ· ⲁⲛⲟⲕ ⲅⲁⲣ
ϯⲛⲁϩⲟⲟⲥ ⲛⲁⲩ ⲉⲃⲏⲓ ⲛⲁⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲣⲛⲧ
ⲉⲕⲁⲱ ⲛ ⲛⲁⲓ· ⲛⲧⲟⲩ ⲅⲁⲣ ⲡⲗⲟⲩⲟⲥ· ⲉⲩⲙⲉⲉⲩⲉ ⲁ ⲡⲉ
ⲗⲁⲁⲩ ⲛ ⲛⲁⲓ· ⲟⲩⲟⲉⲱ ⲅⲁⲣ ⲛ ⲟⲩⲱⲧ ⲡⲉⲧ ⲥⲱⲙⲙⲉ ⲛⲥⲱⲟⲩ
ⲛ ⲧⲟⲟⲧⲛ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲉ ⲧⲣ ⲛⲕⲱ ⲛⲥⲱⲟⲩ ⲛ ⲛⲉⲃⲣⲏⲧⲉ
ⲉⲃⲟⲟⲩ ⲛⲧⲁⲛⲁⲁⲩ ⲛ ⲑⲟⲣⲡ· ⲁⲩⲱ ⲛⲧⲛⲧⲉ ⲕⲧⲟⲩ ⲉ
ⲣⲟⲟⲩ ⲛ ⲛⲉ ⲥⲟⲩ· ⲡⲗⲟⲩⲟⲥ ⲅⲁⲣ ⲉ ⲡⲓⲟⲩⲧⲉ ⲧⲱⲣⲉ
ⲙⲙⲟⲩ ⲛ ⲕⲁⲓⲣⲟⲥ ⲛⲓⲙ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲉⲉ ⲛⲧⲉ ⲧⲛⲧⲛ
ⲑⲁ ⲣⲟⲓ ⲛⲑⲙⲛⲣⲉ ⲛⲧⲁⲩⲟⲩⲉ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲁⲛⲟⲕ ϯⲛⲁⲱⲡ
ⲧⲛⲧⲛ ⲉ ⲣⲟⲓ ⲛ ⲧⲁⲕⲱ ⲓⲛⲧⲛ ⲉ ⲃⲟⲗ ⲡⲉⲭⲉ ⲡⲭⲥ
ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· ⲛⲣⲱⲙⲉ ⲅⲁⲣ ⲁⲓ ⲛⲉⲧ ⲍⲱ ⲛ ⲛⲁⲓ
ⲁⲗⲗⲁ | ⲡⲓⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲡⲉⲛⲧ ⲁⲩⲭⲟⲟⲩ ⲉⲡ Fol. 71 b
ⲧⲧⲁⲣⲣⲟ ⲛ ⲛⲉⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲫⲓⲥ ⲉⲣⲏⲓⲧⲉ ⲣⲛⲍ
ⲅⲁⲣ ⲉⲣⲟ ⲙⲡⲧⲣⲉ ⲉⲁ ⲛⲉ ⲛⲧⲁⲩⲭⲟⲟⲩ ⲛⲥⲓ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲏⲥⲁⲓⲁⲥ· ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲉⲉ ⲧⲧⲁⲣⲣⲟ ⲅⲁⲣ ⲛ ⲡⲭⲥ
ⲥⲁⲃⲁⲱⲑ ⲧⲡⲧ ⲁⲥⲭⲉ ⲛⲁⲓ· ⲩⲭⲱ ⲅⲁⲣ ⲙⲙⲟⲥ ⲟⲛ ⲉⲡ
ⲛⲉ ⲙⲁ ⲛⲥⲓ ⲡⲭⲥ ⲉⲓⲧⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲉⲉ
ϯⲟⲓⲥ ⲁⲛⲟⲕ ⲡⲉⲭⲉ ⲡⲭⲥ ⲉⲉ ⲛ ϯⲟⲩⲉⲓ ⲡⲙⲟⲩ ⲁⲛ ⲛ
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛ ⲑⲉ ⲉ|ⲧⲣ ⲩⲛⲧⲟⲩ ⲉⲉ ⲉ ⲃⲟⲗ ⲉⲡ ⲛⲩⲡⲟⲩⲉ·
ⲩⲙⲁⲱⲛⲓ ⲁⲩⲱ ⲛⲧⲛ ⲟⲩⲉⲁⲓ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲙⲛⲧⲉⲣⲟ ⲛ
ⲡⲓⲟⲩⲧⲉ·:—ⲕⲁⲓ ⲅⲁⲣ ⲙⲙⲁⲥ ⲧⲣⲉ ⲡⲣⲱⲙⲉ ⲕⲁ ⲡⲓⲟⲩⲧⲉ
ⲛⲥⲱⲟⲩ ⲛⲉⲣ ⲫⲁⲓ ⲛⲓⲟⲩⲉ ⲑⲁ ⲣⲁⲓ ⲉ ⲧⲕⲉ ⲙⲙⲧⲣⲉⲩ-
ⲑⲙⲏⲧⲉ ⲉⲧⲱⲗⲟⲛ· ⲛ ⲡⲭⲥ ⲛⲁⲛⲁⲩ ⲛⲓ ⲛⲥⲱⲟⲩ ⲑⲁ ⲃⲟⲗ
ⲉⲩⲥⲱⲧⲙ ⲉ ⲃⲟⲗ ⲣⲛⲧⲥ ⲛ ⲧⲉⲙⲙⲉⲧⲁⲛⲟⲓⲁ· ⲕⲁⲓ ⲅⲁⲣ
ⲁⲧⲙⲛⲛⲧⲉ ⲧⲁⲕⲟ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲓⲉ ⲡⲉⲓ ⲕⲁⲓⲣⲟⲥ ⲡⲁⲓ
ⲧⲉⲛⲟⲩ· ⲉ ⲁⲧⲙⲱⲡⲉ ⲛ ⲙⲟⲩⲙⲉⲥⲧⲟⲟⲩ ⲉⲧⲛ ⲛⲉⲧⲡⲣⲁⲍⲓⲥ
ⲉⲃⲟⲟⲩ ⲛⲧⲁⲩⲁⲁⲩ ⲙⲙⲁ ⲛ ⲑⲟⲣⲡ· ⲫⲱⲥ ⲧⲉ ⲛⲧⲉ ⲟⲩⲟⲛ
ⲙⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲙ | ⲉ ⲛⲉⲧⲣⲏⲧⲉ ⲉⲃⲟⲟⲩ ⲛⲧⲁⲩⲁⲁⲩ Fol. 72 a
ⲙⲙⲁ ⲛ ⲑⲟⲣⲡ· ⲫⲱⲥ ⲧⲉ ⲛⲧⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ϯ ⲧⲟⲟⲧⲟⲩ ⲉⲣⲏ ⲣⲙⲉ
ⲛⲉⲧⲙⲁⲁⲩⲉ· ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲉⲩⲣ ⲣⲙⲁⲩ ⲛⲥⲓ ⲡⲓⲟⲩⲧⲉ
ⲡⲙⲁⲓ ⲣⲱⲙⲉ ⲉ ⲧⲣⲉ ⲩⲣⲓⲕⲉ ⲛ ⲡⲉⲧⲣⲛⲧ ⲉ ⲣⲟⲩⲛ ⲉ
ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲛⲥⲉⲕⲧⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲡ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟ

ⲛⲥⲉⲉⲓⲣⲉ ⲛ ⲣⲉⲙⲃⲏⲛⲉ ⲉ ⲛⲁⲓⲱⲟⲩ· ⲙⲛⲛⲥⲱⲥ ⲁ ⲡⲣⲁⲛ
ⲉⲧ ⲟⲩ ⲣⲟⲩⲓ ⲣⲱⲃ̅ⲥ̅ ⲣⲙ̅ ⲡⲕⲁⲣ· ⲁⲩⲱ ⲁ ⲡⲣⲁⲛ ⲉⲧ
ⲛⲁⲓⲟⲩⲉ ⲟⲩⲱⲣ ⲛ̅ⲥⲱⲟⲩ ⲣⲱⲥ ⲧⲉ ⲛ̅ⲧⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲡⲉⲓ-
ⲟⲩⲙⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲉ ⲥⲱⲧⲙ̅ ⲉ ⲛⲉⲩⲡⲣⲁⲝⲓⲥ· ⲉⲧ
ⲛⲁⲓⲱⲟⲩ ⲛ̅ⲧⲁⲩⲱⲟⲩⲡⲉ ⲛⲁⲩ ⲉ ⲡⲣⲁⲉ· ⲃⲱⲕ ⲛⲁⲕ ⲛ̅
ⲥⲁ ⲃⲟⲗ ⲛ̅ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲛ̅ ⲟⲩⲕⲟⲩⲓ ⲉ ⲣⲟⲩⲓ ⲉⲧ ⲙⲟⲛⲁ-
ⲥⲧⲏⲣⲓⲟⲛ· ⲁⲩⲱ ⲕⲛⲁⲛⲁⲩ ⲉⲧⲙⲛⲛⲧⲥⲉ ⲛ̅ⲣⲱⲙⲉ ⲉⲁⲩⲣ̅
ⲡⲉⲩⲃⲓⲟⲥ ⲛ̅ ⲱⲟⲣⲡ̅ ⲉⲡ̅ ⲛⲉⲑⲉⲁⲧⲣⲟⲛ· ⲙⲛ̅ ⲡⲟⲩⲡⲓⲕⲟⲥ
ⲉⲡ̅ ⲣⲉⲙⲡⲟⲣⲓⲁ· ⲙⲛⲛⲥⲱⲥ ⲁⲩⲕⲁ ⲡⲉⲩⲃⲓⲟⲥ ⲛ̅ⲥⲱⲟⲩ ⲛ̅
ⲱⲟⲣⲡ̅ ⲉⲁⲩⲱⲟⲩⲡⲉ ⲛ̅ ⲣⲓⲥ ⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲡⲣⲁⲉ ⲁⲩⲱ ⲁⲩⲣ̅
ⲑⲁⲗⲁⲥⲥⲟⲛ ⲉⲡ̅ ⲛⲉⲧⲣⲏⲛⲉ ⲧⲏⲣⲟⲩ·:—ⲙⲁⲣⲟⲩ ⲧⲁⲣⲟⲛ
ⲉⲣⲁⲧⲛ̅ ⲣⲱⲟⲙ ⲛ̅ ⲛⲁⲣⲁⲥ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲭⲉ ⲕⲁⲥ
Fol. 72 *b* ⲉⲛⲉⲱⲟⲩⲡⲉ ⲛ̅ⲧⲛ̅|ⲧⲱⲙ ⲉ ⲛⲉⲧ ⲥⲟⲧⲛ̅· ⲁⲩⲱ ⲉⲧ ⲣⲙⲛ ⲉ
ⲣⲟⲩⲓ ⲉ ⲡⲟⲩⲭⲁⲓ·:· ⲉⲛⲉⲓⲟⲩⲱⲟⲩ ⲙⲉⲛ ⲁⲛ ⲉ ⲭⲱ ⲛ̅ ⲛⲉⲓ
ⲱⲁⲭⲉ ⲛ̅ ⲙⲙⲁⲣ ⲛ̅ⲣⲛⲧ ⲉⲡ̅ ⲧⲙⲛⲛⲧⲉ ⲙ̅ ⲡⲉⲓ ⲛⲟⲩ ⲛ̅
ⲱⲁ ⲉⲧ ⲡⲟⲣⲡ̅ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙ̅ⲡⲟⲟⲩ ⲉⲡ̅ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲏⲣⲥ̅· ⲁⲗⲗⲁ ⲛ̅ⲧⲟⲩ ⲟⲛ ⲣⲱⲙⲩ ⲡⲗⲟⲩⲟⲥ ⲙ̅ ⲡⲉⲓⲱⲧ
ⲛ̅ⲧⲁⲩⲕⲁⲧⲁⲝⲓⲟⲩ ⲁⲩⲉⲓ ⲱⲁ ⲣⲟⲛ ⲉ ⲧⲃⲉ ⲡⲟⲩⲭⲁⲓ ⲛ ⲛⲉⲛ-
ⲯⲩⲭⲏ· ⲭⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲁⲣⲟⲛ ⲉ ⲣⲁⲧⲛ̅ ⲛⲁⲩ ⲉⲛⲟ̅ ⲛ̅ⲁⲧ-
ⲧⲱⲗⲙ̅· ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲙⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲉⲛⲭ̅ⲥ̅· ⲡⲉⲛⲧ ⲁⲩⲉⲓ
ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ⲡⲟⲟⲩ ⲉⲩⲉϯ
ⲑⲉ ⲛⲁⲓ ⲧⲏⲣⲛ̅ ⲉ ⲧⲣ ⲛ̅ⲧⲱⲟⲩⲡⲉ ⲛ̅ ⲥⲟⲧⲛ̅ ⲛ̅ ⲛⲁⲣⲁⲥ ⲉⲡ̅
ⲧⲛ̅ⲥⲛⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟⲩ· ⲭⲉ ⲁⲛⲟⲛ ⲙⲉⲛ ⲧⲏⲣⲛ̅ ⲧⲏⲣ
ⲭⲣⲓⲁ ⲙ̅ ⲡⲉⲭⲣⲓⲁ· Ⲉⲓⲧⲉ ⲛⲉⲧ ⲱⲁⲭⲉ· ⲉⲓⲧⲉ ⲛⲉⲧ ⲥⲱⲧⲙ̅·
ⲉⲓⲧⲉ ⲕⲟⲩⲓ ⲉⲓⲧⲉ ⲛⲟⲩ ⲉⲓⲧⲉ ⲣⲟⲟⲩⲧ· ⲉⲓⲧⲉ ⲥⲣⲙⲙⲉ· ⲉⲓⲧⲉ
ⲣⲗⲗⲟ· ⲉⲓⲧⲉ ⲱⲛⲣⲉ ⲕⲟⲩⲓ· ⲛⲉⲧ ⲛⲁ☩ ⲙ̅ ⲡⲣⲏⲣⲛⲧ ⲉ ⲧⲉⲥⲃⲱ
ⲥⲛⲁⲉⲓ ⲛⲁⲥⲁⲃⲟⲟⲩ· ⲁⲙⲛⲓⲧⲛ̅ ⲛⲁ ⲱⲛⲣⲉ· ⲡⲉⲭⲁⲩ
Fol. 73 *a* ⲛ̅ⲧⲉⲧⲛ̅ⲥⲱⲧⲙ̅ | ⲉ ⲣⲟⲓ ⲛ̅ⲧⲁ☩ ⲥⲃⲱ ⲓⲛⲧⲛ̅ ⲉ ⲣⲁⲓ ⲉⲡ̅
ⲃⲟⲧⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲃⲟⲧⲉ ⲅⲁⲣ ⲙ̅ ⲡⲭ̅ⲥ̅ ⲣⲱⲃ̅ ⲉ
ⲡⲱⲛⲍ̅ ⲁⲩⲱ ⲧⲙⲛⲧⲙⲁⲛⲟⲩⲧⲉ· ⲟⲩⲱⲛⲍ̅ ⲙ̅ ⲡⲣⲱⲙⲉ ⲧⲉ·
ⲁⲛⲭⲉ ⲅⲁⲣ ⲙⲉⲛ ⲉ ⲧⲉⲧⲛ̅ⲁⲥⲁⲡⲓⲛ ⲉ ⲧⲃⲉ ⲧⲥⲙⲉⲓ ⲱⲁ ⲣⲟⲛ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲩⲟⲥ ⲙⲛ̅ ⲧⲩⲙⲁⲁⲩ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ·
ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁ ⲡⲉⲣⲟⲟ ⲛ̅ ⲛⲉⲛⲁⲙⲉⲗⲓⲁ ⲛ̅ⲧⲛ̅ ⲉⲭⲛ̅ ⲛⲉⲓ

ⲙⲛⲛⲩⲉ ⲛ ⲩⲁϫⲉ ⲛ ⲛⲉ ⲕⲁϥ ⲛϩⲛⲧ· Ⲥⲉⲱⲱⲡⲉ ⲇⲉ ⲡⲓⲱⲟⲛ ⲧⲏⲣⲟ ⲉ ⲧⲣ ⲛⲥⲓⲙⲉ ⲛ ⲟⲩⲛⲁⲣϩⲏⲥⲓⲁ ⲛⲉ ⲡⲉϥⲙⲁⲧⲟ ⲉ ⲃⲟⲗ ϩⲓⲧ ⲧⲛⲥⲓⲙⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟϥ· ⲙⲛⲛⲥⲁ ⲡⲱⲱⲙⲉ ⲉ ⲃⲟⲗ ⲛⲉ ⲛⲉⲓ ⲃⲓⲟⲥ ⲛⲉϥⲱⲟⲛⲧ ⲉ ⲣⲟϥ ⲉ ⲣⲟⲟⲩ ⲉ ⲛⲉϥ-ⲥⲕⲏⲛⲏ ⲱⲁ ⲉⲛⲉϩ· Ⲡⲉⲟⲟⲩ ⲛⲉ ⲛⲉⲓⲱⲧ ⲙⲙⲟ ⲡⲱⲏⲣⲉ ⲙⲙⲟ ⲡⲉⲡⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲱⲁ ⲉⲛⲉϩ ⲛ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲛ·

THE DISCOURSE OF APA EPIPHANIUS, BISHOP OF CYPRUS, ON THE HOLY VIRGIN, MARY THEOTOKOS

(Brit. Mus. MS. Oriental, No. 6782)

Fol. 10 *a* 1 ϪΤΛΟΓΟϹ· ⲎΤⲈ ⲠⲠⲈϮ ϪΤⲀⲂ· ⲀⲠⲀ ⲈⲠⲒⲪⲀⲚⲒϪ· ⲠⲈⲠⲒϹⲔⲞⲠϪ· Ⲏ ⲔⲨⲠⲢϪ· Ⲉ ⲀⲬⲦⲀⲨϪ Ⲉ ⲦⲂⲈ ⲦⲠⲀⲢⲐⲈⲚϪ ⲈⲦ ϪⲦⲀⲂ ⲘⲀⲢⲒⲀ ⲦⲢⲈⲬⲬⲈ ⲠⲚϪⲦⲦⲈ· ⲍⲒ ⲠⲈⲍϪⲞⲨϮ Ⲏ ⲠⲈⲤⲢ ⲠⲘⲈⲈⲨⲈ ⲈⲦ ϪⲦⲀⲂ· ⲈⲦⲈ ⲤⲞⲨ ⲬⲞⲨⲦ ϪⲨⲈⲒ ⲠⲈ Ⲏ ⲠⲈⲂⲞϮ ⲦⲘⲂⲈ· ⲍⲒ ϪⲨⲈⲒⲢⲒⲚⲒ ⲎⲦⲈ ⲠⲚϪⲦⲦⲈ ⲍⲘⲘⲒⲚ:—

Ⲁⲗⲏⲑⲱⲥ ϖ ⲙⲁⲙⲉⲣⲁⲧⲉ ⲁ ⲡⲕⲟⲥⲙⲟⲥ ☩ ⲟⲥⲉ ⲏ ⲟⲩⲛⲟⲩ ⲏ ⲁⲱⲣⲟⲛ ⲉⲩⲟⲩⲁⲁⲃ ⲙⲡⲟⲟⲩ· Ⲁⲩϖ ⲙⲙ-
Fol. 10 *a* 2 ⲡⲛⲉ|ⲭⲱⲟⲩ ⲩⲱⲛ ⲉ ⲣⲟⲟⲩ ⲏ ⲟⲩⲉⲛⲉⲭⲉⲣⲟⲛ ⲉⲩⲥⲟⲧⲏ· ⲉⲩⲧⲁⲉⲓⲛⲩ ⲉ ⲛⲉⲣⲟⲩⲟ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲩⲱⲉ ⲉ ⲧⲁⲩⲉ ⲡⲩⲁⲭⲉ ⲫⲏ ⲟⲩⲁⲩⲑⲉⲛⲧⲓⲁ ⲉ ⲧⲃⲉ ⲏ ⲧⲁⲉⲓⲟ ⲏ ⲧⲉⲓ ⲡⲁⲣ-ⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲉⲧ ⲡⲣ ⲩⲁ ⲛⲁⲥ ⲙⲡⲟⲟⲩ —Ⲭⲉ ⲡⲉⲧ ⲟⲩⲏⲟ ⲫⲏ ⲙⲡⲛⲉ· ⲁⲩⲟⲩⲱⲟ ⲫⲏ ⲧⲉⲥⲕⲁ-ⲗⲁⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲥⲱⲱⲡⲉ ⲙ ⲙⲁ ⲏ ⲙⲧⲟⲛ ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲩⲟⲥ· ⲁⲩϖ ⲙ ⲙⲁ ⲏ ⲙⲧⲟⲛ ⲙ ⲡⲣⲣⲟ ⲙ ⲡⲉⲟⲟⲩ· Ⲁⲗⲏⲑⲱⲥ ⲟⲩⲛⲟⲥ ⲏ ⲫⲱⲃ ⲏ ⲱⲟⲩⲣ ⲱⲛⲏⲣⲉ ⲙⲙⲟⲩ ⲛⲉ ⲡⲧⲩⲡⲟⲥ ⲏ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·—

αλλα | †παρακαλει· ⲙⲙⲟ· ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ Fol. 10 b 1
ⲟⲩⲁⲁϧ· ⲡ ⲣⲉϥⲭⲡⲉ· ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲓⲓ ϥⲓⲱⲛ ⲙⲙⲡ ⲧⲁ ⲏ
ⲙⲙⲡⲧⲥⲱϧ· ⲭⲉ ⲙⲙⲡ ⲥⲟⲙ ⲙⲙⲟⲓ ⲉ ⲡⲱϩ ⲉ ⲣⲁⲓ· ⲉ
ⲑⲁⲩⲓⲥ ⲛ ⲛⲟⲩⲁⲣⲉⲧⲏ ⲣⲓⲧⲓⲓ ⲡⲁ ⲕⲟⲩⲓ ⲛ ⲗⲁⲥ ⲛ ⲣⲛⲕⲉ·
Ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲣⲓⲧⲓⲓ ⲡⲥⲱⲟⲩ ⲓⲓ ⲡⲁ ⲣⲏⲧ ⲛ ⲁⲥⲑⲉⲛⲏⲥ·
ⲁⲗⲗⲁ ϯⲥⲟⲛⲥ ⲙⲙⲟ· ⲱ ⲡⲙⲁ ⲛ ⲟⲩⲱϩ ⲓⲓ ⲡⲙⲟⲛⲟ-
ⲥⲉⲛⲏⲥ ⲓⲓ ⲡⲉⲓⲱⲧ ⲉ ⲧⲣⲉ ϯⲧⲟⲟⲧⲉ ⲛⲁⲁⲓ ⲣⲙⲡ ⲡⲉⲛⲧ
ⲁⲓⲣⲓ ⲧⲟⲟⲧ ⲉ ⲣⲟϥ· ⲡⲧⲁϥ ⲓⲓ ⲡⲁⲟⲩⲟⲓ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲛⲟⲥ
ⲛ ⲟⲩⲥⲁⲧⲣⲟⲥ ⲛ ⲙⲟⲩ ⲣ | ⲙⲡⲛⲣⲉ ⲙⲙⲟ ⲛ ⲛⲟⲩⲁⲣⲉⲧⲏ· Fol. 10 b 2
Ⲏⲧⲁϫⲟⲟⲥ ⲛ ⲧⲉⲓ ⲉⲓ ⲣⲙⲡ ⲡⲁ ⲗⲁⲥ ⲛ ⲣⲛⲕⲉ· ⲭⲉ Ⲕⲱⲧⲉ
ⲉ ⲥⲓⲱⲛ ⲛⲧⲉⲧⲛⲣⲱⲗⲍ ⲉ ⲣⲟⲥ· ⲁⲗⲏⲑⲱⲥ ⲧⲁⲓ ⲧⲉ ⲥⲓⲱⲛ
ⲓⲓ ⲙⲉ· ⲙⲁⲗⲗⲟⲛ ⲧⲉⲧⲟ ⲛ ⲣⲟⲩⲟ ⲉ ⲥⲓⲱⲛ ⲁⲧⲱ ⲧⲉⲧⲟ
ⲛ ⲛⲟⲥ ⲉ ⲑⲓⲗⲏⲙ ⲛ ⲧⲡⲉ· ⲧⲛⲟⲗⲓⲥ ⲛⲧⲁ ⲡϫⲟⲉⲓⲥ ⲥⲟⲧⲡⲍ·
Ⲉⲡⲓ ⲁⲛ ⲙⲡⲉ ⲥⲓⲱⲛ ⲉⲧⲫⲣⲁⲛⲉ ⲛ ⲛⲉⲣⲱⲙⲉ ⲛ ⲧⲉⲓ ⲉⲓ·
ⲛⲟⲉ ⲛ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ· Ⲥⲓⲱⲛ ⲙⲉⲛ ⲟⲩⲡⲓⲥⲧⲏ
ⲧⲉ ⲓⲓ ⲡⲟⲗⲓⲥ· ⲉⲥⲕⲏⲧ ⲛ ⲧⲱⲃⲉ ⲣⲓ ⲟⲙⲉ ⲣⲓⲧⲛ ⲛⲉⲥⲓϫ ⲛ
ⲛⲉⲣⲱⲙⲉ· | [Τ]ⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲇⲉ ⲣⲱⲱⲥ ⲙⲡⲛ ⲗⲁⲁⲩ· Fol. 11 a 1
ⲛⲁⲉⲓⲙⲉ ⲉ ⲡⲥⲁ ⲛ ⲧⲉⲥⲥⲡⲧⲉ· ⲙⲡⲛ ⲧⲟⲓⲕⲟⲇⲏ(sic) ⲉⲧ ⲟⲩⲣ ⲉ
ⲣⲱϧ ⲉ ⲣⲟⲥ ⲛⲣⲏⲧⲥ· ⲣⲓⲧⲛ ⲛⲥⲓϫ ⲓⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲛⲟⲥ ⲛ ⲧⲉϫⲛⲓⲧⲏⲥ
ⲛ ⲧⲡⲉ ⲙⲡⲛ ⲡⲕⲁϩ· ⲙⲡⲛ ⲛⲉⲧ ⲛⲣⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ·
Ⲑⲓⲗⲏⲙ ⲟⲛ ⲛⲧⲁ ⲡⲣⲉϥϣⲁⲗⲗⲉⲓ ϫⲟⲟⲥ ⲉ ⲧⲃⲏⲏⲧⲥ·
ⲭⲉ ⲛⲧⲁ ⲛⲉϥϯⲗⲏ ϧⲱⲕ ⲉ ⲣⲁⲓ ⲉⲙⲁⲩ ⲛⲉϥϯⲗⲏ ⲓⲓ
ⲡϫⲟⲉⲓⲥ ⲉⲧⲙⲙⲏⲧⲣⲉ ⲓⲓ ⲡⲓⲛⲏⲗ· Ⲟⲩ ⲥⲉ ⲡⲉ ⲡⲣⲱϧ· ⲭⲉ ⲁ
ⲛⲉϥϯⲗⲏ ϭⲁⲣ ϧⲱⲕ ⲉ ⲣⲁⲓ ⲉⲙⲁⲩ· ⲁⲗⲗⲁ ⲁ ⲡⲥⲣⲁⲛⲗ
ⲓⲓ ⲙⲉ | ⲟⲩⲱϩ ⲣⲙ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁϥⲧⲟⲩⲭⲉ ⲛⲉϥϯⲗⲏ Fol. 11 a 2
ⲧⲏⲣⲟⲩ ⲓⲓ ⲡⲕⲁϩ· Ⲕⲁⲓ ⲉⲕϣⲁⲛϫⲟⲟⲥ ⲛⲁⲓ· ⲭⲉ ⲣⲉⲛⲛⲟⲥ
ⲛⲉ ⲙⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲁⲛⲟⲕ· ⲣⲱⲱⲧ ⲟⲛ ϯⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲣⲉⲛⲛⲟⲥ ⲛⲉ· Ⲁⲗⲗⲁ ⲛ ⲥⲉⲛⲁϣⲡⲱϩ ⲁⲓ
ⲉ ⲣⲁⲓ ⲉ ⲡϫⲓⲥⲉ ⲛ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲕⲁⲓ ⲉⲕϣⲁⲛⲉⲙⲉ
ⲉ ⲧⲙⲛⲧⲉ ⲓⲓ ⲡⲉϫⲟⲣⲟⲥ ⲛ ⲧⲙⲡⲛⲟⲥ ⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ·
ⲥⲉⲧⲁⲉⲓⲛϯ ⲙⲉⲛ· ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙⲙⲟ· Ⲁⲗⲗⲁ ⲡⲥⲉ-
ⲛⲁϣⲡⲱϩ ⲁⲓ ⲉ ⲣⲁⲓ ⲉ ⲡⲧⲁⲉⲓⲟ ⲛ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ·
Ⲕⲁⲓ ⲉⲕϣⲁⲛϫⲱ ⲉ ⲣⲟⲓ ⲓⲓ ⲡⲧⲁⲉⲓⲟ | ⲛ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ Fol. 11 b 1
ⲁⲗⲗⲁ ⲡⲧⲁⲉⲓⲟ ⲛ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ϫⲟⲥⲉ· ⲉ ⲣⲟⲩⲛ ⲉ ⲛ

ⲣⲟⲟⲩ· Ⲕⲁⲓ ⲉⲕϣⲁⲛϩⲟⲟⲥ ⲉ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϩⲉ ⲣⲉⲛⲛⲟⲥ
ⲛⲉ· ⲁⲛⲟⲕ ⲣⲱ ϯϩⲱ ⲙ̅ ⲡⲁⲓ· ⲁⲗⲗⲁ ⲛ̅ⲥⲉⲙⲛⲏ ⲁⲓ·
ⲙ̅ⲡ ⲡⲧⲁⲓⲟ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲟⲩ ⲙⲟⲛⲟⲛ ⲇⲉ ϩⲉ ⲛ̅-
ⲣⲱⲙⲉ· Ⲁⲗⲗⲁ ⲛ̅ⲕⲉ ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲛ ⲙ̅ⲡⲛⲩⲉ·
ⲙ̅ⲡ ⲗⲁⲁⲩ ⲙ̅ⲙⲟⲟⲩ ϣⲛϣ ⲙ̅ⲡ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲓ ⲙⲏ
ⲧⲉⲓ ⲉ ⲡⲉⲓⲱⲧ ⲙ̅ⲡ ⲡϣⲏⲣⲉ· ⲙ̅ⲡ ⲡⲉ.ⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁϧ·
Ⲁⲗⲗⲁ ⲙ̅ⲡⲣ̅ ⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲓ· ϩⲉ ⲉⲓⲧⲥⲁⲉⲓⲟ ⲛ̅ ⲛⲉⲧ
Fol. 11b 2 ⲟⲩⲁⲁϧ· ⲉⲓϩⲱ ⲛ̅ | ⲛⲁⲓ ⲙ̅ⲙⲟⲛ ⲙⲉ ⲥⲉⲛⲉⲧⲟ· Ⲁⲗⲗⲁ
ⲉⲓⲧⲁⲙⲟ ⲙ̅ⲙⲟⲕ ⲉ ⲡⲧⲁⲓⲟ ⲛ̅ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϧ· ⲛ̅ ⲁⲧⲧⲱⲗⲙ̅· ⲉⲓⲟⲩⲛϩ· ⲛ̅ⲥⲁ ⲛⲉⲩⲁϩⲉ ⲛ̅
ⲛⲉⲥⲣⲁⲫⲓⲛ ⲉⲧ ⲟⲩⲁⲁϧ· ϩⲙ̅ ⲁⲕⲟⲗⲟⲩⲑⲓⲁ ⲙⲙⲁ ϩⲉ ⲕⲁⲥ
ⲁⲉ ⲉⲕⲉⲉⲓⲙⲉ ⲉ ⲧⲙⲉ· ⲉⲓⲧⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲓⲧⲉ ⲡⲁⲧⲣⲓ-
ⲁⲣⲭⲏⲥ· ⲉⲓⲧⲉ ⲕⲣⲓⲧⲏⲥ· ⲉⲓⲧⲉ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲉⲓⲧⲉ ⲛ̅ⲣ̅-
ⲣⲱⲟⲩ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ· Ⲍⲁⲡⲁϩ ⲁⲡⲗⲱⲥ· ϫⲓⲛ ⲁⲗⲁⲙ̅
ⲡⲩⲟⲣⲡ̅ ⲛ̅ ⲣⲱⲙⲉ ⲁⲧⲱ ⲡⲩⲟⲣⲡ̅ ⲛ̅ ⲧⲁⲙⲓⲟ· ⲭ̅ⲛ̅ ⲛⲉⲥⲓϩ
Fol. 12a 1 ⲙ̅ ⲡ/ⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲉⲧⲣⲁⲥⲙⲉⲩⲉ ⲙ̅ⲙⲟⲟⲩ
ⲉ̅ ⲧⲏⲣⲟⲩ· ϣⲁ ⲣⲁⲓ ⲉ ⲧⲉⲛⲟⲩ· ⲁⲧⲱ ϣⲁ ⲧⲥⲩⲛⲧⲉⲗⲓⲁ
ⲙ̅ ⲡⲁⲓⲱⲛ ⲉ ⲧⲣⲉϥϣⲱⲡⲉ ⲉⲧⲣ̅ ⲁ̅ⲛⲁϥ ⲙ̅ ⲡⲉⲛⲧⲁ ⲧⲉⲓ
ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲓⲥⲉ ⲙ̅ⲙⲟϥ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉϫ̅ⲥ ⲓ̅ⲥ ⲡⲉⲛ-
ϩⲟⲉⲓⲥ· ⲁⲧⲱ ⲡⲉⲧ ⲉⲙⲙⲉⲣⲉ ⲛ̅ϣⲉⲣⲁⲫⲓⲙ ⲉϥϭⲱϣϥ̅ⲧ̅ ⲉ ⲣⲟⲩⲛ
ⲉ ⲣⲣⲁϥ· ⲁⲧⲱ ⲉⲙⲙⲉⲣⲉ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉϥϭⲱϣϥ̅ⲧ̅ ⲉ ⲡⲉϥⲣⲟ
ⲛ̅ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ· ⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁϧ ϩⲗⲟⲟⲗⲉ
ⲙ̅ⲙⲟϥ· ϫⲓϫⲛ̅ ⲛⲉⲥⲓϩ· ⲁⲧⲱ ⲁⲥϯ ⲉⲕⲓⲃⲉ ⲉ ⲣⲟⲩⲛ ⲉ
Fol. 12a 2 ⲧⲉϥⲧⲁⲡⲣⲟ ⲛ̅ ⲛⲟⲩⲧⲉ· ⲁⲭⲛ̅ ⲁⲓⲥⲧⲁϩⲉ· ⲉⲁⲥ|ⲧⲟⲗⲙⲁ·
ⲁⲭⲛ̅ ⲣⲟⲧⲉ· ⲁⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ϫⲉ ⲡⲁ ⲙⲛⲁⲩ· Ⲗⲧⲱ
ⲁϥⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲣⲱⲟϥ· ϫⲉ ⲧⲁ ⲙⲁⲁⲩ· Ⲁⲗⲗⲁ
ⲛ̅ⲡⲣ̅ ⲧⲣⲉ ⲟⲩⲁ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲉⲓϩⲱ ⲛ̅ ⲛⲁⲓ· ⲛ̅ϥϫⲟⲟⲥ·
ⲣⲙ̅ ⲡⲉϥⲙⲉⲉⲩⲉ ⲛ̅ ⲣⲩⲁⲓⲱⲧⲏⲥ· ϫⲉ ⲉⲙⲙⲉ ⲧⲉⲓ ⲡⲁⲣⲑⲉ-
ⲛⲟⲥ ϫⲟⲥⲉ ⲛ̅ ⲧⲉⲓ ⲣⲉ ⲧⲏⲣⲥ̅· ⲟⲩⲕ ⲟⲩⲛ ⲛ̅ ⲟⲩ ⲉ ϧⲟⲗ
ⲁⲓ ⲧⲉ ⲣⲙ̅ ⲡⲕⲁⲣ· ⲟⲩⲁⲉ ⲛ̅ ⲟⲩϩⲡⲟ ⲛ̅ⲣⲱⲙⲉ ⲁⲓ ⲧⲉ·
Ⲁⲗⲗⲁ ⲛ̅ⲧⲁⲥⲉⲓ ⲉ ϧⲟⲗ ⲣⲙ̅ ⲧⲡⲉ· ⲕⲁⲧⲁ ⲛ̅ϣⲁϫⲉ ⲛ̅ ⲩⲯⲱ
ⲛ̅ ⲛⲉⲥϫⲓⲥⲙⲁⲧⲓⲕⲟⲥ· ⲙ̅ⲡⲟⲗⲩⲧⲓⲕⲟⲥ· Ⲁⲗⲗⲁ ⲧⲙ̅-
Fol. 12b 1 ⲡⲓⲥⲧⲉⲩⲉ ⲣⲙ̅ ⲟⲩⲣⲏⲧ ⲉⲩⲟⲣϫ̅· ϫⲉ ⲟⲩ ⲉ ϧⲟⲗ ⲣⲙ̅ ⲡⲕⲁⲣ·
ⲉ̅ ⲧⲉ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ | ⲁⲧⲱ ⲟⲩϩⲡⲟ ⲧⲉ· ⲛ̅ⲑⲉ ⲛ̅ⲣⲱⲙⲉ

ⲙⲙⲉ· ϵ ⲃⲟⲗ ϩⲛ ⲟⲩⲉⲓⲱⲧ· ⲙⲛ̄ ⲟⲩⲙⲁⲁⲩ· ⲁⲩⲱ ϵ ⲃⲟⲗ
ϩⲓⲧⲛ̄ ⲧⲥⲟⲙ ⲛ̄ ⲡⲉⲧ ⲭⲟⲣⲏⲥⲉⲓ ⲛⲁⲓ ⲛ̄ ⲡⲙⲁϩⲉ· ⲡⲉⲡⲛⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲙⲛⲁϯ ⲁⲡⲟⲁⲛⲍⲓⲥ ⲛ̄ ⲡⲙⲁϩⲉ ϵ ⲧⲃⲉ ⲛ̄
ⲉⲓⲟ̀ⲧⲉ̀ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲛ̄ ⲛⲉⲓⲟ̀ⲧⲉ̀ ⲛ̄ ⲛⲉⲥ ⲉⲓⲟ̀ⲧⲉ·
Ⲡⲁⲗⲗⲟⲛ ⲁⲉ̀ ϩⲁⲑⲛ̀ ⲛ̄ ϩⲙⲉ̀ ⲥⲛⲟⲩⲥⲉ̀ ⲛ̄ⲧⲉⲛⲉⲁ· ϵ
ⲡⲉϫⲡⲟ̀ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲥⲱⲧⲙ̄ ⲥⲉ̀ ϵ ⲣⲟⲓ̈ ⲧⲉⲛⲟⲩ̀
ϩⲛ̄ ⲟⲩϯϩⲣⲏⲩ· ⲱ ⲡⲗⲁⲟⲥ ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϯ̀
ⲛ̄ ⲟⲩⲁⲙⲓⲛ̀ ⲛ̄ ⲡⲙⲁϩⲉ· ϫⲉ ⲕⲁⲥ̀ ⲉⲛⲛⲁⲟⲩⲱⲓ̈ ϵ
ⲡⲛⲟⲥ ⲛ̄ | ⲟⲩⲥⲁⲣⲝ· ⲉⲧ ⲙⲉϩ ⲛ̄ ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ ⲛ̄ Fol. 12b 2
ⲙⲉ· ⲛ̄ⲧⲛ̄ϩⲱⲗⲥ̄ ϵ ϩ̀ⲣⲁⲓ̈ ⲉⲙ ⲙⲁⲁϫⲉ ⲛ̄ ⲡⲉⲧⲛ̄ϩⲏⲧ̀
ⲛ̄ ⲡⲙⲁϩⲉ̀ ⲉⲧ ⲙⲉϩ ⲛ̄ ϩⲏⲧ ⲙⲙⲁ ⲛ̄ⲧⲉ ⲡⲉⲡⲛⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲭⲓ̄ ⲥⲉ̀ ϵ ϩⲣⲁⲓ̈ ϵ ⲧⲟⲧⲕ̀ ⲛ̄ ⲡϫⲱⲱⲙⲉ̀ ⲉⲧ
ⲧⲁⲉⲓⲛⲧ ⲛ̄ ⲣⲁⲥⲓⲟⲥ̀ ⲁⲡⲁ ⲙⲁⲑⲁⲓ̈ⲟⲥ ⲡⲁ ⲧⲉⲓ ⲛⲟⲩ
ⲛ̄ⲥⲙⲏ̀ ⲉⲧ ϯ̀ ⲥⲟⲉⲓⲧ ϩⲛ̄ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ· Ⲡⲉⲓ ⲁⲕⲣⲓ-
ⲃⲏⲥ̀ ⲉⲧ ϩⲟⲧϩ̄ ⲛ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ̀ ⲉⲃⲏⲡ· Ⲡⲉⲓ ⲛⲟⲩ
ⲉⲧ ⲥⲙ̄ⲥⲟⲙ· ⲡⲁⲓ̈ ⲉⲙⲧ ⲁϥⲟⲩⲱⲛϩ̄ ⲛⲁⲙ̀ ϵ ⲃⲟⲗ ⲛ̄
ⲧⲙⲉⲛⲉⲁⲗⲟⲅⲓⲁ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ | Ⲡⲁⲣⲡ̄- Fol. 13a 1
ⲛⲟⲩ ⲟⲙ̀ ⲛ̄ ⲡⲩⲁϫⲉ̀ ⲉⲧ ⲙⲉϩ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲍ
ⲛ̄ⲧⲉ ⲡⲥⲁϩ ⲛ̄ ⲛ̄ⲣⲉⲫⲟⲥ· ⲡⲛⲁⲣϩ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲩⲥⲉⲃⲏⲥ·
ⲡⲥⲁϩ ⲡⲁϩⲗⲟⲥ· ⲉϥⲱⲱⲩ̀ ϵ ⲃⲟⲗ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ
ϥⲟⲩⲃⲟⲏϩ̄ ⲥⲁⲣ ϵ ⲃⲟⲗ· ϫⲉ ⲛ̄ⲧⲁ ⲡⲉⲓ ϫⲟⲉⲓⲥ̀ ⲱⲁ̀ ϵ ⲃⲟⲗ
ϩⲛ̄ ⲓⲟⲩⲁⲁ ⲧⲉϥϩⲗⲏ̀ ⲉⲧⲉ ⲙⲡⲉ ⲙⲱϩⲥⲛⲉ ⲡⲁϫⲉ̀ ϵ ⲧⲃⲉ
ⲟⲩⲛⲏⲃ̀ ϵ ⲃⲟⲗ ⲛ̀ⲣⲏⲧⲥ̄· ⲉϥⲟⲩⲃⲟⲏϩ̄ ϵ ⲃⲟⲗ̀ ⲧⲱⲓ̈ ⲱ
ⲡⲥⲟϥⲟⲥ̀ ⲡⲁϩⲗⲟⲥ· ⲁϫⲓⲥ̀ ϵ ⲣⲟⲓ̈ ϫⲉ ⲛ̄ⲧⲁ ⲡⲉⲓ ϫⲟⲉⲓⲥ̀
ⲱⲁ̀ ϵ ⲃⲟⲗ ϩⲛ̄ ⲓⲟⲩⲁⲁ̀· ⲛ̄ ⲁⲩ ⲛ̄ ϩⲉ· ⲙⲙⲉ ⲡⲉ ⲛ̄ⲧⲁϥ-
ϩⲉⲣⲙ|ⲛⲉⲩⲉ̀ ⲛ̄ ⲡⲁⲓ̈· ⲱ ⲡⲣⲉϥⲧⲁⲙⲉ ⲥⲕⲛⲓⲛ· Ⲗϫⲓⲥ̀ Fol. 13a 2
ϵ ⲣⲟⲓ̈ ϫⲉ ⲛ̄ⲧⲁⲕϩⲉ· ϵ ⲣⲟϥ ⲧⲱⲓ̈ ⲉϥⲟⲩⲃⲟⲏϩ̄ ϵ ⲃⲟⲗ ⲛ̄
ⲧⲉⲓ ϩⲉ· ⲉⲱⲱϫⲉ Ⲥⲕⲧⲁϫⲣⲏⲧ̀ ⲉϫⲛ̄ ⲡⲱⲁϫⲉ̀ ⲛ̄ ⲡⲉϥⲉⲓⲱⲧ
ⲓⲁⲕⲱⲃ ⲉϥⲱⲱⲩ̀ ϵ ⲃⲟⲗ ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲡⲁ ⲙⲁⲥ̀ ⲛ̄
ⲙⲟⲧⲓ ⲓⲟⲩⲁⲁ· Ⲗⲩⲱ ⲟⲛ ϫⲉ ⲡⲛⲉ ⲁⲣⲭⲱⲛ̀ ⲱϫⲛ̄ ϵ ⲃⲟⲗ
ϩⲛ̄ ⲓⲟⲩⲁⲁ· ⲡⲁⲛⲧⲱⲥ ⲉϥⲱⲱϫⲉ ϵ ⲅⲉⲛⲉⲣⲱⲟⲩ· ⲙⲛ̄ ⲅⲉⲛ-
ⲥⲧⲣⲁⲧⲏⲱⲥ· ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲩⲱⲡⲉ̀ ϵ ⲃⲟⲗ ϩⲛ̄ ⲡⲉⲥⲡⲉⲣⲙⲁ
ⲛ̄ ⲓⲟⲩⲁⲁ̀ ⲡⲱⲣⲉ̀ ⲛ̄ ⲓⲁⲕⲱⲃ· Ⲡⲓⲟⲛ· ⲛ̄ ⲡⲁⲓ̈ ⲁⲛ ⲡⲉ Fol. 13b 1
ⲱ ⲡⲉⲧ ϯⲧⲱⲛ ⲙⲙⲁⲓ̈· | Ⲗⲗⲁ̀ ⲟⲩⲉⲛⲧⲁⲓ̈ ϩⲁⲣ ⲛ̄ⲁⲡⲟ- ⲏ

ⲁⲛⲍⲓⲥ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉϥⲣⲁⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲥⲩⲛ-
ϩⲓⲥⲧⲁ ⲛ̄ ⲧⲙⲉ ⲧⲏⲣⲥ̄ ϩⲛ̄ ⲟⲩⲁⲕⲣⲓⲃⲓⲁ· Ⲁⲗⲗⲁ ⲉⲡⲓ ⲁⲛ
ⲙ̄ ⲡⲕⲁⲓⲣⲟⲥ ⲁⲓ ⲡⲉ ⲡⲁⲓ ⲙ̄ ⲙⲟⲩⲧⲉ ⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ
ⲧⲏⲣⲟⲩ ⲉ ⲧⲙⲛⲧⲉ· ⲉ ⲃⲟⲗ ⲍⲉ ⲁ ⲡⲓⲁⲓ ⲡⲣⲟⲕⲟⲡⲧⲉ·
Ⲗⲟⲓⲡⲟⲛ ⲁⲉ ϯⲛⲁϩⲉ ⲡⲱⲁϩⲉ ϩⲛ̄ ⲟⲩⲥⲩⲛⲧⲱⲙⲓⲁ·
ⲛ̄ⲧⲁⲉⲓ ⲉ ϩⲣⲁⲓ ⲉϫⲙ̄ ⲡⲉⲓ ⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲛ̄ ⲟⲩⲱⲧ· ⲧⲁ-
ⲗⲟⲣⲉⲟⲩ ⲛ̄ ⲧⲙⲉ ⲧⲏⲣⲥ̄ ⲉ ⲃⲟⲗ ⲛ̄ϩⲛⲧⲥ̄· Ⲡⲛ̄ⲥⲱⲥ
Fol. 13 *b* 2 ⲛ̄ⲧⲁⲁⲓⲕⲙⲉⲧⲉ ⲙⲛ|ⲧⲙ̄ ⲙ̄ ⲡⲃⲓⲟⲥ ⲛ̄ ⲧⲉⲓ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲧⲱ
ⲛ̄ⲧⲁϥ ⲛ̄ ⲟⲩϫⲱⲕ ⲙ̄ ⲡⲱⲁϩⲉ· Ⲱⲱ ⲛⲁⲕ ⲧⲉⲛⲟⲩ ϩⲙ̄
ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲁⲑⲉⲟⲥ· Ⲥⲱⲧⲙ̄ ⲡⲉϫⲁϥ
ⲡϫⲱⲱⲙⲉ ⲙ̄ ⲡⲉϫⲡⲟ ⲛ̄ ⲓⲥ ⲡⲉϫ̄ⲥ̄ ⲡⲱⲣⲉ ⲛ̄ ⲁⲁⲉⲓⲁ·
ⲡⲱⲣⲉ ⲛ ⲁⲃⲣⲁϩⲁⲙ· Ⲭⲓⲛ ⲧⲱⲛ ⲉ ⲧⲱⲛ ⲱ ⲙⲁⲑⲁⲓⲟⲥ·
ϫⲓⲛ Ⲁⲃⲣⲁϩⲁⲙ ⲡⲉϫⲁⲕ· ⲱⲁ ϩⲣⲁⲓ ⲉ ⲁⲁⲉⲓⲁ· ⲙ̄ⲡ-
ⲧⲁϥⲧⲉ ⲛ̄ⲧⲉⲛⲉⲁ· ⲁⲧⲱ Ⲁⲕⲣ̄ ⲁⲁⲉⲓⲁ ⲛ̄ ⲱⲟⲣⲡ̄· ⲉ
Fol. 14 *a* 1 ⲁⲃⲣⲁϩⲁⲙ· Ⲥⲱⲧⲙ̄ ⲥⲉ ⲧⲉⲛⲟⲩ | ϯⲛⲁⲧⲁⲙⲟⲕ· Ⲁⲃⲣⲁ-
ϩⲁⲙ ⲁⲉ ⲁϥϫⲡⲟ ⲛ̄ ⲓⲥⲁⲁⲕ· Ⲓⲥⲁⲁⲕ ⲁⲉ· ⲁϥϫⲡⲟ ⲛ̄
ⲓⲁⲕⲱⲃ· Ⲓⲁⲕⲱⲃ ⲁⲉ ⲁϥϫⲡⲟ ⲛ̄ ⲓⲥⲁⲁⲕ (*sic*)· ⲙ̄ⲡ ⲛⲉϥⲥⲛⲏⲩ·
Ⲓⲟⲩⲁⲁⲥ ⲁⲉ· ⲁϥϫⲡⲟ ⲙ̄ ⲫⲁⲣⲉⲥ· ⲙ̄ⲡ ⲍⲁⲣⲁ· ⲉ ⲃⲟⲗ
ϩⲙ̄ ⲑⲁⲙⲁⲣ· ϯⲟⲩⲛⲕ ⲙ̄ ⲡⲉⲓ ⲙⲁ ⲕⲁⲗⲱⲥ ϩⲙ̄ ⲟⲩⲱⲣϫ̄·
ⲁϫⲓⲥ ⲉ ⲣⲟⲓ· ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲁϥⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲛ̄ ⲑⲁⲙⲁⲣ
ⲙ̄ ⲡⲉⲓ ⲙⲁ· ⲙ̄ⲡⲉ ⲥⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲛ̄ⲥⲁⲣⲣⲁ ⲑⲓⲙⲉ ⲛⲁⲃⲣⲁ-
ϩⲁⲙ· ⲟⲩⲁⲉ ⲙ̄ⲡⲉ ⲥⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲛ̄ ⲗⲓⲁ· ⲙ̄ⲡ ϩⲣⲁϫⲏⲗ·
Fol. 14 *a* 2 ⲙ̄ⲡ ϩⲣⲉⲃⲉⲕⲕⲁ· ⲛⲉⲣⲓⲃⲓⲙⲉ ⲉⲧ ⲧⲁ|ⲉⲓⲛⲧ· ⲟⲩⲁⲉ
ⲙ̄ⲡⲉ ⲥⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲛ̄ ⲥⲁⲧⲁ ⲧⲱⲟⲣⲡⲉ ⲛ̄ⲥⲉⲓⲙⲉ ⲛ̄
ⲓⲟⲩⲁⲁⲥ· Ⲁⲗⲗⲁ ⲡⲉϫⲁϥ ϫⲉ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲑⲁⲙⲁⲣ·
ⲟⲩⲗⲱ ⲙ̄ⲙⲓⲙⲉ ⲧⲉ ⲑⲁⲙⲁⲣ· ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲟⲕ· Ⲛⲟⲩ
ⲉ ⲃⲟⲗ ⲁⲛ ⲧⲉ ϩⲛ̄ ⲡⲓⲛⲏ· ⲁⲗⲗⲁ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ ϩⲛ̄
ⲛⲓⲕⲉ ϩⲉⲟⲛⲟⲥ ⲉⲧⲉ ⲛ̄ ⲥⲉⲟⲟⲩⲛ ⲁⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲡⲉϫⲁϥ ϫⲉ
ⲁ ⲓⲟⲩⲁⲁⲥ· ϫⲓ ⲛ̄ ⲟⲩⲥⲉⲙⲉ ⲛ̄ ⲏⲣ̄ ⲡⲉϥⲱⲣⲡ̄ ⲙⲓⲥⲉ ⲉ
ⲡⲉⲥⲣⲁⲓ ⲛⲉ ⲑⲁⲙⲁⲣ· Ⲡⲛ̄ⲥⲱⲥ ⲁϥⲙⲟⲩ ⲛ̄ⲥⲓ ⲏⲣ̄· ⲁⲧⲱ
Fol. 14 *b* 1 ⲁϥϫⲓⲧⲉ ⲛ̄ⲥⲓ ⲁⲛⲁⲓ ⲛ̄ⲧⲉϥⲥⲟⲛ· Ⲁⲛⲁⲓ ⲁⲉ· ⲁϥ|ⲣ̄
ⲓ ⲡⲡⲟⲩⲛⲣⲟⲛ ⲙ̄ ⲡⲉⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϩⲟⲉⲓⲥ· ⲁ ⲡⲛⲟⲩⲧⲉ
ⲙⲟⲩⲟⲩⲧ ⲙⲙⲟϥ· Ⲓⲟⲩⲁⲁⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲛ̄ ⲑⲁⲙⲁⲣ· ϫⲉ
ⲣⲙⲟⲟⲥ ⲛⲉ ϩⲛ̄ ⲡⲛⲓ ⲛ̄ ⲛⲟⲩⲉⲓⲟⲧⲉ ⲉⲣⲱ ⲛ̄ ϫⲛⲣⲁ·

ϣⲁⲓ ⲧⲉ ⲡⲁ ϣⲛⲣⲉ̀ ⲥⲛⲗⲱⲙ ⲣ̅ ⲛⲟⲩ· ⲛ̅ⲧⲁⲭⲓⲧⲉ̀ ⲛⲁⲩ
Ⲏ ⲧⲉⲣⲉ ⲭⲉⲛⲟⲟⲩ ⲁⲉ̀ ⲉⲛⲁϣⲱⲟⲩ ⲟⲩⲉⲙⲉ· ⲁⲥⲛⲁⲩ ⲛ̅ⲥⲓ
ⲑⲁⲗⲗⲁⲣ ⲭⲉ· ⲁ ⲥⲛⲗⲱⲙ ⲡⲉϥϣⲛⲣⲉ̀ ⲣ̅ ⲛⲟⲩ· ⲙ̅ⲡⲉ ⲥϧⲓⲧⲥ̅
ⲛⲁⲩ· ⲛ̅ ⲥϩⲓⲙⲉ· ⲁⲥⲥⲱⲛⲧ̅ ⲉ ⲓⲟⲩⲁⲁⲥ· ⲉⲡⲓ ⲁⲛ̀ ⲙ̅ⲡⲉ
ⲕⲉ ⲟⲩⲁ̀ ⲥϧⲓⲧⲥ̅ ⲉ ⲭⲙⲟⲟⲥ ⲛ̅ⲙ̅ⲙⲁⲥ· ⲉ ⲃⲟⲗ ⲭⲉ ⲉⲣϣⲁⲛ
ⲡⲣⲁⲓ ⲛ̅ ⲧⲉⲥⲭⲓⲙⲉ ⲙⲟⲩ | ⲙ̅ⲡⲉ ⲟⲩⲃⲉⲛϣ̀ ⲉⲧ ⲙ̅ⲙⲁⲩ· Fol. 14b 2
ⲟⲩⲕ ⲉⲧⲉⲓ̀ ⲙ̅ⲡⲥⲟⲙ ⲉ ⲧⲣⲉ ⲕⲉ ⲟⲩⲁ̀ ⲥϧⲓⲧⲥ̅· ϫⲓⲛ ⲙ̅ ⲡⲉⲓ
ⲛⲁⲩ· ⲉⲓ ⲙⲛ̀ ⲧⲓ̀ ⲡⲥⲟⲛ ⲙ̅ ⲡⲉⲛⲧ ⲁϥⲙⲟⲩ· Λⲟⲓⲡⲟⲛ̀ ⲛ̅
ⲧⲉⲣⲉ ⲥⲛⲁⲩ· ⲭⲉ ⲁ ⲓⲟⲩⲁⲁⲥ̀ ⲣ̅ ⲭⲁⲗ ⲙ̅ⲙⲟⲥ· ⲁⲥⲥⲱⲧⲙ̅·
ⲭⲉ ϥⲓⲛⲧ ⲉ ⲭⲣⲁⲓ ⲭⲛ̅ ⲧⲉⲣⲓⲛ̅ ⲉ ⲧⲣⲉ ϥⲃⲱⲕ ⲉ ⲭⲱⲱⲕⲉ· ⲛ̅
ⲛⲉϥⲉⲥⲟⲟⲩ· Λⲥⲧⲱⲟⲩⲓⲛ̀ ⲛ̅ⲥⲓ ⲑⲁⲗⲗⲁⲣ· ⲁⲥⲕⲱ ⲉ ⲡⲉⲥⲛⲧ
ⲙ̅ ⲡⲉⲥϫⲛⲁⲁ̀ ⲛ̅ ⲧⲁⲓⲧϫⲛⲣⲁ ⲉⲧⲧⲟ̅ ⲭⲓⲱⲟⲥ Λⲥⲭⲓ̀
ⲛⲁⲥ̀ ⲛ̅ ⲟⲩⲥϫⲛⲁⲁ ⲙ̅ ⲡⲟⲣⲓⲛ· ⲁⲥⲭⲱⲃⲃ̅ ⲙ̅ ⲡⲉⲥⲣⲟ·
ⲁⲥⲭⲙⲟⲥ ⲭⲁⲣⲧⲓ̅ ⲡⲣⲟⲟⲩⲧⲓ̅ ⲙ̅ | ⲙⲟⲟⲩⲉ· ⲛ̅ ⲧⲉⲣⲉ ⲓⲟⲩⲁⲁⲥ Fol. 15a 1
ⲁⲉ̀ ⲛⲁⲩ̀ ⲉ ⲣⲟⲥ· ⲉⲕⲙⲉⲉⲩⲉ̀ ⲭⲉ ⲟⲩⲡⲟⲣⲓⲛ ⲧⲉ· ⲙ̅ⲡⲉ ⲓⲁ
ⲭⲟⲟⲩⲧⲱⲛ̅ⲥ̅ ⲧⲁⲣ· ⲭⲉ ⲙⲉ ⲁⲥⲭⲱⲃⲃ̅ ⲙ̅ ⲡⲉⲥⲣⲟ· Λⲟⲓⲡⲟⲛ̀
Ⲡⲓⲥⲁ ⲡⲭⲱⲕ ⲛ̅ ⲡϣⲁⲭⲉ̀ ⲉⲛⲧⲁϥⲭⲟⲟⲩ ⲛⲁⲥ ⲙ̅ⲡ ⲙⲉ
ⲛⲧⲁⲥⲭⲟⲟⲩ ⲭⲱⲟⲥ· ⲁϥ† ⲛⲁⲥ ⲙ̅ ⲡⲁⲣⲛⲃ· ⲁⲥⲃⲱⲕ ⲉ
ⲭⲟⲩⲓ ϣⲁ ⲣⲟⲥ ⲙ̅ⲡⲥⲱⲥ̀ ⲁⲥⲙⲟⲟⲩⲉ̀ ⲉ ⲧⲉⲥⲣⲓⲛ̅· Λⲧⲱ
ⲛ̅ ⲧⲉⲣⲉ ⲥⲃⲱⲕ̀ ⲉⲛⲉⲥⲟⲟⲩ ⲁϥⲧⲛ̅ⲛⲟⲟⲩ ⲛⲁⲥ ⲙ̅ ⲡⲛⲁⲥ ⲛ̅
ⲃⲁⲗⲗⲡⲉ· ⲙ̅ⲡ ⲟⲩⲣⲉ̀ ⲉ ⲣⲟⲥ̀ ⲉⲧⲁϥⲛⲁⲥ· Λ ⲡⲣⲱⲙⲉ·
ⲗⲟⲓⲡⲟⲛ̀ | ϣⲙⲉ· ⲭⲉ ⲉϥⲧⲱⲛ̀ ⲧⲉⲓ ⲡⲟⲣⲓⲛ̀· ⲉⲧ ⲣⲙⲟⲟⲥ̀ Fol. 15a 2
ⲙ̅ ⲡⲉⲓ ⲙⲁ· ⲡⲉϫⲁⲩ ⲛⲁϥ ⲭⲉ ⲙⲛ̅ ⲡⲟⲣⲓⲛ ⲙ̅ ⲡⲫⲓ ⲙⲁ·
Λⲗⲏⲱⲥ ⲛⲁⲛⲟⲩ ⲡⲁⲓ̈ⲥⲛⲁⲁ· ⲁⲧⲱ̅ ⲡⲛⲟⲩⲁⲁ̀ ⲣⲟⲗⲃ̅
ⲉⲙⲁⲧⲉ· Λⲗⲗⲁ̀ ⲙ̅ ⲡⲁⲩ ⲁⲛ̀ ⲡⲉ̀· ⲙ̅ ⲡⲉⲣⲓⲗⲁⲙⲃⲁⲛⲉ
ⲙⲙⲟϥ ⲧⲉⲛⲟⲩ· ⲉ ⲃⲟⲗ ⲭⲉ ⲡⲛⲉ ⲣⲁⲕⲧⲓ̅ ⲉ ⲕⲉ ⲥⲁ̀· Ⲉⲣⲉ
ⲑⲁⲗⲗⲁⲣ ϫⲓ̀ ⲙ̅ ⲡⲧⲩⲡⲟⲥ ⲛ̅ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̅ ⲛⲉϫⲣⲓⲥⲧⲓⲁ-
ⲛⲟⲥ· Ⲉⲣⲉ ⲓⲟⲩⲁⲁⲥ̀ ⲣⲱⲙϥ· ϫⲓ ⲙ̅ ⲡⲧⲩⲡⲟⲥ· ⲙ̅ ⲡⲉⲓⲱⲧ
ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲉⲣⲉ | ⲡⲙⲟⲩⲧ̅ ⲙ̅ ⲙⲡⲧⲣⲉ̀ ⲛ̅ⲧⲁϥ- Fol. 15b 1
ⲧⲁⲁⲩ ⲛ̅ ⲑⲁⲗⲗⲁⲣ ⲧⲛ̅ⲧⲱⲛ̀ ⲉ ⲡⲉⲓⲱⲧ· ⲙⲛ̅ ⲡⲙⲛⲣⲉ· ⲙⲛ̅ ⲡⲉ ⲓⲃ̅
ⲡⲉⲡⲛⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲣⲱⲙⲉ ⲛ̅ⲧⲙⲟⲩⲥ ⲛ̅ⲧⲁ ⲓⲟⲩⲁⲁⲥ ⲧⲛ̅-
ⲛⲟⲟⲩϥ ϣⲁ ⲑⲁⲗⲗⲁⲣ· ⲙⲛ̅ ⲡⲙⲁⲥ̀ ⲛ̅ ⲃⲁⲗⲗⲡⲉ· ⲡⲉ
ⲙⲱϣⲥⲛⲥ· ⲡⲃⲁⲗⲗⲡⲉ̀ ⲡⲉ ⲡⲛⲟⲩⲟⲥ̀· ⲛ̅ⲧⲁϥⲧⲁⲁϥ· ⲙ̅ⲡⲉ
ⲥϧⲓⲧϥ̅ ⲛ̅ⲥⲓ ⲑⲁⲗⲗⲁⲣ· ⲁⲗⲗⲁ ⲁⲥⲁⲗⲁⲣⲧⲉ ⲙ̅ ⲡⲉⲧ ⲛ̅

тоотс· Ере текклнсіа ⲭω ⲙⲙⲟⲥ ⲁⲉ тпістіс ⲛ̄тⲉ
тріас ет оуаав рωϣⲉ етоуⲁϊ· ⲙⲛ̄ ⲛⲁϣнре·
Fol. 15b 2 Ⲡⲛ̄ⲥа ⲭенроот | ⲁⲉ ⲁⲩⲭⲓ ⲛ̄ ποτω ⲛ̄ ⲓⲟⲩⲁⲁⲥ ⲁⲉ·
ⲉⲓⲥ ⲟⲁⲙⲁⲣ ⲟⲓⲙⲉ ⲛ̄ ⲡⲉⲕϣнре ⲉⲉⲧ ⲉ ϧⲟⲗ ⲭⲛ̄
оупорнια· Ⲗⲩω̄ ⲛ̄ тере ⲩⲥωтⲛ̄ ⲉ ⲡϣⲁⲭⲉ· ⲭⲛ̄
оуϣωωт ⲉ ϧⲟⲗ· ⲁⲩоуⲉрсаⲭнⲉ ⲁⲉ ⲁⲙⲡⲧ̄ⲉ ⲉ ϧⲟⲗ
ⲛ̄ тетⲛ̄прокр̄ⲥ ⲭⲛ̄ оукωр̄т· Ⲉⲩⲁⲓ ⲁⲉ ⲙⲙⲟⲥ ⲉ
ϧⲟⲗ ⲉ такос· ⲁсⲉⲙⲉ ⲛ̄ ⲡϣоⲙⲧ̄ ⲛ̄ ⲙⲡ̄тре ⲉ ϧⲟⲗ·
ет ⲉⲙⲉⲩϣⲁⲭⲉ· ⲙⲁⲗⲗоⲛ ⲁⲉ нет ωϣ ⲉ ϧⲟⲗ
ⲛ̄ роуо̄ ⲉⲧⲙⲛⲛϣе ⲛ̄ ⲙⲡ̄тре ⲉⲧϣⲁⲭⲉ· ⲉте ⲛⲁⲓ
не ⲡⲥⲉрωⲃ· ⲙⲛ̄ пеⲭоор· ⲙⲛ̄ прорнскос·
Fol. 16a 1 ⲉте ⲛⲁⲓ оⲛ̄ пе ⲡ|ран ⲛ̄ пеⲓωт ⲙⲛ̄ ⲡϣнре· ⲙⲛ̄
ⲙⲛ̄ пенⲧⲁ ет оуаав· Ⲁсхоосоу ϣа роϥ· ⲭе соуеⲓ
ⲛⲁⲓ· ⲭе ⲛⲁ ⲙⲙⲁ ⲛе· ⲙⲡ̄р̄ арна ⲛ̄ ⲡнотⲉ
ⲭⲛ̄ тарнсіс ⲛ̄ пеклас· Ⲗⲩω̄ ⲛ̄ тере ⲓⲟⲩⲁⲁⲥ
ⲛⲁⲩ ⲉ роо ⲁϥсоуⲱⲛоу· ⲁⲩω̄ ⲁϥромолоуеⲓ ⲭе
ноуⲓ ⲛе· ⲙⲡⲉ ϥарна ⲥар· оуⲁⲉ ⲙⲡⲉ ϥмере
пеоо ⲉⲧ ϣоуеⲓⲧ ⲛ̄ перωⲙе· ⲛⲉⲙоуоⲧ ⲛ̄ теϥ-
ϣелеет· Ⲉпеⲓ ене нтаϥоуωϣ ⲛ̄р̄ ⲡⲁⲓ ⲁϣ ⲧⲉ
Fol. 16a 2 тⲙⲛ̄тⲙⲛ̄тре ⲛ̄ пⲥерωⲃ· ⲙⲛ̄ пе | ϧоор· ⲙⲛ̄
прорнскос· Ⲓⲛ ⲙⲛ̄ ⲥⲉ ⲥерωⲃ ⲭⲓⲙⲛ̄ пкаϥ· ⲛ̄
ϧоор· ⲛ̄ ⲭорнскос· ⲉⲓ ⲙⲛ теⲓ ⲛⲁ ⲓⲟⲩⲁⲁⲥ ⲙⲁⲣⲁⲁⲧ·
Ⲁⲗⲗⲁ ⲙⲡⲉ ⲥⲣⲡⲙⲉⲉⲧⲉ ⲛⲥⲓ ⲓⲟⲩⲁⲁⲥ· ⲁⲗⲗⲁ ⲡⲧⲁϥ-
ⲭоос ⲛ̄ теⲓ ⲭе· ⲭе ⲁⲥⲧⲙⲁⲉⲓⲟ̄ ⲛⲥⲓ ⲟⲁⲙⲁⲣ· ⲛ̄
роуо̄ е роⲓ̄· Ⲗⲩω̄ ⲭⲓⲙ ⲙⲙⲟⲥ ⲉ ⲭⲣⲁⲓ̄· ⲙⲡⲉ ⲓⲟⲩⲁⲁⲥ
соуеⲛ ⲟⲁⲙⲁⲣ ⲉ ⲉⲛⲕотⲕ ⲙⲙⲁⲥ: Оуⲁⲉ ⲛ̄тос
ϧωωс· ⲙⲡⲉ ⲥϣтр̄ ⲙⲛ̄ ⲕе оуа ϣа ⲉⲛⲉϥ· Ⲉ тⲃе
тⲥⲙⲥарϣωϣ ⲁⲉ ⲉ ϧⲟⲗ ⲛ̄ пеⲓ ϧωⲃ· ⲙⲛ̄ теϫомо-
Fol. 16b 1 лоⲅнсіс ⲛ̄ тесⲙⲉтаноіа· ⲉⲭⲙ̄ пеⲛ|т ⲁϥⲁⲁϥ· ⲙⲛ̄
ⲙⲁⲓ ϯⲭⲣⲁⲓ ⲛ̄ ⲁⲓкаіон ⲉⲭⲙ̄ пеϥхпⲟ̄· ⲁϥⲙⲁⲧⲉ
ⲛ̄ пеⲓ таеⲓ̄ ⲛ̄ теⲓ ⲙⲙⲉ ⲉ тре ϧенерωот ⲩωпⲉ
ϧⲙ̄ пеϥсперма· ϣа ϧⲣⲁⲓ̄ ⲉ пр̄ро ⲛ̄ перωот пеⲭ̄с
ентаϥпире ⲛⲁⲓ ⲉ ϧⲟⲗ ⲛ̄ⲣⲛⲧϥ· ката пϣахе
ⲛ̄ псофос· паⲩлос· Ⲡⲛ̄сωс пехаϥ· ⲁⲥⲙⲓⲥе

ⲛⲥⲓ ϩⲁⲙⲁⲣ ⲛⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲉⲓ ⲟⲩⲥⲟⲛ· Ⲁ ⲡⲱⲟⲣⲡ
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ϧⲟⲗ ⲛ̄ ⲧⲉϥⲥⲓⲍ· ⲁ ⲧⲙⲉⲥⲓⲱ̄ ⲙⲟⲩⲣ ⲉ ⲣⲟⲥ
ⲛ̄ ⲟⲩϩⲱⲥ ⲛ̄ ⲕⲟⲕⲕⲟⲥ· ⲙⲛ̄ⲛⲥⲱ ⲁϥⲥⲱⲕ | ⲛⲁϥ ⲛ̄ Fol. 16 b 2
ⲧⲉϥⲥⲓⲍ ⲁ ⲡⲉϥⲥⲟⲛ ⲉⲓ ⲉ ϧⲟⲗ· Κⲁⲧⲁ ϭⲉ ⲡⲧⲁϥϩⲟⲟⲥ
ⲛⲥⲓ ⲛⲉⲧⲁⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ϫⲉ· ⲓⲟⲩⲁⲁⲥ ⲁⲉ ⲁϥϧⲣⲟ ⲙ̄
ϥⲁⲣⲉⲥ· ⲙⲛ̄ ϫⲁⲣⲁ ⲉ ϧⲟⲗ ϩⲓ̄ ϑⲁⲙⲁⲣ· ⲙⲁⲣⲓ̄ Ⲭⲱⲧⲉ
ⲉ ⲣⲟⲩⲏ ⲉ ⲑⲓⲥⲧⲟⲣⲓⲁ ⲛ̄ ⲕⲉ ⲕⲟⲩⲓ̈· ⲧⲁⲣⲉ ⲡⲱⲁϫⲉ
ⲙⲟⲟⲩⲉ ⲉ ⲟⲛ· ⲡⲧⲏ☩ ⲛ̄ ⲟⲩϩⲱⲕ ⲛ̄ ⲑⲓⲥⲧⲱⲣⲓⲁ ϩⲓⲧⲏ̄
ⲡⲱⲁϫⲉ ⲡⲱⲡⲣⲉ ⲙ̄ ⲡⲉⲧⲁⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲙⲁⲑⲁⲓⲟⲥ· Ⲭⲉ
ⲕⲁⲥ ⲉⲡⲛⲁⲉⲓⲙⲉ· ϫⲉ ⲡⲣⲱϧ ⲉⲧⲟⲩⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲩ· ϫⲉ
ⲟⲩⲥⲱⲱⲩ ⲡⲉ· ⲉϥⲟⲩⲟⲛϩ̄ ⲉ ϧⲟⲗ· ϫⲉ ⲟⲩⲉⲟⲟⲩ ⲛ̄ ⲣⲟⲩⲟ̄ ⲡⲉ·
Ⲏⲧⲁⲩⲣ̄ ⲡⲓⲉⲉⲩⲉ | ϭⲁⲣ ⲁⲓ̈ ⲛ̄ ϑⲁⲙⲁⲣ ⲙⲁⲣⲁⲁⲥ ⲙ̄ⲙⲁ- Fol. 17 a 1
ⲙⲁⲧⲉ· ⲁⲩⲣⲱ̄ ⲉ ⲣⲟⲩ· Ⲁⲗⲗⲁ ⲛ̄ ⲧⲉⲣⲉ ⲥⲣ̄ ⲣⲓⲟⲛ ⲛ̄ ⲟⲩ- ⲓⲉ
ⲕⲟⲩⲓ̈ ⲙⲛ̄ⲛⲥⲁ ⲧⲁⲓ̈· Ⲡⲉϧⲁⲩ· ϫⲉ ϥⲁⲣⲉⲥ ⲁⲉ· ⲁϥϧⲣⲟ
ⲡⲉⲥⲣⲱⲙ· Ⲉⲥⲣⲱⲙ ⲁⲉ· ⲁϥϧⲣⲟ ⲡⲁⲣⲁⲙ· Ⲁⲣⲁⲙ
ⲁⲉ ⲁϥϧⲣⲟ ⲡⲁⲙⲓⲛⲁⲇⲁⲃ· Ⲁⲙⲓⲛⲁⲇⲁⲃ ⲁⲉ ⲁϥϧⲣⲟ
ⲡⲁⲁⲥⲥⲱⲛ· Ⲛⲁⲁⲥⲥⲱⲛ ⲁⲉ ⲁϥϧⲣⲟ ⲛ̄ ⲥⲁⲗⲙⲱⲛ·
Ⲥⲁⲗⲙⲱⲛ ⲁⲉ ⲁϥϧⲣⲟ· ⲛ̄ ⲃⲟⲁⲍ ⲉ ϧⲟⲗ ϩⲓ̄ ϧⲣⲁϧⲁⲃ:—
Ⲛⲁⲟⲩⲥ ⲁⲉ ⲛⲁⲓ ⲉ ⲧⲣⲉ ⲛⲕⲧⲟⲛ ⲉϧⲙ̄ ⲡⲱⲁϫⲉ ⲙ̄ ⲡⲉⲓ
ⲙⲁ· ⲛ̄ⲑⲉⲓⲙⲉ· ϫⲉ ⲙⲙⲁ ⲡⲉ ϧⲣⲁϧⲁⲁⲃ· ⲏ ⲟⲩ ⲉ ϧⲟⲗ Fol. 17 a 2
ⲧⲱⲛ ⲧⲉ· Ⲥⲛⲧⲟⲃⲧⲃ̄ ⲁⲛ ⲛ̄ ϧⲉⲛⲱⲁϫⲉ ⲉ ⲛⲉⲧⲉⲣⲛⲟ·
ⲁⲗⲗⲁ ⲉⲛⲟⲩⲛϩ̄ ⲛ̄ⲥⲁ ⲛⲉⲣⲁⲫⲓⲛ ϧⲓ̄ ⲟⲩⲱ̄ϫ̄· Ⲛⲓⲙ
ⲧⲉ ϧⲣⲁϧⲁⲁⲃ· ⲉⲓ ⲙⲛ̄ ⲧⲓ ϧⲣⲁⲁⲃ ⲧⲡⲟⲣⲓⲛ· ⲧⲁⲓ̈ ⲉⲛ-
ⲧⲁⲥⲱⲟⲩⲛ ⲉ ⲣⲟⲥ ⲛ̄ ⲛⲉⲩⲁⲓ̈ⲱⲛⲉ ⲛ̄ ⲓⲏⲥⲟⲩ· ⲡⲱⲛⲣⲉ ⲛ̄
ⲛⲁⲩⲛ· ⲛ̄ⲧⲁϥϩⲟⲟⲩ ⲥⲟⲩ ⲉ ⲙⲟⲩⲱⲧ̄ ⲛ̄ ϧⲓⲉⲣⲓϫⲱ·
Ⲡⲙⲁ ⲛ̄ ⲕⲉ ⲱⲁϫⲉ ⲧⲏⲣⲟⲩ· ⲉⲛⲧⲁⲩⲱⲟⲡⲉ ϧⲓ̄ ⲧⲉⲥ-
ⲙⲛⲧⲉ ⲙ̄ⲙⲏ ⲛⲉⲣⲱⲙⲉ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲥⲛⲁϧⲙⲟⲩ ⲉ
ⲧⲥⲓⲍ | ⲛ̄ ϧⲓⲉⲣⲓϫⲱ̄· Ⲗⲧⲱ ⲡⲉϫⲁⲥ ⲛⲁⲩ· ϫⲉ ⲛ̄ⲑⲉ Fol. 17 b 1
ⲛ̄ⲧ ⲁⲓ̈ⲉⲓⲣⲉ ⲙ̄ⲙⲛⲧⲏ̄ ⲙ̄ ⲡⲉⲓ ⲁⲥⲁⲑⲟⲛ· ⲁⲓ̈ⲧⲟⲩϫⲉ ⲓⲉ
ⲧⲛⲧⲏ̄· ⲛ̄ⲧⲱⲧⲏ̄ ϫⲱⲧ ⲧⲛⲧⲏ̄· ⲉⲧⲉⲧⲛⲁⲱⲣⲕ̄ ⲛⲁⲓ̈· ⲉ
ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲧⲁⲣϫⲓ· ⲙⲛ̄ ⲡⲛⲏ ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ· Ⲏⲧⲟⲟⲩ ⲁⲉ
ⲁⲩⲱⲣⲕ· ⲉ ⲁⲩ☩ ⲛ̄ ⲟⲩⲙⲁⲉⲓⲏ ⲛⲁⲥ ⲉ ⲧⲣⲉ ⲥⲙⲟⲩⲣ̄ ⲛ̄
ⲟⲩⲕⲟⲕⲕⲟⲥ̄ ⲉ ⲡⲉⲥϣⲟⲩϣⲧ̄ ⲛ̄ⲧⲁⲥⲟⲩⲟⲧⲃⲟⲩ ⲉ ϧⲟⲗ ⲛ̄-
ⲣⲏⲧⲧ̄· ϫⲉ ⲛⲉⲣⲉ ⲡⲉⲥⲛⲏ ⲫⲓϫⲓ̄ ⲡⲥⲟⲃⲧ̄· Ⲗⲁⲁⲩ· ⲱ ⲡⲉⲧ-

сωтⲙ· ⲁⲉ ⲉⲣⲉ ⲛⲉⲓ ⲩⲁⲁⲉ⸗ ⲥⲧⲙⲫⲱⲛⲉⲓ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲟ
Fol. 17b 2 ⲛ̄ ⲁⲩ ⲛ̄ ⲉⲉ:—Ⲍⲣⲁⲁⲃ· ⲛⲉ ⲟⲩⲡⲟⲣ|ⲙⲛ̄ ⲧⲉ· ⲉⲥⲩⲱⲡ ⲉ
ⲣⲟⲥ⸗ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ· Ⲑⲁⲙⲁⲣ ⲣⲱⲟⲥ ⲛ̄ⲧⲁⲥⲭⲓ ⲛⲁⲥ ⲛ̄
ⲟⲩⲥⲭⲏⲙⲁ̄ ⲙ̄ ⲡⲟⲣⲓⲛ̄· Ⲍⲣⲁⲁⲃ· ⲣⲟⲙⲟϊⲱⲥ· ⲛ̄ⲧⲁⲥ-
ⲙⲟⲩⲣ⸗ ⲛ̄ ⲟⲩⲕⲟⲕⲕⲟⲥ⸗ ⲉ ⲡⲉⲥⲩⲟⲩⲱⲧ̄· ⲁⲥⲩⲱⲡⲉ ⲛⲁⲥ
ⲙ̄ ⲫⲧⲗⲁⲥⲙⲁⲧⲁ· ⲑⲁⲙⲁⲣ Ⲍⲱⲟⲥ⸗ ⲛ̄ⲧⲁⲥⲙⲟⲩⲣ ⲛ̄
ⲟⲩⲣⲱⲥ ⲛ̄ ⲕⲟⲕⲕⲟⲥ⸗ ⲉ ⲧⲥⲓⲭ ⲙ̄ ⲡⲉⲥⲩⲛⲣⲉ· Ⲓⲛ̄ⲥⲁ
ⲧⲣⲉⲩⲭⲓ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲉ̀· ⲁⲩⲧⲁⲕⲟⲥ· ⲁⲩⲣⲁⲣⲉϥ ⲉ ⲡⲓⲛ̄
ⲛ̄ ⲣⲁⲁⲃ· ⲉⲩⲟⲩⲟⲭ· ⲁⲩⲱ ⲛ̄ⲧⲟⲥ⸗ ⲁⲥⲱⲡ⸗ ⲉ ⲡⲓⲛ̄ⲗ ⲩⲁ
Fol. 18a 1 ⲣⲁⲓ ⲉ|ⲡⲟⲟⲩ ⲛ̄ ⲣⲟⲟⲩ· Ⲧⲁⲓ ⲧⲉ ⲧⲡⲟⲣⲓⲛ ⲛ̄ⲧⲁ ⲥⲁⲗⲱⲙ
ⲓ̄ⲍ ⲭⲓⲧⲉ̄ ⲙⲁⲩ ⲛ̄ ⲥⲣⲓⲙⲉ· ⲁⲩⲭⲡⲟ̄ ⲛ̄ ⲃⲟⲉⲥ⸗ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲛ̄ⲧⲉ̄·
Ⲓⲛ̄ⲥⲱⲥ⸗ ⲡⲉⲭⲁϥ· ⲭⲉ ⲃⲟⲉⲥ ⲁⲉ̀· ⲁⲩⲭⲡⲟ̄ ⲛ̄ ⲓⲱⲃⲛⲁ
ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲣⲟⲩⲟ· Ⲓ̄Ⲍ ⲛⲉⲓ ⲣⲃⲏⲧⲉ̂ ⲛ̄ⲧⲡⲛⲏⲣⲉ ⲁⲗⲏⲑⲱⲥ·
ⲛ̄ⲣⲉϥⲣⲓⲟⲃⲉ ⲙ̄ ⲡⲕⲁϥ· ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲛⲁⲓⲭⲱⲭ ⲛ̄ ⲧⲉ-
ⲧⲣⲁⲫⲛ· ⲙⲁⲣⲛ̄ⲉⲓⲙⲉ ⲁⲉ̀ ⲟⲛ ⲙ̄ ⲡⲉⲓ ⲙⲁ· ⲭⲉ ⲙⲙⲏ⸗
ⲧⲉ ⲣⲟⲩⲟ· ⲣⲟⲩⲟ⸗ ⲥⲁⲣ⸗ ⲛⲟⲩ ⲉ ⲃⲟⲗ ⲁⲛ̀ ⲧⲉ̀ ⲣⲙ̄
ⲡⲓⲛⲗ ⲁⲗⲗⲁ⸗ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ̀ ⲣⲙ̄ ⲛⲉⲩⲛⲣⲉ ⲙ̄ ⲙⲁⲁⲃ:|
Fol. 18a 2 Ⲱⲁⲃ ⲁⲉ̀ ⲛⲉ ⲡⲩⲟⲣⲡ̄ ⲛ̄ ⲩⲛⲣⲉ ⲛ̄ ⲗⲱⲧ· ⲛ̄ⲧⲁϥⲭⲡⲟϥ⸗
ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲉϥⲩⲉⲉⲣⲉ· ⲙⲙⲓⲛ ⲙⲙⲟϥ· ⲟⲩ ⲉ ⲃⲟⲗ ⲛⲉ̀
ⲣⲙ̄ ⲛⲉⲥⲡⲉⲣⲙⲁ̄ ⲛ̄ ⲥⲟⲗⲟⲙⲁ⸗ ⲉ ⲧⲃⲉ ⲧⲉϥⲙⲁⲁⲩ· ⲉⲧⲉ
ⲧⲁⲓ ⲧⲉ ⲧⲉⲥⲣⲓⲙⲉ ⲛ̄ ⲗⲱⲧ· Ⲧⲥⲱⲧⲙ̄ ⲥⲁⲣ⸗ ⲉ ⲧⲉⲥⲣⲁⲫⲛ⸗
ⲉⲥⲭⲱ ⲙⲙⲟϥ ⲉⲡ̄ ⲟⲩⲱⲱⲧ⸗ ⲉ ⲃⲟⲗ· ⲭⲉ ⲡⲛⲉ ⲱⲁⲃⲓⲧⲛⲉ
ⲉⲩⲃⲱⲕ⸗ ⲉ ⲣⲟⲩⲏ⸗ ⲉ ⲡⲛⲓ̄ ⲙ̄ ⲡⲓⲟ̀ⲩⲧⲉ· ⲟⲩⲁⲉ̀ ⲁⲗⲗⲁ-
ⲛⲓⲧⲛⲉ· Ⲗⲧⲱ̄ ⲣⲣⲟⲩⲟ ⲣⲱⲟⲥ⸗ ⲟⲩⲱⲱⲁⲃⲓⲧⲛⲉ ⲧⲉ· ⲁⲥ-
ⲱⲁⲧⲉ̀ ⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲧⲁⲉⲓⲟ⸗ ⲛ̄ ⲧⲉⲓ ⲙⲁⲁⲉ· ⲉ ⲧⲣⲉ
Fol. 18b 1 ⲡⲉ|ⲭ̄ⲥ ⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲡⲉⲥⲥⲡⲉⲣⲙⲁ· Ⲁⲗⲏⲑⲱⲥ·
ⲓ̄ⲙ ⲣⲉⲛⲑⲉⲱ̄ⲣⲓⲁ⸗ ⲛⲉ ⲛⲁⲓ ⲉⲩⲭⲓ⸗ ⲉ ⲣⲟⲩⲏ⸗ ⲉ ⲡⲉⲛⲱⲛⲍ̄·
ⲙⲁⲡⲉ ⲭⲣⲱ ⲁⲉ̀ ⲟⲛ⸗ ⲉ ⲣⲟⲩ ⲉ ⲡⲁⲓ ⲛ̄ⲥⲓ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ
ⲙⲁⲑⲁⲗⲟⲩⲟⲥ· Ⲁⲗⲗⲁ⸗ ⲁⲩⲟⲩⲱⲍ̄ ⲟⲛ⸗ ⲉ ⲧⲟⲟⲧⲍ̄· ⲛ̄ⲥⲁ ⲟⲛ⸗·
ⲉⲩⲭⲱ ⲙⲙⲟϥ ⲭⲉ ⲓⲱⲃⲛⲁ ⲁⲉ̀· ⲁⲩⲭⲡⲟ̄ ⲛ̄ ⲓⲉⲥⲥⲁⲓ·
Ⲓⲉⲥⲥⲁⲓ ⲁⲉ ⲁⲩⲭⲡⲟ ⲛ̄ ⲇⲁⲩⲉⲓⲇ· Ⲇⲁⲩⲉⲓⲇ ⲁⲉ ⲁⲩⲭⲡⲟ
ⲛ̄ ⲥⲟⲗⲟⲙⲱⲛ⸗ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲟⲙⲙⲉ̀ ⲛ̄ ⲟⲩⲣⲓⲁⲥ· Ⲛⲓⲙ ⲥⲉ̀
ⲧⲉ ⲧⲁⲓ· ⲉⲓ ⲙⲛ̄ ⲧⲓ̀ ⲃⲉⲣⲥⲁⲃⲉⲉ̀· ⲁⲗⲗⲁ⸗ ⲉ ⲃⲟⲗ ⲭⲉ ⲡⲣⲁⲛ̀
Fol. 18b 2 ⲛ̄ ⲃⲉⲣⲥⲁⲃⲉ̀ ⲟⲩⲟⲛⲍ̄ ⲉ ⲃⲟⲗ ⲁⲛ̀ ⲛ̄ | ⲣⲱⲙⲉ ⲙⲙⲁ̀· Ⲥ ⲧⲃⲉ

паї ауχоос· же ѳиме п отріас· ауѡ пес ке
ран` ⲙ пеүр пеүмееүе· аллα таїтіа` ⲙⲙате·
те нтаүотоүр̄с̄ е βол· Даѵеіл· пехаү· ауχпо
п соломѡн` е βол ρⲙ ѳиме` п отріас· Соломѡн
де` ауχпо` п ρоβоам· Зроβоам` де` ауχпо`
и авіас· Авіас де· ауχпо` и асаф· Асаф де·
ауχпо` п їωсафат· Їωсафат де` ауχпо` п їωрам·
Їω|рам де· ауχпо` п ōзіас· ōзіас де`· ауχпо п Fol. 19 a 1
їωаѳам· Їωаѳам де` ауχпо` п ахаз· Ахаз ⲓⲑ
де· ауχпо п езекіас· Єзекіас де· ауχпо ⲙ
манассн· Манассн де` ауχпо` п ρаммωс· Заммωс
де` ауχпо` п їωсіас· їωсіас де` ауχпо` п їехω-
ніас` ⲙⲛ̄ пеүснну ρі ппѡѡне` е βол п тваβтλωн·
Ипіса ппѡѡне де` е βол п тваβтλωн· Їєχоніас·
ауχпо` п ζала|ѳіил· Залаѳіил де` ауχпо` п Fol. 19 a 2
зороβабел· Соροβабел де` ауχпо` п авіоүд·
Авіоүд де` ауχпо` и елеакім· Єлеакім` де
ауχпо` п азѡра· Азѡрас де` ауχпо` п садѡк·
Задѡк де` ауχпо` п ахім· Ахім де` ауχпо
п елюүд· Єліоүд де` ауχпо` п елеазар·
Єлеазар` де` ауχпо ⲙ маѳан· Маѳан де
ауχпо` п їακѡβ· Їακѡβ де· ауχпо` п ѡснф
праї ⲙ маріа· таї ⲛ̄таүχпе пеχ̄с̄ ї̄с̄ е βол п̄-
ѳнтс̄:— | Генеа` σе` ⲙⲙ хм авраам` ща ераї Fol. 19 b 1
даѵеіл ⲙⲛ̄тацте ⲛ̄ѵенеа`· Ауѡ хм даѵеіл· ⲕ
ща ераї е ппѡѡне` е βол п тваβтλωн· ⲙⲛ̄тацте
ⲛ̄ѵенеа· Акнау` е пщаже· же ⲛ̄тацкатанта`
етхѡк е βол п ащ п ре· Зⲙⲙ` сноотсе` ⲛ̄ѵенеа`
не· хм авраам ща ераї е пех̄с̄· ауѡ ρⲛ̄ неі
ѵенеа тнроү· ⲛ̄тауѡѡпе· ⲙⲛ̄пе пеλаѡѡелістнс
р̄ пееүе п λаау п сρⲙе· ει ⲙⲛ тⲓ` | теі ѵто` п Fol. 19 b 2
сρⲙе` ⲛ̄тапотоүроү е βол· ете паї пе ѳалар·
ⲙⲛ̄ ерааβ· ⲙⲛ̄ ерото· ⲙⲛ̄ βерсавее· Ауѡ
ⲛ̄тацр̄ пеүмееүе` ан` е тβе отрѡѣ ⲙ ⲙⲛ̄пец-

ⲙⲁⲁⲩⲉ ⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲉ ⲧⲃⲉ ⲛⲁⲓⲧⲓⲁ ⲛⲧ ⲁⲛⲍⲟⲟⲩ ⲛ
ⲙⲟⲣⲫ· Θⲁⲙⲁⲣ ⲇⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ ⲫⲛ ⲛⲉⲫⲧⲗⲓⲥⲧⲓⲉⲩⲙ·
ⲛⲥⲥⲟⲟⲩⲛ ⲁⲛ ⲙ ⲡⲛⲟⲩⲧⲉ· Ⲓⲟⲩⲇⲁⲥ ⲣⲱⲟⲥ ⲡⲉⲛⲧ ⲁⲩ-
ⲙⲱⲡⲉ ⲛⲁⲁⲁⲥ ⲣⲱⲥ ⲡⲟⲣⲓⲛ ⲁⲥⲱ ⲉ ⲃⲟⲗ ⲛⲣⲏⲧⲥ·
Fol. 20 a 1 ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫⲙ ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛ ⲁⲃⲣⲁⲫⲁⲙ | ⲡⲉⲧ
ⲕⲁ ⲥⲙⲁⲙⲁⲁⲧ· ⲫⲣⲁⲁⲃ ⲫⲟⲙⲟⲓⲱⲥ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ ⲫⲛ
ⲛⲁⲗⲗⲟⲫⲩⲗⲟⲥ· ⲡⲉⲛⲟⲥ ⲛ ⲫⲓⲉⲣⲓⲭⲱ· ⲁⲩⲱ ⲉⲥⲧⲉⲧⲏⲛ
ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲛⲉⲥⲛⲟⲃⲉ· Ⲥⲁⲗⲗⲱⲙ ⲇⲉ ⲡⲉⲛⲧ ⲁⲩⲙⲱⲛⲧ
ⲙⲁⲁⲁⲥ ⲁⲩⲭⲛⲟ ⲛ ⲃⲟⲉⲥ ⲉ ⲃⲟⲗ ⲛⲣⲏⲧⲥ ⲉⲧ ⲉ ⲃⲟⲗ
ⲡⲉ ⲫⲙ ⲧⲉⲫⲧⲗⲏ ⲛ ⲓⲟⲩⲇⲁ:—Ⲍⲣⲟⲧⲟ ⲇⲉ ⲟⲩ ⲉ ⲃⲟⲗ
ⲧⲉ ⲫⲙ ⲙⲙⲁⲁⲃⲓⲧⲏⲥ· ⲙⲙⲛ ⲛ ⲥⲱⲁⲱⲙⲓⲧⲏⲥ ⲉⲧ ⲥⲛⲩ·
ⲂⲞⲉⲥ ⲣⲱⲱⲥ· ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫⲙ ⲧⲉⲫⲧⲗⲏ ⲙ ⲡⲓⲛⲗ
ⲁⲩⲱ ⲟⲩ ⲉ ⲃⲟⲗ ⲫⲙ ⲧⲉⲫⲧⲗⲏ ⲛ ⲟⲩⲱⲧ ⲡⲉ ⲛⲧⲉ
Fol. 20 a 2 ⲓⲟⲩⲇⲁ·:— | ⲂⲈⲣⲥⲁⲃⲉⲉ ⲇⲉ ⲟⲛ ⲟⲩ ⲉ ⲃⲟⲗ ⲧⲉ· ⲫⲙ
ⲛⲩⲛⲣⲉ ⲛ ⲭⲉⲧ ⲛⲁⲓ ⲛⲧⲁⲩⲥⲧⲟⲟⲩ ⲉ ⲃⲟⲗ ⲫⲓⲧⲙ
ⲡⲛⲟⲩⲧⲉ:—Ⲇⲁⲩⲉⲓⲁ ⲇⲉ ⲣⲱⲱⲥ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫⲙ
ⲡⲁⲍⲓⲱⲙⲁ ⲛ ⲧⲙⲛⲧⲉⲣⲟ· ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲫⲙ ⲧⲉⲫⲧⲗⲏ
ⲛ ⲓⲟⲩⲇⲁ· ⲕⲁⲧⲁ ⲧⲥⲛⲛⲩⲁⲭⲉ ⲙ ⲡⲕⲁⲧⲁⲗⲟⲅⲟⲥ· ⲙ
ⲡⲣⲁⲙⲟⲥ ⲛⲉⲧⲁⲥⲱⲉⲗⲓⲥⲧⲏⲥ· ⲙⲁⲑⲏⲁⲓⲟⲥ· Ⲛⲁⲓ ⲙⲉⲛ
ⲛⲧⲁⲩⲛⲱⲡⲉ ⲛ ⲧⲉⲓ ⲣⲉ· ⲭⲉ ⲕⲁⲥ ⲛⲓⲉⲧⲁⲓ ⲃⲟⲧⲉ ⲛⲥⲓ
ⲛⲁⲓⲕⲁⲓⲟⲥ ⲉⲡⲉⲣⲉⲫⲣⲏⲟⲃⲉ· Ⲁⲩⲱ ⲛⲉⲙⲧ ⲁⲩⲭⲛⲟⲟⲩ ⲉ
ⲃⲟⲗ ⲫⲙ ⲛⲉⲟⲧⲉ ⲛ ⲥⲧⲙⲛⲟⲛ ⲁⲩⲱ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲙⲛ
Fol. 20 b 1 ⲛⲩⲱⲛⲉ ⲉⲧ ⲥⲙⲟⲛⲧ· ⲛ|ⲛⲉⲧⲁⲓ ⲃⲟⲧⲉ ⲉⲛⲉ ⲛⲧⲁⲩⲭⲛⲟⲟⲩ
ⲕⲃ ⲉ ⲃⲟⲗ ⲫⲙ ⲫⲉⲛⲣⲓⲃⲙⲉ ⲛ ⲁⲧ ⲱⲁⲧ· ⲙⲛ ⲫⲉⲛⲥⲁⲗⲟⲥ
ⲉⲧⲥⲙⲟⲛⲧ ⲁⲛ· ⲛⲁⲓ ⲛⲧⲁⲩⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ ⲛ ⲥⲱⲟⲩ ⲙⲙⲛ
ⲙⲙⲟⲟⲩ· Ⲁⲩⲱ ⲫⲁⲣ ⲛ ⲥⲟⲛ ⲛⲉⲩⲡⲱⲣⲭ ⲙⲙⲟⲟⲩ ⲉ
ⲃⲟⲗ ⲛⲓⲉⲧ ⲱⲟⲟⲛ ⲫⲙ ⲡⲥⲃⲃⲉ· ⲙⲛ ⲛⲉⲧ ⲱⲟⲟⲛ ⲉ ⲃⲟⲗ
ⲫⲙ ⲡⲉⲥⲡⲉⲣⲙⲁ ⲛ ⲁⲃⲣⲁⲫⲁⲙ· Ⲁⲩⲱ ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ
ⲡⲣⲱⲃ ⲟⲩⲱⲛϥ ⲉ ⲃⲟⲗ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲭⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ
ⲙⲛ ⲛⲉ ⲙⲛⲛⲱⲉ ⲛⲣⲱⲃ ⲛⲁⲛⲁⲟⲟⲩ ⲛⲧⲁⲩⲭⲡⲉ ⲡⲉⲭⲥ·
Fol. 20 b 2 ⲉ ⲃⲟⲗ ⲫⲙ ⲫⲉⲛⲣⲓⲃⲙⲉ ⲛ ⲧⲉⲓ ⲙⲙⲉ· | Ⲁⲩⲱ ⲭⲉ ⲕⲁⲥ
ⲛⲉⲙⲧ ⲁⲩⲭⲛⲟⲟⲩ ⲉ ⲃⲟⲗ ⲫⲙ ⲡⲛⲟⲃⲉ· ⲙⲛ ⲛⲉⲙⲧ ⲁⲩⲭ-
ⲛⲟⲟⲩ ⲉ ⲃⲟⲗ ⲫⲙ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧⲙⲙⲁⲩⲣ ⲉ ⲣⲟⲩⲛ
ⲉ ⲛⲉⲩⲉⲣⲛⲟ ⲫⲙ ⲟⲩⲙⲛⲧⲟⲩⲁ· ⲛ ⲟⲩⲱⲧ· ⲛⲥⲉⲱⲱⲡⲉ

тнроу· ечентау ⲙⲙау ⲛ ⲣенрелпіс ⲉпаноуоу·
ⲉ ⲃоλ ⲍⲉ ⲛⲧаⲩⲉі ⲉ ⲥⲱоуⲍ ⲉ ⲣоуи ⲛ нет ⲭоорⲉ
ⲉ ⲃоλ· ⲙⲛ нент ⲁⲧⲉіа ⲧоотоу ⲛ ⲥⲱоу ⲙⲙⲏ
ⲙⲙоо[у]· Λⲩⲱ ⲡⲥⲉⲭⲡоⲩ ⲉ ⲃоλ ⲣⲙ оупарθенос
ⲙаⲧаас· таї ⲛⲧасⲭпоу ⲉ ⲃоλ ⲣⲙ пес|перма Fol. 21 *a* 1
ⲛ ⲥенос сиау· ⲉⲧⲙⲛⲣ ⲉ ⲣоуи ⲉ нⲉⲧⲉрну· Ⲥⲧⲉ кв
пⲥенос пⲉ и ⲉⲧⲥⲉβнс· ⲁⲩⲱ пⲥенос ⲛ ⲁⲥⲉβнс·
Наї ⲙⲉи ⲛⲧаⲩⲉі ⲁ тоⲧоу ⲛⲥⲱоу· ⲙ пⲉі оуⲃⲉⲓⲱ·
ⲉ ⲁⲩⲟⲩⲭаї ⲣⲓⲧⲛ оуиа· ⲙⲉ ⲉ ⲃоλ ⲁⲉ оиⲛ ⲣⲓⲧⲙ
песпⲉрма ⲛ ⲧаіка[ⲓ]ⲟⲥⲩнн· наї ⲉⲧ оуⲧⲱк ⲙⲙоо[у]
ⲉ ⲣоуи ⲉ ⲧⲭⲟ· ⲣⲓⲧⲙ пкωт ⲙ ⲡⲛⲓкоⲛ· ⲙⲛ ⲛкоо[у]ⲉ
тнроу ⲣⲓⲧⲙ пωⲙⲉ ⲛ коо[у]ⲉ· ⲁⲩⲱ ⲍⲉ кас ⲛ неⲩ-
ⲱоуⲱоу ⲙⲙоⲩ | ⲛⲥⲓ пⲥⲃⲃⲉ· ⲍⲉ ⲉ ⲃоλ ⲣⲓ тоⲧⲏ Fol. 21 *a* 2
ⲙⲙⲏ ⲙⲙоⲩ· ⲛⲧⲁⲩ† оⲩⲱ наи ⲉ ⲣраї ⲛⲥⲓ пⲩⲛⲓ
ⲙ пωⲓ̅ⲥ̅ пе̅ⲭ̅ⲥ̅· Ⲁλλⲁ ⲍⲉ кас ⲉⲧⲛⲁⲉⲓⲙⲉ ⲛⲥⲓ
нент ⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ пе̅ⲭ̅ⲥ̅· ⲉ ⲃоλ ⲣⲙ песпⲉрма
ⲙ пиⲛ̅λ̅· ⲍⲉ пωⲙⲉ ⲙ ⲙⲉ пе пⲥⲱⲧⲡ̅ ⲛ коо[у] ⲉⲧⲉ
пеⲛⲭоеіс ⲓ̅ⲥ̅ пе̅ⲭ̅ⲥ̅ пе· ⲁⲭⲉⲓ ⲱа роⲓ ⲉⲩⲣⲱк ⲛⲧⲁⲟ
сⲡⲧⲉ ⲉ нⲉⲧⲉрну· ⲉⲧⲉ пⲥⲃⲃⲉ пе· ⲙⲛ ⲧⲙⲛ̅ⲧ ⲁⲧ
сⲃⲃⲉ· ⲧаіка[ⲓ]ⲟⲥⲩнн ⲙⲛ ⲧаноⲙіа· ⲁⲩⲣⲟⲧроу ⲉ
ⲣоуи ⲉ нⲉⲧⲉрну· ⲣⲙ оуⲙⲛ̅ⲧоуа· Пеⲭⲁⲩ ⲁⲉ оиⲛ
ⲛⲥⲓ пеі ⲉⲧⲁⲩ|ⲭⲉλⲓⲥⲧнс ⲛ оⲩⲱⲧ ⲙаθθаїос· ⲍⲉ Fol. 21 *b* 1
пеⲭⲡо ⲁⲉ ⲛ ⲓ̅ⲥ̅ пе̅ⲭ̅ⲥ̅· нⲉ оⲩ теі ⲣⲉ пе:— Ⲓ̅Ⲓ̅ кⲁ
ⲙаθθаїос па ⲧⲧапро ⲉⲧ ⲧаⲩⲉ ⲣλоⲥ̅ ⲙⲙⲏ ⲉ ⲃоλ
ⲛⲧⲉ пеⲛⲭоеіс· ⲁⲭⲓⲥ ⲉ рої· ⲍⲉ оⲩ пе пеі ⲱаⲭⲉ
ⲛⲧⲁⲕⲭоо[у] ⲉ ⲑⲁⲛ̅· ⲍⲉ нⲉ оⲩ теі ⲣⲉ пе· Ⲉⲓⲭⲱ
ⲙⲙос пеⲭⲁⲩ· ⲍⲉ оⲩ ⲉ ⲃоλ ⲣⲙ пⲥенос сиау пе·
ⲛ ⲣⲉⲩⲣ̅ ноβе ⲙⲛ ⲛ ⲁⲓкаіос· Ⲏ ⲣⲉⲩⲱⲙⲉ ноⲩⲧе·
ⲙⲛ̅ нете ⲛⲥⲉсоотⲛ ⲁⲛ ⲙ пноⲩⲧе· Ⲉ тⲃе паї оⲩⲙⲉ
ⲁλⲏⲑωс пе пⲱаⲭⲉ ⲙ п|ⲭоеіс· ⲍⲉ ⲛⲧаіеі ⲁⲛ ⲉ те- Fol. 21 *b* 2
ⲣⲙ ⲛⲁⲓкаіос· ⲁλλⲁ ⲛ ⲣⲉⲩⲣ̅ ноβе ⲉⲧⲙⲉⲧⲁноⲓⲁ·
Ката ⲑⲉ· ⲍⲉ пеⲩⲙⲁ ⲉⲧ наⲱⲱⲥ ⲡорⲱ̅ ⲉ ⲃоλ ⲣⲓⲍⲙ
оⲩоⲛ ⲙⲙⲏ· Ⲭⲙⲁ ⲙ ⲡаікаіос· ⲭⲥⲱ̅ ⲉ ⲃоλ ⲙ
прⲉⲩⲣ̅ ноβе· Ⲭⲙⲉ ⲙ ⲡаікаіос· ⲭⲙⲡⲣⲧⲛⲥ· ⲣⲁ

ⲡⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· Ⲭⲛⲟⲗⲁⲕⲉⲧⲉ ⲙ̄ ⲡⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲁⲧⲱ
ϫⲟⲉⲣⲁⲡⲉⲧⲉ ⲛ̄ ⲛⲉⲩⲡⲗⲏⲥⲓ· ⲉⲛⲧ ⲁⲩⲕⲓⲛⲟⲥ· ⲁⲧⲱ
ⲁⲩⲗⲟⲩⲗⲉϥ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ· ⲙ̄ⲡ ⲧⲕⲱⲱⲥⲉ ⲙ̄ⲙⲁⲧ ⲉϫⲱ
Fol. 22 a 1 ⲱ ⲡⲣⲱⲙⲉ· ⲉⲓⲥ | Ⲡⲗⲟⲩⲟⲥ ⲁϥⲣⲥⲁⲣⲝ̄· ⲁϥⲟⲧⲱϥ ⲙ̄ⲙⲁ-
ⲕⲉ ⲙⲁⲓ· ϫⲉ ⲕⲁⲥ ⲉϥⲉⲛⲁ ⲡⲣⲱⲙⲉ ⲙⲙⲁ ϩⲓ ⲟⲩⲥⲟⲛ·
ⲛ̄ ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· ⲙ̄ⲡ ⲡⲁⲓⲕⲁⲓⲟⲥ· Ⲛⲉⲙⲉⲛ ⲗⲁⲁⲩ ⲉ ⲃⲟⲗ
ⲙ̄ⲙⲟϥ· ⲉⲙⲁϯ ⲙ̄ⲡⲉϥⲟⲩⲟⲓ ⲉ ⲣⲟϥ ϩⲓ̄ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ·
Ⲭⲉ ⲕⲁⲥ ⲁⲉ ⲉⲕⲉⲉⲓⲙⲉ ⲁⲩⲣⲟⲣⲓⲛ ⲧⲉϩⲥ̄ ⲛⲉϥⲟⲩⲉⲣⲓⲧⲉ
ⲛ̄ ⲥⲟⲥⲛ̄· ⲁⲧⲱ ⲁⲥϥⲟⲧⲟⲩ ϩⲓ̄ ⲡⲉⲥϥⲱ· ⲁϥϥⲱⲧⲉ ⲉ
ⲃⲟⲗ ⲛ̄ ⲛⲉⲥⲛⲟⲃⲉ· ⲙ̄ⲡ ⲛⲉⲥⲁⲛⲟⲓⲁ· Ⲗⲁⲁⲩⲟⲥ ⲉⲓ̈
ϣⲁ ⲣⲟϥ· ⲁⲩⲟⲩⲱϣⲧ̄ ⲛⲁϥ· ⲁϥⲁⲁⲩ ⲙ̄ ⲡⲟⲗⲓⲧⲏⲥ ⲛ̄
Fol. 22 a 2 ⲧⲙ̄ⲡⲧⲉⲣⲟ ⲛ ⲙ̄ⲡⲛⲩⲉ | Ⲁⲧⲱ ⲡⲉⲓ ⲣⲁⲩⲓⲟⲥ ⲛ̄ ⲉⲩⲁⲅⲅⲉ-
ⲗⲓⲥⲧⲏⲥ· ⲉⲧ ϣⲁⲝⲉ ⲙ̄ⲙⲁⲓ ⲣⲙ̄ ⲡⲉⲓ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁϩ ⲥⲣ̄ ⲙ̄ⲡⲧⲣⲉ ⲣⲁ ⲣⲟϥ ⲙ̄ⲙⲏⲛ ⲙ̄ⲙⲟϥ· ⲝⲉ ⲟⲩ
ⲧⲉⲗⲱⲛⲏⲥ ⲡⲉ· Ⲗⲁⲱ ⲛ̄ ⲧⲉⲣⲉ ⲩⲕⲱ ⲛ̄ⲥⲱϥ· ⲛ̄ ⲧⲙ̄ⲡ-
ⲧⲉⲗⲱⲛⲏⲥ ⲁϥϫⲁⲣⲓⲍⲉ ⲙⲁϥ· ⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁϩ· Ⲗⲁⲱ ϣⲁ ⲣⲣⲁⲓ ⲉⲩⲗⲁⲥⲧⲏⲥ· ⲛ̄ ⲣⲉⲩⲡⲉⲣⲧ̄
ⲥⲛⲟϥ ⲉ ⲃⲟⲗ· ⲛ̄ ⲧⲉⲣⲉ ⲩⲥⲉⲡⲥⲱⲡⲧ̄ ⲙ̄ⲙⲁⲧ ⲛ̄ ⲧⲉϥ-
ⲁⲛⲁⲥⲕⲏ ϫⲉ· ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲡϫⲟⲉⲓⲥ· ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲁϥ-
Fol. 22 b 1 ϫⲓⲧⲧ̄ ⲉ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲱ | ⲡⲣⲱⲙⲉ· ⲙ̄ⲡⲣ̄
ⲕⲉ ⲉⲓⲁ ⲧⲟⲟⲧⲕ̄ ⲛ̄ⲥⲱⲕ ⲙⲁⲣⲁⲁⲕ· Ⲕⲁⲓ ⲛ̄ⲧⲕ̄ ⲟⲩⲡⲟⲣⲛⲟⲥ·
ⲕⲁⲓ ⲛ̄ⲧⲕ̄ ⲟⲩⲣⲉϥⲧⲱⲣⲡ̄· Ⲕⲁⲓ ⲉⲕⲱⲱⲛⲉ ⲉⲣⲏ ⲛⲟⲃⲉ
ⲙⲙⲁ· ⲕⲧⲟⲕ ϣⲁ ⲡϫⲟⲉⲓⲥ ⲙ̄ⲙⲁⲧⲉ· ⲁⲧⲱ ϥⲛⲁⲕⲱ ⲛⲁⲕ ⲉ
ⲃⲟⲗ· Ⲙⲡ ⲗⲁⲁⲩ ⲥⲁⲣ ⲛ̄ⲛⲟⲃⲉ· ⲟ ⲛ̄ ⲁⲧ ⲥⲟⲙ ⲛ̄ⲛⲁⲣⲣⲙ̄
ⲛⲟⲟⲩⲧⲉ· Ⲡⲥⲁⲉⲓⲙ ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ· ⲉⲛⲉ ⲓⲟⲩⲱϣ ⲙⲉⲛ
ⲡⲉ ⲉ ⲁⲓ ⲙ̄ ⲡϫⲱⲕ ⲧⲏⲣⲟ̄ ⲛ̄ ⲧⲁ ⲧⲣⲟⲫⲏ ⲉⲣⲏ ⲧⲉⲕⲧⲣⲁ-
ⲡⲉⲍⲁ ⲉⲧ ⲙⲉⲣ ⲛ̄ⲁⲥⲁⲑⲟⲟⲩ ⲙⲙⲁ ⲛ̄ⲧⲉ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁϩ·
Fol. 22 b 2 ⲱ ⲣⲁⲩⲓⲟⲥ ⲙⲁ|ⲑⲁⲓⲟⲥ· Ⲗⲗⲁ ϯⲑⲉⲱⲣⲉⲓ ⲛ̄ ⲕⲉ ⲧⲣⲁ-
ⲡⲉⲍⲁ ⲉⲥⲟⲩⲟⲟⲗⲉ ⲉⲙⲁⲧⲉ ⲉⲣⲏ ⲡⲉⲓ ⲥⲁ ⲙⲙⲟⲓ ⲉⲥⲡⲣⲟ-
ⲧⲣⲉⲡⲉ ⲙⲙⲟⲓ· ⲉ ⲧⲣⲁϯ ⲙ̄ ⲡⲁ ⲟⲩⲟⲓ ⲉ ϫⲱⲥ· ⲛ̄ⲧⲁϫⲓ
ϯⲡⲉ ⲙ̄ ⲡⲉⲣⲗⲟⲥ ⲛ̄ ⲛⲥⲓⲛⲟⲩⲟⲟⲗ· Ⲕⲁⲓ ⲉⲱϫⲉ ⲁⲓⲥⲉⲓ
ⲉⲣⲓⲧⲙ̄ ⲡⲁⲱⲁⲓ ⲛ̄ ⲛⲉⲛⲧ ⲁⲓⲟⲩⲟⲩⲟⲟⲩ· ⲁⲧⲱ ⲁⲕⲧⲥⲓⲟⲓ ⲙ̄
ⲡⲉⲣⲗⲟⲥ ⲛ̄ ⲛⲉⲕⲁⲥⲁⲑⲟⲟⲩ ⲱ ⲙⲁⲑⲁⲓⲟⲥ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲥ-
ⲧⲏⲥ· ⲁⲗⲗⲁ ϯⲑⲉⲱⲣⲉⲓ ⲙ̄ ⲡⲉⲕⲱⲱⲛⲉ ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ·

λογκας̀ ⲡсаеiⲏ ⲛ̄ ⲡрⲉⲥⲧалсо̀ ⲛ̄ ⲡⲱⲱⲛⲉ тнⲣоⲩ̀ Fol. 23a 1
ⲉⲡ̄ ⲓ̈ⲉ ⲡаⲣⲣⲉ̀ ⲓ̈ⲉ ⲧⲡ̄ⲕⲟⲛ· ⲉⲩⲕалеⲓ̀ ⲙ̄ⲙⲟⲓ̀· ⲁⲧⲱ̄ ⲕⲍ̄
ⲉⲩⲥⲱⲕ ⲙ̄ⲙⲟⲓ ⲉⲭⲙ̄ ⲡекратнр ⲛ̄ тⲉⲩⲥофіа· Каі
ⲥар ⲡⲣⲙ̄ⲙⲁо̀ ⲓ̈ⲉ пеі аⲓ̈ⲱⲛ· ⲣⲓⲧⲛ̄ тепітасн· ⲙⲛ̄
пеⲣλоⲥ ⲛ̄ ⲛⲥⲓⲛоⲧоⲟⲩⲉ̀ ет ⲟⲧⲁⲙⲓⲟ̀ ⲙ̄ⲙⲟⲟⲩ· ⲩⲁⲧ-
ⲟⲧⲱⲣ̀ ⲉ тоотоⲩ̀ ⲉ ⲟⲧⲱⲱ ⲛ̄ ⲟⲧⲁⲩⲛ ⲛ̄ соп· ⲉⲧⲧⲉрⲡеі
ⲙ̄ⲙⲟⲟⲩ· ⲁⲧⲱ̄ ⲉⲧⲧⲣⲫа̀ ⲛ̄ ⲟⲛ̀ ⲉⲡ̄ ⲛет ⲛатако·
ⲫⲡаракалеі ⲙ̄ⲙⲟⲕ̀ ⲱ̄ ⲡⲁсіос̀ ⲗоγкас̀ ⲡⲟⲉⲃ̄-
ⲗоⲩⲟⲥ· ⲉ тре ⲕⲕⲱ̄ ⲛаⲓ̈ ⲉ ⲃоⲗ· ⲫⲟⲥ̀ ⲉ аⲓⲟⲃⲱⲧ̄ ⲉ рок
ⲉⲡ̄ ⲡⲩа|ⲭⲉ̀ ⲩⲁ теноⲩ· Аλλа̀ ⲙатсаⲃоⲓ ⲉ пек- Fol. 23a 2
ⲗоⲩⲟⲥ ⲓ̈ⲉ ⲡⲧⲕоⲛ̀ ⲡтактⲩпоⲩ ⲙ̄ⲙⲟⲩ· ⲫа тпар-
ⲑⲉⲛоⲥ ⲛ̄ ⲱⲟⲩпроскⲩнеі ⲙ̄ⲙⲟⲥ̀ ⲡкаⲓ̈рос ⲙⲙ̄·
Аⲓ̈ⲭоос· пехаⲩ ⲛ̄ теі ⲫе· ⲭе ⲉⲡ̄ ⲡⲙⲉⲣ сооⲩ ⲛ
ⲉⲃоⲧ· ⲁⲧⲭооⲩ̀ ⲛ̄ ⲥаⲃрінλ паⲥⲥⲉλос̀ ⲉ ⲃоⲗ ⲣⲓⲧⲓ̈ⲉ
ⲡⲛоⲩⲧⲉ̀ ⲩⲁ ⲟⲩпарⲑⲉⲛос̀ ⲉ песраⲓ̀ ⲡⲉ ⲙⲁріа̀·
Λⲱⲩ̀ ⲡⲉ ⲡⲙⲉⲣ сооⲩ̀ ⲛ̄ ⲉⲃоⲧ· ⲱ̄ ⲡⲛоⲥ ⲛ̄ ⲇіⲇаска-
λос· ⲗоγкас̀ ⲡсаеiⲏ· Ⲛа ⲕтоⲕ̀ ⲉ пароⲩ̀ ⲡⲟγ-
коγⲓ̈ ⲉⲡ̄ ⲡⲩаⲭⲉ· ⲁⲧⲱ̄ ⲕⲛаеiⲙⲉ· ⲭе ⲁⲱⲩ̀ ⲡⲉ
ⲛ̄ⲡⲙⲉⲣ̀ сооⲩ̀ ⲛ̄ ⲉⲃоⲧ· Ⲁсⲱⲱⲡⲉ ⲇѐ ⲛ̄ тере пероⲩ Fol. 23b 1
ⲓ̈ⲉ ⲡⲩⲓ̈ⲉⲱⲉ̀ ⲛ̄ ζаχаріас̀· ⲍⲱⲕ ⲉ ⲃоⲗ ⲉⲡ̄ ⲡⲣⲡⲉ· ⲕⲙ̄
ⲁⲫⲃⲱⲕ ⲉ ⲫраⲓ̈ ⲉ пеⲭⲏ̀· Ⲏⲧⲧⲥа неі ⲫоⲩ ⲭе· ⲁⲥⲱ̄ⲱ̄
ⲛ̄ⲥⲓ ⲉλісаⲃет̀ тⲉⲩⲥⲫⲓⲙⲉ· ⲁⲧⲱ ⲁⲥⲫⲟⲡⲥ̄ ⲛ̄ ϯоⲩ ⲛ
ⲉⲃоⲧ̀ ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ· таⲓ̈ тⲉ ⲑⲉ̀ ⲛ̄ⲧⲁ ⲡⲭоⲉⲓⲥ̀ ⲁⲁⲥ̀
ⲛаⲓ̈· ⲉⲡ̄ ⲛеⲫоⲩ̀ ⲛ̄ⲧⲁⲩⲥⲱⲱⲩⲧ̄ ⲉⲫⲓ ⲓ̈ⲉ ⲡа ⲛⲟⲥⲙⲉⲥ ⲉ
ⲃоⲗ ⲉⲡ̄ ⲛⲉⲣⲱⲙⲉ· ⲉⲡ̄ ⲡⲙⲉⲣ сооⲩ ⲁⲉ̀ ⲛ̄ ⲉⲃоⲧ̀ ⲟⲩⲟ̀
ⲙ̄ⲙⲡⲥа тре ⲉλісаⲃет̀ ⲱⲱ̄· ⲛ̄ⲧⲁ ⲥаⲃрінλ· ⲟⲩⲱ̄ⲛ̄ⲋ̄
ⲉ ⲃоⲗ ⲛ̄ тпар|ⲑⲉⲛос· Пероⲩ ⲁⲉ̀ ⲛ̄ⲧⲁ ⲉλісаⲃет̀ Fol. 23b 2
ⲱⲱ̄ ⲛ̄ ⲓ̈ⲱаннс̀ ⲡⲣⲏⲃ̄ⲥ̄ ⲛ̄ ⲧⲙⲉ̀ ⲛ̄ⲣⲛⲧⲩ̄ⲛ̄ⲉ соⲩ
саⲱⲩ̄ⲛ̄ ⲓ̈ⲉ ⲡⲉⲃоⲧ аⲑⲱⲣ· Ⲍⲛ̄ ⲛⲁⲛⲧⲓⲥрафоⲛ̀ ⲉⲧ ⲟⲣⲭ̄
ⲡⲣⲉⲃраїкоⲛ̀ ⲛ̄ⲧⲁⲩⲧⲁⲙⲓⲟⲛ̀ ⲉ ⲡаⲓ̈· Λⲩⲱ̄ пероⲩ
ⲛ̄ⲧⲁⲥⲭⲡⲟⲩ ⲛ̄ⲣⲛⲧⲩ̄· ⲡⲉ соⲩ ⲭоⲩⲧ саⲱⲩ̄ⲛ̄ ⲓ̈ⲉ ⲡⲉⲃоⲧ̀
ⲉⲡⲓⲡ· Ката ⲑⲉ̀ ⲭе ⲫⲟ̄ ⲛ̄ ⲛⲟⲥ ⲉ ⲡⲉⲛⲥⲱⲧⲙⲣ· ⲛ̄ⲥⲓ
ⲓ̈ⲱаннс ⲉⲡ̄ ⲧаⲡоⲇⲙⲓⲁ̀ ⲛ̄ ⲧсарⲝ̄ ⲛ̄ соⲩ̀ ⲛ̄ ⲉⲃоⲧ·
Пероⲩ ⲫⲱⲱⲩ ⲛ̄ⲧⲁ тпарⲑⲉⲛос̀ ⲱⲱ̄ ⲓ̈ⲉ ⲡλоⲩос̀ ⲉⲧ

Fol. 24 *a* 1 κθ̄ ⲟⲩⲟ̄ⲩ̄ ⲡⲉ ⲥⲟⲩ ⲥⲁⲱⲩ̄ⲧ̄ | ⲙ̅ ⲡⲉⲃⲟⲧ̀ ⲡⲁⲣⲭⲟⲩⲧⲉ · ⲉⲡ̄ ⲡⲁⲛ-
τιτραφον · κατα τετιτραφη ⲙ̅ παποστολικος̀
ετ ταειητ · ⲡⲣⲁⲥⲓⲟⲥ · ⲓⲟⲡⲡⲏⲗⲏⲧⲟⲥ̀ ⲡⲉⲇⲣⲱⲙⲁⲓⲟⲥ ·
Λⲧⲱ̄ ⲛ̄ ⲧⲉⲣⲉ ⲫⲃⲱⲕ ⲛⲁⲥ̀ ⲉ ⲣⲟⲩⲓ ⲙ̅ ⲡⲙⲁⲧ ⲡ̄ ⲱⲱⲣⲡ̄
ⲛ̄ⲥⲓ ⲅⲁⲃⲣⲓⲏⲗ · ⲉⲩⲣⲁⲱⲉ · ⲁⲧⲱ̄ ⲉⲩⲣⲟⲟⲩⲧ · Ⲡⲉϩⲁⲩ ϫⲉ
Ⲭⲁⲓⲣⲉ̀ ⲧⲉⲛⲧ ⲁⲥⲥⲡ̄ ⲣⲙⲟⲧ̀ ⲡϩⲟⲉⲓⲥ ⲱⲟⲟⲡ̀ ⲛⲓⲙⲉ ·
Ⲭⲁⲓⲣⲉ̀ ⲧ̄ⲣⲣⲱ̄ ⲁⲧⲱ̄ ⲧⲙⲁⲁⲩ ⲙ̅ ⲡ̄ⲣⲣⲟ · Ⲭⲁⲓⲣⲉ̀ ⲧⲣⲉⲩ-
Fol. 24 *a* 2 ⲭⲡⲉ̀ ⲡⲓⲟⲩⲧⲉ · Ⲭⲁⲓⲣⲉ̀ ⲧⲉⲥⲣⲟⲟⲙ|ⲡⲉ̀ ⲛ̄ ⲗⲟⲥⲓⲕⲏ̀ ·
Ⲭⲁⲓⲣⲉ̀ ⲧⲕⲓⲃⲱⲧⲟⲥ̀ ⲉⲧ ⲧⲱⲟⲧⲛ ϩⲁ ⲡⲣⲉϥⲥⲱⲛⲧ̄ ⲛ̄ ⲡⲕⲁ
ⲛⲓⲙ · Ⲭⲁⲓⲣⲉ̀ ⲧⲃⲱ̀ ⲛ ⲉⲗⲟⲃⲗⲉ ⲙ̅ ⲙⲉ ⲡⲧⲁⲥ ☩ ⲟⲩⲱ̄ ⲙ̅
ⲡⲉⲥⲙⲁϩ ⲡⲉⲗⲟⲃⲗⲉ ⲙ̅ ⲡⲉⲓⲱⲧ ·⁝—Λⲥⲱⲧⲟⲣⲧ̄ϩ̄ ⲁⲉ ⲛ̄ⲥⲓ
ⲙⲁⲣⲓⲁ̀ ⲉϫⲙ̅ ⲡⲱⲁϫⲉ · ⲁⲧⲱ̄ ⲉⲡⲉⲥⲙⲟⲕⲙⲉⲕ ⲙ̅ⲙⲟⲥ ·
ϫⲉ ⲟⲩⲁⲱ ⲙ̅ ⲙⲙⲉ̀ ⲡⲉ ⲡⲉⲓ ⲁⲥⲡⲁⲥⲙⲟⲥ · ⲡⲉϫⲉ ⲡⲁⲥⲥⲉ-
ⲗⲟⲥ ⲁⲉ ⲙⲁⲥ · ϫⲉ ⲙⲡ̄ⲣ̄ ⲣ̄ ⲣⲟⲧⲉ̀ ⲙⲁⲣⲓⲁ̀ · ⲁⲣⲥⲙⲉ̀
ⲥⲁⲣ̀ ⲛ̄ ⲟⲧⲣⲙⲟⲧ ⲛ̄ ⲛⲁⲣⲣⲙ̅ ⲡⲓⲟⲩⲧⲉ · ⲉⲓⲥ ⲣⲙⲛⲧⲉ̀ ⲥⲁⲣ
Fol. 24 *b* 1 ⲧⲉⲛⲁⲱⲱ̄ ⲛ̄ⲧⲉϫⲡⲟ̀ ⲛ̄ ⲟⲧⲱⲛ|ⲣⲉ̀ ⲛ̄ⲧⲉⲙⲟⲩⲧⲉ ⲉ ⲡⲉϥⲣⲁⲓ̀
ⲗ̄ ϫⲉ ⲓⲥ · ⲡⲁⲓ̈ ⲭⲁⲱⲱⲡⲉ̀ ⲛ̄ ⲟⲩⲟⲥ · ⲁⲧⲱ̄ ⲥⲉⲛⲁⲙⲟⲩⲧⲉ̀
ⲉ ⲣⲟϥ · ϫⲉ ⲡⲱⲛⲣⲉ ⲙ̅ ⲛ̄ⲡⲉⲧ ϫⲟⲥⲉ · Τⲟⲧⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲥⲥⲱⲧⲙ̅ ⲉ ⲡⲱⲁϫⲉ · ϫⲉ ⲧⲉⲛⲁⲱⲱ̄ · ⲁⲥⲱⲧⲟⲣⲧ̄ϩ̄ ⲛ̄ⲥⲓ
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ · ⲁⲧⲱ̄ ⲁⲥⲣ̄ⲣⲟⲧⲉ̀ ⲉⲥⲙⲉⲉⲧⲉ · ϫⲉ ⲉⲥⲛⲁⲩ̀
ⲉⲧⲫⲁⲛⲧⲁⲥⲓⲁ̀ ⲛ̄ ⲥⲟⲗ · Λⲧⲱ̄ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲥⲗⲟ̀ · ϩⲁ ⲛⲉⲧ
ϩⲁ ⲛⲉⲥⲥⲓϫ · ⲁⲧⲱ̄ ⲁⲥⲥⲡⲟⲩⲁⲍⲉ̀ ϩⲁ ⲛⲉⲧ ϩⲁ ⲛⲉⲥⲃⲁⲗ ·
Λⲧⲱ̄ ⲟⲛ̀ ⲁⲥⲥⲡⲟⲩⲁⲍⲉ̀ ⲉ ⲡⲱⲗⲗⲏ :—Λⲟⲓⲡⲟⲛ̀ ⲛ̄
Fol. 24 *b* 2 ⲧⲉⲣⲉ ⲥ|☩ ⲛ̄ ⲛⲉⲥⲡⲣⲟⲥⲉⲩϫⲏ ⲙ̅ ⲡⲓⲟⲩⲧⲉ̀ ⲉⲡ̄ ⲟⲩⲟⲥ ⲛ̄
ⲱⲧⲟⲣⲧ̄ϩ̄ ⲉ ϧⲟⲗ ϫⲉ ⲛ̄ ⲧⲉⲥⲥⲩⲛⲟⲓⲁ̀ ⲁⲛ ⲧⲉ̀ ⲉ ⲧⲱⲙⲛ̄ⲧ
ⲉ ⲣⲱⲙⲉ · Ⲉ ϧⲟⲗ · ϫⲉ ⲛⲉⲧⲱⲉⲉⲣⲉ ⲱⲛⲏ̀ ⲧⲉ ⲉⲥⲥⲟⲃⲕ̄ ·
ⲛⲉⲥ ⲉⲡ̄ ⲁⲙⲛ̄ⲧⲏ̀ ⲥⲁⲣ̀ ⲡⲣⲟⲙⲡⲉ̀ ⲙ̅ ⲡⲉⲟⲩⲇⲉⲓⲱ̀ ⲉⲧ
ⲙ̅ⲙⲁⲩ · Ⲁϥⲣⲓ ⲁⲉ̀ ⲉ ϧⲟⲗ ⲙ̅ⲙⲟⲥ ⲛ̄ⲑⲟⲟⲧⲉ ⲁⲧⲱ̄ ⲁϥ-
ⲱⲁϫⲉ ⲛ̄ⲙⲙⲁⲥ̀ ⲉⲡ̄ ⲟⲧⲙ̄ⲧ̄ⲣⲙ̄ⲣⲁⲱ · ϫⲉ :—Ⲁⲣⲣⲟ̀ ⲧⲉ-
ⲁⲓⲥⲧⲁⲍⲉ̀ ⲉ ⲡⲱⲁϫⲉ ⲱ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ̀ ⲛ̄ ⲧⲉⲥⲟⲟⲩⲛ ⲁⲛ̀
ϫⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲱⲁϫⲉ̀ ⲟ̄ ⲛ ⲁⲧ ⲥⲟⲙ ⲛ̄ ⲛⲁⲣⲙ̅
Fol. 25 *a* 1 ⲗ̄ⲁ̄ ⲡⲓⲟⲩ|ⲧⲉ :—ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ̈ ϫⲉ ⲁⲛⲟⲕ̀ ⲟⲩⲁ̀ ⲉ ϧⲟⲗ ⲉⲙ̅
ⲡⲥⲁⲱⲩ̄ⲧ̄ ⲡⲁⲣⲭⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲙ̅ ⲡⲉⲧⲟ̀ ⲉ
ϧⲟⲗ ⲙ̅ ⲡⲓⲟⲩⲧⲉ̀ · ⲛ̄ ⲟⲩⲟⲉⲓⲱ̀ ⲙⲙⲁ · Λⲧⲱ ⲥⲁⲃⲣⲓⲏⲗ

пе па ран· аотωи ⲛ ρω ⲛ̀тецωп ерο ⲛ̀теклοοлε ⲛ οτδειи· Λτω̄ терпаω̄ⲥ ⲛ̀техпο ⲛ οτωнре· ⲛ̀темοотε ε пεqран ⲍε ⲓc· пхοεις пιοτε ⲛαϥ наq ⲙ пεθрοпος ⲛ ⲍατεια пεqειωт· ατω̄ qнаррро ехⲙ пнⲓ ⲛ ιακωβ ⲙа шенеⲣ· ατω̄ ⲙⲙ ран нашωпε ρⲙ | теqⲙⲙтερο· Ⲯωп ⲍε ерο ⲛ Fol. 25a 2
нашахε ⲱ тпарθенос ет отааβ ⲙⲡρ̄ анагγιε· ⲛ̀τε тапοфасιс ⲛ̀тасωпε ⲛ ζαχαριας ωпε ⲙⲙο ρωⲱτε· Λλλа ешхε теотωш ε ειⲙε ε пωрⲍ ⲙ ⲡωахε· тωοτи ⲛ̀тепωт ⲙа ελιсавет· ⲃωк ⲙа тοτсⲧⲧⲉⲙнс· ⲃωк ⲙа θλλω ⲛ аѕрни· ⲃωк ⲙа тента ⲛ сωиⲧ ⲛ иеρⲱⲙε ⲱⲍⲙ ⲛ̀ρнтⲥ· ρⲧⲛ̄ тⲙ̄тρλλω· ерϣан ⲃωк ⲍε ⲙа рос· терна- нат ρⲙ нοт|ⲃал· ε пⲃωωре ε ⲃοл ⲛ тескалαρн· Fol. 25b 1
Λτω̄ ⲡωнре ⲙни наскирта ρⲙ οτελнλ ρраї ⲗⲃ
ⲛ̀ρнтⲥ· Λτω̄ снаⲙοτρ ε ⲃοл ρⲙ пепⲛⲁ ет отааβ· ⲛⲥⲍε тⲙε тирⲥ ерο· Каι гар ⲛ̀тос ρωⲱс ⲟⲓ ⲁⲥⲱⲱ ⲛ οτωнре ρⲙ тесⲙⲙ̄т- ρλλω· ατω̄ песⲙⲙеq соот и ебοт ⲛе паї· Λсοτω̄ⲱⲃ̄ ⲛ̄ⲥι ⲙαріа· пехас ⲙ паρρелос· ⲍε ⲛ ⲁⲱ ⲛ ρε паї нашωпе ⲙⲙοї ⲙⲡε ιсοτеи ροοτт· Ерϣан тазрни | ⲱⲱ ⲟⲓ· сеϣοοп нас ⲛ̄ⲥι Fol. 25b 2
ⲛ̀сωит ⲛ тефτсις· ρⲧⲙ̄ пιοⲙос ⲙ пⲥⲁⲙос· Οτωнре ⲙеи ⲛе ⲡρωⲃ ент ⲁϥⲱⲱпε и елιсавет· Λλλа пет ектⲁⲱеⲃеⲱ ⲙⲙοq наї· чριт пе ⲛ ⲱнре ⲙⲙ· ρι ⲙееτε ⲙⲙ· Λсοτωⲍ ⲟⲓ ε тоотⲩ ⲛ̄ⲥι паρρелос· пехаq нас ⲍε οτпиⲁ̄ ечοтаⲃ̄ пет инт ε раї ехω· ατω̄ тⲍοⲙ ⲙ пет ⲭосе· тет нар̄ ⲅаⲓⲃес ерο· астаⲬро ⲍε ⲛ̄ⲥι тпар- θенос· ⲍε отеⲙⲱⲍοⲙ ⲙ | пιοτε ε ρωⲃ ⲙⲙ· Fol. 26a 1
Λοιποⲓ ⲍε пехас ⲙ паρρелос· ⲍε еіс ρнтε ⲗⲍ
анⲛ̄ ⲑⲙ̄ρλ ⲙ пхοεις· ⲙαресⲱⲱпе наї ката пекⲱахε· Ⲭε кас ⲥε ⲡⲙе ир̄ ροτⲟ̄ ρⲙ ⲡⲱахε· епⲓ Ⲁн ⲁ ⲡиат ⲱⲱпε· ⲛ̀тⲛ̄ⲧ ⲙ пеноτοї· ε

ⲣⲟⲩⲓ ⲛⲧⲡⲭⲟⲕ ⲉ ⲃⲟⲗ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲁⲣⲡⲉⲟⲟⲥ ⲛ ⲧⲉⲓ ⲣⲉ· ⲙⲡ ⲧⲙⲁⲕⲁⲣⲓⲁ ⲉⲗⲓⲥⲁⲃⲉⲧ·

Fol. 26a 2 ⲭⲉ· Ⲧⲉ ⲥⲙⲁⲁⲁⲧ ⲛⲧⲟ ⲣⲙ ⲛⲉⲣⲓⲟ|ⲙⲉ· ⲁⲩⲱ ⲥⲙⲁⲁⲁⲧ ⲛⲥⲓ ⲡⲕⲁⲣⲡⲟⲥ ⲛ ⲣⲛⲧⲉ· ⲭⲉ ⲁⲛⲟ ⲙⲙⲁ· ⲁⲛⲟⲕ ⲭⲉ· ⲉⲣⲉ ⲧⲙⲁⲁⲧ ⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲉⲓ ⲉ ⲣⲁⲧ· Ⲗⲗⲏⲱⲥ ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲧⲉ ⲥⲙⲁⲁⲁⲧ ⲛⲧⲟ ⲣⲙ ⲛⲉⲣⲓⲟⲙⲉ· ⲁⲩⲱ ⲟⲛ ⲧⲉⲛⲧ ⲁⲥⲧⲱⲟⲩⲛ ⲣⲁ ⲡⲉⲧ ⲥⲙⲁⲁⲁⲧ· ⲧⲉⲣⲥ-ⲙⲁⲁⲁⲧ ⲣⲙ ⲧⲡⲉ· ⲁⲩⲱ ⲣⲓⲭⲉ ⲡⲕⲁⲣ· Ⲧⲟⲩⲕⲁⲗⲁⲣⲏ ⲥⲙⲁⲁⲁⲧ ⲭⲉ· ⲁⲥⲧⲱⲟⲩⲛ ⲣⲁ ⲡⲉⲧ ⲙⲟⲩⲣ ⲛ ⲧⲡⲉ ⲙⲙⲁ ⲡⲕⲁⲣ· ⲉ ⲱⲥ ⲛ ⲉⲃⲟⲧ· Ⲛⲟⲩⲉⲕⲓⲃⲉ ⲥⲙⲁⲁⲁⲧ· ⲛⲁⲓ

Fol. 26b 1 ⲛⲧⲁⲣⲥⲁⲁⲓⲛ | ⲛⲣⲏⲧⲟⲩ ⲉ ⲡⲁⲩⲓⲟⲩⲣⲟⲥ ⲛ ⲱⲟⲩⲧⲉ ⲗⲁ ⲛⲣⲟⲙⲡⲉ:—Ⲧⲟⲩⲧⲁⲣⲣⲟ, ⲥⲙⲁⲁⲁⲧ ⲧⲁⲓ ⲛⲧⲁⲥⲱⲁⲭⲉ ⲙⲙⲛ ⲡⲱⲛⲣⲉ ⲉ ⲡⲓⲟⲩⲧⲉ ⲣⲛ ⲟⲩⲗⲟⲥ· Ⲉⲓⲱⲁⲛⲣ ⲧⲟⲟⲩ ⲉ ⲟⲛⲟⲙⲁⲍⲉ ⲛⲓⲟⲩⲙⲉⲗⲟⲥ ⲧⲣⲟⲩ· ⲛⲁ ⲣⲟⲩⲓ ⲙⲙⲛ ⲛⲁ ⲡⲃⲟⲗ· ⲛⲉⲟⲩⲃⲉⲱⲩ ⲧⲣⲩ ⲉ ⲡⲁ ⲱⲛ ⲛⲁⲣⲱⲱⲉ ⲉ ⲣⲟⲓ ⲁⲛ ⲉⲓⲭⲱ ⲛ ⲛⲟⲩⲁⲣⲉⲧⲏ ⲧⲣⲟⲩ:—Ⲁⲗⲗⲁ ☩ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟ ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ ⲣⲉⲭⲡⲉ ⲡⲓⲟⲩⲧⲉ· ⲉ

Fol. 26b 2 ⲧⲣⲉ ⲡⲣⲉⲥⲃⲉⲩⲉ ⲣⲁ ⲣⲟⲓ· ⲁⲛⲟⲕ | ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲉⲓ ⲣⲙⲙⲁⲗ ⲛ ⲁⲧ ⲱⲁⲩ· ⲁⲩⲱ ⲛⲧⲉⲥⲉⲡⲥ ⲡⲉⲭⲥ· ⲉⲭⲛ ⲛⲁ ⲧⲁⲡⲟⲗⲓⲥ ⲧⲣⲟⲩ· ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲣⲁ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲣⲥ· ⲧⲉⲣⲃⲏⲓ ⲥⲁⲣ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲩ ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲟ· ⲁⲩⲱ ⲧⲉⲭⲟⲣⲥⲓⲁ ⲧⲟ ⲙⲉ· ⲙⲙ ⲡⲁⲣⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲣⲟⲩ· ⲉ ⲥⲟⲛⲥ ⲙⲙⲟⲩ· Ⲭⲉ ⲕⲁⲥ· ⲛⲉⲧ ⲣⲕⲁⲉⲓⲧ ⲉⲩⲉⲧⲥⲓⲟⲟⲩ ⲛ ⲃⲉⲓⲕ Ⲛⲉⲧ ⲱⲱⲡⲉ ⲉⲩⲉⲧⲁⲗⲥⲟⲟⲩ· Ⲛⲉⲧ ⲥⲟⲣⲙ ⲉⲩⲉⲥⲟⲟⲩ-ⲣⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲃⲣⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲛⲟⲛ ⲇⲉ ⲣⲱⲱⲛ

Fol. 27a 1 ⲣⲓ ⲟⲩⲥⲟⲛ· ⲉⲩⲉ|☩ⲃⲉ ⲛⲁⲓ ⲉ ⲧⲣⲉ ⲛⲓⲟⲟⲱⲩⲉ ⲣⲙ ⲡⲉⲧⲣⲁ- ⲗⲉ ⲛⲁⲩ· ⲛ ⲟⲩⲃⲉⲱⲩ ⲙⲙⲟ ⲣⲙ ⲡⲧⲣⲉⲛⲕⲱ ⲛ ⲥⲱⲙ· ⲙ ⲡⲣⲙ ⲛ ⲁⲥ· ⲙⲡ ⲧⲉⲭⲣⲁⲕⲓⲁ· Ⲗⲣⲟⲕ ⲉⲕⲡⲉⲣⲓⲥⲡⲁ ⲛ ⲧⲉⲓ ⲣⲉ ⲧⲣⲥ· ⲁⲩⲱ ⲉⲕⲣⲟⲥⲉ ⲙ ⲡⲣⲱⲙⲉ· ⲣⲱ ⲉ ⲡⲉⲣⲟⲟⲩ· ⲡⲉⲣⲟⲟⲩ ⲉ ⲧⲉⲭⲣⲁⲕⲓⲁ· Ⲱⲟⲙⲡ ⲙⲙⲁⲣⲉ ⲛ ⲕⲁⲣ· ⲛⲉⲧⲥⲉⲉⲧ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲛⲥⲉⲛⲉⲭ ⲣⲉⲛⲕⲟⲩⲓ ⲛⲱⲟⲩⲉ ⲉ ⲭⲱⲕ· ⲛⲥⲉⲣⲁⲣⲉⲣ ⲉ ⲧⲉⲕⲥⲁⲣⲝ ⲛⲉⲃⲓⲛⲓ·

Fol. 27a 2 Ⲉⲕⲡⲁⲣⲁⲕⲟⲗⲉⲓ ⲛ ⲙⲙⲟ· ⲁⲣⲓ ⲡⲓⲉⲉⲧⲉ ⲙ ⲣⲁⲓ | ⲙ ⲡⲓⲟⲩⲧⲉ· ⲙ ⲡⲛⲁⲩ ⲉⲧⲟⲩⲛⲁⲕⲱⲧⲉ ⲉ ⲣⲟⲕ ⲛⲥⲓ ⲛⲉ-

ит акаат̀ тнрот· Ауѡ̀ ⲛ̄ ⲃⲟⲏⲑⲓⲁ̀ тет наѡѡпе
нак· Паікастнс̀ ет ⲙ̄ⲙⲁⲩ· ⲙⲉⲩⲭⲓ̀ ⲗⲁⲁⲩ̀ ⲡⲉⲛⲕⲁ̀
ⲛ̄ тоотⲕ̄ ⲛ̄ⲧⲛⲁⲁк е ⲃⲟⲗ· Λ ⲛⲉⲭⲣⲏⲙⲁ̀ ⲩѡпѐ
нак̀ ⲛ̄ аполаусіс· ауѡ̄ ⲛ̄ афорⲙⲓⲛ ⲛ̄ отколасіс̀
ⲩа енеⲩ· Λ пекеоот· ⲙ̄ⲡ̄ пектаеіⲟ̄ ⲩѡпе нак̀
ⲙ̄ⲙ̄ проѳіаот· ⲛ̄ⲧ̄ нарѐ аѝ естинсѡрос· еⲩ-
стинсореі̀ ⲭа рок· кокⲙ̄ⲙ̄ ауѡ̀ кⲩоλⲩ̄· коокⲩ̄ⲩ̄·
ⲉⲓⲥ трⲙ̄ⲉіⲏ̄ ⲙ̄ⲙ̄ пор|фанос· ⲡтак ⲟⲩ̄коⲩ· Єіс Fol. 27 *b* 1
пⲁⲩⲁроⲙ ⲛ̄ технра̀ ⲡтактωрⲡ̄ ⲙ̄ⲙ̄ песнї· Єіс ⲗⲉ
ⲡⲣнкѐ ⲡтакⲥⲟсот ⲙ̄ⲙ̄ пеⲧⲃеке· Єіс ⲡⲣⲙ̄ⲣⲁλ ⲡ-
такⲟⲩ̄коот ⲭⲡ̄ отⲙ̄ⲡт ат на· Ⲍапаⲍ ⲭаплωс
ⲡноⲃе тнрот ⲡтакаат· кнарѐ е роот· етоⲩнⲍ
ⲡса текѱухн· ⲡⲱе ⲡтакаат ⲙ̄ⲙ̄ос· Ⲗрі
пⲙ̄ⲙ̄ⲉⲩѐ ⲙ̄ⲙ̄ пероот· ет ере торсн̀ наѡλⲡ̄ е ⲃⲟⲗ
ⲭⲡ̄ тпе· Ⲗрі пⲙ̄ⲙ̄ⲉⲩѐ ⲛ̄ тпарротсіа ет ⲭаеоот·
ⲙ̄ⲙ̄ пеⲭ̄с̄· ката ⲑе|ет еⲩхѡ ⲙ̄ⲙ̄ос ⲛ̄ⲥⲓ пенсѡтнр· Fol. 27 *b* 2
ⲍе неит̀ ⲁⲧⲉіре ⲙ̄ⲡ̄пет наноⲩ· етанастасіс
ⲛ̄ ѿⲛ̄ⲍ̄· Ⲗⲧⲱ̄ неит ⲁⲧⲉіре ⲙ̄ⲙ̄ пеѳоот етанастасіс
ⲛ̄ крісіс· Ⲟⲩ̀ пе ϯпахоо̀ⲩ· ѿ на ⲙⲉрате· ⲉⲓⲥ
тⲙ̄ⲡтеро̀ и ⲙ̄ⲡноⲩѐ· сⲃ̄тωт· ⲉⲓⲥ тⲯеренна ои·
Ⲡаре Н аполаусіс̀ ⲛ̄ тⲙ̄ⲡтеро и ⲙ̄ⲡнⲩѐ про-
трепе ⲙ̄ⲙ̄ок· Ⲏⲧе тапїλн ⲙ̄ⲙ̄ пкωрⲧ̄ ⲛ̄ тчеренна̀
ⲱтⲣ̄тωрⲕ̄· ⲙ̄ⲧ̄ котⲕ̄ е ⲃⲟⲗ ⲭⲡ̄ неⲣⲃⲏⲩѐ ⲙ̄ⲙ̄ пⲁⲓа-
ⲃⲟλос· ⲙ̄ⲧ̄ ⲙⲟⲟⲩⲉ ⲭⲙ̄ⲙ̄ | пет ⲣⲁнаⲩ ⲙ̄ⲙ̄ пхоеіс̀ Fol. 28 *a* 1
ⲛ̄ отⲃⲉⲓⲱ ⲙⲙ̄· Н̄ⲧ̄ клнроноⲙеі̀ ⲛ̄ нетє̀ ⲛ̄ⲥе- ⲗⲍ
напарасѐ аѝ ⲱа енеⲩ наї ете ⲙ̄ⲙ̄ пе ⲃал
наⲩ̀ е роот· отⲁе ⲙ̄ⲙ̄ пеⲙⲁⲁхѐ сотⲙ̄ⲙоⲩ̀ отⲁѐ
ⲙ̄ⲡ отⲁλѐ е ⲭраї ехⲙ̄ⲙ̄ пⲛт ⲡрωⲙе· наї ⲡта
пноⲩтѐ сⲃ̄тωтоⲩ̀ ⲛ̄ нет ⲙⲉ ⲙ̄ⲙ̄оⲩ· Ⲍітⲙ̄ те-
ⲭарⲓс· ⲙ̄ⲡ тⲙ̄ⲡтⲙⲁїрωⲙе ⲙ̄ⲙ̄ пен ⲍоеіс ⲓ̄с̄ пеⲭ̄с̄·
Паї е ⲃⲟⲗ ⲭі тоотⲕ̄· ере еоот ⲙⲙ̄̀ препеї наⲩ·
ⲙ̄ⲡ пеⲩ|еіѡт ⲛ̄ ⲁⲥⲁⲑос· ⲙ̄ⲡ пепⲙ̄ⲡⲁ ет отⲁⲁⲃ Fol. 28 *a* 2
ⲛ̄ рⲉⲩтаⲭⲣо· Тенот· ауѡ̄ ⲡотⲃⲉⲓⲱ ⲙⲙ̄ ⲱа
енеⲩ· ⲛ̄ енеⲩ ⲭаⲙⲏⲛ·:—

COLOPHON

Fol. 28*b* 1 ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ̀ ⲛⲁ ⲉⲓⲟⲧⲉ̀ ⲙ̅ⲛ̅ ⲛⲁ ⲥⲓⲛⲧ· ⲟⲩⲟⲛ ⲙⲛⲁ
ⲗ̅ⲏ̅ ⲉⲧ ⲛⲁⲱⲩ ⲫ̅ⲙ̅ ⲡⲉⲓ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲏ̅ ⲭⲱⲱⲙⲉ· ⲩⲗⲏⲗ
ⲫⲓⲭ̅ⲏ̅ ⲧⲉⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲡⲥⲱⲙⲉ ⲙ̅ ⲙⲁⲓ ⲁⲥⲁⲡⲏ· ⲁⲧⲱ
ⲙ̅ ⲙⲁⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ [erasure of two and a half lines] ⲭⲉ
ⲏⲧⲟⲥ· ⲁⲥⲫⲓ ⲡⲉⲩⲣⲟⲟⲩⲱ̀ ⲫ̅ⲏ̅ ⲛⲉⲥⲫⲓⲥⲉ ⲙⲙⲏⲛ ⲙⲙⲟⲥ
ⲁⲥⲧⲁⲁⲩ ⲉ ⲫⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ [erasure of four lines] Ⲭⲉ ⲕⲁⲥ̀
ⲉⲣⲉ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙ̅ⲛ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲓ̅ⲱ̅-
ⲫⲁⲛⲛⲏⲥ ⲙ̅ⲛ̅ ⲧⲡⲁⲣ$^{\theta}$· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲛⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲉⲭ$^{\overline{\text{ⲥ}}}$ ⲉ ⲫⲣⲁⲓ ⲉ ⲭⲱⲥ ⲛ̅ⲧ̅ⲥ̅ⲛ̅ⲟⲩ ⲉ ⲣⲟⲥ· ⲙ̅ⲛ̅
[erasure of three and a half lines] ⲁⲧⲱ ⲟⲛ ⲉⲧⲙ̅ⲙⲁⲛⲉⲓ ⲉ ⲃⲟⲗ
Fol. 28*b* 2 ⲫ̅ⲏ̅ | ⲥⲱⲙⲁ· ⲡⲣⲟⲥ ⲡⲉⲧ ⲕⲏ ⲉ ⲫⲣⲁⲓ ⲡⲣⲱⲙⲉ ⲙⲙⲁ· ⲛ̅ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲡⲱⲣ ⲙ̅ ⲡⲉⲭⲓⲗⲟⲥⲣⲁⲫⲟⲛ ⲏ̅ ⲛⲉⲧⲛⲟⲃⲉ· ⲛ̅ⲧ̅ⲥ̅ⲣⲁⲓ̈
ⲙ̅ ⲡⲉⲧⲣⲁⲛ ⲉ ⲡⲭⲱⲱ̅ⲙⲉ ⲙ̅ ⲡⲱⲛⲓ̅ⲥ̅ ⲛ̅ⲥⲉ ⲫⲛⲁⲩ ⲏ̅ ⲛⲁ ⲧⲡⲉ·
ⲏ̅ ⲩⲃⲃⲓⲱ ⲏ̅ ⲛⲁ ⲡⲕⲁⲣ· ⲛⲉⲓ ⲱⲁ ⲉⲛⲉⲣ· ⲉ ⲡⲙⲁ ⲏ̅ ⲛⲉⲓ
ⲡⲣⲟⲥ ⲟⲩⲟⲉⲓⲱ ⲛ̅ⲥⲉⲫ ⲛⲁⲩ ⲟⲛ̀ ⲏ̅ ⲧⲩⲃⲃⲓⲱ ⲙ̅ ⲡⲉⲧⲉⲣⲛⲏ
ⲏ̅ ⲱⲉ ⲏ̅ ⲕⲱⲃ ⲏ̅ ⲥⲟⲛ̀ ⲫ̅ⲏ̅ ⲟⲩⲗⲏⲙⲙⲁ· ⲏ̅ⲧⲡⲉ ⲧⲡⲟⲗⲓⲥ· ⲏ̅
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲫⲁⲙⲙⲏ· ⲉⲫⲉⲙⲱⲡⲉ

Ⲁⲣⲓ ⲛⲁ ⲙⲉⲉⲩⲉ ⲫⲱ ⲛⲁⲥⲁⲡⲏ· ⲁⲛⲟⲕ ⲡⲓⲉⲗⲁⲭ ⲁⲧⲱ̅
ⲡⲓⲁⲧ ⲙ̅ⲡⲱⲁ̀ ⲙ̅ ⲡⲣⲁⲓ ⲉⲧ ⲫⲓ ⲭⲱⲕ [erasure of three lines]
ⲉⲓⲥ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲁⲧ ⲏ̅ ⲣⲙ̅ⲣⲣⲉ· ⲁⲓⲧⲟⲗⲙⲁ ⲁⲓⲥⲫⲁⲓ ⲡⲉⲓ
ⲭⲱⲱⲙⲉ ⲉⲓⲱⲟⲣⲡ ⲫ̅ⲏ̅ ⲫⲣⲓⲧⲉ ⲡⲓⲟⲙ — ⲫ̅ⲏ̅ ⲧⲙⲉⲣ ⲩⲥ
ⲏ̅ ⲣⲟⲙⲙⲉ· ⲏ̅ ⲁⲓⲟⲕ̀ⲗ

DISCOURSE OF SAINT CYRIL, ARCHBISHOP OF RAKOTE, ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 6782)

ⲟⲩⲗⲟⲅⲟⲥ · ϵ ⲁϥⲧⲁⲩⲟϥ · ⲛ̄ⲥⲓ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲗⲁⲃ ⲛ̄ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲉⲓⲛⲩ ⲕⲁⲧⲁ ⲥⲛⲟⲩ ⲛⲓⲙ · ⲁⲛⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ · ⲡⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲣⲁⲕⲟⲧⲉ · ϵ ⲁϥⲧⲁⲩⲟϥ ϵ ⲡⲧⲁⲉⲓⲟ ⲛ̄ⲧⲉⲧⲟ̄ ⲛ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ · ⲑⲁⲗⲓⲁ ⲙ̀ⲡⲁⲣⲓⲁ · ⲧⲣⲉϥϫⲓⲡⲉ ⲡⲛⲟⲩⲧⲉ · ⲥⲏ̄ ⲟⲩⲓⲉ · ⲉϥⲟⲩⲱⲛϩ̄ϩ̄ ϵ ⲃⲟⲗ ⲛ̄ ⲡⲉϫⲛⲟⲩ ⲛ̄ ⲉⲟⲟⲩ · ⲙ̄ⲙ̄ ⲡⲧⲁⲉⲓⲟ ⲛ̄ⲧ ⲁⲥϫⲓⲧϥ ϵ ⲃⲟⲗ ⲥⲓⲧⲛ̄ ⲡⲛⲟⲩⲧⲉ : — ⲥⲏ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲁⲗⲏⲙ ·:— Fol. 29 a 1 ⲙⲉ

Ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ̀ ⲡⲗⲁⲟⲥ ⲙ̄ ⲙⲁⲓⲛⲟⲩⲧⲉ · ⲁⲟⲩⲱⲛ̀ ⲛⲓⲙ- ⲙⲁⲁⲩⲉ ⲙ̄ ⲡⲉⲧⲡⲣⲛ̄ⲧ̀ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ϵ ⲡⲧⲁⲉⲓⲟ ⲛ̄ ⲧⲙⲁⲁⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲧⲣⲣⲱ̄ ⲛ̄ ⲙⲉⲣⲓⲟ̄ⲙⲉ̀ ⲧⲛⲟⲩ ⲁⲩⲱ ⲧϣⲉⲗⲉⲉⲩ ⲙ̄ⲙⲉ · Ⲧⲉⲛⲧⲁ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ̀ ⲕⲁⲧⲁϫⲓⲟⲩ ⲙ̄ⲙⲟϥ · ⲁⲩⲉⲓ̀ ⲁϥⲟⲩⲱϩ̄ ⲉⲡ̄ ⲧⲉⲥⲕⲁⲗⲁⲣⲏ ⲙ̄ ⲫⲓⲥ̀ ⲛ̄ⲉⲃⲟⲩ · ⲁⲥϫⲛⲟϥ ⲛⲁⲓ ⲉⲡ̄ ⲃⲏⲑⲗⲉⲉⲙ · ⲁⲥⲥⲟⲟⲗⲉϥ ⲛ̄ ⲣⲉⲛⲧⲟⲉⲓⲥ · ⲁⲥⲕⲱ ⲙ̄ⲙⲟϥ ⲉⲡ̄ ⲟⲩⲟⲙϥ̄ ⲛ̄ ⲧⲃ̄ⲙ̀ⲛ̀ ⲁ ⲣⲉⲛϫⲱⲟⲩⲓ̀ ⲛⲁⲧ Fol. 29 b 1 ⲉ ⲣⲟϥ ⲁⲩⲥⲟⲧⲱⲛϥ̄ · ⲁⲧⲱ ⲁⲩⲣ̄ ϩⲁⲓⲃⲉⲥ̀ ⲉ ⲣⲟϥ · Ⲁⲣ- ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲟⲩⲥⲃⲟⲓ ⲛ̄ ⲟⲩⲛⲁⲙ · ⲁⲣⲁⲙⲁⲣⲧⲉ ⲙ̄ⲙⲟϥ ⲁⲣⲭⲧⲟϥ̀ ⲉⲡ̄ ⲡⲟⲩⲥⲃⲟⲓ ⲛ̄ⲣⲃⲱⲟⲩⲣ · Ⲁⲣⲣⲓⲕⲉ ⲙ̄ ⲡⲟⲩⲙⲁⲕⲉ̄ ⲙⲙ̄ ⲡⲟⲩⲃⲱ ⲉ ⲧⲟⲗⲙ̄ ⲉ ⲡⲉⲥⲛⲧ̀ ⲉ ϫⲱϥ · ⲁⲣⲧⲛ̀ⲧ̀ ⲉ ⲣⲱϥ ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲓⲱⲧ̀ ⲧⲛⲉⲧ̀ ⲉ ⲣⲱϥ̀ ⲉⲡ̄ ⲙⲙⲛⲧⲉ · ⲁⲣⲕⲁⲁϥ ⲉⲓϫⲛ̄ ⲛⲟⲩⲡⲁⲧ · ⲁϥⲫⲓ̀ ⲛ̄ ⲛⲉϥⲃⲁⲗ ⲉ ⲉⲣⲁⲓ̈ ⲉⲁ ⲡⲟⲩⲣⲟ · Ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉϥⲥⲓϫ · ⲁϥ|ⲥⲱⲡⲉ̀ ⲛ̄ ⲧⲟⲧⲉⲕⲓⲃⲉ · ⲁϥⲱϥ̀ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲱϥ ⲙ̄ Fol. 29 b 2 ⲡⲉⲣⲱⲧⲉ̀ ⲉⲧ ⲣⲟⲗⲍ̄ ⲉⲣⲟⲧⲉ ⲟⲩⲙⲁⲛⲛⲁ · Ⲁ ⲡⲉⲥⲧⲟⲓ̈ ⲛ̄ ⲧⲟⲧⲟⲧⲥⲓⲁ̀ ⲣⲗⲟⲥ ⲛⲁϥ · ⲉⲣⲟⲧⲉ ⲡⲉⲥϯ ⲛⲟⲩⲫⲉ̀ ⲛ̄ ⲧⲉⲟⲧ-

cia` n̄ nωρε· H̄ τερε ϥcω` ϩn̄ n̄ ογεκιβε n ατ τωλ̄ϫ
ⲁϥⲙⲟⲩⲧⲉ ερο· ⲭε ⲧⲁ ⲙⲁⲁⲩ· Λⲙⲛ̄ⲧ̄ⲙ· n̄τετn̄-
naϩ` ε nιοⲩⲧⲉ ⲉϥⲙⲟⲩⲧⲉ` ε ⲙⲁρια` ⲭε ⲧⲁ ⲙⲁⲁⲩ
ⲉϥϯn̄ⲧ` ε ρωc· Λⲩω ⲉnⲉϥϯn̄` ε ρωϥ ϩωωc ⲉc-
Fol. 30a 1 ⲙⲟⲩⲧⲉ` ε ροϥ n̄ naϩ nⲙ̄ⲙ | ⲭε ⲡⲁ ⲭοⲉⲓc ⲁⲩⲱ̄
ⲙ̄ⲍ ⲡⲁ ⲱⲛρε ⲉⲥⲟⲩⲱ̄ⲱⲱⲧ̄ naϥ: Π nιaϩ ϩap` ⲉⲩⲁϩϯ ⲉnιβε
naϥ· nⲉⲩⲁcρικε ⲙ̄ ⲡⲉⲥⲙⲁϩϩ̄ ε ⲡⲉϩn̄τ naϥ ⲉϥⲁϩⲉ
ⲣⲁⲧϥ̄· n̄θε n ⲟⲩⲡⲣⲣⲟc· Ππ̄ⲥωc ⲟⲛ ⲱⲁⲥⲟⲩⲱⲱⲱⲧ̄
naϥ· ⲉⲥⲭⲱ̄ ⲙ̄ⲙⲟc· ⲭε ⲡⲁ ⲭοⲉⲓc· ⲁⲩⲱ̄ ⲡⲁ ⲱⲛρε·
Ⲉⲓⲧⲁ ⲙⲡ̄ⲥⲁ naⲓ· ⲁⲥⲁⲙⲁⲣⲧⲉ` n̄ ⲧⲉϥⲥⲓϫ· ⲁⲥⲥⲱϫ
ⲙ̄ⲙⲟϥ ϩn̄ ⲛⲉϩⲓⲟⲟⲩⲉ· ⲉⲥⲭⲱ ⲙ̄ⲙⲟc ⲭε· ⲡⲁ ⲱⲛρε
Fol. 30a 2 ⲉⲧ ϩⲟⲗⲃ̄· ⲙⲟⲃⲱⲉ` κⲟⲩⲓ· κⲟⲩⲓ n̄θε n̄ n̄ⲱⲛ|ρⲉ` κⲟⲩⲓ
ⲧⲏⲣⲟⲩ ⲉⲩⲧⲥⲁⲃⲟ ⲙ̄ⲙⲟⲟⲩ` ε ⲙⲟⲟⲩⲉ· H̄ⲧⲟϥ ⲁⲉ` ϩωωϥ
nιⲟⲩⲧⲉ ⲙ̄ⲙⲉ ⲓc· ⲁϥⲟⲩⲁⲣϥ̄ n̄ⲥωc· ⲛⲧⲡⲛⲁⲧ̄ⲣ̄ⲧⲱⲣ`
ⲁⲛ`· ⲉϥⲧⲟⲥⲥ̄ ε ⲛⲉϥκⲟⲩⲓ n̄ⲥⲟn· ⲉϥϥⲓ` ⲟⲩⲱϩ· ⲟⲩⲱϩ·
Ⲉⲩⲁⲓⲱⲉ` ϩn̄ ⲛⲉϩⲟⲓⲧⲉ ⲙ̄ ⲙⲁρια` ⲧⲉⲙⲙⲁⲁⲩ n̄ⲥⲓ ⲡⲉⲧ
ⲉρⲉ ⲡⲧⲏⲣϥ̄· ⲁⲓⲱⲉ ⲙ̄ⲙⲟϥ· Ⲉⲛⲉⲓⲱⲁϥϥⲓ` n̄ ⲛⲉϥⲃⲁⲗ
ε ϩⲣⲁⲓ ϩⲁ ⲡⲉϩⲣⲟ· n̄ⲥⲓ ⲡⲉⲧ ⲉρⲉ ⲡⲧⲏⲣϥ̄ ⲁⲓⲱⲉ ⲙ̄ⲙⲟϥ·
ⲁⲩⲱ̄ ⲉϥⲥⲙⲟⲛⲓ̄ⲧ̄ ε ⲧⲃⲏⲛⲧϥ̄· Ⲉⲛⲉⲓⲱⲁⲥⲭⲓⲧϥ̄ ⲟⲛ ⲛⲥ̄ⲧⲁⲗⲟϥ·
ⲛⲥ̄ⲙⲟⲟⲩⲉ ⲛⲙ̄ⲙⲁϥ· Λⲙⲛ̄ⲧ̄ⲙ· ⲱ ⲛⲉϩⲓⲟⲙⲉ ⲧⲏⲣⲟⲩ |
Fol. 30b 1 n̄τετn̄ⲛⲁⲩ ε ⲙⲁρια· ερε ⲡⲓⲟⲩⲧⲉ` ⲡⲟⲣⲭ̄ ε ⲡⲉⲥⲥⲡⲓⲣ
ⲙ̄ⲙϩ ⲉϥϥⲓ ⲙ̄ ⲡⲉϥⲣⲟ` ε ϩⲣⲁⲓ· ⲉϥϯn̄` ε ρωc· Ⲡⲟⲟⲩⲉ·
ⲙⲟⲟⲩⲉ ⲧⲱⲉⲉⲣⲉ n̄ ⲥⲓⲱⲛ· ⲉⲓⲱⲁϫⲉ` ερο` ⲱ ⲙⲁρια`· ⲉⲓⲥ
ⲡ̄ⲣⲣⲟ ⲡⲉⲭ̄ⲥ̄ ϩⲓ ϫω· Λⲥⲱⲟⲡⲉ ⲧⲁρ ⲛⲉ` n̄ⲥⲓ ⲡ̄ⲣⲣⲟ
ⲡⲉⲭ̄ⲥ̄· ⲁϥⲙⲟⲟⲥ` ϩⲓ ϫω· Λⲥⲣ̄ ⲱⲃⲏⲣ` ⲣ̄ ϩⲱⲃ ⲛⲙ̄ⲙⲉ`
n̄ⲥⲓ ⲡⲉⲓⲱⲧ· Λⲥⲣ̄ ⲥⲧⲙⲙⲉⲛⲛⲉ` ⲛⲙ̄ⲙⲉ n̄ⲥⲓ ⲡⲱⲛⲣⲉ·
Λⲥⲣ̄ ⲁⲧ ⲡⲱⲣⲭ̄ ερο` n̄ⲥⲓ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲛⲁⲩⲙⲉ-
Fol. 30b 2 λος ⲉⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲉ` ⲭε ⲁⲙⲉⲣⲓ|ⲧⲉ· ⲁⲥⲟⲩⲗⲉ` ερο`
ε ⲧⲃⲉ ⲡⲟⲩⲧⲃⲃⲟ· H̄ⲧⲟ` ϩap ⲙⲁⲁⲁⲧⲉ` ⲡⲉⲛⲧ ⲁⲣⲥⲏ̄
ⲣⲙⲟⲧ` n̄ ⲛⲁⲣⲣⲏ̄ ⲡⲓⲟⲩⲧⲉ· ϩn̄ ⲛⲉϩⲟⲙⲉ` ⲧⲏⲣⲟⲩ· ⲭε
ⲡⲭⲟⲉⲓⲥ ⲱⲟⲟⲡ ⲙ̄ⲙⲉ· Λⲣϥ n̄ ⲛⲟⲩⲥⲓⲭ` ε ϩⲣⲁⲓ·
ⲙ̄ⲡⲏ ⲛⲟⲩⲥⲃⲟⲩ ε ⲧⲭⲟⲥⲉ· ⲁⲣⲥⲓ n̄ⲧ ⲡ̄ ⲡⲓⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ·
n̄ⲟⲩⲕⲱⲛ ⲡ̄ ⲡⲉϥⲱⲛⲣⲉ· ⲁⲣⲧⲁⲗⲟⲥ` ϫⲓⲧ̄ⲛ ⲧⲟⲩⲁⲡⲉ· ⲉⲣⲉ
ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲓ ⲙⲟⲉⲓⲧ ϩⲛⲧⲉ· ⲉⲣⲙⲟⲟⲩⲉ` ε ⲃⲟⲗ

ϩⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ· ⲉⲣⲧⲁⲯⲉⲃⲉⲓⲱ· ⲉⲣⲭⲱ ⲙⲙⲟⲥ·
ⲁⲉ | Ⲥⲟⲩⲱⲛϥ ⲙⲛⲧⲛ· ⲁⲉ ⲛⲧⲟϥ· ⲡⲉ ⲡⲱⲛⲣⲉ· ⲛ ⲟⲩⲱⲧ Fol. 31 *a* 1
ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲛⲧ ⲁⲓⲭⲡⲟϥ· Ⲙ ⲙⲁⲣⲓⲁ· ⲁⲓⲉⲓⲙⲉ· ⲁⲉ ⲙⲙⲏ
ⲉⲣⲧⲙⲛ ⲛ ϩⲙ ⲉϫⲛ ⲛⲟⲩⲥⲙⲟⲧ· Ⲭⲉ ⲉϩⲓⲙⲉ ⲙⲡⲉ ⲛⲧ ⲁϥ-
ⲁⲓⲧⲉⲓ (*sic*) ⲙ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁϥϯ ⲛⲁϥ (*sic*) ⲙ ⲡⲱⲓ ⲛ ⲧⲙⲛⲧⲣ-
ⲱⲙⲉ· Ⲏⲧⲟ ⲇⲉ ⲛⲧ ⲁⲣⲁⲓⲧⲉⲓ ⲙⲙⲟϥ ⲛ ⲟⲩⲙⲛⲧⲥⲁⲃⲉ·
ⲁϥϯ ⲛⲉ ⲙ ⲡⲉϥϣⲟⲣⲟⲩ ⲉⲧⲉ ⲡⲉϥⲱⲛⲣⲉ ⲡⲉ· Ⲁⲣϩⲕⲟ·
ⲁϥϯ ⲛⲉ ⲙⲡⲉⲣⲱⲧⲉ ⲛ ⲛⲟⲩⲉⲕ|ⲓⲃⲉ ϩⲛ ⲙⲡⲛⲟⲩⲧⲉ· Fol. 31 *a* 2
Ⲛⲧⲁϫⲡⲟ ϩⲓⲧⲛ ⲉⲧⲣⲁ· ⲡⲧⲟ ϩⲱⲱⲧⲉ ⲁⲣϫⲡⲟ ⲙ
ⲡⲛⲟⲩⲧⲉ ⲡⲣⲣⲟ ⲛ ⲛⲁ ⲧⲡⲉ· ⲙⲡⲛ ⲛⲁ ⲡⲛⲁϩ· Ⲛⲧⲁⲣⲁⲡⲟ-
ⲧⲁⲥⲥⲉ ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲛ ⲧⲉϥϩⲩⲗⲏ· ⲁ ⲡⲛⲟⲩⲧⲉ ϩⲱⲱϥ
ϫⲁⲣⲓϩⲉ ⲛⲉ ⲛ ⲧⲡⲉ· ⲙⲡⲛ ⲡⲛⲁϩ· Ⲉⲛⲉⲩⲁⲣⲕⲱⲗϫ ⲛ
ⲛⲟⲩⲡⲁⲧ· ⲙ ⲡⲟⲩⲱⲛⲣⲉ· ⲛⲧⲉⲟⲩⲱⲱⲩⲧ ⲛⲁϥ· Ⲗⲧⲱ
ⲛⲧⲉⲩⲛⲟⲩ ⲱⲁⲣⲉ ⲛⲁⲥⲥⲉⲗⲟⲥ· ⲟⲩⲱⲱⲩⲧ ⲛⲉ ϩⲱⲟⲩ· Ⲙ
ⲙⲁⲣⲓⲁ· ⲙⲁⲁⲃⲉ· ⲙⲡⲛ ⲯⲓⲧⲉ ⲡⲣⲟⲙⲡⲉ· ⲁⲣ|ϫⲟⲕⲟⲩ Fol. 31 *b* 1
ⲉ ϧⲟⲗ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ϯ ⲉⲟⲟⲩ ⲛⲉ· ⲧⲁⲓⲉ ⲛ ⲟⲩⲙⲩⲥⲧⲏ- ⲛ
ⲣⲓⲟⲛ ⲉ ⲣⲟⲓ ⲱ ⲙⲁⲣⲓⲁ· Ⲥⲱⲧⲙ ⲡⲉϫⲁⲥ ⲁⲛⲟⲕ ϯⲛⲁ
ⲧⲁⲗⲟⲕ· Ⲗⲓⲉⲥⲧⲭⲁϩⲉ ⲙⲙⲟⲓ ⲭⲓⲙ ⲧⲁ ⲙⲡⲧⲕⲟⲩ·
Ⲗⲓⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲡⲛ ⲧⲉϥϩⲩⲗⲏ· Ⲗ ⲧⲁⲕⲁ-
ⲗⲁϱⲏ ⲙⲟⲟⲩⲉ ⲉ ϧⲟⲗ ⲁϫⲛ ⲣⲟⲟⲩⲧ· Ⲗ ⲛⲁⲉⲓⲃⲉ ⲣ
ⲥⲁⲓⲣⲉ· Ⲡⲛ ⲉⲓⲱⲁϩⲉ ⲙⲡⲛ ⲉⲣⲱⲱⲣⲉ· Ⲡⲛ ⲉⲓϯⲧⲕⲁⲥ
ⲉⲓⲙⲓⲥⲉ· Ⲡⲛ ⲉⲓⲱⲗⲁϩ· ⲉⲓⲛⲁⲩ ⲉ ⲡⲁ|ⲱⲛⲣⲉ· Ⲡⲛ Fol. 31 *b* 2
ⲓⲉⲓⲙⲉ· ⲁⲉ ⲛⲧⲁⲓⲱⲱ ⲙⲙⲟϥ ⲉ ϧⲟⲗ ⲧⲱⲛ· Ⲗⲓⲉⲓⲙⲉ
ⲇⲉ ⲛⲧⲟϥ ⲁⲉ ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲛⲧ ⲁⲓⲭⲡⲟϥ· Ⲗ ⲅⲁⲃⲣⲓⲏⲗ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲣ ⲣⲟⲧⲉ· ⲉⲩⲧⲁⲯⲉⲃⲉⲓⲱ ⲛⲁⲓ ⲛⲓⲁⲓ·
ⲉⲩⲥⲟⲟⲩⲛ ⲁⲉ ⲟⲩⲣⲱϧ ⲛ ⲃⲣⲣⲉ ⲡⲉ· Ⲁⲛⲟⲕ ⲁⲉ ⲙⲡ
ⲉⲓⲣⲣⲟⲧⲉ· ⲁⲗⲗⲁ ⲁⲓⲧⲉⲗⲏⲗ· ⲉⲓⲥⲟⲟⲩⲛ ⲙ ⲡⲣⲁϣⲉ· ⲛ ⲧⲉⲣⲉ
ϥⲁⲥⲡⲁϫⲉ ⲙⲙⲟⲓ· ⲉⲩⲥⲧⲱⲧ· ⲁⲩⲱ ⲁⲓⲙⲟⲩϩ ⲛ ⲟⲩⲏⲟϥ·
Ⲗⲩⲉⲓ ⲡⲉϫⲁⲥ ⲛⲥⲓ ⲙⲁⲣⲓⲁ· ⲁϥⲟⲩⲱⲛ ⲛ ⲧⲁ |ⲧⲁⲡⲣⲟ· Fol. 32 *a* 1
ⲁϥⲡⲱⲧ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲁ ⲕⲁⲗⲁϱⲏ· ⲁⲩⲱ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ
ⲉⲧ ⲟⲩⲁⲗⲃ· ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲓ ⲉⲩⲗⲟⲅⲉ ⲉ ⲣⲟⲓ ⲡⲉ· ⲉⲩⲣ
ⲣⲱⲙⲉ ⲙⲙⲟⲓ· ⲁⲩⲱ ⲉⲩⲣⲩⲡⲉⲣⲛⲧⲉⲓ· ⲙ ⲡⲉⲧ ⲣⲙ ⲡⲁ
ⲥⲁ ⲛ ⲣⲟⲩⲓ· Ⲉⲛⲉⲩⲁⲓⲣⲩⲙⲛⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ
ⲧⲉⲩϣⲏ· ϣⲁⲣⲉ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲣⲩⲙⲛⲉⲩⲉ ⲛⲙⲙⲁⲓ· Ⲡ

пиат оѝ ецуаїкωλ̀ѯ ⲛ̄ на пат ⲛ̄ ѡωрп̄· ѡаре
ⲛ̄соѵ̀ и ⲙ̄пнтє· оѵ̄ѡѵт̄ ⲙ̄ пет ⲣⲙ̄ па са и роуи·
Fol. 32a 2 Ⲡ пиат ⲛ̄ ѯⲡ̄ ѡоѵте· ѡа|ре те тріас· ✝ наї ⲛ̄
оѵсоѵ· ѡа ѯⲡ̄со̀ ⲙ̄ пероот· оѵтелнл ⲙ̄п̄ оѵ-
оѵноу· пет ѡооп наї· Ⲡ пиат̀ епаоѵѡѵ·
оѵмаѵна ⲙ̄ маркаріт̀с̀ пет ѵнт наї· Ⲍⲙ̄
прн̀ оѝ ецнарѡт̄п̄· оѵмаѵна̀ ⲛ̄ с✝ поѵуе пе·
Ⲡп̄ ⲓеѵѵе· ⲭе пе ✝ⲣѵмеѵє̀ є роу· пкосмос̀
тнр̄ⲩ̄ ✝ еоот нау· Аѵѡ̄ наї тнроѵ аїеѵѵѐ є
роот аѵѡ̄ аїѵѵетеχѐ є роот· Аѵѡ̄ а пкосмос
Fol. 32b 1 тнр̄ⲩ̄ ✝ еоот наї· аѵѡѡ є βол· ⲭе ка|λωс·
ⲓв̄ тпарθенос̀ арⲭѡ є рон ⲛ̄ тсѵнеї̀ ѡа рон ⲙ̄
пен сωтнр пеχ̀с̀· Калωс теⲧ̄т асѵ̄пѡа ⲛ̄ ѡωп
є рос ⲙ̄ пеθеронос ⲙ̄ пиоѵте· Калωс теⲧ̄т
астоѵхо̀ ⲙ̄ пкосмос тнр̄ⲩ̄· ⲣⲓⲧ̄ⲏ̄ тесѵнхпо·
Калωс тѡеере ѡнѵ ⲙ̄ парθенос· ере пиоѵтѐ
оѵнⲩ̄ ⲛ̄ⲛ̄ⲁс· Калωс тⲁаа̀ⲩ ⲛ̄ⲛ̄опаχос тн-
Fol. 32b 2 роѵ ⲙ̄п̄ ⲛ̄ⲛ̄опаχн̀ тнроѵ· | Арβел̀ тⲁⲓ̄трѡѵе
тнр̄с̄· ессоⲩ̄ ⲛ̄ тоотⲩ̄ ⲙ̄ ⲡⲁⲓаβолос· Аρѵестє̀
пβюс̀ ⲙ̄ пⲥⲁѵос· Аρерѵаат ⲙ̄ ппатѡелеет
ⲙ̄ ме· Поѵсѡѵа̀ ⲁⲥѵ̄ббе ⲣⲓ̄ наскнсіс· Поѵпⲧ̄а
ⲁє̀ ⲁⲭтелнл· ⲭе пиоѵте ѡооп ⲛ̄ⲛ̄ⲉ· Єѡⲭе
а пет соѵтωн ⲙ̄ерите· еіѐ ⲙ̄п̄ ⲗⲁаⲩ наѕѡ ει
ⲙ̄ тει ⲛ̄сеⲭпотассе пе:—Єѡⲭе апоѵерите
Fol. 33a 1 тѡоѵи ⲭа пиоѵте· ецⲣⲓ̄ тоⲩ|калаⲭн̀ ет тⲃ̄нт·
ⲛ̄ⲧ̄ Єіѐ оитωс· сеѡооп ⲛ̄стⲁллос ⲣⲓ̄ тⲁинтѐ ⲛ̄
θілнⲙ̄ ⲛ̄ тпе· Єѡⲭе апоѵеритѐ тѡоѵѝ ⲭа
пиоѵтѐ ецѡ̀ ⲛ̄ коуї̈· Єіѐ оитωс̀ те аре ратѐ
тепоѵ ⲭатⲙ̄ пеѳѵсіастнріон ⲙ̄ поѵѡнре· Єѡⲭе
арⲭωвс̄ ⲙ̄ пеⲭро· ⲣⲓ̄ поѵроїтѐ є тβе панр· ⲛ̄
пхаⲩ ет ⲛ̄ βол· Єіѐ оитωс̀ пеχеровѵм· ⲙ̄п̄
Fol. 33a 2 пеⲍерафим̀ аре ратоѵ ⲣⲓⲙ̄ пеѳѵсіас|тріон̀
ерѡвс̄ ⲙ̄ поуро̀ ⲣⲙ̄ пⲧⲁате ⲛ̄ пентⲁ̄· Єѡⲭе
артѡоѵѝ ⲭа роⲩ ⲣⲙ̄ поуралнр ⲙ̄п̄ поѵпат·

Cιὲ οιτωc̀ τερμοοc τεηοτ̀ ριχ̄ ογθρονοc
ⲛ̄ εοογ· ερε ηεχερογβιμ ⲙⲛ̄ ηεζεραφιμ̀ αρε
ρατογ̀ ερὸ ετρⲙⲛⲧⲉρὲ ε πεητ αρχηοϥ· Cⲱϣὲ
αρτⲙ̄ⲙⲟϥ ηερωτὲ ρⲙ̄ ηοτεκιβε ⲙ̄ παρθενικον·
Cιὲ οιτωc̀ ηεϥcωⲙⲁ ⲛ̄ ηοττε· ⲙⲛ̄ ηεϥcηοϥ ετ|
ταειηϯ· ceϯ ⲙ̄ⲙⲟϥ ε τοτταρο· Ογ πε πταειὸ Fol. 33 b 1
ετ ογηαϣεηϯϥ ⲛ̄ ηαρρε· Ⲱ τε cρⲙⲉ̀ ⲛ̄ τα τπε ⲙⲛ̄
ⲙⲛ̄ πκαϥ· ⲙⲛ̄ ηεφωcτηρ ⲙⲛ̄ ηαccελοc̀ ετ ρⲙ̄
πϫιcὲ ρηοτασcε ηας· ε τβε πετ ογηϩ ⲛ̄ρητc̄·
Cωτⲙ̄ ε πετ ρι ογηαⲙ̄ ⲛ̄ ηεϥειωτ̀ ρⲙ̄ ⲙⲡⲛⲧὲ
ερⲙοοτὲ ε ⲙⲁριὰ ϫε τα ⲙⲁⲁτ· ερϥωτⲙ̄ ⲛ̄ca
ϊωcηϥ ρⲙ̄ ⲙⲛ̄τcϯⲙⲛⲧ ⲙⲙ· ⲛ̄θε ⲛ̄ ογει|ωτ· ⲛ̄ηαc- Fol. 33 b 2
ccελοc ρηπερητει ⲙⲛ̄ⲟϥ· ⲛ̄τοϥ ρωωϥ· ⲥρηοτασcὲ
ⲛ̄ τεϥⲙⲁⲁτ κατα capⲝ̄· Ναι ϫε τηροτ̀ ατϣωπε
ⲙⲛ̄ⲟ̀ ⲱ̄ ⲙⲁριὰ τπαρθενος ετ ϩικ ε βολ· Ⲗⲁⲓⲏⲧⲛ̄
ⲱ̄ ηεριοⲙⲉ̀ τηροτ̀ ετ επιθⲙⲉⲓ̀ ε τⲙⲛ̄τπαρθενος·
ⲛ̄τετⲛ̄ⲕⲱϥ̀ ε πεcⲙοτ̀ ⲙ̄ ⲙⲁριὰ τⲙⲁⲁτ ⲙ̄ πα ϫοεις·
ⲛ̄τετⲛ̄θεⲱρει ⲛ̄ τεcϭⲙοτωⲙ̀ ετ ϫαϫω· ⲙⲛ̄ τεc-
ϭⲙⲉⲛκοτⲏ ρι πεcⲛτ· | Ⲡπε cεπιθⲙⲉⲓ̀ ε ⲗⲁⲁτ̀ ε Fol. 34 a 1
πα πει κοcⲙοc πε· Ϭⲛ ερε πεcρ̄ ⲡⲙⲉⲉⲧⲉ̀ ϣοοπ ⲙ̄ⲡε
ⲛ̄ ⲛατ ⲙⲙ̀ ρⲙ̄ ττⲁπρο· ⲛ̄ ηεοτⲛⲛϧ· Ⲡπε ϭϫωⲕⲙ̄
ρⲙ̄ ογϭιοογⲛ̄ ενεϥ: Ⲡπε cϯ ⲛ̄ ογκοcⲙⲓcιc ε ρος̀
ενεϥ· Ⲡπε ϭⲱογϣⲟⲧ ⲙⲛⲟc̀ ενεϥ̀ ρⲙ̄ ογρϧϭω ⲛ̄
ροῖτε ⲛ̄θε ⲛ̄ ηεριⲟⲙⲉ̀ τηροτ· ⲙ̄ ⲙⲁⲓ̈ ϣοτϣⲟⲧ:
Ⲡπε ϭⲭⲓ ϯπὲ ⲛ̄ ηρⲛ̄ ενεϥ· ⸗Ϭⲛεcρⲙοοc ⲛ̄ ⲛατ
ⲙⲙ· ερε πεcρὸ ⲕτηⲧ | ε πϫα ⲛ̄τ ⲁⲛⲁτολη· ec- Fol. 34 a 2
ϭωϣⲧ̄ ε πεcⲁⲧⲙⲓοτρτοc̀ ⲛ̄ ⲛατ ⲙⲙ· Ⲡπε ca-
ⲡⲁⲛτⲁ̀ ε ροοτⲧ̀ ενεϥ· ει ⲙⲛ̄ τεὶ πεcειωτ· ⲙⲛ̄
τεcⲙⲁⲁτ ⲙⲛ̄ ηεccⲙηⲧ· Ϭ τβε παϊ ⲛ̄ τερε ϭαβριηλ̀
ϣⲁϫε ηⲙⲙⲁc̀ ⲁcϣτορτⲣ̄ εχⲙ̄ ⲡϣⲁϫὲ ϫε ⲛ ⲁϣ
ⲛ̄ ρὲ· παϊ ⲛⲁϣωπε ⲙⲙοϊ ⲙⲡε ιcοτεⲛ ροοτⲧ̄
ενεϥ· Ηεχⲁϥ ηας̀ ⲛ̄ⲥι ϭαβριηλ· ϫε οτⲡⲛⲁ ερ-
ογⲁⲁⲃ πετ ⲙⲛⲧ ε ρραϊ ε ϫω· ⲁτⲱ̄ τϭοⲙ̀ ⲙ̄ πετ Fol. 34 b 1
ϫοcὲ τετ ⲛⲁⲣ̄ ρⲁⲓⲃες ερο· | Ϭ τβε παι πετε- ⲛ̄ⲧ̄

ⲛⲁϩⲣⲟⲩ ⲱ ⲙⲁⲣⲓⲁ ⲛ̀ⲧⲟⲩ ⲡⲉⲧⲉ ⲯⲁⲩⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲉ̅ⲡ̅
ⲡⲥⲉⲛⲟⲥ ⲛ̀ ⲁⲗⲗⲁ· ⲉⲓⲧⲉ̅ⲡ̅ ⲡⲉⲩⲥⲱⲙⲁ ⲛ̀ ⲛⲟⲩⲧⲉ· ⲙⲛ̀̅
ⲡⲉⲩⲥⲛⲟⲩ ⲉⲧ ⲧⲁⲉⲓⲛⲉ· Ⲡⲉⲧ ⲉⲣⲉⲡⲁϩⲣⲟⲩ ⲱ ⲙⲁⲣⲓⲁ̀
ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲛ̀ⲧⲟⲩ ⲡⲉⲛⲧ ⲁⲩⲡⲗⲁⲥⲥⲉ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲫⲏ̅ ⲛⲉⲩⲥⲓϫ ⲛ̀ ⲛⲟⲩⲧⲉ· Ⲉⲣⲉ ⲡⲟⲩⲣ̅ ⲡⲓⲉⲉⲧⲉ ⲛⲁⲩⲱⲡⲉ
ⲉⲩϩⲣⲏⲓ ⲛ̀ ⲁⲩ ⲛ̀ ϩⲉ· ⲙ̀ ⲉⲧⲙⲁⲣ̅ ⲡⲟⲩⲱⲃⲱⲃ ⲛ̀ ⲁⲩ ⲛ̀ ϩⲉ
ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̀ ⲥⲁⲃⲉ· ⲉⲩⲧⲁⲩⲟ̀ ⲉ̅ⲡ̅ ⲡⲟⲩⲣⲁⲓ ⲫⲏ̅ ⲧⲟⲓ-
ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̅· ⲫⲓϫⲡ̅ ⲧⲉ ⲧⲣⲁⲡⲉⲍⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲫⲓⲧⲡ̅
Fol. 34 *b* 2 ⲛⲉⲉⲡⲓⲥⲕⲟⲡⲟⲥ | ⲙⲛ̀̅ ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ·
ⲛ̀ ⲧⲉⲓ ϩⲉ Ⲭⲉ ⲉ̀ⲛⲉⲓⲣⲉ ⲉ̅ⲡ̅ ⲡⲙⲉⲉⲩⲉ̀ ⲉ̅ⲡ̅ ⲡⲉⲕϩⲡⲟ ⲉ̀ⲧ
ⲟⲩⲁⲁⲃ· ⲫⲉ̅ ⲙⲁⲣⲓⲁ̀ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· Ⲛⲁⲓⲁ̀ⲧⲉ ⲛ̀ⲧⲟ ⲱ
ⲙⲁⲣⲓⲁ̀ ⲡⲙⲟⲩⲙⲟⲩ ⲛ̀ ⲛⲁⲥⲥⲉⲗⲟⲥ· ⲧⲗⲁⲗⲓⲁ̀ ⲛ̀ ⲡⲁⲣⲭ-
ⲁⲥⲥⲉⲗⲟⲥ· ⲡⲣⲙⲛⲟⲥ ⲛ̀ ⲛⲉϫⲁⲓⲣⲟⲩⲃⲓⲙ· ⲙⲛ̀̅ ⲛⲉ-
ⲍⲉⲣⲁⲫⲓⲙ· ⲧⲥⲓ̅ ⲛ ϩⲱⲥ ⲛ̀ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· Ⲥⲙ̅
ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲁⲣⲭⲏ ⲙ̅ ⲡⲙⲏⲣⲉ ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲛⲉⲧ ⲯⲟⲟⲡ
ϫⲓⲛ ⲉⲛⲉϥ· ⲡⲉⲧⲉ ⲙⲛ̀̅ ⲧⲫⲁⲣⲭⲏ ⲟⲩⲁⲉ ϩⲱⲕ· Ⲗⲁⲱ
ⲁⲛⲥⲱⲧⲙ̅ ⲉ ϩⲉⲛϩⲩⲙⲛⲟⲥ ⲛ̀ ⲣⲁⲩⲉ· ϩⲓ ⲥⲙⲟⲩ· ϩⲓⲡ̅
Fol. 35 *a* 1 ⲧⲉⲥⲧⲣⲁⲧⲓⲁ ⲛ̀ ⲧⲡⲉ ϫⲉ· ⲡⲉⲃⲟⲩ ⲙ̅ | ⲡⲓⲟⲩⲧⲉ ϩⲓⲡ̅ ⲛⲉⲧ
[ⲛⲍ] ϩⲟⲥⲉ· ⲧⲉϥⲉⲓⲣⲏⲛⲏ ϩⲓⲙ̅ⲙⲁϩ· ϩⲓⲡ̅ ⲡⲣⲱⲙⲉ ⲙ̅
ⲡⲉϥⲟⲩⲱⲱⲩ· Ⲗⲁⲁⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ⲉ ⲡⲉⲟⲟⲩ ⲙ̅ ⲡⲓⲟⲩⲧⲉ
ⲡⲉⲛⲧ ⲁⲣⲭⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲉⲥⲙⲁⲁⲁⲧ ⲛ̀ⲧⲟ ϩⲓⲡ̅ ⲛⲉ
ϩⲓⲟ̅ⲙⲉ· ⲁⲩⲱ̅ ⲩⲥⲙⲁⲁⲁⲧ ⲛ̀ⲥⲓ ⲡⲁⲣⲡⲟⲥ ⲛ̀ ϩⲛⲧⲉ·
Ⲡ̅ⲡ̅ ⲧⲛ̀ⲧⲁ ⲧⲉⲥⲕⲁⲗⲁϩⲛ ⲯⲱⲡ ⲉ̀ ⲣⲟⲥ ⲙ̅ ⲡⲉⲓ ⲁⲧ ⲯⲟⲡϥ·
Ⲛⲁⲓⲁ̀ⲧⲉ ⲛ̀ⲧⲟ ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲭⲉ ⲁ̀ ⲧⲟⲩⲙⲛⲧⲣⲁ ⲉⲙⲧⲱⲟⲩⲛ
ⲉ ϩⲣⲁⲓ· ϩⲁ ⲡⲉⲧ ⲉⲣⲉ ⲧⲡⲉ̀ ⲟ̀ ⲛⲁⲩ ⲛ̀ ⲟⲣⲟⲛⲟⲥ·
Fol. 35 *a* 2 ⲉⲣⲉ ⲡⲛⲁϥ̀ ⲟ̀ ⲛⲁⲩ ⲛ̀ ⲫⲣⲟⲡⲟⲗⲟⲓⲟⲛ· ⲕⲁⲧⲁ | ⲟⲉ ⲛ̀ⲧⲁⲩ-
ϫⲟⲟⲥ ϫⲉ ⲧⲡⲉ̀ ⲡⲉ ⲡⲁ ⲟⲣⲟⲛⲟⲥ· ⲁⲩⲱ̅ ⲡⲛⲁϥ̀ ⲡⲉ
ⲡⲣⲱⲡⲟⲡⲟⲗⲟⲓⲟⲛ̀ ⲛ̀ ⲛⲁ ⲟⲩⲉⲣⲛⲧⲉ· ⲛ̀ⲧⲟ̀ Ⲇⲉ̀ ⲁⲧⲟⲩ-
ⲕⲁⲗⲁϩⲛ ⲯⲱⲡⲉ ⲙ̅ ⲡⲉ· ⲁⲩⲱ̅ ⲛ̀ ⲕⲁϥ· ϫⲉ ⲁⲧⲟⲩⲙⲛⲧⲣⲁ̀
ⲯⲱⲡ ⲉ ⲣⲟⲥ ⲙ̅ ⲡⲉⲧ ⲙⲟⲩϥ ⲛ̀ ⲧⲡⲉ̀ ⲙⲛ̀̅ ⲡⲛⲁϥ̀· Ⲉⲣⲉ
ⲙⲛ̀̅ ⲧⲛ̀ⲧⲱⲛ ⲉⲣⲟ̀· ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̀ ⲥⲁⲃⲛ· ⲱ ⲧⲉⲓ
ⲛⲟⲥ ⲛ̀ ⲯⲙⲏⲣⲉ· ⲙⲛ̀̅ ⲡⲉⲓ ⲛⲟⲥ ⲛ̀ ⲑⲁⲧⲙⲁ· Ⲥⲛ̅ ⲧⲡⲉ
Fol. 35 *b* 1 ⲙⲉⲛ̀ ⲟⲩ ⲁⲧ ⲙⲁⲁⲩ ⲡⲉ ϩⲓⲡ̅ ⲡⲛⲁϥ̀ ⲁⲉ̀ ⲟⲩⲁⲧⲉⲓⲱⲧ | ⲡⲉ·
ⲙⲏ̅ ⲟⲩϫⲟⲉⲓⲥ ⲡⲉ̅ ϩⲓⲡ̅ ⲧⲡⲉ· ⲟⲩⲙⲟⲛⲟⲥⲉⲛⲛⲥ ⲡⲉ̀ ϩⲓⲧⲡ̅ ⲡⲛⲁϥ̀·

Ⲏ ϯⲙⲁⲣⲱ ⲁⲓ ⲉ ⲣⲟⲓ ⲱ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ·
ⲉⲙⲙⲁⲕⲁⲣⲓⲍⲉ ⲙⲙⲟ· ⲛ ⲣⲏⲧ ⲛⲁⲉⲓⲛⲟⲩ ⲁⲓ ⲛ
ⲛⲁ ⲛⲟⲥ ⲏ ⲍⲓⲥⲉ· ⲱ ⲧⲉⲛⲧ ⲁⲥⲣⲗⲟⲟⲩⲗⲉ ⲛ ⲡⲉⲧ ⲉⲣⲉ
ⲛⲍⲉⲣⲁⲫⲓⲙ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲩ· Ⲥⲣⲉ ⲁⲩ ⲏ ⲗⲁⲥ
ⲏ ⲥⲁⲣⲝ ⲛⲁⲩⲱⲁⲍⲉ· ⲉ ⲡⲟⲩⲛⲟⲥ ⲏ ⲍⲓⲥⲉ· Ⲓⲓⲓ ⲫⲓⲗⲁ-
ⲥⲧⲏⲣⲓⲟⲛ ⲉⲣⲉ ⲡⲕⲱⲣⲧ ⲙⲟⲩⲣ· ⲉⲓ ϫⲱⲕ· ⲁϥⲱ ⲉⲛⲉⲩⲣⲟⲕⲉ
ⲁⲓ· | Ⲓⲓⲓ ⲡⲁ ⲏ ⲟⲩⲱⲣ ⲛ ⲡⲓⲟⲩⲧⲉ· ⲁϥⲱ ⲡⲉⲩⲁ Fol. 35 b 2
ⲏ ⲱⲟⲡⲉ:—Ⲓⲓⲓ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲱ ⲉ ⲃⲟⲗ
ⲉ ⲧⲃⲏⲏⲧⲉ· ϫⲉ Ⲧⲁⲓ ⲧⲉ ⲧⲡⲩⲗⲏ ⲛ ⲡϫⲟⲉⲓⲥ· ⲉⲣⲉ
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲓⲛⲏ ⲉ ⲣⲟⲩⲛ ⲛⲣⲏⲧⲉ· Ⲗ ⲡϫⲟⲉⲓⲥ ⲥⲱⲱⲩⲧ
ⲉ ⲃⲟⲗ ⲉⲡ ⲧⲡⲉ ⲉϫⲏ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲛ ⲡⲉⲩⲣⲉ ⲉ ⲡⲉⲧ
ⲧⲏⲧⲱⲛ ⲉⲣⲟ ⲉⲣⲏ ⲡⲥⲉⲛⲟⲥ ⲧⲏⲣⲟ· ⲏ ⲛⲉⲣⲓⲟⲙⲉ· ⲉ ⲧⲃⲉ
ⲡⲁⲓ ⲁⲥⲥⲟⲩⲗⲉ ⲉⲣⲟ ⲛ ⲡⲉⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲏ ⲱⲛⲣⲉ:—
Ⲭⲁⲓⲣⲉ ⲧⲙⲁⲁⲩ ⲛ ⲡϫⲟⲉⲓⲥ· | ⲧⲉⲛⲧ ⲁⲥⲥⲏ ⲉⲙⲟⲩ ⲏ Fol. 36 a 1
ⲛⲁⲣⲣⲏ ⲡⲓⲟⲩⲧⲉ· Ⲭⲁⲓⲣⲉ ⲡⲉⲙⲙⲟⲩ ⲙⲙⲏ ⲡⲣⲁⲱⲉ· ⲙⲙⲏ ⲙⲏ
ⲡⲟⲩⲛⲟⲩ· Ⲭⲁⲓⲣⲉ ⲡⲡⲁⲗⲗⲁⲇⲓⲟⲛ ⲛ ⲡⲣⲣⲟ ⲛ ⲙⲉ:—
Ⲭⲁⲓⲣⲉ ⲡⲉⲣⲥⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ ⲡⲥⲁⲉⲓⲏ ⲛ ⲙⲉ· Ⲭⲁⲓⲣⲉ
ⲧⲉⲛⲧ ⲁⲥⲙⲓⲥⲉ ⲛⲁⲓ ⲛ ⲡⲱⲓϩ ⲉⲥⲟ ⲛ ⲡⲁⲣⲑⲉⲛⲟⲥ·
Ⲓⲓⲓ ⲡⲉⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲑⲛⲏ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲉⲧⲟⲩⲟϩ
ⲉ ⲃⲟⲗ ⲉⲡ ⲧⲡⲉ:—Ⲭⲓⲛ ⲧⲉⲣⲟⲩⲉⲓⲧⲉ ⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲧⲁⲙⲓⲟ
ⲛ ⲧⲡⲉ ⲙⲙⲏ ⲡⲕⲁϩ ⲛⲥⲟⲟⲩ ⲛⲣⲟⲟⲩ· Ⲗⲩⲱ ⲁⲥⲙⲧⲟⲛ
ⲙⲙⲟⲩ ⲉ ⲃⲟⲗ | ⲉⲡ ⲛⲉⲩⲣⲏⲧⲉ ⲧⲏⲣⲟⲩ· ⲉⲡⲉ ⲡⲙⲉⲩ Fol. 36 a 2
ⲥⲁⲱⲩ ⲛⲣⲟⲟⲩ· Ⲫⲣⲁⲓ ⲁⲉ ⲟⲛ ⲉⲡ ⲥⲟⲩ ⲥⲁⲱⲩ ⲙ ⲡⲉⲃⲟⲩ
ⲛ ⲃⲣⲣⲉ· ⲕⲁⲧⲁ ⲡⲓⲟⲙⲟⲥ ⲛ ⲛⲉϥⲣⲱⲙⲁⲓⲟⲥ· ⲉⲧⲉ ⲥⲟⲩ
ⲥⲁⲱⲩ ⲡⲉ ⲙ ⲡⲉⲃⲟⲩ ⲡⲁⲣⲙⲟⲩⲧⲉ ⲛⲧⲁ ⲡⲉⲛϩⲟⲉⲓⲥ ⲉⲓ
ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲃⲟⲗ ⲉⲡ ⲧⲡⲉ· ⲁⲩⲱⲓ ⲥⲁⲣⲝ ⲉⲡ ⲧⲉⲓ ⲡⲁⲣ-
ⲑⲉⲛⲟⲥ:—Ⲓⲓⲓ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ ⲥⲁⲃⲏ· ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙⲙⲟ ⲁⲓ ⲡⲉⲙⲙⲟⲩ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲉⲧⲉ ⲡⲟⲩⲱⲛⲣⲉ ⲡⲉ
ⲉ ⲣⲁⲓ ⲉ ϫⲱⲛ· ⲛⲉⲭⲁ ⲛⲉⲛⲛⲟⲃⲉ ⲛⲁⲓ ⲉ ⲃⲟⲗ· Ⲗⲩⲱ
ⲛⲧⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲉⲡⲉⲡⲓⲃⲟⲩⲗⲏ ⲧⲏⲣⲟⲩ ⲙ ⲡⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ· Fol. 36 b 1
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ:—Ⲗⲓⲟ (*sic*) ⲱⲟⲡⲡ ⲉ ⲣⲟⲕ ⲧⲏⲣⲡ· ⲙⲏ ⲡⲟⲧⲉ ⲟ
ⲡⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲣⲁⲱⲉ ⲙⲙⲟⲛ· ⲛⲧⲥⲟⲕⲡ ⲛⲙⲙⲁⲩ
ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲥⲉⲣⲉⲙⲛⲁ ⲛ ⲥⲁⲧⲉ:—Ⲓⲓⲓ ⲙⲁⲣⲓⲁ ⲧⲉⲣⲣⲏⲓ
ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲣⲣⲟ ⲡⲉⲭ̅ⲥ̅ ⲁⲧⲱ ⲭⲛⲁⲓ ⲛⲡⲟⲩⲥⲟⲡ̅ⲥ̅ ⲉ

ϫωϩ· ϫε ποτϣηρε πε· ατ̄ω̄ ποτμεριτ πε:—Ητο` ϭαρ` αρϫποϥ αϥμοττε` ερο` ϫε τα μααϩ· Οτηοϭ ϭαρ` αληθωϲ πε ποττααιο` ω̄ μαρια` τπαρθενος·

Fol. 36b 2 ϯ̄ παρα | περιϭμε` τηροϥ· ϯ̄ πκοϲμοϲ· ϫε α πεηϯ αϥϯ ηιϥε` (sic) ε ζωηϯ ηιμ̄` μοττε` ερο` ϫε τα μααϩ:—Τεϫοϲε ϯ̄ παρα ηεχερουβιμ μ̄ηη̄ ηεζεραφιμ· Τεϲμααϩ ϯ̄ παρα ηεθρονοϲ· ϫε α πεχ̄ϲ̄ μεριτε· αϥϭοῖλε` ερο ϭιτ̄η̄ ηεπρεϭβια` η̄ τετ̄ϭ̄ ϯ̄ παρθενος` η̄ ογοειϣ ηιμ̄` θαϲια` μαρια` ϵϵειρε ϯ̄μοοϥ ϧα ρομ· η̄ ηαρϧ̄ϯ̄ πεϣηρε ϯ̄ μεριτ` ῑ̄ϲ̄ πεχ̄ϲ̄ πεηϫοειϲ· ϫε κας

[The rest is wanting]

THE TEACHING OF APA PSOTE, THE GREAT BISHOP OF PSOI

(Brit. Mus. MS. Oriental, No. 7597)

ⲟⲩⲧⲁⲑⲩⲧⲏⲥⲓⲥ ⲛ̄ⲧⲉ ⲡⲛ̄ ⲡⲉⲧ ⲟⲩⲗⲗⲁⲃ ⲏ ⲩⲱⲧ ⲗⲛⲁ ⲫⲟⲧⲉ ⲡⲛⲟⲩ̅ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲡⲥⲟⲩ̈· ⲛ̄ⲧⲁⲭⲧⲁⲩⲟⲥ ⲁⲉ ⲏ ⲩⲱⲣⲡ̄ ⲛ̄ⲧⲕⲩⲣⲓⲁⲕⲏ· ⲛ̄ ⲧⲉⲣⲉ ⲁⲣⲓⲁⲛⲟⲥ ⲡⲛⲏⲩⲉⲩⲙⲁ ⲏ ⲑⲩⲃⲁⲉⲓⲥ ⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲥⲱϣ ⲉⲃⲓ ⲛ̄ ⲧⲉϥⲗⲁⲗⲉ ⲉ̄ ⲁϥⲡⲁⲣⲁⲕⲁⲗⲓ ⲛ̄ ⲡⲃⲉ-ⲗⲉⲧⲁⲣⲓⲟⲥ ⲛ̄ ⲡⲣ̄ⲣⲟ ⲙⲛ̄ ⲱⲁⲧⲟⲩ̈ ⲏ ⲡⲛⲏⲩ-ⲙⲁ ⲉ̄ ⲧⲣⲉⲩⲕⲁⲧϫⲉ ⲙ̄ⲙⲟϥ ⲉ ⲁϥⲣ̄ ⲧⲉⲩⲱⲛ ⲧⲏⲣⲥ̄· ⲉϥⲥⲟⲙⲉⲗⲓⲉ ⲡⲗⲁⲟⲥ· ⲥⲛ̄ ⲟⲩⲉⲓⲣⲏⲏⲛ ⲥⲁⲙⲏⲛ·

Fol. 2 a

Ⲧⲱⲙⲉ ⲉ ⲣⲱⲧⲛ̄ ⲱ ⲛⲁⲱⲛⲣⲉ ⲙ̈ⲙⲉⲣⲓⲧ· ⲁⲩⲱ ⲛⲁⲱⲉⲉⲣⲉ· ⲁⲩⲱ ⲧⲁⲥⲡⲁⲍⲉ ⲙ̈ⲙⲱⲧⲛ̄ ⲉ̈ⲓ ⲟⲩⲥⲟⲡ· ⲉⲛ̄ ⲟⲩⲁⲥⲡⲁⲥⲙⲟⲥ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· Ⲧⲉⲣⲱⲟⲩ ⲅⲁⲣ ⲉ ⲧⲟⲟⲩ ⲧⲏⲩⲧⲛ̄ ⲙ̈ⲡⲟⲟⲩ ⲛ̄ ⲉⲡⲉⲛⲧⲟⲗⲏ ⲛ̄ⲧⲉ ⲡⲱⲛⲍ̄: ⲉ ⲧⲣⲉ ⲧⲉⲧⲙ̈ⲙⲟⲟⲩⲉ ⲛ̄ⲥⲛⲧⲟⲩ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙ̈ⲙⲁ· ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱ ⲉⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲙ̈ ⲡⲁ ⲙ̈ⲉⲉⲩⲉ: ⲉ̈ⲓⲥⲟⲟⲩⲛ ⲙ̈ ⲡⲁ̈ⲓ ⲭⲉ ⲛ ϯⲛⲁⲕⲧⲟ̈ⲓ ⲁⲛ ⲱⲁ ⲣⲱⲧⲛ̄ ⲉⲛ̄ ϯⲥⲁⲣⲝ̄ ⲱⲁ ⲉⲛⲉⲝ:—Ⲫ̄ ⲛⲁⲱⲛⲣⲉ ⲙ̈ⲙⲉⲣⲓⲧ ⲙ̈ⲙⲱⲉ ⲉ ⲣⲱⲧⲛ̄ ⲉⲛ̄ ⲟⲩⲥⲙ̈ⲙⲱⲉ ⲉⲛⲁⲛⲟⲩⲥ: ⲭⲉ ⲟⲩⲁⲥⲱⲛ ⲉⲧⲙ̈ⲙⲟⲃⲉ ⲡⲉ ⲡⲁⲥⲱⲛ ⲙ̈ ⲡⲉ̈ⲓ ⲕⲟⲥⲙⲟⲥ· Ⲟⲩⲟⲓ ⲙ̈ ⲡⲉⲧ ⲛⲁⲟⲩⲁⲣⲝ̄ ⲛ̄ⲥⲱϥ ⲙ̈ⲙ̄ ⲛⲉⲭⲣⲏⲛⲉ ⲉⲃⲟⲟⲩ· Ⲟⲩⲟⲓ ⲛ̄ ⲣⲟⲩⲟ̄ ⲛ̄ ⲡⲉⲧ | ⲕⲱ ⲙ̄ⲡⲧⲛⲧ ⲉ ⲡⲉⲧ ⲱⲁⲧⲃⲱⲕ ⲛ̄ⲥⲉⲕⲁⲁⲩ· Fol. 2 b ⲉⲓⲧⲉ ⲕⲱⲧ· ⲉⲓⲧⲉ ⲧⲱⲥⲉ· ⲉⲓⲧⲉ ⲣⲱⲃ ⲙ̈ⲙⲁ ⲛ̄ⲥⲙⲥⲟⲛⲥ̄· ⲃ̄

Cic ϩnnte car tetnnay e poï n̄noor· kan aï̄r ϩn̄ petnaïoyc· kan aï̄r ϩn̄xïnsonc̄· ñ ϩn̄ neθoor eïc ϩnnte aytnnoor n̄cwï e bit n̄te tnytn̄ ϩitn̄ nero n̄acebnc· Tr̄ nn̄tre nntn̄ xe xin n̄ta nn̄tkoyï ϩap n̄con ϣare pauuelos n̄ nxoeic otwnc̄ e poï eïnoone nnecoor n̄ pa iwt ayw necϩlo eqtayō ē poï ϩn̄ tapc̄ϩion· ϣan ϯaposthoιze n necϩai thror· Cic ϩnnte se tenor ϩitn̄ poyeрcaϩne n̄ nnorte pauaθoc aïoyō̄ eieïne tenor· xe senapwr̄ e bol n̄ pa cnoc̄ ex n̄ pan et ϩolc̄ n̄te pa xoeic ic̄ nexc̄ Kaθe ntaycλn pai nai e bol alla ϯr̄ ϩote ē tbe terin̄ e ϯabwk
Fol. 3a ϣa nnorte n̄ntc̄· nn̄ n̄atnanic | et are ratoy n̄ntc̄: e bol xe an̄ otcarc̄ ϩï cnoc̄ ϩw n̄θe n oton nïn ayw nn̄ at nobe n̄sa nnorte nataac̄:—Ayw n̄nomoc ntaukaay nan e ϩrai ϩn̄ neoyc . . . n̄ tekklhcia· etcnϩ nan Cexω n̄noc xe ϣwe e nenickonoc n̄n ottaϩoc̄ ϩn̄ laay n̄ϩwb· Cie nïn tenor net ere nnorte naxnioc̄ an e tbe necnobe: Cxω n̄noc car xe ϣa ϩrai etϣaxe n otwt n̄ xiϩrac̄ et ere nr̄wne naxooc̄· cnay λoyoc ϩa roor ϩn̄ nbnna n̄ at xï ϩo n̄ nnorte nnantwkrátwr· Nna ete nn̄ ran ϩï cxnna nay ϩnt n̄non: alla ere nota nota naxi kata necϩbnte:—W naϣnre coyn̄ tnetanoïa n̄tetn̄tec tnytn̄ e roc n̄tetnnooϣe kata necϩbnte: C bol xe neϯïoote n̄bwk ϣa
Fol. 3b nnorte ϩose· ayw serexϣwx:—| ayw csnt n̄si
ē tnλn ere nxoeic xi nnecwtn̄ ē roc· kata ϣaxe n̄ nwne n̄ ne naθaioc̄ petauuelistnc: kai maliста ϯnoc̄ n̄ ϩote n̄ ϯcot nn̄ tnoc̄ n̄ oreb̄c̄ n̄ nï ero n̄ kwϩ̄ et bï ϩoeïn ϩoeïn· Nai ete nn̄ laay naϣr̄ bol e roc̄ nn̄ necxoyc̄ ñ necϩwkϩ̄· C bol xe eite aikaioc eite ϩϩ̄ nobe·

сенахωλк̄ ϩ̄ пї ерο п̄ кωϩ̄т̄ ⲙ̄пат отпωϩ̄ ⲉ̄ пⲃнⲁ
ет ϩа ϩоте· Ⲑ̄ пеї ⲃнⲁ ет ⲙⲉϩ̄ п̄ стωт ϩі неϫωλϩ̄ч̄·
Ⲑ̄ пї ⲃнⲁ и ϩоте ϣаре отοи нїⲙ̄ аре ратч̄ ⲉ роч
ϩп̄ отроте ⲙ̄п̄ отстωт ⲙ̄п̄ отрⲃа ⲙ̄п̄ отϣтортр̄ ⲙ̄п̄
отрюте п̄пат ⲉ ϩоти ϩп̄ нетернт· Отої п̄аї ѡ̄ на-
ϣнре ⲙ̄пахаре рат ⲉ роч ρѡ еікн ка ϩнт ере на-
праξіс ⲉⲃοοт аре ратот ⲉ рог и песⲙ̄от п̄таι-
ааτ ⲙ̄ⲙос ⲉгѡϣт̄ п̄сѡот· Отοι наι ⲙ̄ пнаτ ет
ере па ϩоратос ⲙ̄ ⲙⲉ пеп|прокнωстнс (sic) ⲙ̄ птирч̄ Fol. 4 a
наϩ ϩап ⲉ рої· Отοї наι п̄ пнаτ ет ере пї ат ⲉ
ѕωнт̄ наѕωнт̄ ⲉ рої· нч̄хοос наι ⲭⲉ ѡ̄ пρλλο
и ота ⲙ̄п̄ неускнⲙ: Ⲑ̄ пї ран ⲙ̄п̄ пї сχнⲙа: ⲭⲉ
χрнсϩанос· н̄ ⲭⲉ епіскопос нч̄наϩ ϩнт ⲙ̄ⲙοи
ан· Сіс ненноⲃе аре ратот ⲉ рои ота ота п̄ⲃе
п̄таиаат ⲙ̄ⲙос: Ⲗра ⲉпнахοос ⲭⲉ от· Ⲓн ρѡ
инатωⲙ ан п̄тп̄ тⲙ̄ ѕп̄ отϣаⲭⲉ ⲉ ⲭοοч: ⲙ̄ перοот
ет ⲙ̄ⲙат ⲉ птирч̄· Ⲗра отп̄ ⲗⲁат п̄ аринсіс
нашωпе ϩартич ⲙ̄ⲙοи· Ⲏпар от п̄тп̄арна ϩа
ненасеⲃіа· ере паⲥⲥелос аре ратот ⲉ пі ⲃнⲁ
ет ϩа ϩоте нⲙ̄ⲙаи ⲉтелеχⲉ ⲙ̄ⲙοи ϩітп̄ пеи-
аⲥⲥелос п̄ⲃе и отантіаїкос:—ⲭⲉ пї ноⲃе паї
п̄таκααч п̄ аш̄ п̄ ϩοοт· атѡ п̄ аш̄ п̄ ре аіаре
рат ⲉ рок· Ⲑ̄ отοι п̄рѡⲙⲉ ⲙⲙ̄ ет ере печ-
аⲥⲥелос· наѕλп̄ пеϣшпе ⲉ ⲃολ ϩі пⲃнⲁ ⲙ̄
пеχс̄ | ⲙ̄ пеⲙ̄то ⲉ ⲃολ п̄ пноτте ⲙ̄п̄ неⲭаⲥⲥе- Fol. 4 b
λος ⲙ̄п̄ п̄таξїс п̄ ⲙ̄пнτе: Отοї п̄ отⲉ̄піскопос
нч̄ϯ свѡ ан ⲙ̄ пеуλаос калѡс ⲙ̄п̄ теуполіс
ⲙ̄п̄ пестощ: ⲭⲉ сенахп̄оτч ⲉ роот пантѡс:
Ⲗтѡ οи ечωⲃщ̄ ⲙ̄ⲙοч ⲉ̄ неккλнсїа ⲙ̄ пноτте
ето п̄хаїе: атѡ неχнра ⲙ̄п̄ п̄орфанос: Отοї
и отρнсотⲙенос ечнащїпе ϩнтч̄ п̄ отр̄ⲙⲙао
нч̄таке тⲙ̄е· атѡ нч̄ѕееⲙе ρап: нч̄ϯсо ⲉ щωот
ⲉ ⲃολ п̄ пщахⲉ п̄ тⲙ̄е: Н нч̄ⲟⲃщ̄ ⲉ нет ⲧ̄наτ
ⲉ роот ⲙ̄п̄ нетотнаптот и наρрач: Отοї п̄

ⲟⲩⲕⲣⲓⲧⲏⲥ ⲉⲙⲁⲥⲉⲉⲓⲉ ⲡⲣⲁⲛ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲉ ⲧⲃⲉ ϫⲱⲣⲟⲛ· ⲙ̄ⲡ̄ϫⲉ ⲙ̄ ⲡⲣⲟ ⲙ ⲟⲩⲣ̄ⲙⲙⲁⲟ ⲙ̄ⲡ̄ⲧⲥⲁⲓⲉ ⲡⲣⲱⲙⲉ ϫⲉ ⲙ̄ⲡⲧⲁϥ ⲉ ☩: Ⲟⲧⲟⲓ ⲣ̄ⲡ̄ ⲟⲧⲟⲓ ⲉⲩⲕⲱⲛϥ ⲛ̄ ⲟⲩⲗⲁⲓⲕⲟⲥ ⲉⲩⲛⲁⲧⲁⲣⲭ̄ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲃ ⲉ ⲡⲁ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲣⲱⲥ ⲉⲩⲟⲩⲱⲱⲩ ⲉ̄ ⲣ̄ ⲕⲣⲓⲧⲏⲥ ⲉ ⲣⲟⲥ: ⲙ ⲉ ϫⲉ ⲉⲩⲉⲕⲣⲓⲛⲉ ⲛⲉ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲧⲁϩⲓⲥ ⲉ ⲡⲁ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉ: Ⲡⲁⲣⲉ ⲡⲗⲁⲓⲕⲟⲥ ⲥⲁⲣⲱⲟⲩ

Fol. 5a ⲉ ⲃⲟⲗ ⲙ̄ⲙ̄ | ⲡⲓ ⲣⲱⲃ ⲡⲁⲓ ⲙ̄ⲡ̄ⲣ̄ ⲧⲁⲗⲉ ⲗⲁⲁⲩ ⲛ̄ ⲕⲣⲓⲙⲁ ⲉ

ϩ̄ ⲣⲱⲧⲛ̄ ⲣⲁⲣⲧⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ: Ⲟⲧⲟⲓ ⲣ̄ⲛ̄ ⲟⲧⲟⲓ ⲉⲩⲕⲛⲃ· ⲛ̄ ⲟⲩⲁⲡⲉ ⲙ ⲥⲟⲟⲩⲣ̄ⲉ̄ ⲉⲧⲉ ⲡⲓⲱⲧ ⲡⲉ ⲛ̄ ⲟⲩⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ· ⲡⲁⲓ ⲉⲧ ☩ ⲛ̄ ⲛⲉⲣⲃⲓⲛⲉ̄ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ϩⲁ ϫⲣⲏⲙⲁ· ⲙ ⲣⲛ̄ ⲕⲉ ⲡⲕⲁ· ⲙ ⲉⲩⲥⲟⲟⲩⲛ̄ ⲉ ⲣⲟⲓⲛⲉ ⲣⲛ̄ ⲛⲉⲥⲓⲛⲉ ⲉⲧ☩ ⲛⲟⲩⲥⲥ̄ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲉⲩⲧⲥⲟ ⲉ̄ ⲧⲙ̄ⲙ̄ ⲛⲟⲩⲟⲩ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲧⲉⲥⲛⲁⲟⲱⲥⲛ: Ⲟⲧⲟⲓ ⲛ̄ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲩⲱⲃⲩ̄ ⲙ̄ⲙ̄ⲟⲩ ⲉ ⲡⲉⲩⲗⲁⲟⲥ ⲙ̄ⲡ̄ⲭⲣⲓⲟ ⲙ̄ⲙ̄ⲟⲟⲩ ⲁⲛ· ⲟⲩⲁⲉ ⲙ̄ⲡ̄ⲧ ⲥⲃⲱ ⲛⲁⲩ ⲁⲛ ⲉ ⲛⲉⲧ ⲣ̄ ⲛⲟⲃⲣⲉ ⲛ ⲛⲉⲩⲯⲩⲭⲏ: ⲥⲉⲛⲁϩ-ⲛⲟⲩⲩ ⲡⲁⲛⲧⲱⲥ ⲉ ⲛⲉⲩⲯⲩⲭⲏ ⲙ̄ⲙ̄ ⲡⲉⲩⲗⲁⲟⲥ ⲙ̄ⲡ̄ⲧ ⲗⲟⲅⲟⲥ ϩⲁ ⲣⲟⲟⲩ: Ⲟⲧⲟⲓ ⲛ̄ ⲟⲩⲇⲓⲁⲕⲟⲛⲟⲥ ⲉⲩⲃⲓⲗ ⲉ ⲃⲟⲗ ⲫⲓⲙⲙ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ: ⲁⲩⲱ ⲉⲩⲟⲩⲱⲱⲙ ⲛ̄ ⲛⲉⲓⲕⲁ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲩⲉⲓⲣⲉ ⲙ ⲛⲉⲣⲃⲓⲛⲉ ⲙ ⲡⲓⲟⲩⲧⲉ ⲣⲛ̄ ⲟⲩⲁⲗⲉⲗⲓⲁ: Ⲟⲧⲟⲓ ⲛ̄ ⲟⲩⲗⲁⲓⲕⲟⲥ ⲉⲩⲡⲟⲣⲛⲉⲩⲉ ⲙ ⲉⲩⲉⲓⲣⲉ ⲛ̄ ⲣⲛ̄ⲣⲃⲓⲛⲉ ⲙ̄ⲙ̄ ⲧⲡⲁⲣⲁⲃⲁⲧⲏⲥ· Ⲙ ⲉⲧⲥⲱⲱⲩⲧ̄ ⲉϫⲛ̄ ⲛⲉⲩⲥⲙⲟⲧ ⲣⲛ̄ ⲟⲩⲙⲙ̄ⲧ ⲁⲧ ⲱⲙⲉ: ⲙ̄ⲙ̄ ⲛⲉⲧ ⲛⲟⲩϫ ⲛ̄ ⲛⲉⲩⲉⲡⲓⲑⲩⲙⲓⲁ

Fol. 5b ⲉϫⲙ̄ ⲡⲕⲁⲣ | ⲙ̄ⲙ̄ ⲛⲉⲧ ⲉⲣⲉ ⲛⲉⲩⲥⲱⲓϫ ⲟ ⲛⲁⲧ ⲡⲱⲉⲗⲉⲉⲧ·

ⲙ̄ ⲙ̄ⲙ̄ ⲛⲉⲧ ϫⲱⲣⲙ̄ ⲙⲙⲟⲟⲩ ⲙ̄ⲙ̄ ⲡⲧⲃⲏⲟⲟⲩⲉ ⲛ̄ ⲁⲗⲟⲩⲟⲛ:— Ⲛⲁⲓ ⲛ̄ ☩ⲙⲙⲉ ⲛⲉⲧ ⲥⲱⲱⲩ ⲙ̄ⲙ̄ ⲡⲣⲡⲉ ⲙ̄ⲙ̄ ⲡⲓⲟⲩⲧⲉ: Ⲛⲁⲓ ⲟⲛ ⲛⲉⲧ ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲧⲁⲕⲟⲟⲩ ⲣⲙ̄ⲙ̄ ⲡⲉⲡⲛⲁ ⲛ̄ ⲣⲱⲩ· ⲙ̄ⲙ̄ ⲡⲉⲗⲣⲱⲃ ⲛ̄ ⲧⲉⲩⲟⲣⲥⲛ· Ⲡⲡⲱⲣ ⲛⲁⲩⲛⲣⲉ ⲙ̄ⲡ̄ⲣ̄ ⲕⲱϥ ⲉ ⲛⲁⲓ ϫⲉ ⲙⲙⲉ ⲡⲓⲟⲩⲧⲉ ⲃⲉⲧ ⲧⲛⲧⲧ̄ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲟⲩⲥⲉⲡⲛ̄: Ⲡⲡ̄ⲣ̄ ⲣ̄ ⲁⲙⲉⲗⲛⲥ ⲉ̄ ⲣⲱⲧⲛ̄ ⲟⲩⲁⲧ ⲧⲛⲧⲧ̄· ϫⲉ ⲛⲁⲙⲉⲗⲓⲁ ⲧⲛⲣⲟⲩ ⲙ̄ⲙ̄ ⲡⲓ ⲕⲟⲥⲙⲟⲥ ⲣⲙ̄ⲛⲟⲗⲁⲥⲓⲥ ⲙⲉ ⲣⲙ̄ ⲡⲉⲱⲙ ⲉⲧ ⲙⲛⲧ· ⲁⲩⲱ ⲧⲙ̄ⲥⲟⲟⲩⲛ ⲧⲛⲣⲡ̄ ϫⲉ ⲡⲥⲁⲣϩ̄ ⲟⲩⲥⲱⲃ ⲧⲉ· Ⲡⲡ̄ⲥⲟⲙ ⲡⲧⲡⲯⲩⲭⲏ ⲛⲉⲃⲓⲛⲓ ⲉ ⲃⲓ ϩⲁ ⲙⲥⲛⲩⲉ ⲙ̄ⲙ̄ ⲡϩⲟⲉⲓⲥ ⲉⲧ ⲫⲛⲁⲧⲟⲩ (*sic*) ⲉ ϫⲱⲛ ⲣⲙ̄ ⲟⲩϩⲁⲡ ⲡⲁⲓⲕⲉⲟⲛ ⲉ ⲧⲃⲉ ⲛⲉⲡⲛⲟⲃⲉ: Ⲥⲩⲱⲡⲉ ⲛⲩⲁⲙⲟⲟⲩⲛ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲛⲉⲡ-

нове· щаре пноуте ϯρісе наи ⲛ̄ⲣⲟⲩⲟ ⲉⲡ̄ ⲙ̄ⲡⲁсанос
ет ецнаⲓ̈тоу е хωи· Ⲙ̄ нащнре ⲑаⲓ̈ ⲙ̄ пота
пота инт нач ⲙ̄ⲡаре ⲣωωт оⲩ̄ ипоот· ϯсооуи
гар хе ецнахіт̄т̄ е ратⲩ̄ ⲙ̄ пнеⲩⲙа нⲩ̄ката-
крине | ⲙⲙоі ⲅа пран ⲙ̄ па хоеіс хе еіекаач Fol. 6 a
ⲛ̄сωї· Ⲁллⲁ ине щωпе ⲙ̄ⲙоі е тракаач ⲛ̄сωї· ϴ
ϯсⲃтωт ⲛ̄точ ⲛ̄сещωωт е ⲃол ⲙ̄ па ⲙакⲩ̄ ⲅа
пран ⲙ̄ па ⲣро ⲙ ⲙе· ⲁтω па сωⲣ̄ ⲓ̄с̄ пехⲥ̄:—
Є тⲃе паі ϯⲱⲣⲕ̄ е ρωтⲙ̄ ⲱ нащнре ⲙ̄ⲙерит е
тре тетⲙ̄σω ететⲙ̄ⲡеіре ⲙ̄ па ⲙеете ката отаⲥапи
нте пноуте: ⲁтω ⲙ̄тетⲙ̄ⲣ апа тоот тнутⲙ̄ ⲉ ⲣ̄
ⲣωⲃ е петⲙ̄поуха϶ⲓ̈ ⲙ̄ⲙи ⲙ̄ⲙωтⲙ̄· хе поуха϶
прωме нⲓ̈ⲙ пе ⲣ̄ пноⲙос ⲙ̄ пноуте· Пет наⲣ̄
пноⲙос гар отщⲃⲣ̄ ⲣωщ е пноуте пе еⲓ̈те ⲣⲙ̄
пⲓ̈ ⲉ̄ωи еіте ⲉⲡ̄ пке ота: Пет напараⲃа ⲥе ⲙ̄
пноⲙос отхахе пе е пноуте ⲣⲙ̄ пⲓ̈ аіωи ⲙⲙ̄ пет
инт· Ⲗтетⲙ̄псωтⲙ̄ ⲣωт тнутⲙ̄ е тефωин ⲙ̄ пе-
ⲁⲅⲅелιон ⲉⲡ̄ отⲙа ⲙеи ецⲙакаріⲍе ⲉⲡ̄ ке ⲙа
хе ецсаⲣот· ⲁтω ецⲥоиⲧ̄ ецноⲥнеⲥ· Отⲙа ⲙеи
хе ⲡаⲓ̈атот ⲙ̄ ⲡⲣнке· ете паⲓ̈ пе хе ⲙⲡ отка
пноⲙос ⲙ̄ пноуте | нсωот· Отоⲓ̈ хе и не ⲛ̄та Fol. 6 b
пкоⲥⲙос ⲣ̄ ⲅал ⲙ̄ⲙоот ⲣⲙ̄ ппет щоуеіт: Єте ϯ
ⲡрⲭⲓ̈оуе не ⲙⲡ̄ ⲡрⲭⲣωтⲃ̄ ⲙⲡ̄ ⲙ̄порнос· ⲙⲡ̄
ⲡоеік· ⲙⲡ̄ ⲙ̄ⲙаⲩос· ⲙⲡ̄ неⲫарⲙаⲩос· ⲙⲡ̄
ⲡⲃалⲃⲗ̄ кωⲥ· ⲙⲡ̄ ⲡрⲭ̄ ⲡрωме е роуи· ⲙⲡ̄ и
ⲣⲭⲥωрⲥ̄ ⲣⲙ̄ папот· нет ере тетрелпіс щооп
ⲉⲡ̄ прωме ⲙ̄ⲙаⲩос· етко и ⲟтнт е роот ⲏ хе
ⲛ̄тоот нет кω нат и отахро ⲉⲡ̄ тетелїⲭіс:—
Ⲙ̄ ⲡаθнт ⲁтω̄ нат сⲃω· ⲁтω наноⲏ̈тос: Ⲗхіс
е рої хе ⲛ̄ ащ ⲛ̄ ре· ерщаи пноуте отωщ е
ⲉⲓ̈не ⲛ̄ отщωпе ⲉ̄ⲭⲙ̄ прωме етаокⲙасїа· ⲙⲡ̄
отсⲃω нач· ⲙи отⲙ̄ рωме ⲛ̄ кар ⲉⲓ̈ кр̄ⲙес
нащⲃітⲥ̄ ⲙⲙат· и нⲩ̄кто и поуерсаⲫне ⲙ̄ пноуте
е парот· Ⲗллⲁ ⲙ̄ ⲙⲡтрⲩ̄ррала· ⲙⲡ̄ ⲛ̄котⲥ̄

ⲡⲉ ⲡⲁϊⲁⲃⲟⲗⲟⲥ ⲛⲉⲧ ⲥⲱⲕ ⲡⲉ ⲡⲣⲱⲙⲉ ⲉ ⲡⲁⲣⲟⲩ ⲁⲩⲱ
ⲉⲧⲥⲱⲃⲉ ⲛⲥⲁ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲩⲟⲩⲱϣ ⲉ ϫⲓⲧⲟⲩ ⲉ ⲡⲉ-
Fol. 7 *a* ⲥⲛⲧ ⲉ ⲡϩⲏⲧ ⲉⲧ ⲉⲩⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲣⲟⲩ :—ⲉ ⲧⲃⲉ
ⲓⲁ ⲧⲉⲩⲙⲛⲧ ⲁⲧ ⲥⲱⲧⲙ̄. Ⲫⲓⲥ ⲣⲛⲧⲉ ⲥⲉ ⲧⲉⲡⲟⲩ ⲧⲉⲧⲡⲛⲁⲩ
ⲉ ⲣⲟⲓ ⲉⲓϣⲟⲟⲡ ⲉⲡ̄ ⲧⲉⲧⲡⲙⲛⲧⲉ ⲙⲡⲟⲟⲩ. ⲉⲓⲟⲩⲱϣ ⲉⲥⲏ
ⲡⲉ ⲡⲉⲧⲡⲟⲩⲣⲟⲧ. ⲙⲛ̄ ⲡⲉⲧⲡⲣⲟ ⲉⲧ ⲣⲟⲗⲍ̄. Ⲫ ⲛⲁϣⲛⲣⲉ
ⲕⲉ ⲕⲟⲩⲓ ⲛⲁⲡⲣⲛⲧⲉ ⲧⲉ. ⲙⲧⲉ ⲙⲙⲁⲧⲟⲩ ⲡ ⲣⲛⲕⲉⲗⲱⲟⲩ
ϫⲓⲧⲧ ⲉ ⲣⲁⲧⲩ̄ ⲡⲣⲟⲥ ⲧⲉⲩⲕⲉⲗⲉⲩⲥⲓⲥ. Ⲁⲩⲱ ⲉⲓⲥ ⲡⲣⲛ-
ⲥⲉⲗⲱⲟⲩ ⲓⲛⲧ ⲉ ⲃⲟⲗ ⲣⲡ̄ ⲥⲓⲟⲟⲩⲧ ⲛⲧⲁⲃⲱⲕ ⲉ ⲧⲕⲱⲟⲩ.
ⲥⲉⲛⲁϫⲓⲧ ⲉ ⲣⲁⲧⲩ̄ ⲛⲥⲉⲩⲓ ⲛ ⲧⲁ ⲁⲡⲉ. ⲣⲙⲁ ⲡⲙⲁ ⲉⲧ
ⲙⲙⲁⲧ. ⲉϫⲙ̄ ⲡⲣⲁⲓ ⲛⲙⲙⲁⲛⲟⲩⲛⲁ. ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ
ⲉⲩⲁⲧⲟⲧⲁⲣⲉⲩ̄ ⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲙⲙⲁⲛ :—Ⲁⲥⲱⲛⲉⲓⲍⲉ ⲱ
ⲛⲁⲩⲛⲣⲉ ⲛⲧⲉⲧⲡⲙⲟⲟⲩⲉ ⲣⲡ̄ ⲛⲉⲣⲉⲓⲟⲟⲩⲉ ⲙ̄ ⲡϫⲟⲉⲓⲥ. ⲁⲩⲱ
ⲛⲉⲩⲉⲡⲧⲟⲗⲏ ⲙⲡⲣ̄ ⲕⲁⲁⲩ ⲛⲥⲱⲧⲛ̄ ⲉ ⲡⲧⲛⲣⲩ̄. ⲭⲉ
ⲛⲛⲉⲧⲡⲉⲙⲉ ⲉ ϫⲱⲓ ⲛⲙⲙⲁⲛⲧⲛ̄ ⲛ ⲟⲩⲟⲥ ⲛ ⲕⲣⲓⲙⲁ ⲛ ⲁⲧ
ⲕⲱ ⲉ ⲃⲟⲗ. Ⲫⲥⲛ̄ ⲅⲁⲣ ⲭⲉ ⲡⲱⲛⲣⲉ ⲛⲁⲧ ⲥⲱⲧⲙ̄ ⲣⲙ̄
ⲡⲧⲁⲕⲟ: ⲁⲩⲱ ⲡⲧⲁⲕⲟ ⲛⲁ ⲡⲁϊⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲙⲛ̄ ⲛⲉⲩ-
Fol. 7 *b* ⲗⲁⲙⲱⲛ. | ⲧⲙⲛ̄ⲧⲣⲣⲟ ⲁⲉ ⲛⲧⲟⲥ ⲛ ⲙⲡⲛⲧⲉ̄. ⲛⲧⲁ
ⲓⲃ ⲡⲛⲟⲩⲧⲉ ⲥⲃ̄ⲧⲱⲧⲥ̄ ⲛ ⲛⲉⲧ ⲛⲁⲣ̄ ⲡⲉⲩⲟⲩⲱϣ. ⲕⲁⲧⲁ ⲑⲉ
ⲛⲧ ⲁⲩϫⲟⲟⲥ ⲣⲙⲁ ⲡⲉⲧⲁⲩⲥⲩⲉⲗⲓⲟⲛ ⲛ ⲕⲁⲧⲁ ⲙⲁⲑⲉⲟⲥ ⲁⲉ
ⲉⲓⲥ ⲧⲉⲕⲙⲁⲁⲧ ⲙⲛ̄ ⲛⲉⲕⲥⲓⲛⲧ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉⲓ ⲡⲥⲁ ⲃⲟⲗ
ⲉⲧⲟⲩⲉⲱϥ ⲛⲁⲩ ⲉ ⲣⲟⲕ. ⲛⲧⲟⲩ ⲁⲉ ⲡⲉϫⲁϥ ⲭⲉ ⲡⲉⲧ ⲛⲁ
ⲉⲓⲣⲉ ⲛ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲁ ⲓⲱⲧ ⲉⲧ ⲣⲡ̄ ⲙⲡⲛⲧⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲁ ⲥⲟⲛ ⲁⲩⲱ ⲧⲁ ⲥⲱⲛⲉ ⲁⲩⲱ ⲧⲁ ⲙⲁⲁⲧ Ⲏ ⲧⲉⲓ ⲣⲉ ⲟⲛ
ⲭⲛⲁⲡⲉⲉⲙⲉ ⲡⲱⲁϫⲉ ⲙ̄ⲡⲭⲟⲟⲥ ⲛ ⲛⲉⲧ ⲛⲁⲕⲱ ⲛⲥⲱⲟⲩ ⲙ̄
ⲡⲛⲟⲗⲟⲥ ⲙⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲛⲥ ⲭⲉ ⲡⲉⲧ ⲛⲁⲓⲣⲉ ⲁⲛ ⲙ̄
ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲁ ⲓⲱⲧ ⲉⲧ ⲣⲡ̄ ⲙⲡⲛⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁ ϫⲁϫⲉ·
ⲁⲩⲱ ⲛⲱⲉ ⲛⲧⲁⲭⲙⲉⲥⲧⲱⲓ ⲁⲛⲟⲕ ⲣⲱⲱⲧ ⲟⲛ ϯⲭⲁ-
ⲙⲉⲥⲧⲱϥ :—Ⲛⲱⲉ ⲛⲧⲁⲭⲁⲣⲛⲁ ⲙⲙⲟⲓ ⲣⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ
ⲁⲛⲟⲕ ⲣⲱ ϯⲛⲁⲁⲣⲛⲁ ⲙⲙⲟⲩ ⲣⲙ̄ ⲡⲁⲓⲱⲛ ⲛ ⲁⲧ ⲟⲩⲱ
ⲙ̄ ⲡⲉⲧⲟ ⲉ ⲃⲟⲗ ⲛ ⲛⲁⲥⲥⲉⲗⲟⲥ. Ⲁⲩⲱ ⲛⲱⲉ ⲛⲧⲁⲭⲟⲃⲱϥ̄
ⲉ ⲡⲁ ⲙⲟⲙⲟⲥ ⲉ ⲧⲙ̄ ⲭⲁⲣⲉϩ ⲉ ⲣⲟⲩ. ⲁⲛⲟⲕ ⲣⲱ ϯⲛⲁⲟⲃⲱϥ̄
ⲉ ⲣⲟⲩ ⲉⲩⲱⲟⲟⲡ ⲣⲙ̄ ⲡⲕⲁⲕⲉ ⲉⲧⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ ⲟⲩⲟⲉⲓⲛ
ⲛⲣⲛⲧϥ̄ :—Ⲭⲱ ⲅⲁⲣ ⲙⲙⲟⲥ ⲣⲡ̄ ⲧⲉⲩⲧⲁⲡⲣⲟ ⲛ ⲁⲧ ⲓⲍ

σολ· ⲁⲉ ⲙⲡⲣ̄ ⲙⲉⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲟⲩⲁⲉ ⲛⲉⲧ | ⲣⲙ̄ ⲡ- Fol. 8 a
ⲕⲟⲥⲙⲟⲥ· ⲁⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲛⲁⲣⲁⲣⲁⲉ ⲙⲙ̄ ⲧⲉⲩⲉⲡⲓⲟⲩⲙⲓⲁ· ⲙ̄
ⲛⲟⲉ ⲅⲁⲣ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲛⲧⲁⲩⲧⲉⲩ ⲡⲉⲭⲁⲣⲉ ⲛⲁⲩ· ⲙⲡ ⲟⲩ-
ⲧⲁⲗⲟⲩ ⲁⲉ ⲱⲁ ⲁⲩ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲕⲁⲗⲟⲩ· ⲟⲩⲁⲉ ⲙⲡ ⲟⲩ-
ⲧⲁⲗⲟⲩ ⲁⲉ ⲱⲁ ⲁⲩ ⲡⲣⲟⲟⲩ ⲡⲉⲧ ⲣⲓⲧⲟⲩⲱⲕ ⲛⲁⲗⲟⲩ·
ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲙⲙ̄ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲛ̄ ⲧⲙⲉⲣ
ⲛ̄ ⲟⲩⲭⲱⲕ ⲛ̄ ⲧⲥⲩⲛⲧⲉⲗⲓⲁ· ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ· ⲡⲉⲧ ⲣⲟⲣⲓⲍⲉ ⲛ
ⲧⲙⲉⲣ ⲛ̄ ⲟⲩⲭⲱⲕ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ: ⲙⲙ̄ ⲗⲁⲁⲩ
ⲛ̄ ⲕⲧⲛⲥⲓⲥ ⲛⲁⲥⲱ ⲛ̄ ⲟⲩⲉⲱ ⲙ̄ⲡⲁⲣⲁⲥⲉ ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ ⲡⲛⲟⲩⲧⲉ
ⲡⲁⲉⲥⲡⲟⲧⲛⲥ ⲙ̄ ⲡⲧⲛⲣ̄ⲩ· ⲡⲭⲟⲉⲓⲥ ⲛ̄ ⲛⲓⲕⲁ ⲙⲙⲁ ⲛⲉⲧ
ⲱⲟⲟⲡ ⲙⲙ̄ ⲧⲁⲧⲱⲱⲡⲉ· Λⲧⲱ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̄ⲛⲉⲧ ⲛⲁⲙⲟⲩ ⲉⲣ̄
ⲡⲭⲟⲉⲓⲥ ⲙⲙⲁ ⲧⲉⲡⲟⲩ ⲱⲁ ⲉⲛⲉⲩ ⲛ̄ ⲉⲛⲉⲩ:—Ⲟⲩⲟⲓ̈ ⲁⲉ ⲛ
ⲛⲉⲧ ⲛⲁⲙⲟⲩ ⲉⲣ̄ ⲣⲉⲛⲡⲉⲱⲟⲟⲩ· ⲁⲉ ⲙⲙ̄ ⲗⲁⲁⲩ ⲙ ⲙⲉⲧⲁ-
ⲛⲟⲓⲁ ⲙⲛ̄ ⲛⲁⲩ ⲉ̄ ⲣⲁⲓ̈ ⲛ̄ ⲛⲉ ⲥⲟⲡ: ⲁⲗⲗⲁ ⲛⲓⲟⲃⲉ
ⲙⲙ̄ ⲧⲁⲛⲟⲓⲁ ⲙⲙ̄ ⲛ̄ⲕⲉ ⲙⲙⲉ ⲛ ⲁⲥⲉⲃⲓⲁ ⲛ̄ⲧⲁⲩⲁⲁⲩ
ⲛⲉⲧ ⲟⲩⲁⲁⲥⲓ ⲙ̄ ⲡⲉⲩⲧⲥⲁⲓⲟ ⲁⲩⲱ ⲡⲓⲟⲩ ⲡⲉⲧ ⲛⲁⲓⲟⲟⲩⲉ
ⲣⲁ ⲧⲉⲧⲣⲛ̄: Ⲭⲱ ⲅⲁⲣ ⲙⲛⲟⲩ ⲉⲣ̄ ⲛⲉⲩⲭⲁⲗⲛⲟⲩ· ⲁⲉ
ⲡⲓⲟⲩ ⲡⲉⲧ ⲙⲟⲟⲩⲉ ⲙⲙⲟⲩ:—Λⲧⲱ ⲟⲛ ⲁⲉ ⲛⲉⲧ ⲙⲟⲥⲧⲉ
ⲙ̄ ⲡⲁⲓ̈ⲕⲉⲟⲥ | ⲛⲁⲣ̄ ⲛⲟⲃⲉ:—Ⲯⲁⲭⲟⲟⲥ ⲟⲛ̄ ⲣⲙ̄ ⲛ̄ ⲕⲁⲑⲟ- Fol. 8 b
ⲗⲓⲕⲟⲛ· ⲁⲉ ⲛⲉⲧ ⲙⲟⲥⲧⲉ ⲙ̄ ⲛⲉⲩⲥⲟⲛ̄ ⲟⲩⲣⲉⲣⲉⲧⲃ̄ ⲣⲱⲙⲉ ⲙ̄
ⲡⲉ:—Ⲉⲓ ⲟⲩⲏⲣ ⲣⲱⲙⲉ ⲛⲉ ⲡⲉⲕⲣⲓ̈ⲙⲁ ⲙ̄ ⲡⲉⲧ ⲙⲟⲥⲧⲉ
ⲙ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲩⲧⲁⲗⲓ̈ⲟⲩ· Λⲧⲱ ⲣⲱⲙⲉ ⲙ̄ⲙⲁ ⲉ̄ⲧ ⲣ̄
ⲛⲟⲃⲉ· ⲥⲙⲟⲥⲧⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲩⲧⲁⲗⲓ̈ⲟⲩ· ⲛⲉⲧⲉ̄ ⲥⲉ-
ⲙⲟⲥⲧⲉ ⲁⲛ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⲙⲉⲧⲣ̄ ⲛⲟⲃⲉ:—Ⲧⲭⲱ ⲓⲛⲧⲙ̄
ⲙ̄ ⲡⲱⲁⲭⲉ ⲛ̄ ⲧⲙⲉ ⲁⲉ ⲉⲧⲉⲧⲙ̄ⲡⲱⲁⲛⲉⲱⲧ̄ ⲧⲉⲧⲡⲥⲩⲛ-
ⲁⲥⲓⲥ ⲙⲙⲓ̈ⲛ ⲙⲙⲱⲧⲛ̄ ⲣⲱⲙⲉ ⲙⲙ̄ⲛ ⲡⲣⲉⲣ̄ⲣ ⲛⲟⲃⲉ·
ⲙⲟⲥⲧⲉ ⲙ ⲧⲉⲭⲯⲩⲭⲏ ⲙⲙⲟ ⲙⲙⲟⲩ· Ⲛ ⲁⲱ ⲁⲉ ⲛ̄ ⲣⲉ
ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲓⲉⲥⲧⲉ ⲧⲉⲭⲯⲩⲭⲏ ⲙⲙⲟ ⲙⲙⲟⲩ·
ⲁⲗⲗⲁ ⲡⲟⲗⲗⲁⲥⲓⲥ ⲛ̄ⲧⲉ ⲟⲧⲁ ϩⲟⲟⲥ ⲛⲁⲓ̈ ⲁⲉ ⲙⲉⲛ ⲗⲁⲁⲩ
ⲙⲟⲥⲧⲉ ⲙ ⲧⲉⲭⲯⲩⲭⲏ ⲉⲛⲉⲩ: ☩ⲥⲟⲟⲩ ⲛ̄ ⲛⲁⲓ̈ ϣ ⲁⲗⲗⲁ
ⲥⲙⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲓ̈ ⲱ ⲡⲥⲟⲛ ⲛ̄ ⲭⲁⲡⲗⲟⲩⲥ:—Ⲟⲩⲣⲱⲙⲉ
ⲙⲡⲟⲟⲩ ⲉⲩϩⲱ ⲙⲙⲟⲥ ⲁⲉ ⲉⲓ̈ⲟⲁⲗⲡⲓ̈ ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ·
ⲉⲩⲟⲩⲱⲙⲉ· ⲁⲩⲱ ⲉⲩⲥⲱ ⲛ̄ ⲛⲉⲭⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲣⲟⲧⲁⲛ ⲁⲉ
ⲉⲧⲙⲙⲁⲛⲟⲩ ϣⲁⲧⲁⲓ ⲛ ⲧⲉⲭⲯⲩⲭⲏ ⲛ̄ⲥⲉⲁⲁⲥ ⲛ̄ ⲣⲩⲗⲏ

Fol. 9 a ⲓⲉ ⲙ̅ ⲡⲕⲱⲣ̅ⲥ̅· ⲁⲩⲱ ⲛ̅ⲣⲉ ⲙ ⲡⲃⲏ̅ⲧ̅ ⲉ ⲧⲃⲉ ⲛ̅ⲛⲟⲃⲉ ⲛⲧⲁⲩ|ⲁⲁⲩ ⲙ̅ ⲡⲉⲩⲟⲉⲓⲱ ⲉⲩⲣⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· Ⲫⲁⲱ ⲥⲁⲣ ⲙ̅ⲙⲟⲥ ⲛ̅ⲧⲟⲩ ⲣⲙ̅ ⲧⲉⲩⲙ̅ⲡⲧⲁⲟⲛⲧ ⲉ̅ ⲫⲙⲉ ⲛ ⲧⲁ ⲯⲩⲭⲏ· ⲉⲩⲙⲉ ⲛ ⲣ̅ ⲛⲟⲃⲉ ⲉ ⲣⲟⲩ ⲙ̅ⲙⲛⲓⲛⲉ:—Ⲁⲩⲱ ⲛ̅ⲥ̅ⲥⲟⲟⲩ̅ ⲁⲛ ⲉ̅ ⲛⲉⲧ ⲉⲩⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲙⲙⲛⲓⲛⲉ· ⲥⲉⲥⲣⲁⲓ ⲙ̅ⲙⲟⲟⲩ ⲣⲙ̅ ⲣⲉⲛⲥⲣⲁⲓ ⲉ̅ⲙⲉⲧⲣ̅ ⲁⲥ: ⲟⲩⲁⲉ ⲉⲙⲉⲧⲣⲣⲛⲥⲥⲉ ⲁⲗⲗⲁ ⲣⲉⲛⲥⲣⲁⲓ ⲙ̅ ⲡ̅ⲛ̅ⲕⲟⲛ ⲛⲉ: ⲉⲧⲥⲣⲁⲓ ⲛ ⲛⲉⲛ̅ⲛⲟⲃⲉ ⲛⲣⲛⲧⲟⲩ ⲟⲩⲁ ⲟⲩⲁ: ⲉⲡⲓ ⲁⲛ ⲟⲩⲉⲧ ⲛⲟⲃⲉ ⲛⲟⲃⲉ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲟⲩⲱⲟⲃⲉ ⲉ ⲛⲉⲧⲉⲣⲛⲩ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧ ⲟⲩⲟⲱ ⲛ̅ⲥⲓ ⲛ̅-ⲕⲟⲗⲁⲥⲓⲥ ⲁⲩⲱ ⲉⲧⲱⲟⲃⲉ ⲉ̅ ⲛⲉⲧⲉⲣⲛⲩ· ⲭⲱⲣⲓⲥ ⲛ̅ⲱⲁⲃⲉ ⲣⲟ ⲉ ⲧⲣⲓ ⲛⲉⲣⲓⲟⲟⲧⲉ ⲙ̅ⲙ̅ ⲁ̈ⲓ̈ⲙⲱⲣⲓⲥⲧⲛⲥ ⲛ̅ ⲁⲧ ⲛⲁ· ⲙ̅ⲙ̅ ⲛ̅ⲁⲉⲕⲁⲕⲟⲥ ⲉⲧⲉ ⲙ̅ⲙ̅ ⲙⲟⲣⲫⲏ ⲙⲙⲟⲟⲩ ⲉⲩⲣⲓⲭ̅ⲛ̅ ⲛ̅ⲕⲟ-ⲗⲁⲥⲓⲥ· ⲉⲧⲧⲟ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲣⲙ̅ ⲟⲩⲙ̅ⲧ̅ ⲁⲧ ⲛⲁ ⲙ̅ⲙ̅ ⲟⲩⲛⲟⲥ ⲛ̅ ⲟⲣⲥⲛ· Ⲗⲣⲓ ⲡⲉⲉⲧⲉ ⲁⲉ ⲡ̈ⲱⲧ ⲛ̅ⲣⲉⲣ̅ ⲛⲟⲃⲉ ⲙⲙ· ⲙⲟⲟⲩⲉ ⲉⲩⲭ̅ ⲕⲟⲧⲥ̅· ⲁⲩⲱ ⲉⲩⲗ̅ⲣⲛⲓ ⲛ̅ⲟⲉ ⲛ ⲙⲙⲟⲩ̈· Ⲉⲩⲕⲱⲧⲉ ⲣⲙ̅ ⲛⲉⲭⲡⲁⲱ· ⲁⲩⲱ ⲉⲩⲙⲛⲧ ⲣⲙ̅ ⲣⲁⲣ ⲛ̅ⲥⲙⲟⲩ· ⲉⲩⲟⲩⲱⲱ ⲉⲱⲗⲛ̅ ⲛ̅ ⲛⲉⲛⲯⲩⲭⲏ: Ⲗⲩⲱ

Fol. 9 b ⲓⲉ ⲉⲣⲉ ⲛⲣⲁⲍⲉ ⲙ̅ ⲡⲙⲟⲩ ⲛ̅ ⲧⲟⲟⲧ̅ⲕ̅ ⲉⲙⲛⲧ ⲉ ⲣⲟⲩⲛ|ⲉ ⲡⲣⲛⲧ ⲙ̅ ⲡⲣⲱⲙⲉ· ⲉⲩⲭⲟ ⲛ̅ⲣⲛⲧ̅ⲕ̅ ⲙ̅ ⲡⲡⲁⲑⲟⲥ ⲛ̅ ⲧⲕⲁⲓ̈ⲁ· ⲁⲩⲱ ⲉⲩⲍⲉⲡⲛ ⲉ̅ⲭⲙ̅ ⲡⲣⲱⲙⲉ ⲣⲙ̅ ⲧⲉⲩⲙ̅ⲡⲧⲕⲟⲩ ⲣⲙ̅ ⲟⲩⲙ̅ⲡⲧⲁⲧⲱⲙⲡⲉ· Ⲥⲙⲛⲧ ⲣⲙ̅ ⲟⲩⲙ̅ⲡⲧⲣ̅ⲣⲟⲩⲱⲣⲙ̅ ⲣⲁ ⲡⲣⲟ ⲛ̅ ⲡⲛⲟⲩ ⲉ ⲣⲟⲩ: Ⲡⲧⲥⲱⲥ ⲥⲙⲛⲧ ⲣⲙ̅ ⲟⲩⲉⲡⲓⲟⲩⲙⲓⲁ ⲛⲃⲁⲗ· ⲙ̅ⲡ̅ ⲟⲩⲕⲱⲣ̅ ⲛ̅ ⲣⲛⲧ· Ⲥⲙⲛⲧ ⲟⲛ ⲣⲙ̅ ⲟⲩⲙ̅ⲡⲧ-ⲭⲁⲧⲟⲧⲁ ⲙ̅ⲡ̅ ⲟⲩⲙ̅ⲡⲧⲭⲁⲥⲓⲣⲛⲧ· ⲙ̅ⲡ̅ ⲟⲩⲉⲟⲟⲩ ⲉⲩⲱⲟⲩⲉⲓⲧ· ⲙ̅ⲡ̅ ⲟⲩⲭⲱⲣⲙ̅ ⲙ̅ⲡ̅ ⲟⲩⲙ̅ⲡⲧⲗⲁⲗⲁⲣⲧ̅· ⲙ̅ⲡ̅ ⲟⲩⲙ̅ⲡⲧⲣ̅-ⲃⲗⲓⲛⲧⲓⲁ ⲉ ⲃⲟⲗ: ⲙ[ⲡ̅] ⲙⲁⲓ (?) ⲧⲥⲧⲛⲁⲍⲓⲥ· ⲛⲟⲩⲁⲣⲛⲧ ⲣⲙ̅ ⲟⲩⲡⲟⲣⲡⲁ· ⲙ̅ⲡ̅ ⲟⲩⲙ̅ⲡⲛⲟⲉⲓⲕ· ⲙ̅ⲡ̅ ⲟⲩⲙ̅ⲡⲙⲁⲥⲟⲥ: ⲛⲁⲓ ⲧⲛⲟⲩ ⲱⲁⲧⲱⲱⲡⲉ ⲙ̅ ⲡⲣⲱⲙⲉ· ⲣⲙ̅ ⲧⲉⲩⲱⲟⲣⲡ̅ ⲉⲡⲧⲗⲛⲕⲓⲁ: ⲙ̅ⲡ̅ ⲧⲉⲩⲙⲉⲣ ⲥⲙⲧⲉ: Ⲃⲟⲧⲁⲓ ⲁⲉ ⲉⲩⲱⲁⲛⲉⲓ ⲉ ⲧⲙⲉⲣ ⲱⲟⲙⲧⲉ ⲡⲧⲗⲛⲕⲓⲁ ⲉⲧⲉ ⲧⲙⲡⲧⲣⲗⲗⲟ ⲧⲉ: ⲱⲁⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱⲣ ⲉ̅ ⲣⲟⲩ ⲛ̅ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲙ̅ⲡ̅ ⲧⲙⲡⲧⲕⲟⲩⲓ̈ ⲛ̅ ⲣⲛⲧ· ⲙ̅ⲡ̅ ⲧⲙⲡⲧⲣ̅ⲱⲣⲡ̅ ⲛ̅ ⲛⲟⲩⲭ· ⲣⲙ̅ ⲡⲧⲣⲉ ⲡⲉⲩⲥⲱⲗⲁ ⲕⲁ ⲥⲟⲗ ⲉ ⲃⲟⲗ ⲛ̈ⲉⲓⲙⲉ ⲭⲉ ⲧⲙⲡⲧ-ⲣⲗⲗⲟ ⲧⲉ: Ⲗⲩⲱ ⲱⲁⲩⲧⲣ̅ⲱⲱⲡⲉ ⲉⲩⲣⲟⲕⲣ̅ ⲣⲁ ⲡⲉⲣⲕⲟ

ⲙⲛ̄ ⲡⲏⲃⲉ ⲡⲟⲉ ⲛ ⲛⲓⲟⲩⲣⲟⲟⲣ: Ⲛⲁⲓ ⲙⲛ̄ ⲧⲙⲟⲟⲩⲉ ϣⲁⲣⲉ
ⲡⲁⲓⲁⲃⲟ|ⲗⲟⲥ ⲁⲁⲩ ⲛ̄ ⲡⲣⲱⲙⲉ ⲉⲣ̄ ⲧⲉϥⲙⲉⲩ ϣⲟⲗⲙⲉ ⲛⲣⲩ- Fol. 10 a
ⲗⲩⲙⲓⲁ: ⲁⲗⲗⲁ ⲛⲁⲓⲁⲧ̄ⲩ̄ ⲛ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲉⲣⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲓ̄ⲍ̄
ⲛⲁⲡⲏⲣⲁⲍⲉ ⲙ̄ⲙⲟϥ· ⲛⲉ̄ϫⲣⲟ ⲉ ⲣⲟϥ ⲉⲣⲏⲧ̄ ⲧⲙⲉⲧⲁⲛⲟⲏⲁ:
ⲭⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲉϥⲃⲉⲕⲉ ⲉⲁⲣⲧⲛ̄ ⲙⲛⲟⲩⲧⲉ ⲛ̄ ⲛⲉⲣⲟⲟⲩ
ⲛ̄ ⲛⲉϥⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣ̄ ⲥⲱⲙⲁ:—Ⅲ ⲛⲁϣⲩⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ·
ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲭⲉ ⲉⲓⲥ ⲛⲟⲩⲟⲉⲓⲛ ⲁϥⲥⲱⲣ· ⲁⲩⲱ ⲁ ⲡⲣⲏ ⲁⲣⲭⲏ
ⲛ̄ ϣⲁ· Ⲡⲁⲣⲛ̄ ⲧⲁⲗⲟ ⲉ ⲣⲁⲓ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲭⲉ ⲁ ⲡⲛⲁⲩ ϣⲱⲡⲉ ⲛⲧⲛ̄ⲭⲓ ⲉ ⲃⲟⲗ ⲉⲣ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲥⲱⲙⲁ ⲙⲛ̄ ⲡⲉⲥⲛⲟϥ ⲛ̄ ⲡⲉϫⲥ̄ ⲛ̄ⲛⲁⲩ ⲟⲩⲃⲏⲧ
ⲛ̄ⲧⲟⲟⲩ ⲧⲏⲩⲧⲛ̄· ⲭⲉ ⲉⲓⲥ ⲡⲃⲉⲗⲉⲧⲁⲣⲓⲟⲥ ⲛ̄ ⲡⲣ̄ⲣⲟ ϣⲁⲭⲉ
ⲙⲛ̄ ⲙⲙⲁⲧⲟⲓ ⲛ̄ ⲡⲛⲁⲉⲗⲗⲱⲛ ⲭⲉ ⲙⲁⲣⲉⲡⲃⲓⲧⲉⲩ̄ ⲛ̄ⲧⲛ̄ⲃⲱⲕ
ⲭⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ϣⲁ· Ⲏ ⲧⲉⲣ ⲧ̄ϫⲉ ⲛⲁⲓ ⲁⲉ ⲛⲥⲓ ⲡⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ϥⲟⲧⲉ: ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁϥⲥⲫⲣⲁⲅⲓϩⲉ ⲙ-
ⲡⲗⲁⲟⲥ ⲛ̄ ϣⲟⲗⲙ̄ ⲛ̄ ⲥⲟⲛ ⲉ ⲡⲣⲁⲓ ⲛ̄ ⲡⲱⲧ ⲙⲛ̄ ⲡⲛⲩⲣⲉ
ⲙⲛ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲧⲱ ⲁϥⲥⲧⲁⲩⲉ ⲙⲙⲟⲟⲩ·
ⲁϥ† ϯⲣⲓⲛⲏ ⲛⲁⲩ· ⲁϥⲕⲁⲁⲩ ⲉ ⲃⲟⲗ ⲁⲧⲃⲱⲕ ⲉ ⲛⲉⲧⲛⲏ
ⲉⲧ† ⲉⲟⲟⲩ ⲛ̄ ⲡⲉϥϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫⲥ̄: Ⲡⲁⲓ ⲉ ⲃⲟⲗ ⲉⲓ
ⲧⲟⲟⲧⲟⲩ̄ ⲛⲉⲟⲟⲩ ⲛⲁϥ ⲙⲛ̄ ⲡⲉϥⲓⲱⲧ ⲛ̄ ⲁⲥⲁⲑⲟⲥ ⲙⲛ̄ ⲡⲉⲡⲓⲁ̄
ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁ ⲉⲡⲉϩ ⲛ̄ ⲉⲡⲉϩ ϩⲁⲙⲏⲛ·

A DISCOURSE ON THE COMPASSION OF GOD AND ON THE FREEDOM OF SPEECH OF THE ARCHANGEL MICHAEL, BY SEVERUS, ARCHBISHOP OF ANTIOCH

(Brit. Mus. MS. Oriental, No. 7597)

Fol. 10*b* ⲟⲩⲁⲓⲗⲗⲟⲩⲟⲥ ⲛ̄ⲧⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ⲫⲟⲣⲓⲛ
ⲙ̄ⲛ ⲡⲉⲭⲥ̄ ⲥⲛ̄ ⲟⲩⲙⲉ· ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄
ⲁⲛⲧⲟⲭⲓⲁ ⲡⲥⲁⲓⲟⲥ ⲥⲉⲩⲏⲣⲟⲥ· ⲉⲗⲭ-
ⲧⲁⲩⲟϥ ⲉ ⲧⲃⲉ ⲛ ⲙ̄ⲡⲧⲱⲛⲥⲧⲏϥ ⲛ̄ ⲡⲛⲟⲩⲧⲉ
ⲙ̄ⲛ̄ ⲧⲡⲁⲣⲣⲏⲥⲓⲁ ⲛ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲭⲁⲏⲗ ⲁϥⲭⲉ ⲥⲛ̄ ⲕⲟⲩⲓ ⲁⲉ ⲟⲛ
ⲉ ⲧⲃⲉ ⲑⲁⲗⲓⲁ ⲛ ⲕⲩⲣⲓⲁⲕⲏ· ⲉ ⲃⲟⲗ ⲭⲉ
ⲛⲧⲁ ⲡⲱⲁ ⲛ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲭⲱⲙϥ̄ ⲉ
ⲣⲟⲥ ⲛ̄ ⲧⲉⲣⲟⲙⲡⲉ ⲉⲧ ⲙ̄ⲡⲁⲩ· ⲁϥⲱⲁⲭⲉ
ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲁⲑⲟⲗⲓⲟⲥ ⲡⲉⲡⲣⲁⲅⲙⲁ-
ⲧⲉⲩⲧⲏⲥ ⲙ̄ⲙ̄ ⲧⲉϥⲥⲃⲱⲙⲉ ⲙ̄ⲙ̄ ⲛⲉϥⲱⲩⲛⲣⲉ
ⲛⲧⲁϥⲧⲁⲩⲉ ⲡⲓ ⲗⲟⲅⲟⲥ ⲁⲉ ⲛ ⲥⲟⲩ ⲙ̄ⲡⲧ-
ⲥⲛⲟⲟⲩⲥ ⲛ̄ ⲛⲉⲃⲟⲧ ⲥⲁⲑⲱⲣ· ⲉⲣⲉ ⲡⲓⲛⲏⲩⲉ
ⲧⲏⲣϥ̄ ⲛ ⲧⲡⲟⲗⲓⲥ ⲥⲟⲟⲩⲥ ⲉⲩⲣ̄ ⲱⲁ ⲛ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲭⲁⲏⲗ ⲥⲛ̄
ⲟⲩⲉⲓⲣⲏⲛⲏ·

Ⲥⲱⲧⲙ̄ ⲉ ⲡⲉⲩⲭⲁⲗⲗⲁⲱⲟⲥ ⲁⲁⲁ̄ ⲉⲩⲥⲧⲙⲁⲛⲉ ⲛⲁⲓ ⲉ
ⲧⲣⲉ ⲛⲥⲱⲟⲩϩ ⲧⲏⲣⲉⲛ ⲉ̄ ϩⲟⲩⲛ ⲉ ⲡⲉⲓ ⲱⲁ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ
ⲙ̄ⲡⲟⲟⲩ· ⲁⲧⲱ ⲟⲛ ϯⲛⲁϩ ⲉ ⲡⲉⲓ ⲱⲁ ⲉⲩⲟ ⲛ ⲥⲛⲁϩ· ϯⲛⲁϩ
ⲟⲛ ⲉⲩⲭⲁⲗⲁⲓⲛ ⲉⲥⲱⲟⲟⲛ ⲉ̄ ⲙ̄ⲙ̄ ϩⲁⲧⲛϩ ⲛ̄ ⲣⲱϩ̄ ⲫⲓⲁⲱⲛ ⲉ ⲧⲣⲉ

сштрτωρπ· аλλа тпсвτωτ ε ψωπ ε ροπ пнет
ρ | ноβре н тпψухн ρι оусоп ειτε анон нет Fol. 11 a
ψαχε· ειτε нτωτπ нет сωτπ· Λτω пантшс пει ιθ
ψαχε наχωк ε βολ ε ρραї ε χωп· же ота мεп
ач† ψε· ке ота де и се· ке ота де ммаав·
Сісооуи же нсγοτηт ммоп ап нσι прч† βеке
и με· пенхоеіс іс пехс пшире и пноуте:
ечхω ммос ρπ тецтапро и με· же пиа ет
ере снау н ψοмт соοуϥ нρητϥ ρм па ран·
†ψοοп нммау ρπ тетмнте· н ροсοп ϥψοοп
ραρτπ ммоот нσι пноуте· мαρπψωп ε рок
и пψαχε и пноуте ечхω ммос нан ρπ тапро
и фїероψалтнс ллл Пехач сар же срβе нтетп-
еιμε же анок пе пноуте· †наχісе ρπ нρεοнос
†наχісе ρм пκар· Тетнсооуи ѡ на мерате·
же пψа и нноуχаї тирп пе поот· ете таї те
тκγріакн птоухо н тої | комєпн тирс· Паї- Fol. 11 b
каїос сар пе е трεнχε ρпкоγї н єпепос е пехс· к
же нтоϥ пет ψοοп ρа θн нпεωн тироу· Тсωтм
е роϥ тепоу ρм пеуаγελїон· же паγελос
де и пхоеіс ауει е песнт є βολ ρπ тпе· ач†
пеуоγої аусκоркр и пωпе аурωоос е ρраї е
χωϥ· пеуεїме де неуо ное и оуеβрнзе ауω
тецρβεω несоγοβϣ ное н оухїωп· Сіта пехач
н нерюме· же нтωτπ мпр ρ ρоте· †сооуи сар
же ететпψωпе нса іс петт ауєфоу ммоϥ нϥ и
пї ма ан ачтωоуи сар ката θе нтачхоос·
Λοιπον марпр ψа ммоот ρм пψа н танастасіс· Fol. 12 a
и пхоеіс· малιста поот же ϥραρτηи нσι пхоеіс кα
мп пеγархаγελος ет таїнт мιχαηλ ечсопс
и пноуте е трϥкω нан е βολ н нєнноβе· Нтоϥ
сар алγθωс· пе псопс и пноуте е χωп ψант
ечтоухоп ρπ θλιψις | ммн· ешхе тетноγωϣ де
ε εїμε· же нтоϥ ет сопс ρа пчепос тирϥ н ллаа кα

сωтⲙ таталωтⲛ: Нетⲛ отпрасматеутнс ае ⲫⲛ
техωра ⲛ тенѳкн е пеⲭⲣаи пе ⲥеасωи· неⲭⲣ-
ммао ⲙⲙате пе ере относ ⲙ прасматїа ⲯооп
нач· ецеіре ⲛ теї ⲣе· ецⲯωп ⲛ ⲛесна ☩ ⲭωра
ецхї ⲙⲙоот е ке ⲭωра ецѳ ⲙⲙоот ⲉ ⲃол прос
ттехин ⲛ тⲙⲡтⲉⲯωωт:—Хωріс наї тнрот неⲭ-
ⲣеλλни пе· ⲛⲝсооуи ан ⲙ пноуте:—Стеї оуи
ецⲯооп ⲫⲛ тⲙⲡⲭеллни· нере пноуте панарωωр
ет ⲙер ⲙ ⲙⲡⲧⲯⲣтиⲝ ⲛїⲙ· пет ноуⲣⲙ ⲛ отоⲛ
ⲛїⲙ ет ⲣелпїζе е роⲩ отωⲯ е тоухо ⲙ пеі
рωме: Лⲥⲯωпе ае ⲙⲙоⲩ ⲛ отсоп ацталο ⲛ
теⲩпрасматїа тнрⲥ е пхої· ацⲃωк етполіс ⲫⲛ
Fol. 12b техωра | ⲛ неⲫїλιппос· ⲫⲛ тархн ⲙ пеⲃот
ⲕⲃ ⲣаѳωр е песраи пе ⲥалонια· ецоτωⲯ е ☩ е ⲃол
ⲛтеⲩпрасматια· Ецеіре ае ⲫї наї аⲫпωⲣ ⲉ ⲡⲯа
ⲙ парχаггелос ет отаав: Роуⲣе ае и сот
ⲙⲡтоте и ⲣаѳωр не плухикоⲛ пе и ⲡⲯа·
ацнат е птопос ецкаѳаріζе: ецстолιζе ατω
ецλаⲙпете ⲫтⲛ таⲯи ⲛ нефанос· ⲙⲛ пнос ⲙ
ⲙннⲯе ⲛ тполіс етсооуⲣ ⲫⲛ ⲣенⲭⲣⲙнос ⲙⲛ ⲣен-
ⲯалмос· ⲭⲙе роуⲣе ⲡⲯа ⲭтооте· Ⲯωрⲛ ае ⲛтер
ⲫⲯωпе ата☩хї е тⲙелетнсїс· а пепіскопос ⲙⲛ
некλнрікос· ατω ⲛархωи тнрот ⲛ тполіс
сωоуⲣ: Заплωс атстефанос и тполіс тнрⲥ ⲙⲛ
ⲙнї ⲙⲛ ⲛⲫⲣ: Ⲏ тер ⲫнат ои ⲛе наї· ацⲣ
ⲯⲙнре· ⲭе неⲭⲣеλλни пе ⲛⲧⲙтнр ан е ⲣⲱⲃ ⲛ
тей ⲙⲛе: Лцⲣ ѳесχеⲭωи ешⲭе ⲛтацⲡⲱωⲙе е
ⲃол ⲫⲙ пιаιωи е пке ота ⲫтⲛ не нтацнат
Fol. 13a е роот ατω не и|тацсотмот: ατω ацⲯωпе ецо
ⲕⲃ ⲛⲫⲃа: ацⲧ нецоτοї ае е рωме снат· ацхноτοт
ⲭе на сннт· от пет ⲯооп ⲫⲛ ☩поліс ⲛсац ⲙⲛ
ⲯⲙⲧе поот· Нрωме ае ⲛⲭрнстанос атⲯахе
ⲛⲙнац етхω ⲙⲙос· ⲭе ⲡⲯа ⲙ парχаггелос
мїханл пе епⲣⲯа нач ⲭе нточ пет сепⲥ ⲙ

пноуте ē ϩраї є хωк ϣант єчтоухо ñ тнрñ
Прωме ѧе пеха ϥ нач· ñ неχристіанос ѧе єч-
тωк пет ммау ϩωоϥ тасπсωпq̄ тарq̄наρит̄ є
ϩωв ннн євоот· Пеχе πрωме ѧе нач· ѧе
нт̄ нѧєщнау ан ē роϥ ει ѧн теї нт̄ ϣωпе
ñχристїанос· Ѧλλа екϣанр̄ χристіанос: нт̄
сопс̄ ммоϥ ϥнапаρиѯ є ϩωв нїн євоот· Пе-
праѯмателтнс ѧе пеха ϥ нау· ѧе ѯι ñтоотñ
ноμісма снау· оуа ē поуа· ñтетñхіт нммнтñ
є нтопос м̄ парχаγγелос мїχанл· тащпе Fol. 13 b
ñтетñρе· Ñрωме ѧе пеха ϥ нач· ѧе мекϣр̄ ка
тñре ει ѧн теї ñте пшωт пепіскопос ϐаптιζе
ммок· Ñтоϥ ѧе ρїтñ тепроноїа м̄ пноуте ет
тωρӣ ммоϥ: Ѧлпараκалї ммоот ѧе арї тасапн
ñтетñхіт ϣа пепіскопос: Ñ пеҁраϲте ѧе анрωме
ñ тполіс ене ммоϥ ϣа пепіскопос· ауѯω ē
роϥ ñое тнрс̄ ñтасϣпе ммоϥ: Пеχе пепіскопос
м̄ пепраѯмателтнс· ѧе ñтк̄ от є βол ρ̄ аϣ м̄
полιс па ϣнре· н аϣ ñ χωра: Пепраѯмателтнс
ѧе пеха ϥ ѧе ант̄ от є βол ρ̄ техωра н тенѳкн:
Пеχе пепїскопос· ѧе ñтаоуϣпе ммок па
ϣнре екоуωϣ є пωωпē ē βол ρ̄ пекϣ̄ϣе нт̄
ωп ē рон: Пеха ϥ ѧе ρїтñ неñт аїнау є роот
ρ̄ нαβαλ | ѧн неит аїсотмоу ρ̄ нαμααχε· Fol. 14 a
асранаї є пωωпе є роуи е пкϣ̄ϣе: Пеχе пепі- кє
скопос нач ѧе кϣ̄ϣе н нїн ñ ноуте· Пеχе
прελλни ѧе еїϣ̄ϣе м̄ прн па пеї ноσ ñ ēоот·
ѧе ñтоϥ ет р̄ отоеιн є пкосмос ρ̄ теҁσоμ: Пеχе
пепіскопос нач ѧе ерщаи прн ρωтñ ñте тех[ш]
ϣпе· ñте отѳλιψις таρωтñ: екнаре е прн
тωк: нq̄наρиѯ ρ̄ некѳλιψις: Пеχе пепраѯмате-
теухнс нач· ѧе ϯсопс̄ ммок· маре текѧñтнант
таρої· ñое ñ ñрωме тнроу н ϯполіс: Пеχе
піскопос (sic) нач ѧе оунтак сρїме ммау ñ ϣнре:

Пеха[ч] хе па ιωτ та сρиме мп̄ пащнре ρп̄ та
полис· Пеха пепископос нач хе ещхе се па
щнре: и ϯнавапϯе ммок ан: тенот· мн (*sic*) |
Fol. 14 *b* мппωс нс̄т̄ѳ пеθе нѳ̄ѳак п̄ѳι текс̄ѱиме· ите
κε оусканталон щωпе ρп̄ тетп̄ѳнте нс̄пωрх̄ е βол
ѳмок· н̄ п̄точ нс̄тре карпа ѳ пваптисма п̄-
такхιτ̄ч̄· е βол хе итатщорп̄ ѳ параβасіс щωпе
е βол ριτ̄п̄ тесρиме хн е̄ щорп̄· Ппрасматеутнс
хе и тер ̄ч̄сωт̄ѳ е нαι ачλγпει ѳнατе· мппісωс
ачхι сμοτ и тоот̄ч̄ ѳ пепископос ачει е βол ρι
тоот̄ч̄· ачαλе е пецхоϊ е тр ̄ч̄βωк е пецнϊ· Н̄
тер ̄ч̄ει хе е тѳнте ѳ ппелагос п̄ ѳαλасса· а
пѳаст пет наноуч нїѳ παιαβολος кωρ̄ е роч
ρп̄ относ п̄ кωρ̄ мп̄ отоуѳωи хе ачсоотт̄п̄ ѳ
пецρнт е ροуи е пноуте· ачкточ ща роч е тре
чоухαι е птако· Λγω ριτ̄ѳ пнοсте ѳ пецρнт
е ροуи е роч· ачтотнос относ п̄ хιѳωи е ρραї
е̄ хωч· αγω п̄роеιѳ п̄ ѳαλасса ачтреунωот е
Fol. 15 *a* ρραї ехѳ̄ пхоϊ | ρωс те н̄ч̄βωк п̄рнт̄ч̄· Пепрас-
κζ матеутнс хе ачр̄ ρоте αγω ѳпе ч̄сп̄ ернаер ог
пецнаēпікалеι ѳи· ετβωнθια нач· Λчотωщ
е βол ερρїѳе хе па хοεις παρχαγγελος ет
оуааβ ѳιχαηλ· βонθї е роїр̄п̄ ϯнос п̄ анаєкн
ē ϯ п̄рнт̄с̄ мп̄ ϯнос п̄ѳλιψις ет кωте е роїϊ·
Ш па хοεις ѳιχαηλ ϯромолоγ ѳпеоот п̄таπат
е роч ρѳ̄ пектопос хе· екщаπарεет ѳ пει соп
ϯнт мп̄ та сρиме мп̄ пащнре· итп̄щωпе п̄-
хрістіанос ща пероот ѳ пенιоτ· Λγω п̄тет-
нот атсѳιи щωпе ща роч е βол ρп̄ тпе есхω
ѳнос хе ипр̄ р̄ роте мп̄ пеθоот натарок· Н̄-
тетнот п̄та те сѳιи щωпе атнос п̄ хаιи щωпе·
анроеιѳ λо ετтωнот п̄ е ρραї· а пхοι ā ρε ратч̄
Fol. 15 *b* ρп̄ отсѳιпе· ѳпе λаат п̄ тарахн щωпе· Λγω
κη п̄тетнот | ριτ̄п̄ техарις ѳ пноуте мп̄ п̄сопс̄ п̄

παρχαγγελος μιχαηλ· α πχοϊ μοοψε ϩⲛ ογ-
ασαϊ ψαιτ εqβωκ ε τεqπολις ϩⲛ ογεϊρηιη:—
Πεπρασματευτης δε ι τερ ⲉⲓ ε πεqηϊ· αqχω
ⲉ τεqϲⲟϊμε ⲙⲛ̄ πεqϫηρε ⲛ̄ ⲛⲉⲓⲧ αqμαγ ε ροογ
ⲙⲛ̄ ⲛⲉⲙⲧ αqϲοτμογ ⲙⲛ̄ ⲛⲉⲙⲧ αϫψοπε ⲙⲙⲟq ϩⲛ̄
τπολις ϭαλοιϊα· ητε ⲛⲉϥιλιππος· Πⲧⲓϲως αqχε
πψαχε ε ροογ κογι κογϊ εqχω ⲙⲙⲟⲥ δε αληθως
αϊϫε ε ρος πρη ⲉⲧ ⲡⲯⲁⲓⲛⲉ ⲛⲁq ⲛ̄ ογⲛⲟγτε αι πε·
αλλα ογϩⲁⲓραλ πε ⲛ̄τε ⲡⲟγτε ⲛ̄ ⲛϭαλϊλαιος·
Πεqηος δε ι ϫηρε ⲛⲉ ογϲοφος πε· Πεχαq ⲛ̄
πεqϊωτ δε ⲁⲛⲟⲕ ϯⲛⲁⲉϊⲙⲉ ϩⲛ̄ ϯⲟⲩⲛⲟγ ταϊ· Πϫηρε
δε ψⲙ̄ (sic) αqβωκ ε ρραϊ ε τδενεπωρ ⲛ̄ πεqηϊ·
αqωϣ ε ρραϊ ε πρη εqχω ⲙⲙⲟⲥ· δε ϯⲱⲣϩ̄ ε ροκ
ⲛ̄ πεκηος ⲛ̄ ογδειπ ⲙⲛ̄ τεκϩⲙⲙε ετ μοϩ ϩⲛ̄ πεϊ |
κοσμος τηρϥ̄ εϣωπε ητοκ αι πε ⲡⲟγτε ⲙ̄ μⲉ· Fol. 16 a
ε τρε κταμοι δε ⲁⲧⲕ̄ ογϩⲁⲓραλ ⲛ̄ταϥ κατα θε ⲕⲑ̄
ⲛ̄τα πα ιωτ ταμοι· αγω ⲛ̄τεγⲛⲟγ αγϭⲓⲙ ϣωπε
ϣα ροϥ εϭχω ⲙⲙⲟⲥ· δε καλως πϫηρε ϫηι
ετ ϣⲓⲛε ⲛϭα ⲡⲟγτε ⲙ̄ αληθινον· Ⲁⲛⲟⲕ αι πε
ⲡⲟγτε ⲙⲙⲉ ⲥⲉⲛⲉⲧⲟ ⲛⲑⲉ ⲉⲧ ερε ⲡⲣⲉⲗⲗⲏⲛⲓ χω ⲙⲙⲟⲥ:
αλλα ⲁⲛ̄ⲧ ογϩⲁⲓραλ ⲛ̄ταϥ ⲉⲓⲥⲱⲧⲙ̄ ⲛ̄ϭα τεqκελεγ-
ⲥⲓⲥ· Πλⲏⲓ ⲉϣωπε κϫηε ⲛϭα ⲡⲟγτε ⲙ̄ μⲉ· ⲉⲓⲥ
πεκϊωτ αqϲογⲱⲛϥ̄ χⲓⲛ ⲉϥ ϩⲛ̄ καλοιϩα τπολις
ⲛ̄ ⲛεφιλιππος· Λγω ⲛ̄τοκ ϩωωκ ⲟⲛ ⲉⲣⲕⲁⲗⲓ ⲙⲙⲟⲕ
ϣα ροϥ δε ⲉⲕⲥⲃ̄τωτ ⲉⲧⲛⲟⲥ ⲛ̄ ⲁϊⲁκονϊα ⲛⲁϥ: Ναϊ
δε ι τερε τεϫⲓⲛ χοογ ⲁⲥⲕⲁ ρως: Πϫηρε δε
ϫηι πεχαq ⲙ̄ πεχαq (sic) ⲙ̄ πεqϊωτ δε αληθως
ⲁⲕϫⲟⲧⲛ ⲡⲟγτε χⲓⲛ τεχωρα ⲛ̄τακει ⲛ̄ϩⲛⲧⲥ̄: Αλλα
ⲁⲛⲟⲕ ϩωωτ ⲛⲛⲁⲁⲕ τⲛⲁⲃⲱⲕ ϣα ροϥ ϩⲛ̄ ογραϣε: |
Πεqϊωτ δε πεχαq ⲛ̄τοτλⲛ τεqϲⲟⲙⲉ· δε ϣωπε Fol. 16 b
τεϭⲁⲛⲁⲗⲓϩε· εⲓⲥ ϣⲗⲟⲩⲛ̄ ⲛ̄ϣⲟ ⲛ̄ ⲡⲟⲙⲓϭⲁ ϣοοπ λ
ⲙⲁⲛ· χⲓⲧοⲩ ⲛⲓⲙ ⲉϣωπε ⲛⲧⲉ ⲧⲛⲧ ⲛ̄ϩⲛⲧ ⲛⲛⲁⲁⲓ ⲁⲓ·
ϯⲛⲁϫⲓ ⲛ ογϣⲟ ⲛ̄ ⲡⲟⲙⲓϭⲁ ⲧⲁⲃⲱⲕ ⲧⲁϫⲓ ⲛ̄ ⲡⲕⲱ ε
ϧⲟⲗ ⲛ̄ ⲛⲁⲡⲟⲃⲉ· Τεqϲⲟⲙⲉ δε πεχας ⲛⲁϥ· δε

ⲱ ⲡⲁ ⲥⲟⲛ· ⲙⲁ ⲛⲏⲉ ⲉⲧ ⲕⲛⲁⲃⲱⲕ ⲉ ⲣⲟϥ· ϯⲥⲃⲧⲱⲧ
ⲉ ⲉⲓ ⲛⲉⲙⲁⲕ· Ⲁⲩⲱ ⲡ ⲧⲉⲓ ⲣⲉ ⲁⲩⲣ̄ ⲡⲉⲩⲥⲟⲃⲧⲉ ⲧⲏⲣϥ̄
ⲁⲧⲁⲗⲉ ⲉ ⲡⲭⲟⲉⲓ ⲁⲩⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ ⲕⲁⲗⲱⲙⲁ· Ⲁⲩⲱ ⲡ
ⲧⲉⲣ ⲁⲧⲁⲡⲁⲛⲧⲁ ⲉ ⲡⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ: ⲛⲁⲓ
ⲉⲧⲟ ⲛⲁϥ ⲛⲭⲁⲧⲙⲟⲉⲓⲧ· ⲙⲉⲛⲧ ⲁⲩⲥⲛⲧⲟⲩ ⲟⲛ ⲙ̄ ⲡⲙⲟⲣⲡ̄
ⲛ̄ ⲥⲟⲛ· ⲁⲩⲱⲁⲝⲉ ⲛⲙⲙⲁⲩ· ⲁⲧⲭⲓⲧϥ̄ ⲙⲛ̄ ⲧⲉⲩⲥⲣⲱⲙⲉ
ⲙⲛ̄ ⲛⲉⲩⲱⲩⲛⲣⲉ ⲱⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· Ⲏ ⲧⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲁⲉ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲣⲁⲱⲉ ⲙⲙⲁⲧⲉ ⲉⲭⲙ̄ ⲡⲉⲕⲧⲟ ⲛ̄
ⲛⲉⲩⲯⲩⲭⲏ: Ⲁⲩⲭⲛ̄ⲟⲩⲟⲩ ⲁⲉ ⲭⲉ ⲛⲉ ⲁⲧⲉⲧⲛ̄ⲥⲃⲧⲉ ⲧⲛⲧⲧⲛ̄
ⲣⲙ̄ ⲡⲉⲧⲛ̄ⲣⲛⲧ ⲧⲏⲣϥ̄ ⲉ̄ ⲱⲱⲡⲉ ⲛ̄ⲭⲣⲛⲥⲧⲁⲛⲟⲥ· ⲁⲧ-
Fol. 17 a ⲟⲩ|ⲱⲱⲃ ⲛⲁϥ ⲭⲉ ⲥⲉ ⲣⲓⲧⲛ̄ ⲡⲟⲩⲱⲱ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄
ⲗⲁ ⲛⲉⲕⲱⲩⲗⲏ ⲧⲛⲥⲃⲧⲱⲧ ⲉⲓ ⲟⲩⲥⲟⲛ ⲉ ⲱⲱⲡⲉ ⲛ̄ⲭⲣⲛⲥⲧⲁⲛⲟⲥ·
Τοτε πεπισκοπος ⲁϥⲧⲣⲉ ⲧⲣ̄ ⲡⲥⲟⲩⲧⲉ ⲙ̄ ⲡⲃⲁⲡⲧⲓⲥⲧⲏ-
ⲣⲓⲟⲛ ⲉⲣⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲁϥ-
ⲃⲁⲡⲧⲍⲉ ⲙⲙⲟⲟⲩ ⲉ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲱⲧ ⲙⲛ̄ ⲡⲱⲛⲣⲉ ⲙⲛ̄
ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉⲧⲣⲓⲁⲥ ⲛ̄ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ· Ⲁⲧⲱ
ⲁⲩⲡⲱⲱⲛⲉ ⲛ̄ ⲡⲉⲩⲣⲁⲓ ⲣⲓⲭⲛ̄ ⲧⲕⲟⲗⲧⲁⲓⲃⲏⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲛⲉ ⲡⲉⲩⲣⲁⲓ ⲛ̄ⲱⲟⲣⲡ̄ ⲡⲉ ⲥⲉⲁⲥⲱⲛ· ⲁⲙⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ
ⲭⲉ ⲙⲁⲑⲁⲓⲟⲥ· Ⲁⲧⲱ ⲡⲣⲁⲓ ⲛ̄ ⲧⲉⲩⲥⲣⲱⲙⲉ ⲡⲉ ⲧⲟⲩⲗⲏ
ⲁⲙⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲭⲉ ⲉⲓⲣⲏⲛⲏ: Ⲁⲧⲱ ⲡⲉⲩⲭⲧⲟⲟⲩ ⲛ̄ⲱⲩⲛⲣⲉ·
ⲁⲙⲙⲟⲩⲧⲉ ⲉ ⲡⲣⲁⲓ ⲙ̄ ⲡⲓⲟⲥ ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲧⲱ ⲡⲓⲉⲣ
ⲥⲛⲁⲩ ⲭⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ· Ⲡⲓⲉⲣ ⲱⲟⲩⲧ̄ ⲭⲉ ⲓⲱⲥⲏⲫ· Ⲁⲧⲱ
ⲡⲓⲉⲣ ⲭⲧⲟⲟⲩ ⲭⲉ ⲁⲛⲛⲏⲗ: Ⲁⲧⲱ ⲙⲛ̄ⲛⲥⲁ ⲧⲣⲉϥⲥⲓ
ⲃⲁⲡⲧⲓⲥⲙⲁ· ⲁⲧⲱ ⲁⲩⲣ̄ ⲭⲟⲩⲱⲧ ⲛ̄ⲣⲟⲟⲩ ⲉⲡ̄ ⲧⲡⲟⲗⲓⲥ
ⲉⲣⲉ ⲉⲣⲉ (*sic*) ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲁⲑⲧⲱⲓ ⲙⲙⲟⲟⲩ ⲉⲡ̄ ⲡⲁⲟⲩⲙⲁ
Fol. 17 b ⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧ ⲥⲟⲩⲧⲱⲛ:—|Ⲏⲧⲟϥ ⲁⲉ ⲙⲁⲑⲉⲟⲥ ⲣⲓⲧⲛ̄
ⲗⲃ ⲡⲉⲩⲛⲟⲥ ⲛ̄ ⲣⲁⲱⲉ ⲁϥⲧ ⲥⲟⲟⲩ ⲛ̄ ⲱⲟ ⲙⲡⲟⲗⲓⲥⲙⲁ ⲉ ⲣⲟⲩⲛ̄
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲏⲁⲏⲗ ⲉϥⲭⲱ ⲙⲙⲟⲥ
ⲭⲉ ⲉⲓⲧ ⲛ̄ ⲛⲁⲓ ⲛ̄ⲥⲱⲧⲉ ⲣⲁ ⲧⲁ ⲯⲩⲭⲏ ⲙⲛ̄ ⲧⲁ ⲛⲱⲩⲛⲣⲉ:
ⲭⲉ ⲕⲁⲥ ⲉⲧⲉⲱⲱⲡⲉ ⲙ̄ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲣⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲭⲉ ⲛⲧⲟϥ ⲁⲩⲥⲉⲡⲉ̄ ⲡⲉⲭⲥ̄ ⲣⲁ ⲣⲟⲓ·
ⲱⲁⲓⲛⲧ ⲉⲩⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ̄ ⲡⲥⲟⲟⲩⲛ̄ ⲧⲁϯ ⲙ̄ ⲡⲁ ⲟⲩⲟⲓ
ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟϥ ⲣⲱⲥ ⲧⲉ ⲉ̄ ⲧⲣⲁ ⲙ̄ ⲡⲱⲁ ⲛ ⲧⲉⲩⲭⲁⲣⲓⲥ:
Ⲙⲛⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲭⲓ ⲥⲙⲟⲩ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲉⲛ ⲓⲱⲧ ⲡⲉⲡⲓ-

скопос мп̄ тесєрїме мп̄ пєщнре· аүєі є вол
ρῑ тполіс ере п̄ арχωн θпо мммоот є вол· аүω
єүраше п̄ммаү єхм̄ пекто п̄ пєүψүχн· Λүω
ρітп̄ поүωш м̄ пноүте мп̄ пєдархаггєлос єт
отааβ мιχанл· аүєї є̄ теүполіс єүраше мп̄
пєүрωме· аүω̄ ере пєүрωме раше п̄ммаү·
Ппіса трєүєї ѧє є пєүнї аүϯ п̄ ρῑнос п̄ахапн Fol. 18 *a*
п̄ ηρнке мп̄ нет ψаат· Λүω пєүмакаріζе
мммоот п̄сι на тполіс тнрс̄ ката пет снр· ѧє
мп̄ лаат єρρнп нщнаоүωнщ̄ є̄ вол ан: Таі те
θє п̄та нї̈ пет отааβ р̄ отєї̈п̄ ρῑ пєтаретн
ет сотп̄· Λүω мппіса єβот снаү ацп̄котк̄ п̄сι
прѡме п̄ сωтп̄ маτеолос ацєі и хп̄ мп̄тоүє
ацхι п̄ пβеке м̄ пероот тнрщ̄· ρітп̄ п̄ сопс̄ м̄
пархаггєлос єт отааβ мιχанл:—Ппіса ρῑ
коτї̈ ѧє п̄роот хнт ацм̄тон мммоц п̄сι прωме
п̄ сωтп̄ маθеос· Λ пхаχе п̄ пноүте мп̄ п̄рωме
аүω прщ̄ϯтωн мп̄ п̄аггєлос єте таі пе паї̈а-
βолос· тоүнес относ п̄ арχωн п̄те тполіс єхп̄
тесєрїме· мп̄ пєщнре ρῑ относ | м̄ мп̄татма Fol. 18 *b*
ацβι п̄ пєүсп̄поүнл п̄ тоотоү ρῑ отхι п̄ сопс̄ λβ (*sic*)
аүω ацрарпаζе м̄ пет п̄таү тнрщ̄· ща ρраї̈ є
тєүке апоүθүкн ацщї̈тс̄ п̄ тоотоү: Їωаннис
ѧє пноς п̄ сοп̄ ēпї̈ ѧн̄ пе отсофос пе: пєхас̄ п̄
гєммаү мп̄ пєсєнт· ѧє тωоүн п̄тп̄хωк є вол
м̄ пщаχе нта пеи сωтнр хоос ѧє ρотан єүщап-
ιωт п̄сωтп̄ ρῑ ϯполіс пωт є ρраї̈ кє отєї̈· Λοιποн
ιс ρнητε аүпωт п̄сωн аүθλιβε мммоп̄ ρῑ ϯполіс
ларп̄ пωт ē ρраї̈ є кє отєї̈ п̄тп̄оүхаї̈· Єіс ρнητε
үθλї̈βε мммоп̄ м̄ паї̈ ма· ларп̄ βωк є тентїа
полιс п̄тп̄оүωϩ п̄ρнтс̄ тареноүхаї̈· Λүω п̄ теі
є аүтωоүн аүβї̈ и пєхрнма м̄ пеүї̈ωт аү-
ωоүп̄· аүпωт є ρраї̈ є тентїа· тмп̄трополіс (*sic*)
техωра: аүоүωϩ п̄ρнтс̄: Їωаннис ѧє мп̄

тєчмаат мп̄ нєчєинт нєт† п̄ ρєнноς м̄ мп̄тна
Fol. 19a п̄ п̄ρнке мп̄ | нєт р̄ σρωϥ: мп̄ отои п̄ш єт
λυ (sic) шооп ρп̄ ρєнщωпе: Па϶аβолос ѧє пмаст̄ пєт
наноуϥ· м̄пе ϥщβϊ є роϥ єрнат є тмп̄тнант
ε̄т отєіре м̄ноς: ацщωпе єуλρнι п̄ое п̄ нϊмотϊ·
Пиноа ρп̄ котϊ ѧє п̄роот· атсѵλа м пнϊ п
отархωн п̄те тполіс: атβι п̄ отноς м̄ претн̄
етωϥ те п̄ тетщн: Парχωн ѧє ацм̄ (sic) прωβ п̄а-
ρм̄ прнєлωн: Прнєлωп̄ ѧє ацщϊпе иса прωβ
п̄тоотоу п̄нєпроϩноς ет тнщ ε̄ тполіс ката
ρрнє· мп̄ п̄ρр м̄п п̄ратн̄ етроєіс є роот· Зосон
ѧє етєіре ρϊ наι єіс пхахе п̄аікаюстин нϊм ете
паї пе па϶аβолос· ацр̄ пєсмот п̄ отр̄ϯащєоєіщ
ацωщ є βол ε̄ухω м̄ноς· ѧє неї шнре шни
п̄щ̄ноо· п̄ пєчтоот· п̄тачει атотωр ρп̄ †полις·
пе итасѵλа м̄ пні п̄ парχωн· єіс рнитє сеотнϥ
Fol. 19b ρп̄ πρр м̄ пζєус (?) | λοιπον щнє п̄сωоу п̄тетп̄-
λλ єζєтаζе м̄моот· атω тнє наотωнϥ̄ ε̄ βол·
Нτєуноу ѧє ита пщахе сωр є βол а нєпроϩноς
амарте м̄моот· атпараβ†от м̄моот п̄ нєρнп-
аріос· Λ нєρнпаρϊос хϊтоу є ратϥ̄ м̄ прнє-
лωн є тβе отρωβ п̄сєсоотп̄ м̄ноϥ ан· Єтсωк
ѧє м̄моот є βол ρп̄ тасора атβι п̄иєтβал є ρраї
ε̄ тпе єтхω м̄ноς· Χє пноутє м̄ парχаггєлос
мϊχанλ арі наущте ε̄ рок· ксоотп̄ па хоєіс є
ρωβ нім ѧє итп̄соотп̄ м̄ток ан хіи терооуєіте·
тєноу ѧє тп̄ромолоуі м̄ток м̄п̄ пєкарχаггє-
лос мιχанλ ѧє п̄ток пе пноутє ет онϥ̄· ѧє
тп̄отааβ є пϊ̈λа п̄ноух п̄тахтосϥ̄ є рок м̄поот·
Парχаггєлос ет отааβ мιχанλ п̄тамп̄істеує
є рок м̄пр̄ каат п̄сωк ѧє иток пент антосп̄ є рок
хіп̄ п̄таг п̄там̄пщуа п̄ тесфрагіс ет отааβ ет
Fol. 20a ρм̄ пехс̄ ете паї пе парнβ ет отааβ п̄те тмп̄т-
λє хрнстіанос· Пноутє п̄там|п̄істеує є рок βонθϊ

ε ρον: Ναι ⲁⲉ ⲉⲧⲁϣⲱ ⲙⲙⲟⲟⲩ· ⲁⲩⲥⲙⲏ ⲯⲱⲡⲉ ⲉⲓ ⲧⲡⲉ
ⲙⲙⲟⲟⲩ ⲉⲥϣⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲙⲡⲣ ⲣ ⲣⲟⲧⲉ ⲱ ⲓⲱⲁⲛⲛⲏⲥ
ⲙⲡ ⲛⲉⲩⲥⲏⲛⲓ ⲁⲉ ⲙⲡ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁⲣⲱⲧⲏ· ⲁⲛⲟⲕ ⲡⲉ
ⲙⲓⲭⲁⲏⲗ ⲡⲛⲁ ⲧⲉⲧⲡⲉⲡⲓⲕⲁⲗⲓ ⲙⲙⲟⲩ: Ⲏⲧⲟⲟⲩ ⲁⲉ
ⲡⲉϫⲁⲩ ⲁⲉ ⲙⲁⲣⲉ ⲡⲉⲕⲓⲁ ⲧⲁⲣⲟⲛ· Ⲏⲧⲟⲩ ⲁⲉ ⲡⲉϫⲁⲩ
ⲛⲁⲩ ⲁⲉ ⲙⲁⲣⲉ ⲡⲉⲧⲡⲣⲛⲧ ⲧⲁϫⲣⲟ ⲛⲧⲉⲧⲡ ⲧⲙ ⲣ ⲣⲟⲧⲉ·
ⲧϫⲱ ⲙⲙⲟⲥ ⲙⲛⲧⲡ ⲁⲉ ⲓⲥ ⲡⲉⲭⲥ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲡⲥⲓ
ⲃⲁⲡⲧⲓⲥⲙⲁ ⲉ ⲡⲉⲩⲣⲁⲓ· ⲉⲓ ⲧⲟⲟⲧⲩ ⲙⲡ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁ-
ⲣⲱⲧⲏ· ⲁⲗⲗⲁ ⲧⲛⲁϣⲱ ⲉⲓⲣⲟⲉⲓⲥ ⲉ ⲣⲱⲧⲏ ⲉⲙⲟⲩⲣⲙ
ⲙⲙⲱⲧⲏ ⲛⲁⲩ ⲙⲙⲁ· ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ⲛⲧⲱⲧⲏ· ⲁⲗⲗⲁ
ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲛⲁⲉⲡⲓⲕⲁⲗⲓ ⲛⲩⲭⲟⲟⲥ ⲁⲉ ⲡⲛⲟⲩⲧⲉ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲛⲁ ⲛⲁⲓ· ⲧⲙⲛⲧ ⲯⲁ ⲣⲟⲩ
ⲣⲙ ⲟⲩⲥⲉⲡⲏ ⲣⲓⲧⲙ ⲡⲟⲩⲉⲣⲥⲁⲣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲧⲁϯ ⲛⲁⲩ
ⲙ ⲡⲉⲭⲁⲓⲧⲙⲁ: ⲁⲩⲱ ⲧⲁⲧⲙ ⲛⲁ ⲗⲁⲁⲩ ⲙ ⲡⲉⲑⲟⲟⲩ
ⲉ ⲧⲁⲣⲟⲩ: ⸗ Παρχαγγελος ⲁⲉ ⲙⲓⲭⲁⲏⲗ ⲙ ⲧⲉⲣ ⲧⲙⲉ Fol. 20 b
ⲛⲁⲓ ⲛⲁⲩ ⲁⲩϯ ⲛⲁⲩ ⲙ ϯⲣⲙⲛⲓⲛ ⲁⲩⲣⲟⲡⲩ ⲉ ⲣⲟⲟⲩ· Τοτε ⲗⲉ
ⲡⲉⲇⲣⲓⲡⲁⲣⲓⲟⲥ ⲁⲩⲡⲧⲟⲩ ⲡⲓⲁⲣⲙⲙ ⲡⲣⲛⲥⲉⲙⲱⲛ ⲉ ⲧⲣⲩ-
ⲁⲛⲁⲕⲣⲓⲛⲉ ⲙⲙⲟⲟⲩ· ⲁⲩⲱ ⲙ ⲧⲉⲣⲉ ⲩⲧⲁⲣⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ
ⲣⲙ ⲡⲃⲏⲙⲁ ⲡⲉϫⲁⲩ ⲣⲓ ⲟⲩⲥⲟⲛ ⲁⲉ ⲡⲛⲟⲩⲧⲉ ⲙ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲃⲟⲏⲑⲓ ⲉ ⲣⲟⲛ· ⲛⲧⲟⲕ
ⲉⲧ ⲥⲟⲟⲩⲛ ⲱ ⲛⲁ ⲭⲟⲉⲓⲥ ⲁⲉ ⲧⲛⲟⲩⲁⲁⲃ ⲉ ⲡⲉⲓ ⲣⲱⲃ
ⲛⲧⲁⲧⲣⲓⲗⲁ ⲉ ⲣⲟⲛ ⲉ ⲧⲃⲏⲛⲧⲧ· ⲁⲗⲗⲁ ⲡⲉⲕⲟⲧⲱⲩ ⲡⲭⲟⲉⲓⲥ
ⲙⲁⲣⲉⲫⲱⲡⲉ· Ⲃⲛ ⲧⲉⲩⲛⲟⲩ ⲁⲉ ⲉⲧ ⲙⲙⲁⲩ ⲛⲡⲁⲧⲉ
ⲡⲱⲁⲭⲉ ⲥⲱⲗⲛ ⲣⲛ ⲣⲱⲟⲩ· ⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲁⲩⲥⲓ ⲙ ⲡⲉⲥⲙⲟⲩ ⲛ ⲟⲩⲡⲁⲧⲣⲓⲕⲓⲟⲥ
ⲓⲧⲉ ⲡⲣⲣⲟ ⲫⲉⲥⲁⲛⲟⲟⲩ ⲡⲣⲣⲟ ⲛⲧⲉⲛⲧⲓⲁⲧⲡⲟⲗⲓⲥ ⲛ ⲧⲉϫⲱⲣⲁ
ⲁⲫⲉⲓ· Πρⲛⲥⲉⲙⲱⲛ ⲁⲉ ⲛ ⲧⲉⲣ ⲧⲙⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ ⲁⲙⲙⲟⲟⲩϣⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲩ ⲙ ⲡⲉⲥⲙⲟⲩ ⲛⲧⲉ
ⲫⲉⲥⲁⲛⲟⲟⲩ ⲡⲣⲣⲟ· Ⲗⲩⲧⲱⲟⲩⲛ ⲁⲉ ⲛⲧⲉⲩⲙⲟⲩ ⲁⲩⲁⲣⲉ
ⲣⲁⲧⲩ ⲣⲓⲱⲛ ⲙⲙⲟⲥ· ⲉⲩϯ ⲙⲁ ⲛ ⲧⲉⲩⲧⲁϫⲓⲥ ⲛ ⲃⲁⲥⲓⲗⲓ-
ⲟⲛ ⸗ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ ϯⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲙⲟⲕ ⲕⲩⲣⲓⲉ Fol. 21 a
ⲁⲧⲣⲓⲕⲓⲉ ⲧⲁⲣⲕⲉⲓ ⲛⲧⲙ ⲣⲙⲟⲟⲥ ⲣⲁⲣⲧⲛⲓ ⲛ ⲟⲩⲕⲟⲩⲓ· ⲛⲧⲙ ⲗⲍ
ⲱⲧⲏ ⲉ ⲛⲉⲓ ⲁⲡⲟⲗⲟⲥⲓⲁ· Ⲏⲧⲟⲩ ⲁⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉⲡⲓ ⲁⲛ ⲛⲧⲁⲩⲉⲓ ⲣⲱ ⲉ ⲧⲃⲉ ⲡⲁⲓ·

ⲁⲣⲭⲏⲟⲥ ⲅⲁ ⲟⲩⲛⲁⲓ ⲛ̄ ⲡⲣⲛⲥⲉⲗⲗⲱⲛ ⲁⲩⲱ ⲁ ⲡⲣⲛⲥⲉ-
ⲗⲗⲱⲛ ⲕⲉⲗⲉⲩⲉ ⲉ ⲡⲁⲣⲣⲓⲥⲓⲁ ⲛⲁⲩ ⲙ̄ ⲡⲉϥⲧⲟⲟⲩ ⲛ̄ⲧⲙⲛⲣⲉ
ⲙⲛⲏ ⲉⲣⲓ ⲟⲩⲥⲟⲡ ⲉ ⲡⲃⲏⲗⲁ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲛⲧⲁⲩⲧⲁ-
ⲣⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ ⲉ ⲡⲃⲏⲗⲁ ⲙ̄ ⲡⲉϥⲙ̄ⲛⲧⲟ ⲉ̄ ⲃⲟⲗ· ⲁ
ⲡⲣⲛⲥⲉⲗⲗⲱⲛ ⲱⲁⲭⲉ ⲙ̄ⲙⲁⲩ ⲉⲣⲟ ⲟⲩⲥⲱⲙⲧ̄ ⲙ̄ⲙ̄ ⲟⲩⲁⲡⲓⲗⲁⲩ
ϩⲉ ⲧⲁϫⲁ ⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲓⲧ̄ⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲡⲉⲓ ⲣⲱⲃ·
Ⲭⲉ ⲧⲁϫⲏ ⲁⲙⲙⲉ ⲛⲁⲓ ⲉ ⲡⲉⲓ ⲙⲁ ⲛ̄ ⲧⲉⲡⲣⲉⲧⲏ· ⲛ̄ⲥⲩⲗⲱⲙ
ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲃⲱⲧ̄ⲥ ⲙ̄ⲡⲣ̄ ⲙⲟⲩ ⲕⲁⲕⲱⲥ· ϩⲉ
ⲥⲉⲣ̄ ⲙ̄ⲡⲧⲣⲉ ⲉ ⲣⲱⲧⲛ̄ ϩⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲥⲱⲡ ⲛ̄
ⲧⲉⲡⲣⲉⲧⲏ ⲛ ⲡⲁⲣⲭⲱⲛ· ⲉⲧⲉⲧⲛ̄ ⲧⲙ̄ ⲟⲩⲟⲛϩ̄ⲥ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ·
ⲧⲉⲧⲛⲁⲙⲟⲩ ⲕⲁⲕⲱⲥ· Ⲏⲧⲟⲟⲩ ⲁⲉ ⲡⲉϩⲁⲩ ⲉⲣⲓ ⲟⲩⲥⲟⲡ ⲙ̄
ⲡⲣⲛⲥⲉⲗⲗⲱⲛ· ϩⲉ ⲭⲟⲛϩ̄ ⲛ̄ⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲉ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄
Fol. 21 b ⲙ̄ⲡ̄ ⲡⲉⲭⲁⲣⲭⲁⲥ|ⲥⲉⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ϩⲉ ⲡⲉⲓ
ⲗⲏ ⲣⲱⲃ ⲉⲧ ⲕ̄ϫⲛⲟⲩ ⲙⲙⲟⲛ ⲉ ⲣⲟϥ ⲙ̄ⲡⲉ ⲛⲕⲁⲛⲱⲛⲉⲓ(sic) ⲉ ⲣⲟϥ
ⲉⲛⲉϩ· ⲟⲩⲁⲉ ⲛⲧⲡ̄ⲥⲱⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲁⲛ· Ⲉⲃ̄ⲏ ⲟⲩⲙⲉ ⲥⲁⲣ
ⲱ̄ ⲡⲣⲛⲥⲉⲗⲗⲱⲛ ⲡⲉⲣⲱⲃ ϩⲉ ϫⲓⲟⲩⲉ ⲫⲟ ⲛⲃⲱⲧⲉ ⲛ ⲛⲁⲣⲣⲁⲛ
ⲉⲓⲧⲏ ⲙ̄ ⲡⲁⲣⲁⲥⲕⲉⲗⲓⲁ ⲛ̄ ⲛⲉⲛⲓⲟⲩⲧⲉ ⲙⲙ̄ ⲛⲉⲩⲥⲃⲱ:
Ⲙⲓⲭⲁⲏⲗ ϩⲉ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲁϥⲱⲁϩⲉ ⲙⲙ̄ ⲡⲣⲛⲥⲉ-
ⲗⲗⲱⲛ ⲉϥⲟ ⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲙ̄ ⲡⲡⲁⲧⲣⲓⲕⲓⲟⲥ ϩⲉ ⲉⲩⲱⲡⲉ
ⲕⲟⲩⲉϣ ⲧⲙⲉ ⲙⲁⲣⲟⲩ ⲁⲗⲁⲣⲧⲉ ⲙ̄ ⲡⲉⲓ ⲕⲟⲩⲓ ⲛ̄ⲥⲟⲩ
ⲛ̄ⲧⲉ ⲛⲉⲓ ⲣⲱⲙⲉ· ⲙⲥⲉϩⲓⲧ̄ϥ̄ ⲉ ⲣⲟⲩⲛ ⲉ̄ ⲡⲛⲓ ⲙ̄ ⲡⲉⲓ ⲣⲱⲙⲉ
ⲙ̄ ⲡⲣⲟⲥⲱⲧⲣⲟⲥ· ⲡⲁⲓ ⲉ̄ⲧ ⲟ ⲛ̄ ⲁⲣⲭⲓⲟⲥ ⲉ̄ ⲣⲟⲩⲛ ⲉ̄ ⲛⲉⲓ
ⲣⲱⲙⲉ ⲙ̄ ⲁⲧ ⲛⲟⲃⲉ· ⲙⲉϥⲱⲩ ⲉ̄ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϩⲉ
ⲣⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄· ⲙ̄ⲡ̄ ⲛ̄ⲛⲟⲥ ⲛ̄ ⲥⲟⲙ ⲛ̄ ⲡⲁⲣⲭ-
ⲁⲥⲥⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲁⲣⲟⲧⲱⲛϥ̄ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲥⲓ ⲧⲉⲡⲣⲉⲧⲏ
ⲛ̄ ⲥⲩⲗⲱⲙ ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁⲩⲃⲱⲧ̄ⲥ ⲛⲁⲓ ⲉⲧⲟⲩⲣⲓⲗⲁ ⲉ ⲣⲟⲓ
ⲙ̄ⲡ̄ ⲛⲁ ⲥⲛⲏⲩ ⲉ ⲧⲃⲛⲏⲧ̄ⲥ̄· ⲁⲩⲱ ☩ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ϩⲉ
ⲧⲙⲉ ⲛⲁⲟⲩⲱⲛϥ̄ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲧⲉⲩⲛⲟⲩ· Ⲗ ⲡⲣⲛⲥⲉⲗⲗⲱⲛ|
Fol. 22 a ⲧⲣⲉ ⲧⲁⲗⲁⲣⲧⲉ ⲛ̄ ⲧⲥⲓⲭ ⲙ̄ ⲡⲙⲛⲣⲉ ⲙⲛⲏ ⲛ̄ⲥⲓ ⲛⲁⲧⲟⲓ
ⲗⲑ ⲥⲛⲁⲩ ⲙ̄ⲡ̄ ⲣⲉⲡⲣⲟⲡⲉⲣⲉⲧⲓⲥⲉ· ⲁⲧⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲛⲏ
ⲙ̄ ⲡⲉⲡⲣⲟⲥⲱⲧⲣⲟⲥ: Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲱⲱ ⲉ̄ ⲃⲟⲗ ⲛ̄ⲥⲓ
ⲙⲛⲏ ⲙⲙⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϩⲉ ⲣⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄·
ⲙⲛⲏ ⲛ̄ⲧⲟⲟ ⲛ̄ ⲧⲙⲛⲣⲉ ⲙⲛⲏ ⲛⲁ ⲡⲕⲁⲣ· ⲁⲩⲱ ⲣⲙ̄ ⲡⲣⲁⲛ
ⲛ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲛⲏ ⲧⲉⲭⲛⲟⲥ ⲛ̄ ⲥⲟⲙ·

мαρε πεκηα ταρον ⲙ̅ⲡⲟⲟⲩ ⲱ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲡ̅ ⲧⲏⲛⲟⲩ
ⲉ̅ ⲃⲟⲗ ⲉⲓ̅ ⲧⲡⲉ ⲙ̅ ⲡⲉⲕⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲉⲓⲟⲩⲱⲓⲛ̅ⲉ̅ ⲉ̅ ⲃⲟⲗ ⲙ̅ ⲧⲉⲣⲉⲧⲏ ⲙ̅ ⲥⲧⲗⲱⲙ
ⲡⲁⲣⲭⲱⲛ· ⲁⲉ ⲙ̅ ⲉⲓ̅ⲛⲟⲩⲓ̈ ⲁⲛ ⲙⲉ ⲛ̅ⲥⲛⲩⲉ ⲛ̅ⲧⲁⲓ̈ⲯⲟⲡⲟⲥ
ⲙ̅ⲙ̅ ⲛⲁ ⲥⲓⲛⲟ· ⲉ ⲃⲟⲗ ⲉⲓ̅ⲧⲙ̅ ⲡⲉ̈ⲓ̈ ⲡⲣⲟⲥⲉⲩⲭⲣⲟⲥ ⲙ̅ ⲁⲧ
ⲛⲁ· Ⲗⲁⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲧⲁϥⲭⲁ ⲡⲁⲓ̈ ⲁⲩⲥⲙⲏ ϣⲱⲡⲉ ϣⲁ
ⲣⲟϥ ⲙ̅ⲙ̅ ⲙⲉⲧ ⲙ̅ⲙⲁϥ· ⲁⲩⲱ ⲛ̅ⲓⲕⲉ ⲙⲁⲧⲟⲓ̈ ⲉⲧ ⲧⲟ ⲉ ⲣⲟϥ
ⲙ̅ⲙ̅ ⲛⲁⲛⲟⲩⲣϣⲉ ⲉⲧ ⲁⲙⲁⲣⲧⲉ ⲙ̅ⲙⲟϥ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ⲙ̅
ⲧⲉⲓ ⲣⲉ ⲁⲉ ⲱ̅ ⲡⲣⲱⲙⲉ ⲛⲧⲁⲧⲉⲓ̈ ⲉⲧϣⲓⲛⲉ ⲛⲥⲁ ⲧⲉⲣⲉⲧⲏ
ⲛⲧⲁⲧⲉⲩⲓⲧⲉ̅ | ⲣⲙ̅ⲛ̅ⲏ̈ ⲛ ⲥⲧⲗⲱⲙ ⲡⲁⲣⲭⲱⲛ· ⲁⲙⲛⲓⲧⲙ̅ Fol. 22 b
ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲡⲉⲓ ⲕⲁⲧⲁⲕⲓⲟⲛ· ⲁⲩⲱ ⲧⲉⲧⲙ̅ⲁⲣⲉ ⲉ ⲡⲉⲧⲉ- ⲙ̅
ⲧⲙ̅ⲛⲛⲉ ⲛⲥⲱϥ ⲙ̅ⲡⲉ ⲧⲙⲉ ⲟⲩⲱⲛ̅ⲉ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲟⲩⲟⲛ ⲙⲙ̅·
ⲁⲉ ⲛⲉⲓ ⲣⲱⲙⲉ ⲟⲩⲁⲁⲃ ⲉ ⲡⲉⲧ ⲟⲩⲁⲡⲟⲧⲉⲓ̈ (*sic*) ⲙ̅ⲙⲟⲟⲩ ⲉ
ⲣⲟϥ· Ⲗⲁⲱ ⲛⲧⲁ ⲡⲁⲓ̈ ϣⲱⲡⲉ ⲧⲁⲣⲉ ⲧⲙⲉ ⲟⲩⲱⲛ̅ⲉ̅ ⲉ ⲃⲟⲗ
ⲉⲓⲧⲙ̅ ⲙ̅ ⲡⲟⲥ ⲙ̅ ⲥⲟⲙ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ·
Ⲗⲁⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛⲧⲁ ⲡⲙⲛⲛⲩⲉ ⲥⲱⲧⲙ̅ ⲉ ⲧⲉⲥⲙⲏ ⲁⲩⲃⲱⲕ
ⲉ̅ ⲡⲉⲥⲛⲧ ⲉ ⲡⲕⲁⲧⲁⲕⲓⲟⲛ: ⲁⲩⲥⲙⲉ ⲙ̅ ⲧⲉⲣⲉⲧⲏ ⲙ̅ ⲡⲁⲣ-
ⲭⲱⲛ̅: ⲙ̅ ⲡⲉⲥⲛⲧ ⲉ ⲡⲉⲥⲡⲁⲗⲉⲟⲛ ⲣⲙ̅ⲛ̅ⲏ̈ ⲙ̅ ⲡⲉⲡⲣⲟⲥ-
ⲉⲩⲭⲣⲟⲥ ⲙ̅ ⲁⲧ ⲛⲁ ⲛⲁⲓ ⲛⲧⲁϥϣⲱⲡⲉ ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉ ⲣⲟⲙⲓ
ⲉ̅ ⲛⲉⲓ ϣⲛⲣⲉ ϣⲙⲉ ⲙ̅ ⲁⲧ ⲛⲟⲃⲉ ⲉⲧⲉ ⲓⲱⲁⲛⲛⲓⲥ ⲡⲉ ⲙ̅ⲙ̅
ⲛⲉⲥⲥⲏⲛⲧ· Ⲗⲁⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲛⲉⲙⲙⲱⲙ ⲕⲁⲁⲧ
ⲉ ⲃⲟⲗ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲩⲛⲏ̈ ⲁⲧ† ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲙ̅
ⲡⲉⲩⲙⲟⲥ ⲙ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓ̈ⲭⲁⲏⲗ:—Ⲗⲁⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ
ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲣⲟⲡⲕ̅ ⲉ ⲡⲛⲉⲙⲙⲱⲙ ⲙ̅ⲙ̅ ⲛⲉⲧ ⲁⲣⲉ
ⲣⲁⲧⲟⲩ ⲛⲙⲙⲁϥ ⲁϥⲟⲩⲟⲛⲣⲕ̅ ⲉ ⲡⲉ⌈ϥⲧⲟⲟⲩ ⲛ̅ⲥⲟⲩ ⲉⲧⲙⲛⲧ Fol. 23 a
ⲉ̅ ⲡⲉⲧⲛⲏ̈ ⲁⲥϣⲱⲭⲉ ⲛⲙⲙⲁⲩ ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲙ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲙ̅
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲁⲣⲭⲓⲥⲧⲣⲁϯⲕⲟⲥ ⲙ̅ ⲧⲥⲟⲙ ⲙ̅ ⲡⲭⲟⲉⲓⲥ
ⲙⲓⲭⲁⲏⲗ ⲉϥⲭⲱ ⲙ̅ⲙⲟⲥ: ⲁⲉ ⲱ̅ ⲓⲱⲁⲛⲛⲓⲥ ⲙ̅ⲡ̅ ⲛⲉⲥⲥⲏⲛⲧ
ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲓ̈ⲧⲟⲩⲁⲉ ⲧⲛⲧⲧⲙ̅· ⲁⲭⲙ̅ ⲗⲁⲁⲩ ⲙ̅ ⲡⲉⲑⲟⲟⲩ·
Ⲗⲁⲱ ϯⲛⲁⲧⲟⲩⲁⲉ ⲧⲛⲧⲧⲙ̅ ⲡⲛⲉ ⲥⲟⲩ ⲛ̅ⲧⲉⲧⲙ̅ϯ ϣⲡⲉ ⲙ̅
ⲡⲁⲓ̈ⲁⲃⲟⲗⲟⲥ· Ⲗⲁⲱ ⲟⲛ ϯⲛⲁϯ ⲙⲛⲧⲙ̅ ⲛ̅ ⲟⲩⲡⲁⲣⲭⲓⲁ
ⲙⲙ̅ ⲟⲩⲙⲡⲓⲧⲱⲟⲩ ⲛ̅ⲧⲉⲧⲙ̅ϣⲱⲡⲉ ⲛⲁⲣⲉ ⲉⲭⲙ̅ ⲡⲗⲁⲟⲥ
ⲧⲏⲣⲟⲩ· Ⲗⲁⲱ ⲟⲛ ⲛ̅ⲧⲉⲧⲙ̅ϣⲱⲡⲉ ⲡⲱⲟⲩ ⲙ̅ ⲡ̅ⲣⲣⲟ
ⲥⲉⲥⲁⲛⲑⲟⲥ· Ⲓⲱⲁⲛⲛⲓⲥ ⲁⲉ ⲙⲙ̅ ⲛⲉⲥⲥⲏⲛⲧ ⲁⲩⲱ

ϵ τϵϩλαϩ ⲛ ϩωⲃ ⲛⲓⲙ ⲛⲧⲁⲩⲱⲡϵ ⲙⲙⲟⲟⲩ · Ⲏⲧⲟⲥ ⲁϵ
ⲡϵϫⲁⲥ ϫϵ ⲙⲁⲣϵ ⲡⲟⲩⲱⲓ ⲛ̄ ⲡϫⲟⲉⲓⲥ ⲱⲟⲡϵ · ⲡⲗⲏⲛ ⲛⲁ
ⲱⲛⲣϵ ⲙ̄ⲡⲣ̄ ⲧⲣϵ ⲛⲓⲕⲁ ⲧⲟⲟⲧⲛ̄ ϵ ⲃⲟⲗ ⲉⲓ ⲡⲉⲧⲙⲁⲛⲟⲩϥ
ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ · ϫϵ ⲕⲁⲥ ⲉⲣⲉ ⲡⲡⲉⲧⲙⲁⲛⲟⲩϥ ⲱⲟⲡϵ ⲙ̄ⲙⲟⲛ
ⲛ̄ⲧⲟⲩϫⲛⲧ ⲉⲙ̄ ⲛⲓ ⲁⲓⲱⲛ ⲙ̄ⲛ̄ ⲡⲉⲧ ⲓⲛⲧ · Ⲁϥⲱⲟⲡϵ
ⲟⲛ ⲙ̄ⲡⲁⲧϵ ⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ ⲟⲩⲉⲡⲉ ϫⲓⲧⲁ ⲛⲁⲓ ⲱⲟⲡϵ ⲁ ⲓⲱ-
Fol. 23 b ⲁⲛⲛⲓⲥ ⲉⲓ ⲉϥⲡⲁⲣⲁⲥⲓ ⲉⲙ̄ | ⲧⲉⲡⲗⲁⲧⲓⲁ ⲛ ⲧⲛⲟⲗⲓⲥ · ⲁⲧⲱ
ⲙⲃ ⲁϥⲛⲁⲩ ⲉ̄ ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲉⲣⲉ ⲣⲉⲡⲁⲧⲙⲟⲥ ⲛ̄ⲧⲉ ⲥⲉⲥⲁⲛⲟⲟⲥ
ⲡⲣ̄ⲣⲟ ⲧⲟ ⲉ ⲣⲟⲟⲩ · ϫⲉ ⲉⲧⲉⲁⲡⲉⲧⲉⲓ ⲙⲙⲟⲟⲩ ⲛ̄ ⲱⲉ
ⲛ̄ⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ ⲉ ⲡⲟⲩⲁ · ⲛ̄ ⲛ̄ⲥⲉⲣⲟⲧⲃⲟⲩ · Ⲓⲱⲁⲛⲛⲓⲥ
ⲁⲉ ⲡⲉϫⲁⲥ ⲛ̄ ⲙⲙⲁⲧⲟⲓ · ϫⲉ ⲥⲉⲥⲛⲏ ⲟⲛ ⲉ ⲡⲓⲟⲩ ⲛ̄
ⲕⲓⲛⲁⲩⲛⲟⲥ ⲉⲧⲱⲁⲛϯ ⲡⲱⲛⲧ ⲛ̄ⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ · Ⲡⲉϫⲉ
ⲙⲙⲁⲧⲟⲓ ⲁⲉ ⲛⲁϥ ϫⲉ ⲙⲙⲟⲛ · Ⲡⲉϫⲉ ⲓⲱⲁⲛⲛⲓⲥ ϫⲉ
ⲥⲱ ⲉ ⲣⲟⲓ ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲱ̄ ⲛⲉⲥⲓⲛⲓ · Ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ
ⲁϥⲃⲱⲕ ⲉ ⲣⲟⲟⲩⲓ ⲉ ⲡⲉϥⲏⲓ · ⲁϥⲃⲓ ⲛ̄ ⲡⲱⲛⲧ ⲛ̄ ⲣⲟⲗⲟⲕⲟⲧ-
ϯⲛⲟⲥ ⲙⲛ̄ ⲛⲉ ⲥⲧⲟⲟⲩ ⲁϥⲧⲁⲁⲩ ⲙ ⲡⲣⲱⲙⲉ ⲥⲛⲁⲩ ·
ⲁϥⲧⲁⲁⲩ ⲛ̄ ⲙⲙⲁⲧⲟⲓ ⲙ ⲡⲣ̄ⲣⲟ · ⲁⲩⲱ ⲡⲛⲉ ⲥⲧⲟⲟⲩ ⲛ̄
ⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ ⲁϥⲧⲁⲁⲩ ⲛ̄ ⲙⲙⲁⲧⲟⲓ · Ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲁⲉ
ⲡⲡⲉ (*sic*) ⲥⲥⲛ̄ ⲉⲙⲁⲣ ⲟⲩ · ⲉⲙⲧⲁⲩ ⲙ ⲙⲛ̄ⲧⲙⲁⲛⲧ ⲉⲧⲟⲩⲉ-
ⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲛ̄ⲥⲓ ⲛ̄ⲧⲟⲟⲩ ⲛ ⲱⲛⲣⲉ ⲱⲛⲓ · Ⲁⲥⲱⲟⲡϵ
ⲁⲉ ⲙⲛ̄ⲧⲥⲁ ⲛⲁⲓ ⲁⲧⲣⲱⲙⲉ ⲉⲓⲧⲟⲧⲱϥ ⲙ ⲡⲛⲏ ⲛ ⲙ
ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲕⲁⲗⲓ ⲛ̄ ⲟⲩⲱⲃⲛⲣ ⲛ̄ⲧⲁϥ ⲉ ⲡⲉϥⲏⲓ ⲁϥⲟⲧⲱⲙ ·
ⲁϥⲥⲱ ⲛⲓⲙⲁϥ ⲱⲁ ⲣⲟⲩⲣⲉ · Ⲡⲣⲱⲙⲉ ⲁⲉ ⲁϥⲧⲱⲟⲩⲛ
ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ⲉⲓⲧ ⲡⲛⲏ ⲛ̄ ⲡⲉϥⲱⲱⲃⲣ · ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ⲉⲓⲧ |
Fol. 24 a ⲧⲡⲗⲁⲧⲓⲁ ⲛ̄ ⲧⲡⲟ̄ⲗⲓⲥ · ⲉ ⲧⲣ ⲧ̄ⲃⲱⲕ ⲉ ⲡⲉϥⲏⲓ · ⲉⲧⲉⲓ ⲁⲉ
ⲙⲙ̄ ⲉⲙⲛⲟⲟⲩⲉ ⲉⲓⲧ ⲧⲉⲓⲉ · ⲁⲧⲕⲉⲣⲁⲥⲧⲏⲥ ⲗⲟⲕⲉⲧ̄ ⲁⲙⲛⲟⲩ ·
Ⲏ ⲧⲉⲣⲉ ⲡⲉⲧⲣⲓⲡⲁⲣⲓⲟⲥ ⲁⲉ ⲉⲓ ⲉⲩⲕⲱⲧⲉ ⲛ̄ ⲧⲉⲧⲱⲛ ⲉ ⲧⲃⲉ
ⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲛ̄ ⲧⲡⲟⲗⲓⲥ · ⲁⲩⲥⲛ̄ ⲡⲣⲱⲙⲉ ⲉⲙⲛⲏⲥ ⲉⲙ-
ⲙⲟⲟⲩⲧ · Ⲁⲩϫⲉⲣⲉ ⲡⲣⲃ̄ⲥ ⲁⲉ ⲁⲙⲛⲟⲧⲱⲧ̄ ⲛ̄ ⲛⲉⲩⲥⲱⲙⲁ
ⲧⲏⲣⲩ̄ ⲙⲙⲉ ⲩⲥⲛ̄ ⲗⲁⲁⲩ ⲙ̄ ⲡⲱⲗⲩ̄ ⲛ̄ⲅⲛⲧⲩ̄ · ⲁⲩϯ ⲛ̄
ⲟⲩⲕⲁⲓⲥ ⲉ ⲣⲟⲩ ⲁⲩⲧⲣⲉ ⲧⲧⲱⲙⲥ̄ ⲉⲙ̄ ⲡⲧⲁⲫⲟⲥ · Ⲡⲁⲓⲁ-
ⲃⲟⲗⲟⲥ ⲁⲉ ⲁⲙⲛⲟⲟⲩⲉ ⲉⲙ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉⲩⲧⲁⲱⲉⲃⲉⲓⲱ
ⲉⲩϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲛⲓ ⲫⲑⲟⲛⲟⲥ ⲱⲟⲡϵ ⲉ ⲃⲟⲗ ⲉⲓⲧⲙ̄
ⲡⲉⲓ ⲥⲧⲟⲟⲩ ⲛ̄ⲥⲟⲛ ⲛ̄ⲧⲁⲩⲉⲓ ⲉ ϯⲡⲟⲗⲓⲥ ⲛ̄ ⲙ ⲣⲟⲟⲩ ·

Ⲏⲧⲉⲛⲟⲩ ⲁⲉ ⲁ ⲡⲟⲩⲱ ϧⲱⲕ ⲙⲁ ⲡⲣⲛⲥⲉⲗⲗⲱⲛ· ⲡⲣⲛⲥⲉ-
ⲗⲗⲱⲛ ⲁⲉ ⲁⲩⲉ (sic) ⲡⲙⲁⲣⲧⲩ ⲡⲣⲣⲟ ⲥⲉⲥⲁⲛⲑⲟⲥ:
Ⲏⲧⲉⲛⲟⲩ ⲁⲉ ⲡⲧⲁ ⲡⲣⲣⲟ ⲥⲱⲧⲉ ⲉ ⲡⲙⲁⲁⲧⲉ ⲁⲩⲟⲩⲉⲣ-
ⲥⲁϩⲙⲉ ⲉ ⲡⲁⲣϩⲓⲥⲧⲁ ⲛⲁⲩ ⲛ ⲡⲉⲩⲧⲟⲟⲩ ⲡⲱⲛⲣⲉ ⲙⲛⲏ
ϩⲓ ⲟⲩⲥⲟⲛ· Ⲡⲗⲁⲧⲟⲓ ⲁⲉ ⲁⲩⲥⲱ ⲡⲉ ⲛⲉⲓ ⲱⲛⲣⲉ ⲙⲛⲏ·
ⲁⲩⲧ ⲡⲟⲩⲕⲟⲗⲗⲁⲣⲓⲟⲛ | ⲉ ⲡⲉⲩⲙⲁⲕⲉ ⲁⲩⲡⲧⲟⲩ ⲉ ϧⲟⲗ Fol. 24 b
ⲉⲡⲓ ⲧⲉⲡⲗⲁⲧⲓⲁ ⲛ ⲧⲡⲟⲗⲓⲥ ⲧⲛⲣⲥ· ⲉ ⲧⲣⲉ ⲩⲭⲏⲧⲟⲩ ⲉ ⲣⲁⲧⲉ ⲛ ⲙⲁ
ⲡⲣⲣⲟ ⲥⲉⲥⲁⲛⲑⲟⲥ: Ⲗⲩⲱ ⲉⲡⲓ ⲧⲉⲩⲛⲟⲩ ⲁⲩⲥⲙⲏ ⲱⲱⲡⲉ ⲙⲁ
ⲣⲟⲟⲩ ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲉⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲙⲡⲏ ⲛⲉⲩⲥⲏⲛⲩ ⲙⲡⲣ
ⲣ ⲣⲟⲧⲉ ⲉⲧⲉⲧⲛⲧⲃⲏⲕ ⲙⲁ ⲡⲣⲣⲟ: ⲉⲉ ⲙⲡⲏ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲧⲁ-
ⲣⲱⲧⲏ· Ⲗ ⲡⲕⲁⲓⲣⲟⲥ ⲙ ⲡⲣⲓⲥⲉ ⲟⲩⲉⲓⲛⲉ· ⲡⲕⲉⲣⲟⲥ ⲏ
ⲧⲙⲡⲧⲓⲱⲟⲩ ⲁⲩⲣⲱⲙ ⲉ ⲣⲱⲧⲏ ⲉ ϧⲟⲗ ⲉⲓⲧⲏ ⲡⲭⲟⲉⲓⲥ· Ⲏ-
ⲧⲉⲛⲟⲩ ⲁⲧⲉⲙⲉ ⲙⲙⲟⲟⲩ ⲉ ⲣⲁⲧⲉ ⲙ ⲡⲣⲣⲟ: Ⲗⲩⲱ
ⲛⲉⲩⲥⲟⲡⲥ ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲏ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ
ⲙⲓⲭⲁⲏⲗ ⲉ ⲧⲣ ⲫⲧⲟⲩⲭⲟⲟⲩ· Ⲗⲩⲱ ⲡⲧⲉⲛⲟⲩ ⲉⲓⲥ
ⲡⲧⲟⲥ ⲏ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ ⲡⲁ ⲡⲣⲁⲓ
ⲉⲧ ϧⲟⲗⲥ ⲉⲡⲓ ⲧⲧⲁⲡⲣⲟ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ· Ⲗϥⲥⲓ ⲛ ⲡⲉⲥ-
ϫⲏⲙⲁ ⲏ ⲟⲩⲟⲥ ⲏ ⲥⲁⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲡⲧⲉ ⲕⲱⲥⲧⲁⲛⲧⲓⲟⲥ
ⲡⲣⲣⲟ ⲏ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲁⲫⲉⲓ ⲉ ϧⲟⲩⲛ ⲉⲣⲉ ⲟⲩⲟⲥ ⲏ
ⲁⲍⲓⲱⲙⲁ ⲕⲱⲧⲉ ⲉ ⲣⲟⲩ:—Ⲡⲣⲣⲟ ⲁⲉ ⲥⲉⲥⲁⲛⲑⲟⲥ ⲏ ⲧⲉⲣⲉ
ⲫⲛⲁⲩ ⲉ ⲣⲟⲩ ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲁϩⲉ ⲣⲁⲧⲏ ⲉⲓ ϧⲛ ⲙⲙⲟⲩ:
ⲉⲩⲧ ⲙⲁ ⲙ ⲡⲉⲩⲉⲟⲟⲩ | ⲏ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ· ⲙⲡⲏⲥⲱⲥ ⲁⲧⲣ- Fol. 25 a
ⲙⲟⲟⲥ ⲉⲓ ⲟⲩⲥⲟⲛ· Ⲡⲣⲣⲟ ⲁⲉ ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲉⲙⲉ
ⲉ ⲣⲟⲩⲛ ⲏ ⲡⲉⲩⲧⲟⲟⲩ ⲛⲥⲟⲛ ⲉⲓ ⲟⲛ ⲙⲙⲟⲩ: Ⲡⲉϫⲉ
ⲡⲣⲣⲟ ⲁⲉ ⲛⲁⲩ ⲉ ⲧⲃⲉ ⲟⲩ ⲁⲧⲉⲧⲛⲧⲱⲟⲩⲛ ⲉϫⲙ ⲡⲉⲓ
ⲣⲱⲙⲉ ⲁⲧⲉⲧⲛⲣⲱⲧⲃ ⲙⲙⲟⲩ· Ⲗⲩⲟⲩⲱⲩⲃ ⲛⲥⲓ ⲡⲉⲩⲧⲟⲟⲩ
ⲛⲥⲟⲛ ⲉⲉ ⲭⲟⲛⲃ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲏ ⲡⲉⲩⲟⲥ ⲏ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲉⲉ ⲡⲓ ⲫⲟⲟⲩⲟⲥ ⲉⲧ ⲕⲧⲱⲥⲉ
ⲙⲙⲟⲩ ⲉ ⲣⲟⲩ [erasure] ⲧⲡⲟⲩⲁⲁϥ ⲉ ⲣⲟⲩ: Ⲡⲣⲣⲟ ⲁⲉ
ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲉⲙⲉ ⲙⲛⲉⲥⲕⲉⲩⲏ ⲏ ⲃⲁⲥⲁⲙⲓⲥⲧⲏⲣⲓⲟⲛ
ⲛⲥⲉⲃⲁⲥⲁⲙⲓⲍⲉ ⲙⲙⲟⲟⲩ: Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁⲉ ⲙⲓⲭⲁⲏⲗ
ⲉⲡⲓ ⲁⲛ ⲟⲩⲃⲁⲓⲣⲟⲟⲩⲱ ⲡⲉ ⲣⲁ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲟ ⲡⲣⲙⲫⲁⲗ
ⲏ ⲡⲭⲟⲉⲓⲥ ⲉⲡⲓ ⲟⲩⲙⲉ: ⲁⲩⲣ ⲫⲛⲁⲩ ⲉⲟⲩⲱⲛⲍ ⲉ ϧⲟⲗ ⲏ
ⲡⲉⲟⲟⲩ ⲛ ⲛⲓ ⲡⲉⲧⲟⲩⲁⲁϥ· ⲙⲁⲗⲗⲟⲛ ⲁⲉ ⲉ ⲧⲁⲡⲣⲟ ⲏ

тполіс ⲙⲉ ⲡⲣⲣⲟ ⲙⲛ̄ ⲡⲉⲛⲛⲓⲃⲉ ⲧⲣⲏⲩ: ⲙⲉ ⲡⲉⲥⲙⲟⲩ
ⲛ̄ⲧⲁⲩⲧⲟⲩⲁⲟ ⲛ̄ ⲛⲓⲙⲉⲩⲛ̄ ⲉⲣⲉ ⲡⲉⲥⲙⲛ̄ⲛⲓⲃⲉ ⲉⲓⲣⲉ ⲛ̄
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲉ ⲛ̄ ⲧⲃⲁ: Ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁⲥⲣⲁⲛⲁⲥ
Fol. 25 *b* ⲛ̄ ⲛⲓⲟⲩⲧⲉ ⲉ ⲧⲣⲉ ✝ ⲡⲟⲗⲓⲉ ⲟⲩⲁⲁⲓ̈ ⲉ ⲡⲧⲁⲕⲟ· | Ⲧⲟⲧⲉ
ⲙⲉ ⲁⲫⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉϩⲁⲩ ⲛ̄
ⲥⲉⲥⲁⲛⲑⲟⲥ ⲁⲉ ⲟⲩⲙⲁⲉⲓⲛ̄ ⲫⲁⲣⲧⲏⲛ̄ ⲫⲛ̄ ✝ ⲡⲟⲗⲓⲉ· ⲉⲣⲱⲙⲁⲛ
ⲟⲩⲁⲛ✝ⲗⲟⲅⲓⲁ ⲛ̄ ⲧⲉⲓ ⲙⲁ̈ⲛⲉ ⲱⲱⲡⲉ· ⲱⲁⲛ ⲧⲣⲉ ⲧⲉⲓⲛⲉ
ⲛ̄ ⲡⲉⲛⲧ ⲁⲩⲙⲟⲩ ⲛ̄ⲥⲉⲕⲁⲁⲩ ⲙⲉ ⲡⲛⲁⲧⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲛⲛⲓⲃⲉ
ⲧⲣⲏⲩ ⲛ̄ ⲧⲡⲟⲗⲁ̈ⲓⲥ ⲛ̄ⲧⲛ̄ϩⲛⲟⲩϥ ⲁⲉ ⲟⲩⲡⲉⲛⲧ ⲁⲫⲱⲱⲡⲉ
ⲙⲙⲟⲕ· ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲱⲁϥϩⲉ ⲧⲙⲉ ⲙⲉ ⲡⲛⲁⲧⲟ ⲉ ⲃⲟⲗ
ⲙⲉ ⲡⲛⲛⲓⲃⲉ ⲧⲣⲏⲩ· Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲟⲧⲉⲓⲛⲉ ⲙⲉ ⲡⲛ̄ⲧⲁϥ-
ⲙⲟⲩ ⲙⲧⲛ̄ϩⲛⲟⲩϥ ⲁⲧⲱ ✝ϩⲱ ⲙⲙⲟⲥ ⲁⲉ ⲧⲙⲉ ⲙⲁⲟⲩⲱⲛⲍ
ⲉ ⲃⲟⲗ ⲛ̄ⲧⲉ ⲡⲣⲭⲁⲓ̈ ⲥⲟⲗ ϫⲓ̈ ⲱⲓ̈ⲡⲉ: Ⲧⲟⲧⲉ ⲡⲣⲣⲟ ⲛ̄ ⲧⲉⲣⲉ
ⲭⲥⲱⲧⲙⲉ ⲉ ⲛⲁⲓ̈ ⲛ ⲧⲟⲟⲧⲩ ⲙⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲉⲭ-
ⲥⲟⲟⲩⲛ ⲁⲉ ⲁⲛ̄ ⲁⲉ ⲙⲁ̈ⲭⲁⲏⲗ ⲡⲉ· ⲁⲗⲗⲁ ⲙⲉⲭϫⲱ ⲙⲙⲟⲥ
ⲁⲉ ⲟⲩⲟⲥ ⲛ̄ ⲁⲍⲓⲱⲙⲁ✝ⲕⲟⲥ ⲡⲉ ⲛ̄ⲧⲉ ⲡⲣⲣⲟ· ⲡⲣⲟⲥ ⲑⲉ
ⲛⲧ ⲁⲛ̄ⲱⲣⲛ̄ ϫⲟⲟⲥ: Ⲁⲗⲗⲁ ⲭⲥⲟⲥⲉ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲛ̄ⲣⲟⲩⲉ̄ ⲧⲁⲍⲓⲥ ⲙⲙⲁ ⲛ̄ⲧⲉ ⲡⲉⲓ̈ ⲕⲟⲥⲙⲟⲥ: Ⲗⲟⲓⲡⲟⲛ̄ ⲁ ⲡⲣⲣⲟ
Fol. 26 *a* ⲕⲉⲗⲉⲩⲉ ⲛ̄ⲥⲉⲃⲱⲕ ⲉ ⲡⲧⲁ✝ⲫⲟⲥ· ⲛ̄ⲥⲉⲡⲧⲩ ⲛ̄ⲥⲉⲕⲁⲁⲩ ⲙⲉ
ⲙⲍ ⲡⲉⲭⲙⲉⲧⲟ ⲉ ⲃⲟⲗ: ⲙⲛ̄ ⲡⲉⲛⲛⲓⲃⲉ ⲧⲣⲏⲩ ⲉⲧ ⲥⲟⲟⲩⲍ
ⲉ ⲣⲟⲩ· Ⲙⲓⲭⲁⲏⲗ ⲁⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲩⲧⲱⲟⲩⲛ ⲙⲉ
ⲡⲉⲙⲧⲟ ⲉ ⲃⲟⲗ ⲙⲉ ⲡⲣⲣⲟ ⲙⲛ̄ ⲡⲉⲛⲛⲓⲃⲉ ⲧⲣⲏⲩ ⲛ̄ ⲧⲡⲟⲗⲓⲉ·
ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲡⲕⲟⲩⲓ ⲉⲧ ⲣⲛ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛ̄ⲧⲱⲛⲣⲉ ⲱⲛⲓ
ⲉⲩⲟ ⲛ ⲡⲉⲥⲙⲟⲩ ⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲁⲉ ⲁⲛⲓⲏⲗ ⲡⲥⲟⲛ
ⲛ̄ ⲓ̈ⲱⲁⲛ[ⲛⲏⲥ] ⲗⲙⲟⲩ ⲡⲁ ⲱⲛⲣⲉ ⲁⲭⲓⲥ ⲛ̄ ⲡⲉⲓ̈ ⲕⲱⲱⲥ
ⲁⲉ ⲛⲓⲓ̈ⲙ ⲛ̄ⲧⲁⲥϩⲱⲧⲃ̄ ⲙⲙⲟⲕ ⲁⲭⲓ[ⲥ] ⲧⲙⲉ ⲙⲉ ⲡⲛⲁⲧⲟ ⲉ
ⲃⲟⲗ ⲙⲉ ⲡⲣⲣⲟ ⲙⲛ̄ ⲡⲉⲛⲛⲓⲃⲉ ⲧⲣⲏⲩ· Ⲡⲱⲛⲣⲉ ⲁⲉ ⲱⲛⲓ
ⲁⲛⲓⲏⲗ ⲡⲟⲩⲁ ⲫⲛ̄ ⲛⲉⲧ ⲟⲩⲃⲁⲥⲁⲛⲓ̈ⲍⲉ ⲙⲙⲟⲟⲩ· Ⲗⲫ-
ⲧⲱⲟⲩⲛ ⲁⲫⲃⲱⲕ ⲱⲁ ⲡⲕⲱⲱⲥ· ⲁⲫⲁⲗⲁⲣⲧⲉ ⲛ̄ ⲧⲉⲫⲥⲓⲍ
ⲉⲫϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲡⲣⲱⲙⲉ ⲧⲁⲙⲟⲛ ⲁⲉ ⲛⲓⲓ̈ⲙ ⲡⲛ̄ⲧ
ⲁⲫⲣⲱⲧⲃ̄ ⲙⲙⲟⲕ· ⲁϫⲓ[ⲥ] ⲧⲙⲉ ⲙⲡⲣ̄ ⲕⲁⲁⲩ ⲉ ⲡⲱⲍ̄ ⲃⲟⲗ
ⲛ̄ ⲟⲩⲥⲛⲟⲩ ⲛ̄ ⲁⲧ ⲛⲟⲃⲉ· ⲉ ⲡϫⲓⲡϩ ⲛ̄ⲧⲉⲕⲁⲫⲟⲣⲉⲓⲛ:
Ⲙⲛⲟⲩⲧⲉ ⲁⲉ ⲡⲁⲥⲁⲟⲟⲥ· ⲁⲫⲕⲧⲟ ⲛ̄ ⲧⲉⲫⲯⲩϫⲏ ⲉ̄ ⲣⲟⲟⲩ
ⲉ ⲡⲉⲫⲥⲱⲙⲁ ⲛ̄ⲕⲉ ⲥⲟⲛ· ⲉ ⲧⲃⲉ ⲡⲟⲩϫⲁⲓ̈ ⲛ̄ ⲡⲟⲗⲓⲉ ⲧⲣⲥ̄

ⲙⲡ̄ ⲡⲣⲣⲟ: ⲁⲧⲱ ⲣⲓⲧⲏ̄ ⲧⲛⲟⲥ ⲏ̄ ⲥⲟⲩⲛ ⲏ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲡ̄
ⲡⲁⲣⲭⲁⲅⲅⲉ|ⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲁ ⲡⲣⲱⲙⲉ ⲱⲓⲛ̄ⲥ̄ Fol. 26 b
ⲏ̄ ⲕⲉ ⲥⲟⲛ ⲁⲩⲱⲱ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲙⲛⲧⲉ ⲙ̄ ⲡⲙⲛ̄ⲛⲩⲉ ⲧⲛⲣ̄ⲩ̄ ⲙⲙ
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲣⲙ̄ ⲟⲩⲛⲟⲥ ⲏ̄ ⲥⲙⲏ ⲭⲉ ⲟⲩⲟⲓ̈ ⲛⲁⲕ ⲱ
ⲥⲉⲥⲁⲛⲟⲩⲥ· ⲭⲉ ⲁⲕⲧⲟⲗⲙⲁ ⲣⲟⲗⲱⲥ ⲁⲕⲣⲙⲟⲟⲥ ⲣⲁⲣⲧⲏⲓ
ⲡⲓⲟⲥ ⲏ̄ ⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲙ̄ ⲡⲣⲣⲟ ⲛ ⲛⲁ ⲧⲡⲉ ⲙⲡ̄
ⲛⲁ ⲡⲕⲁⲣ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲓ̈
ⲉⲧ ⲥⲟⲛⲥ̄ ⲏ̄ ⲟⲩⲟⲉⲓ̈ⲱ ⲛⲓ̈ⲙ· ⲣⲁ ⲡⲥⲉⲛⲟⲥ ⲧⲛⲣ̄ⲩ̄ ⲏ̄ ⲡⲣⲱⲙⲉ
ⲙⲡ̄ ⲛⲧⲃⲏⲟⲩⲉ: ⲁⲧⲱ ⲛⲧⲟⲩ ⲉⲧ ⲥⲟⲛⲥ̄ ⲉ ⲧⲃⲉ ⲛⲥⲁⲣⲡⲟⲥ
ⲏ̄ ⲡⲕⲁⲣ ⲱⲁⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲙⲛ̄ⲛⲟⲟⲩ ⲏ̄ ☩ⲱⲧⲉ ⲉⲧ ⲛⲁⲛⲟⲩⲉ
ⲉ ⲣⲣⲁⲓ̈ ⲉ ⲭⲱⲟⲩ· ⲉ ⲧⲥⲙⲱⲛⲓ̈ⲥ̄ ⲏ̄ ⲡⲣⲱⲙⲉ ⲙⲡ̄ ⲛⲧⲃⲏⲟⲩⲉ:
ⲁⲧⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲧⲥⲙⲱⲛⲓ̈ⲥ̄ ⲛⲛⲓⲃⲉ ⲙⲙⲁ ⲉⲧ ⲥⲙⲟⲩ ⲉ
ⲡⲛⲟⲩⲧⲉ: Ⲛⲉⲭⲁⲩ ⲟⲛ ⲛⲥⲓ ⲡⲉⲛⲧ ⲁⲩⲱⲛⲓ̈ⲥ̄· ⲭⲉ ⲕⲱ ⲏ̄
ⲡⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟ (*sic*) ⲛⲥⲉⲟⲩⲁⲁⲃ ⲉ ⲣⲟⲓ̈· ⲁⲧⲱ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲣⲱⲃ ⲛⲓ̈ⲙ ⲛⲧⲁⲧⲙⲱⲡⲉ
ⲙⲙⲟⲓ̈· Ⲛⲧⲉⲧⲛⲟⲩ ⲭⲉ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲱⲛⲓ̈ⲥ̄ ⲉ
ⲃⲟⲗ ⲉⲣⲙ̄ ⲡⲉⲩ|ⲉⲟⲟⲩ ⲛⲁⲅⲅⲉⲗⲓⲕⲟⲛ ⲁⲣⲣⲱⲗ ⲉ ⲡⲭⲓⲥⲉ Fol. 27 a
ⲉⲣⲉ ⲟⲩⲟⲛ ⲛⲓ̈ⲙ ⲑⲉⲱⲣⲓ̈ ⲙⲙⲟⲩ· ⲁⲧⲱ ⲧⲉⲯⲩⲭⲏ ⲙ̄ⲡ-
ⲣⲱⲙⲉ ⲁⲩⲭⲓ̈ⲧⲥ̄ ⲙⲙⲁⲩ· Ⲡⲏⲥⲱⲥ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ⲱⲁⲭⲉ ⲉ ⲡⲉⲥⲏⲧ ⲉⲭⲙ̄ ⲡⲣⲣⲟ ⲙⲡ̄ ⲡⲙⲛ̄ⲛⲩⲉ
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲉⲓⲥ ⲣⲙ̄ⲛⲧⲉ: ⲁⲓ̈ⲥⲉⲡⲥ̄ ⲡⲭⲟⲉⲓⲥ ⲣⲁ
ⲡⲟⲩⲭⲁⲓ ⲏ̄ ⲧⲉⲕⲯⲩⲭⲏ ⲙⲡ̄ ⲡⲓ̈ ⲙⲛⲛ̄ⲛⲩⲉ ⲧⲛⲣ̄ⲩ̄ ⲏ̄ ⲧⲉⲓ
ⲡⲟⲗⲓⲥ: ⲉ ⲧⲃⲉ ⲛⲓ̈ ⲱⲛⲣⲉ ⲱⲛⲓ̈: Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉ ⲓⲱ-
ⲁⲛⲛⲓⲥ ⲙⲡ̄ ⲛⲉⲩⲥⲛⲏⲩ ⲱ[ⲱ]ⲡⲉ ⲉⲩⲧⲁⲛⲩ (*sic*) ⲏ̄ⲧⲟⲟⲧⲕ̄
ⲭⲉ ⲏⲧⲁⲕⲟⲩⲭⲁⲓ̈ ⲙⲡ̄ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲧⲛⲣ̄ⲥ̄ ⲉ ⲧⲃⲏⲏⲧⲟⲩ ⲁⲧⲱ
ⲡⲉ̈ⲓ ⲕⲉ ⲣⲱⲙⲉ ⲏ̄ⲧⲁⲕⲭⲟⲟⲥ ⲭⲉ ⲏ̄ⲧⲁⲩⲣⲟⲧⲃⲉⲩ· ⲏ̄ⲧⲁⲩ-
ⲣⲟⲧⲃⲉⲩ ⲁⲛ· ⲁⲗⲗⲁ ⲏ̄ⲧⲁⲥⲙⲟⲩ ⲏ̄ⲟⲉ ⲛ ⲟⲩⲟⲛ̄ ⲛⲓ̈ⲙ
ⲣⲓⲧⲏ̄ ⲟⲩⲕⲉⲣⲁⲥⲧⲛⲥ: Ⲡⲣⲣⲟ ⲇⲉ ⲛ ⲧⲉⲣⲉ ⲡⲉⲩⲣⲏⲧ ⲱⲱⲡⲉ
ⲙⲙⲟⲩ· ⲁⲩⲧⲱⲟⲩⲛ̄ ⲁⲩⲱⲗⲙ̄ⲙ (*sic*) ⲉ ⲣⲟⲩⲛ ⲉⲓ̈ⲱⲁⲛⲛⲓⲥ ⲙⲡ̄
ⲛⲉⲩⲥⲛⲏⲩ ⲁⲩ☩ⲛⲓ̈ ⲉ ⲣⲱⲟⲩ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲥⲙⲁⲁⲁⲧ
ⲛⲥⲓ ⲧⲟⲩⲛⲟⲩ ⲏ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲣⲟⲩⲛ [ⲉ] ☩ ⲡⲟⲗⲓⲥ ⲱ
ⲓ̈ⲱⲁⲛⲛⲓⲥ ⲙⲡ̄ | ⲛⲉⲩⲥⲛⲏⲩ ⲛⲁⲓ̈ ⲏ̄ⲧⲁⲙⲙⲉⲉⲩⲉ̄ ⲣⲟⲟⲩ ⲉ̄ Fol. 27 b
ⲣⲙ̄ⲡⲉⲑⲟⲟⲩ· ⲉⲓⲥ ⲣⲙ̄ⲛⲧⲉ̄ ⲁ ⲣⲙ̄ⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲛⲁⲛⲟⲩⲥ ⲙ̄
ⲧⲁⲣⲟⲛ ⲉ ⲧⲃⲏⲏⲧⲟⲩ· Ⲡⲣⲣⲟ ⲇⲉ ⲁⲩⲧⲣⲉⲩⲥⲧⲉⲫⲁⲛⲟⲩ ⲙ̄

пєqпаллатіоⲛ ⲙⲛ̄ тполіс тнрⲥ̄ є ⲁⲩстолізе ⲙ-
ⲙоот· ⲁⲩщопе єтрⲁще ⲉⲣⲏ̄ ⲟⲩноⲥ ⲛ̄ рⲁще: ⲩⲁ
пⲭѡк є ⲃоλ ⲛ̄ сⲁщⲥ̄ ⲛ̄роот: Пєхе пр̄ро ⲛ̄ ϊѡ-
ⲁⲛⲛнс ⲭе ⲩⲁхе ⲁⲧѡ ⲛ̄тⲛ̄сѡтⲙ̄ ⲛ̄сѡк тнр̄ⲛ̄·
Ϊѡⲁⲛⲛнс ⲁⲉ пєхⲁⲥ ⲙ̄ пр̄ро· ⲭе єⲣⲁⲓ ⲛ̄ о[ⲩ]еп-
стоλн є ⲣⲁтⲥ̄ ⲛ̄ пр̄ро ⲛ̄ нєрѡⲙⲁⲓос кѡстⲁⲛ-
†нос· нⲉⲧⲛ̄ноот ⲛⲁⲓ ⲛ̄оⲩⲁрχнєпіскопос нⲉⲧ-
рⲁⲥⲓⲁ̀ⲍє ⲙ̄ⲙоⲛ ⲙⲛ̄ тⲛ̄поліс тнрⲥ̄: ⲁⲧѡ нⲉⲧ† ⲛⲁⲓ
ⲛ̄ нєтⲛ̄ⲁрєⲛⲁⲩ є поⲩⲭⲁϊ ⲙ нєⲛⲥⲩχⲏ: Гєсаⲛθос
ⲁⲉ пр̄ро· ⲁⲩсⲣⲁϊ ⲛоⲩєпістоλн ⲉ̄ ⲣⲁⲧⲥ̄ ⲛ̄ кѡстан-
тⲓⲛос пр̄ро ⲙ нєрѡⲙⲁⲓос ⲉссⲛⲉ ⲛ̄ тєі ⲣє· Гєсаⲛ-
Fol. 28a θос пєт ⲟⲩⲙоⲩте є роⲩ ⲭе р̄ро ⲉⲣⲏ̄ | тєпⲁіки
ⲙⲁ єⲩтоλⲙⲁ єⲩсⲣⲁϊ є ⲣⲁⲧⲥ̄ ⲛ̄ пиоⲥ ⲛ̄ рро ⲙ нєрѡ-
ⲙⲁϊ̈ос кѡстⲁⲛтⲓⲛос пр̄ⲭⲣⲁλ ⲛ̄ ⲓⲉ̄ пєχⲥ̄ χⲁіретє:
Ⲟⲩноⲥ ⲥⲁр ⲛ̄ ⲣⲙоⲧ ⲁⲩтⲁⲣⲟⲛ ⲉⲓⲧⲛ̄ пиоⲩте пⲁсⲁ-
θос: є ⲁⲩр̄ пєⲙⲉєⲩє ⲁⲩⲛ̄тⲛ̄ ⲉ̄ ⲃоλ ⲉⲣⲙ̄ пкⲁке
ⲛ̄ тⲙ̄пτр̄ⲩⲙ̄ⲙⲉ ϊ̈ⲁѡλоⲙ· ⲁⲩсоⲛⲛ ⲩⲁ роⲩ· ⲉⲓⲧⲛ̄
ⲓсоп̄ⲥ̄ ⲙ̄ пєⲩноⲥ ⲛ̄ ⲁрχⲁггєλос ⲙ̄ϊ̈хⲁⲏλ: ⲉ̄
ⲁⲩⲁⲁⲛ ⲙ̄ⲙⲡⲩⲁ є тре ⲙⲁⲩ є роⲩ ⲛ̄ ⲣо ⲉ̈ⲣо: ⲁⲧѡ
ⲁⲩтре пєт ⲙоотⲩ ⲩⲁхе ⲙ̄ⲙⲁⲁⲛ ⲛ̄ⲕе соп ⲙⲛ̄ⲛⲥⲁ
тр̄ⲣ̄р кѡⲥ: ⲁⲧѡ ⲁⲩⲣⲱλ є пⲭⲓсе ⲉⲣⲏ̄ ⲟⲩеооⲩ ⲛ̄ⲛⲁⲩ
є роⲩ тнрⲉⲛ· λоіпоⲛ тⲛ̄парⲁκⲁλі ⲛ̄текⲙ̄пτхоєіс
є тре ктⲛ̄ноот ⲛ̄ ⲟⲩⲇ ⲛ̄ пиоⲥ ⲛ̄ ⲉ̄піскопос ⲛⲁⲓ
ⲭⲁрτнк ⲛⲉⲣ̄ ⲟⲩоⲉⲓⲛ є рон ⲣѡⲟⲛ̄ ⲉⲣⲏ̄ тпⲓ̈стіс ⲉт
соⲩтѡⲛ· ⲁⲧѡ ⲛⲉⲧсаⲃоⲛ є тєⲣⲏ̈ⲛ̄ є тре ⲛ̄ⲃѡк
Fol. 28b ⲩⲁ пиоⲩте ⲛ̄ⲣⲛⲧⲥ̄· ⲁⲧѡ нⲉⲧ† ⲛⲁⲓ |
ⲙⲃ ⲛ̄ тесфрасіс
ет ⲟⲩⲁⲁⲃ· кⲁⲓ ⲥⲁр ⲉкⲱⲩⲁⲛⲣ̄ ⲡⲓ̈ пет ⲛⲁноⲩ ⲛⲓⲙ-
ⲙⲁⲛ· кⲛⲁⲭⲓ ⲛ̄ ⲉⲣⲙ̄кλоⲙ ⲛ̄ ⲉ̄ⲃоⲟⲩ ⲭⲁрτнⲛ̄ пр̄ро
ⲙ ⲙⲉ пєχⲥ̄ є тⲃⲉ пєі ⲉⲣⲱⲃ ⲟⲩⲭⲁϊ пр̄ро ⲙ ⲙⲁі
ноⲩте ⲉⲣⲏ̄ тⲥоⲙ ⲛ̄ пиоⲩте: Ⲗⲧѡ ⲉⲣⲏ̄ ⲟⲩноⲥ ⲛ̄
споⲩⲁⲛ ⲁⲩχооⲩ ⲙ нєсⲣⲁϊ ⲩⲁ кѡстⲁⲛтⲓⲛос· ⲁⲩ-
χⲓтоⲩ· ⲁⲧѡ ⲛ̄ тере ⲫχⲓтоⲩ ⲁⲩѡⲱ ⲛ̄рⲛтоⲩ ⲁⲩр̄
ⲱⲡнре ⲛроⲩо ⲙ тиоⲥ ⲙ̄ ⲙⲡⲧⲙⲁⲓ рѡⲙⲉ ⲙ̄ пиоⲩте
ⲙⲛ̄ тⲙ̄пτⲁсⲁθоос ⲙ̄ ⲡарχⲁггєλос ⲙⲓχⲁⲏλ·

ⲁⲩⲱ ⲉⲡ ⲟⲩⲛⲟⲥ ⲙ̅ ⲙⲡⲧⲃⲁⲓⲣⲟⲟⲩϫ ⲁⲩⲧⲁⲭⲏ· ⲁⲩⲥⲣⲁⲓ
ϫⲁ ⲡⲛⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲉⲫⲉⲥⲟⲥ:
ⲛ̅ⲧⲁⲩⲥⲣⲁⲓ ⲇⲉ ⲙ ⲡⲓ̈ ⲧⲩⲡⲟⲥ ϩⲁⲑⲛ ⲙⲉⲛ ⲛ̅ⲣⲱⲃ ⲙⲙ
ⲧⲁⲥⲡⲁⲍⲉ ⲉ ⲣⲁⲓ ⲉⲭⲛ̅ ⲛⲉⲕⲥⲓⲝ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̅ⲧⲁⲩⲁ-
ⲙⲁⲣⲧⲉ ⲙ ⲧⲥⲁⲣⲝ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅ ⲡⲙ̄ⲛⲣⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ
χⲁⲓⲣⲉⲧⲉ· Ⲟⲩⲛⲟⲥ ϩⲁⲣ ⲛ̅ ⲣⲁϣⲉ ⲁⲩⲡⲱⲣ ϫⲁ ⲣⲟⲙ ⲉ
ⲃⲟⲗ ⲉⲣⲓ ⲧⲟⲟⲧⲟⲩ̄ ⲛ̅ ⲡⲛⲟⲩⲧⲉ | ⲙ̅ ⲙⲉ ⲡⲓ̈ⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· Fol. 29 a
ⲁⲩⲱ ⲁⲛⲟⲛ ⲣⲱⲱⲙ̄ ⲉⲓⲥ ⲉⲣⲏⲛⲧⲉ ⲁⲛⲭⲟⲟⲩ ⲛ ⲡⲣⲁϣⲉ ⲉⲧ ⲙ̅ⲛ
ⲙⲙⲁⲩ ϫⲁ ⲧⲉⲕⲙⲡⲧⲓⲱⲧ· ϩⲉ ⲕⲁⲥ ⲉⲕⲉⲣ̄ ⲣⲟⲩⲉ ⲣⲁϣⲉ
ⲙ̅ⲙⲁⲛ ⲣⲱⲱⲕ· Ⲁⲣⲓⲥ ϭⲉ ⲟⲩⲛ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲡ̅ⲩ
ⲣⲁ ⲟⲩⲕⲟⲩⲓ̈ ⲛⲣⲓⲥⲉ ⲙ̅ⲡ̅ ⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̅ ⲧⲉⲛⲁⲓ̈ⲕⲏ· ⲙ̅ⲡ̅
ⲣ̄ ⲡⲁⲣⲣⲉ ⲉ ⲛⲉⲧ ⲟⲩⲛⲟ ⲛ̅ⲣⲛⲧⲥ̄ ⲉⲡ̄ ⲧⲉⲥⲃⲱ ⲛ̅ ⲡⲉⲭ̅ⲥ̅·
ⲙ̅ⲡ̅ ⲛ̅ⲧⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲙ̅ ⲡⲙ̄ⲙⲁϣⲉ ⲛ̅ ⲙⲁⲱⲗⲟⲙ̄ ⲉⲧ ϫⲁⲣⲙ̅
ⲉⲕⲑⲁⲣⲓ̈ ⲉⲣⲙ̅ ⲡⲉⲕⲣⲛⲧ ⲧⲙⲣ̄ⲩ̄ ϫⲉ ⲡⲉⲕⲣ̈ⲓⲥⲉ ⲛⲁⲣⲉ ⲉ ⲃⲟⲗ
ⲁⲛ ⲉ ⲡⲧⲙⲣ̄ⲩ̄· ⲁⲗⲗⲁ ⲭⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲛ̅ ⲟⲩⲕⲗⲟⲙ
ⲛ̅ ⲉⲟⲟⲩ ⲫⲁⲣⲧⲏⲙ̄ ⲡⲛⲟⲥ ⲛ̅ ⲣⲣⲟ ⲡⲉⲭ̅ⲥ̅· Ⲁⲣⲓⲥ ϭⲉ ⲟⲩⲛ
ⲉ ⲧⲃⲉ ⲡⲉⲭ̅ⲥ̅· ⲡⲁⲓ̈ ⲛⲧⲁⲩⲙ̄ⲡ̄ ⲣⲓⲥⲉ ⲫⲁ ⲡⲛⲉⲛⲟⲥ ⲧⲙⲣ̄ⲩ̄
ⲛ̅ ⲁⲗⲁⲙ: ⲙ̅ⲡ̅ ⲥⲕⲩⲗⲗⲓ ⲙⲙⲟⲕ ⲙ̅ⲡ̅ ⲃⲱⲕ ⲙ̅ⲡ̅ ⲣ̄ ⲡⲁⲣⲣⲉ
ⲉ ⲣⲟⲟⲩ ⲣⲙ̅ ⲡⲉⲕⲛⲁⲣⲁⲓⲍ̄ ⲙ̅ ⲡⲙⲓⲕⲟⲛ ⲁⲩⲱ ⲙ̅ⲡ̅ ⲕⲁⲑⲁⲣⲓ
ⲙⲙⲟⲟⲩ ⲉⲡ̄ ⲡⲙⲁϩⲉ ⲛ̅ ⲧⲉⲕⲑⲉⲟⲗⲟⲅⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ
ⲙⲉⲣ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲡⲉⲡⲛⲁ | ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̅ⲡ̅ ☩ ⲛⲁⲩ ⲛ̅ Fol. 29 b
ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲣⲙ̅ ⲡⲉⲭ̅ⲥ̅: ⲙ̅ⲡ̅ ⲃⲁⲡⲧⲓⲍⲉ ⲙⲡ̄ⲁ̄
ⲙⲙⲟⲟⲩ ⲉ ⲡⲣⲁⲓ̈ ⲙ̅ ⲡⲓ̈ⲱⲧ ⲙⲙ̄ ⲡⲙⲛ̄ⲣⲉ ⲙⲙ̄ ⲡⲉⲡⲛⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧ ⲟⲩⲙ̄ⲛ̄ⲧⲟⲩⲁ· ⲁⲩⲱ ⲧⲙⲛ̄ⲧⲟⲩⲁ
ⲉⲥⲟⲩ̄ ⲧⲉⲧⲣⲓⲁⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲁⲩⲱ ⲡⲁⲓ̈
ⲛⲁⲙⲱⲡⲉ ⲛⲁⲕ ⲛ̅ⲙⲟⲩⲙⲟⲩ ⲛ̅ⲛⲁⲣⲣⲉ ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲙⲙ̄
ⲛⲉⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲡⲣⲣⲟ ⲇⲉ ⲕⲱⲥⲧⲁⲛ☩ⲛⲟⲥ
ⲁⲩⲭⲟⲟⲩ ⲛ ⲧⲉⲡⲓ̈ⲥⲧⲟⲗⲏ ⲉⲡ̄ ⲟⲩⲥⲡⲟⲩⲇⲁⲛ ϫⲁ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲉⲫⲉⲥⲟⲥ: Ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲧ̄ⲭⲓⲧⲟⲩ ⲁⲩⲟⲩⲱⲟⲩ
ⲁⲩⲣⲁϣⲉ ⲙⲙⲁⲧⲉ ⲣⲙ̅ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ̄ⲭⲛ̅ ⲧⲁⲱⲣⲉⲁ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ: ⲙⲡ̄ ⲡⲉⲕⲧⲟ ⲛ ⲧⲡⲟⲗⲓⲥ
ⲉ̄ ⲣⲟⲩⲛ̅ ⲉ ⲡⲛⲟⲩⲧⲉ ⲣⲓⲧⲛ̅ ⲛ̅ⲥⲟⲡⲥ̄ ⲙ̅ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ: Ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲓ̈ ⲙⲙⲁⲩ ⲛ̅ ⲟⲩⲇⲓⲁⲕⲟⲛⲟⲥ ⲙⲡ̄ ⲡⲣⲉⲥⲃ-

Fol. 30 a ⲛⲉ ⲧⲉⲣⲟⲥ ⲥⲛⲁⲩ ⲙⲛ̄ ⲟⲩⲁⲛⲁⲥⲧⲱⲥⲧⲛⲥ: ⲙⲛ̄ | ⲯⲁⲗⲧⲏⲥ· ⲙⲛ̄ ⲙⲛⲧⲛⲟⲟⲩⲥ (*sic*) ⲡⲫⲓⲗⲟⲡⲱⲛⲟⲥ· ⲁⲩⲱ ⲫⲛ̄ ⲛⲉ ⲯⲁⲯⲓⲧ· ⲁⲩⲱ ⲁⲫⲭⲓ ⲙⲙⲁⲁⲩ ⲛ̄ ⲡⲥⲟⲩⲧⲉ ⲧⲏⲣⲟ̄ ⲙ̄ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲣⲓⲟⲛ ⲙⲛ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· Ⲗⲩⲱ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲛ̄ⲛⲟⲩⲃ ⲙⲛ̄ ⲭⲧⲟⲟⲩ ⲛ̄ⲛⲟⲧⲏⲣⲓⲟⲛ ⲛ̄ ⲣⲁⲧ ⲉⲩⲭⲣⲏⲥⲧⲟⲩ ⲉ̄ ⲛ̄ⲛⲟⲩⲃ: ⲙⲛ̄ ⲫⲛ̄ⲧⲉⲩⲙⲁⲧⲏⲣⲓⲟⲛ ⲛ̄ ⲛⲟⲩⲃ· ⲙⲛ̄ ⲟⲩⲙⲁⲡⲡⲁ ⲙ̄ⲡⲉⲛ ⲛⲟⲩⲃ ⲛ̄ⲥⲱⲧⲛ̄: ⲙⲛ̄ ⲣⲉⲛⲥⲕⲉⲡⲁⲥⲙⲁ ⲛ̄ ⲣⲟⲗⲟⲥⲧⲣⲓⲕⲟⲛ ⲙⲛ̄ ⲡⲉⲭⲧⲟⲟⲩ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲙⲛ̄ ⲛⲉⲡⲣⲁⲍⲓⲥ ⲙⲛ̄ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ: ⲣⲁⲡⲗⲱⲥ ⲛⲥⲟⲩⲧⲉ ⲧⲏⲣⲟ̄ ⲙ̄ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲁⲩⲱ ⲁⲧⲱⲗⲛⲗ ⲉ ⲡⲭⲟⲉⲓⲥ ⲁⲧⲧⲁⲁⲩ ⲉ̄ ⲧⲉⲣⲓⲛ ⲫⲛ̄ ⲟⲩⲣⲁⲱⲉ: Ⲏ ⲧⲉⲣ ⲟⲩⲣⲱⲙ̄ ⲁⲉ ⲉ ⲣⲟⲩⲛ̄ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲧⲙⲛⲛⲉⲩⲉ ⲙ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲡⲣⲣⲟ: Ⲗⲩⲱ ⲁ ⲡ̄ⲣ̄ⲣⲟ ⲙⲛ̄ ⲡⲙⲛⲛⲱⲉ ⲧⲏⲣⲟ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲉⲓ ⲉ ⲃⲟⲗ ⲫⲛⲧⲟ̄: ⲁⲩⲟⲩⲱ̄ⲱⲧ̄ ⲛⲁⲩ ⲁⲩⲭⲓ ⲥⲙⲟⲩ ⲛ̄ ⲧⲟⲟⲧⲟ̄· Ⲗⲩⲱ ⲡ̄ⲣ̄ⲣⲟ ⲣⲱⲟⲩ ⲁⲫⲭⲓ ⲥⲙⲟⲩ ⲛ̄ⲧ ⲙ̄ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟ-

Fol. 30 b ⲛⲉ ⲡⲟⲥ: | Ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲛ ⲧⲉⲣ ⲫⲛⲁⲩ ⲉⲓⲱⲁⲛⲛⲏⲥ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲫⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲩ ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲁⲉ ⲕⲁⲗⲱⲥ ⲡⲱⲛⲓ ⲉⲧ ⲛⲁⲛⲟⲩ ⲛ̄ ⲣⲫ̄ⲝ ⲕⲁⲣⲡⲟⲥ ⲫⲛ̄ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̄ ⲧⲉⲧⲣⲟⲫⲏ· Ⲡ̄ⲣ̄ⲣⲟ ⲁⲉ ⲁⲫⲭⲱ ⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲟⲉ ⲧⲏⲣⲟ̄ ⲛ̄ⲧⲁⲥⲱⲱⲡⲉ ⲫⲓⲧⲛ̄ ⲓⲱⲁⲛⲛⲏⲥ ⲙⲛ̄ ⲛⲉⲫⲥⲏⲛⲧ ⲉⲫⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲙⲛ̄ ⲛⲉⲫⲥⲏⲛⲧ ⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁ ⲛⲁⲙ· Ⲗⲩⲱ ⲛ ⲧⲉⲓ ⲉ ⲁⲫⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ ⲫⲛ̄ ⲟⲩⲟⲥ ⲛ̄ ϯⲙⲉⲛ:—Ⲡ̄ⲣ̄ⲣⲟ ⲁⲉ ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲓ ⲙⲙⲟⲩ ⲁⲫⲭⲓⲧⲟ̄ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲁⲉ ⲛⲉ ⲙⲡⲁⲧ ⲟⲩⲕⲉⲧ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲫⲛ̄ ⲧⲡⲟⲗⲓⲥ· Ⲡ̄ ⲡⲉϫⲣⲁⲥⲧⲉ ⲁⲉ ⲡⲉϫⲉ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲡⲣⲣⲟ· ⲁⲉ ⲙⲁⲣⲉⲛⲕⲱⲧ ⲛ̄ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲁⲟⲛ ⲛ̄ⲣⲱⲃ ⲛⲓⲙ· Ⲡ̄ⲣ̄ⲣⲟ ⲁⲉ ⲡⲉϫⲁⲩ ⲙ̄ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲉ ⲡⲁ ⲓⲱⲧ ⲟⲩⲛ̄ⲧⲁⲓ ⲟⲩⲙⲁ ⲛ̄ ⲃ̄ⲣ̄ⲣⲉ ⲉⲧⲕⲱⲧ ⲙⲙⲟⲩ· ⲁⲗⲗⲁ ⲛⲓ̄ ⲛⲁⲧ ⲉ ⲣⲟⲩ· ⲁⲣⲛⲧ ⲛⲑⲣ̄ ⲡⲁⲧ ⲛⲓ̄

Fol. 31 a ⲛⲍ ⲁⲁⲩ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ: Ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟ|ⲡⲟⲥ ⲁⲉ ⲁⲫⲃⲱⲕ ⲙⲛ̄ ⲡ̄ⲣ̄ⲣⲟ: ⲁⲩⲣⲁⲛⲁⲩ ⲁⲉ ⲛ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ ⲫⲛ̄ ⲕⲟⲧⲉ ⲙⲙⲁ ⲛ̄ ⲍⲟ ⲉⲧⲣⲛ̄ ⲧⲙⲛⲧⲉ· ⲁⲩⲟⲩⲉⲣ-ⲥⲁⲣⲙⲉ ⲉⲱⲣ̄ⲱⲟⲩ (*sic*)· Ⲡ̄ⲣ̄ⲣⲟ ⲁⲉ ⲁⲩⲕⲧⲣⲓⲥⲥⲉ ⲫⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲟ̄ ⲫⲉ ⲟⲩⲥⲟⲛ ⲉ ⲧⲣⲉ ⲟⲩⲟⲛ ⲛⲓ̄ⲙ ⲥⲱⲟⲩⲣ ⲫⲉ ⲟⲩⲥⲟⲛ

ⲛⲥⲉⲣ ϩⲱⲃ· ⲉⲓⲧⲉ ⲁⲣⲭⲱⲛ ⲉⲓⲧⲉ ⲣⲙⲙⲁⲟ· ⲉⲓⲧⲉ ϩⲛⲕⲉ
ⲯⲁ ϩⲣⲁⲓ ⲉ ⲡⲣⲣⲟ ⲛⲉⲩⲣ ϩⲱⲃ ϩⲓ ⲛⲉⲩⲥⲓⲝ ⲙⲙⲏ
ⲙⲙⲟⲩ· ϩⲱⲥ ⲉⲧⲥⲟⲟⲩⲛ ⲁⲉ ⲥⲉⲛⲁⲝⲓ ⲛ ⲡⲉⲧⲃⲉⲕⲉ ϩⲓⲧⲏ
ⲡⲉϫⲥ: Ⲗⲧⲱ ϩⲓⲧⲏ ⲡⲟⲧⲱⲯ ⲙ ⲡⲓⲟⲩⲧⲉ ⲁⲧϫⲉⲕ ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲉ ⲃⲟⲗ ⲛ ϫⲟⲩⲧⲁⲥⲉ ⲛⲣⲟⲟⲩ· Ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲁⲉ ⲁⲩⲣⲁⲥⲓⲁⲍⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲉ ⲡⲣⲁⲓ ⲛⲧⲉ ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· Ϩⲙ ⲡⲧⲣⲉ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ
ⲛⲁⲩ ⲉ ⲡⲉⲣⲟⲧⲟ ⲛⲙⲙⲏⲛⲛⲩⲉ ⲉⲧ ⲟⲩⲱⲱⲩ ⲉ ϫⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ:
Ⲡⲉϩⲁⲩ ⲛ ⲡⲣⲣⲟ ⲁⲉ ⲛⲓⲁⲃⲁⲡⲧⲓϩⲉ ⲙ ⲡⲉⲓ ⲙⲛⲛⲩⲉ
ⲧⲱⲛ: ⲛⲉ ⲙⲡⲁⲧ ⲟⲩⲕⲉⲧ ⲉⲕⲕⲗⲏⲥⲓⲁ ϩⲁⲣ ϩⲓ ⲧⲡⲟⲗⲓⲥ
ⲉⲣⲉ ⲕⲟⲗⲁⲙⲃⲱⲣⲁ ⲛϩⲛⲧⲉ:—|Ⲁϥⲟⲩⲱⲱⲃ ⲛⲥⲓ ⲡⲥⲟⲫⲟⲥ Fol. 31 b
ⲉ ⲡⲉⲣⲟⲩⲟ ⲓⲱϩⲁⲛⲛⲏⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ: ⲛ ⲡⲁⲣϫⲛⲉⲡⲓ- ⲙⲏ
ⲥⲕⲟⲡⲟⲥ ⲙⲡ ⲡⲣⲣⲟ· ⲁⲉ ϯⲗⲓⲙⲙⲏ ⲙⲙⲟⲟⲩ ⲉⲧ ⲥⲁ
ⲡⲉⲓⲛⲃⲧ ⲛ ⲧⲡⲟⲗⲓⲥ· ϯϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲏⲧⲟⲥ ⲧⲉⲧ ⲛⲁⲙⲁⲧⲉ
ⲙ ⲡⲉⲓ ⲧⲁⲓⲟ:—Ⲗⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁⲩⲥⲙⲏ ⲱⲱⲡⲉ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲡⲉ ⲉⲣⲉ ⲟⲩⲟⲛ ⲡⲓⲙ ⲥⲱⲧⲙ ⲉ ⲣⲟⲥ ⲉⲥϫⲱ ⲙⲙⲟⲥ
ⲁⲉ ⲡⲁⲓ ⲛⲉ ⲛⲧⲁⲩⲧⲟⲱϥ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ ⲡⲓⲟⲩⲧⲉ: ⲱ
ⲡⲥⲟⲫⲟⲥ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲱⲛⲣⲉ ⲛ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ: Ⲡⲁⲣϫⲛ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲙⲡ ⲡⲣⲣⲟ· ⲁⲣⲁⲱⲉ ⲙⲙⲁⲧⲉ ⲉϫⲙ
ⲡⲉⲛⲧ ⲁⲩⲥⲟⲧⲙϥ· Ⲗⲧⲱ ⲁⲩⲕⲧⲣⲓⲥⲥⲉ ⲉ ⲧⲣⲉ ⲧⲡⲟⲗⲓⲥ
ⲧⲏⲣⲥ ⲥⲱⲟⲩϩ ⲉϫⲙ ⲧⲗⲏⲙⲙⲏ ⲙⲙⲟⲟⲩ ⲛⲥⲉϫⲓ ⲙ ⲡⲕⲱ
ⲉ ⲃⲟⲗ ⲛⲛⲉⲩⲛⲟⲃⲉ: Ⲁ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲃⲱⲕ
ⲉϫⲙ ⲧⲁⲗⲏⲙⲙⲏ ⲙⲙⲟⲟⲩ· ⲁϥⲣ ⲡⲥⲟⲃⲧⲉ ⲧⲏⲣϥ ⲡⲣⲟⲥ
ⲡⲕⲁⲛⲱⲛ ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ: Ⲡⲛⲛⲥⲱⲥ ⲁϥⲯⲩⲗⲏ ⲉϫⲙ ⲧⲗⲏ-
ⲙⲙⲏ ⲉⲣⲉ ⲡⲁⲓⲁⲕⲱⲃⲟⲥ ⲡⲣⲟⲥⲧⲁ|ϩⲉ ⲛⲥⲱϥ ⲕⲁⲧⲁ ⲛⲧⲱⲱⲩ Fol. 32 a
ⲧⲏⲣⲟⲩ ⲛ ⲧⲕⲟⲗⲁⲙⲃⲱⲣⲁ: Ⲟⲩⲛⲟⲥ ⲁⲉ ⲛⲯⲩⲛⲣⲉ ⲙⲑ
ⲁϥⲱⲟⲡⲉ ϩⲓ ⲡⲛⲁⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϥ ⲁⲉ ⲉ
ⲡⲣⲁⲥⲓⲁⲥⲙⲟⲥ· ⲁ ⲡⲙⲛⲛⲩⲉ ⲧⲏⲣϥ ⲥⲱⲧⲙ ⲉⲩⲛⲟⲥⲙⲟⲥ (*sic*)
ⲛⲭⲟⲣⲟⲥ ⲣⲓⲧⲡⲉ ⲙⲙⲟⲟⲩ· ⲉⲧⲟⲩⲱϩⲙ ⲛⲥⲁ ⲡⲣⲁⲥⲓⲁⲥⲙⲟⲥ
ⲙⲡ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ: Ⲡⲛⲛⲥⲱⲥ ⲁ ⲧⲉⲥⲙⲓ ⲱⲱⲩ ⲉ ⲃⲟⲗ
ⲉⲥϫⲱ ⲙⲙⲟⲥ: ⲉ ⲡⲉⲧ ⲙⲁϫⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ ϩⲙ ⲡⲉⲓ
ⲙⲟⲟⲩ ⲭⲁⲁϫⲓ ⲛ ⲡⲕⲱ ⲉ ⲃⲟⲗ ⲛ ⲛⲉⲩⲛⲟⲃⲉ ⲛⲱⲟⲣⲡ:—
Ⲏ ⲧⲉⲣⲉ ⲡⲁⲣϫⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲧⲉⲗⲓⲟⲩ ⲛⲧⲉⲩⲭⲏ ⲉⲧ
ⲟⲩⲁⲁⲃ: Ⲗⲭⲟⲩⲉⲣⲥⲁⲣⲭⲉ ⲉ ⲧⲣⲉ ⲡⲙⲛⲛⲩⲉ ⲧⲏⲣϥ ⲃⲟⲥⲟⲩ

ε πεснт ε тλιин n̄сеχї ваптісма тнроу:—Λтω
неτωщ ē вол ετχω m̄mос хе нвαπϯζε ε ραн
n̄ пїωт мп̄ пщнре· мп̄ пепнā ет оγααв:—Λтω
n̄ тере пр̄ро мп̄ пιннщε тнр̄ϥ хї ваптісма: а
Fol. 32 b пархнепїскопос ϯ нαу | и ϯрнин· αγсωογϩ ē
ϫ̄ текклнсіа· Пархнепіскопос хе αϥщωϥ n̄ тαпе
и їωαннис αϥχіроλонеї m̄mоϥ n̄ епіскопос
αγω̄ пеγке щоμπ[т] n̄сон αϥχіроλонї m̄mоογ n̄
пресвγтерос· Λтω он неγn̄те пр̄ро оγщнре
mmαγ ε пеραн пе αχїллас αγпощнϥ̄ n̄ διа-
конос· пιннщε хе тнр̄ϥ неγтелλ̄ m̄mоογ ρ̄м̄
пхоеіс· αγω неγхω̄ m̄mос хе σωщγ̄ n̄тетn̄наγ
ε пеі щm̄mо нταϥει ε ϯ полїс n̄сеωп m̄mоϥ а
не птнр̄ϥ тенογ ρωωϥ еіс ρнητе ϥрmоос ραρτm̄
пархнепіскопос· αγω ϥо n̄ їωγ n̄ пеї ιннщε
тнр̄ϥ: Тоте пархn̄піскопос αγвы προογщ n̄тε-
προсфора αγταλος ε ρραι εχn̄ пеογсιастнрїон
Fol. 33 a αγпросферї ε хωс: | Пр̄ро хе мп̄ пιннщε тнр̄ϥ
ϫ̄α неγр̄ щнре· ε τβε хе нсетнп αи ε ρωв n̄ теї
мїне· оγхе m̄п оγнαγ ē спογαн и теї мїне ене϶:
Не паї сар пе пщорп̄ n̄ сοп n̄таγταλе θγсїа
ε ρραι ρ̄n̄ техωра ет m̄mαγ:—Λγω а пархn̄-
епіскопос сγнαγе mmоογ ,тнроγ· αϥϯ нαγ и
ϯрнин а пογа пογа вωк ε неγнї· Шm̄сωс αγр̄
оγеβоγте n̄роογ ρ̄n̄ тполїс ет m̄mαγ ецкаθγї
mmоογ и ιннне αγω αγтсαво m̄mоογ ε птωщ
тнр̄ϥ n̄ текклнсїа: Шm̄са паї хе αγктоϥ ε
тецполїс ρ̄n̄ оγеїрнин:—Пр̄ро хе сесанθос мп̄
пιнn̄щε тнр̄ϥ n̄ тполїс неγϯ еοογ n̄ їωαннис
мп̄ неусинγ· αγω неγпрокопте ρ̄n̄ тесвω и
пхоеїс: Προγи хе n̄ ρ̄ккоγї n̄роογ пехе пеп-
Fol. 33 b скопос ет оγααв їωαннис и пр̄ро· хе ма[рен
ϫ̄в кωт n̄оγекклнсіа ε ран и парχаггелос ет
оγααв мιχанλ· хе нтоϥ n̄тαноγхаї тнр̄n̄

ριτⲛ̄ ⲛⲉϥⲥⲟⲡⲥ̄· Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲁⲉ ⲛⲁϥ ϫⲉ ⲡⲉⲧ ⲕⲟⲧⲁⲡⲉϥ
ⲧⲏⲣϥ̄ ⲱ ⲡⲧⲡⲱⲧ ⲁⲣⲓϥ· ⲁϥⲱ ⲧⲓⲙⲁⲥⲱⲧⲙ̄ⲙ̄ ⲡⲥⲱⲕ·
Ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲉⲧ ⲟⲩⲁⲁϩ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥⲟⲩⲉϥ ⲧⲥⲛ̄ⲧⲉ
ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁϥⲱ ⲛⲉⲣⲉ ⲛⲁ ⲧⲡⲟⲗⲓⲥ
ⲧⲏⲣⲟⲩ ⲣⲁⲓⲱⲉ ⲛ̄ⲙ̄ⲙⲁϥ· ⲉⲩϯ ⲧⲟⲟⲧϥ̄ ⲉⲡ̄ ⲣⲱϩ ⲛ̄ⲑⲏⲩ
ⲉⲧ ⲉϥⲛⲁⲟⲩⲉⲣⲥⲁⲣⲭⲉ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲩ· Ⲁϥⲱ ⲉⲡ̄ ⲟⲩⲟⲥ
ⲛ̄ ⲥⲡⲟⲩⲁⲛ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲡ̄ ⲣⲱϩ ⲙ̄ⲙⲁ
ⲁϥϯ ⲡⲉⲥⲗⲱⲃⲓⲙ̄ ⲛ̄ ⲙⲙⲟⲟⲩⲉ ⲛ̄ⲉⲃⲟⲧ· Ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ
ⲉⲧ ⲟⲩⲁⲁϩ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲣⲣⲁⲓⲁⲍⲉ ⲙ̄ⲙⲟⲥ ⲉ ⲡⲣⲁⲓ ⲙ̄ ⲡ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲓⲭⲁⲏⲗ· ⲉⲁⲩⲕⲁⲧⲁⲛⲧⲁ ⲉ
ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛ̄ ⲣⲁⲓⲁⲥⲓⲟⲥ ⲛ̄ⲥⲓ ⲥⲟⲩ ⲙ̄ⲡⲧ-
ⲥⲛⲟⲟⲩⲥ ⲙ̄ ⲡⲉⲃⲟⲧ ⲣⲁⲑⲱⲣ: ⲉⲣⲉ | ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲥⲟⲟⲩⲥ Fol. 34 a
ⲉ ⲣⲟⲥ· Ⲗⲟⲓⲡⲟⲛ ⲁ ⲡⲓⲱⲁ ⲱⲱⲡⲉ ⲛⲁⲩ ⲛ̄ ⲁⲓⲡⲗⲟⲧⲓ· ⲡⲓⲱⲁ ⲕⲋ
ⲙ̄ ⲡⲉⲩⲧⲁⲣⲟ ⲉ ⲣⲁⲧⲏⲩ ⲙ̄ⲙ̄ ⲡⲣⲁⲓⲁⲥⲓⲟⲥ ⲫⲓ ⲟⲩⲥⲟⲛ ⲫⲙ̄
ⲧⲉⲭⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ ⲃⲣⲣⲉ: Ⲁϥⲱ ⲙ̄ⲙⲏⲥⲁ ⲡⲣⲁⲩⲁⲥⲓⲟⲥ
ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲃⲱⲕ ⲉ ⲡⲣⲡⲉ
ⲙ̄ⲙⲏ ⲡⲣⲣⲟ ⲙ̄ⲙⲏ ⲡⲉⲛⲛⲟⲩⲉ ⲧⲏⲣⲥ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲧⲱⲣⲣⲱⲣⲥ̄
ⲁⲧⲱ ⲡⲁⲥⲁⲗⲙⲁ ⲙ̄ ⲡⲍⲉⲧⲥ ⲁⲧⲣⲟⲕⲣⲥ̄· ⲁⲧⲱ ⲁ ⲡⲁⲁⲓ-
ⲙⲱⲛ ⲉⲧ ⲥⲁⲗⲱⲟⲩ ⲉ ⲡⲓϫⲱⲗⲟⲛ ⲱⲱⲥ ⲉ ⲃⲟⲗ ⲉⲩϫⲱ
ⲙ̄ⲙⲟⲥ ⲁⲉ ⲁⲕⲟⲗⲓⲃⲉ ⲙ̄ⲙⲟⲓ ⲉ ⲡⲉⲣⲟⲟ ⲱ ⲓⲱⲁⲛⲛⲏⲥ
ⲁⲕⲛⲟϫⲧ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲁ ⲙⲁⲛⲟⲩⲱⲣ· Ⲁϥⲱ ⲁ ⲡⲣⲣⲟ
ⲧⲣⲉϫⲕⲱⲧ ⲙ̄ ⲡⲙⲁ ⲙ̄ ⲡⲣⲡⲉ ⲛ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ ⲗⲁⲁ-
ⲡⲣⲟⲥ ⲁⲩⲧⲣⲉϩ† ⲙ̄ ⲡⲣⲁⲓ ⲙ̄ ⲡⲉⲓ ⲙ̄ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ· ⲉϫⲱⲥ: Ⲡⲣⲁⲓⲟⲥ ⲁⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲉⲕⲁⲧⲟ ⲛ
ⲟⲩⲟⲛ ⲛⲓⲙ ⲉ ⲣⲟⲩⲛ̄ ⲉ ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲁⲩⲱ ⲛⲉⲣⲉ
ⲟⲩⲟⲛ ⲛⲓⲙ † ⲉⲟⲟⲩ ⲙ̄ | ⲙ̄ (*sic*) ⲡⲛⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧϥ̄· Fol. 34 b
ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲉ ⲡⲣⲣⲟ· ⲣⲙ̄ ⲡⲧⲣ ⲫⲥⲱⲧⲙ̄ ⲉ ⲧⲃⲉ ⲕϩ
ⲣⲱϩ ⲛ̄ⲑⲏⲩ ⲉⲧ ⲉⲣⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲉⲩⲣⲉ ⲙ̄ⲙⲟⲟⲩ· ⲁϥ†
ⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲣⲟⲩⲟ: ⲁⲩⲥⲣⲁⲓ ⲛ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲉ
ⲣⲁⲧⲏⲩ ⲉⲩⲡⲁⲣⲁⲕⲁⲗⲓ ⲙ̄ⲙⲟⲩ ⲛ̄ⲣⲛⲧⲉ ⲉ ⲧⲣ ⲫⲥⲙⲟⲩ ⲉ
ⲣⲟⲩ ⲙ̄ ⲧⲉⲭⲙ̄ⲡⲧⲣⲣⲟ ⲧⲏⲣⲥ̄· Ⲁⲙⲙⲟⲩⲧⲉ ⲟⲛ ⲉ ⲣⲟⲩ ⲛ̄-
ⲛⲧⲉ· ϫⲉ ⲁⲁⲓⲏⲗ ⲛ̄ ⲃⲣⲣⲉ ⲡⲣⲏⲧⲁⲕⲟ ⲛ̄ ⲡⲓϫⲱⲗⲟⲛ:
Ⲡⲉϫⲱⲣⲁ ⲁⲉ ⲛⲧⲉⲡⲁⲓⲏⲛ ⲛⲉⲥ† ⲉⲡⲁⲛⲁⲓ ⲡⲛⲉⲣⲟⲟⲩ
ⲛⲣⲟⲩ ⲙ̄ ⲡⲣⲁⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲣⲓⲧⲛ̄ ⲧⲁⲱⲛ

ⲛ ⲛⲉⲩⲡⲛⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲛⲉⲣⲅⲓ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ
ϩⲓ ⲧⲟⲟⲧϥ· Ⲁⲧⲉⲧⲛⲁⲩ ⲥⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲉ ⲧⲛⲟⲥ ⲛ
ⲙⲡⲧⲁⲥⲁⲃⲟⲥ ⲛ ⲡⲛⲟⲩⲧⲉ ⲙⲡ ⲡⲛⲟⲥ ⲛ ⲡⲁⲣⲣⲏⲥⲓⲁ ⲛ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲛⲑⲉ ⲉⲧ ⲉⲙⲙⲟⲟⲛ
ⲙⲡ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲣ ⲣⲟⲧⲉ ⲉ ⲣⲛⲧϥ ⲛ ⲡϫⲟⲉⲓⲥ· ⲁⲩⲱ
Fol. 35 a ⲉⲧ ⲣⲁⲣⲉϥ ⲉ ⲛⲉⲫⲉⲛⲧⲟⲗⲏ: | Ⲫϫⲱ ⲅⲁⲣ ⲙⲙⲟⲥ ⲛⲥⲓ
ⲝⲉ ⲡⲉⲛⲓⲱⲧ ⲁⲗⲏⲗ ⲍⲉ ⲛ ⲡⲉ ⲗⲁⲁⲩ ⲁⲣⲉ ⲣⲁⲧϥ ⲛⲙⲙⲁⲓ
ⲛⲥⲁ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧⲡⲁⲣⲭⲱⲛ: Ⲁⲩⲱ ⲟⲛ ⲍⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲙ ⲡϫⲟⲓⲉ ⲁⲣⲁⲗⲁⲣⲧⲉ ⲛ ⲁⲙⲃⲁⲕⲟⲩⲙ· ⲁⲫⲡⲧϥ ⲉ ⲧⲃⲁ-
ⲃⲩⲗⲱⲛ ⲙⲡ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲉⲧ ⲛ ⲧⲟⲟⲧϥ ⲁϥϫⲓⲧϥ ⲉ ⲡⲱⲛⲓ
ⲛ ⲙⲙⲟⲩⲓ ⲁϥϯ ⲙ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ ⲁⲗⲏⲗ:—Ⲡⲉϫⲁϥ
ⲟⲛ ⲫⲛ ⲛⲉⲡⲣⲁϫⲓⲥ· ⲍⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ ⲙ ⲡϫⲟⲉⲓⲥ ⲁϥ-
ⲟⲩⲱⲛ ⲛ ⲡⲣⲟ ⲙ ⲡⲉⲱⲧⲉⲕⲟ ⲓⲧⲉϣⲱⲛ ⲁϥⲡ ⲡⲉⲧⲣⲟⲥ ⲉ
ⲃⲟⲗ:—Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ
ⲁⲓⲁⲕⲱⲙ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲱⲁⲛⲧ ⲟⲩⲭⲉⲕ
ⲡⲉⲩⲁⲥⲱⲙ ⲉ ⲃⲟⲗ ⲛⲥⲉⲃⲱⲕ ⲙⲡⲛⲧⲉ ⲫⲛ ⲟⲩⲉⲟⲟⲩ· Ⲍⲓⲧⲛ
ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲣⲓ ⲱⲁ ⲉⲭⲙ ⲡⲕⲟ-
ⲙⲟⲥ ⲧⲛⲣⲩ· Ⲍⲓⲧⲛ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ: ⲉⲣⲉ ⲧⲛⲟⲥ
ⲙ ⲡⲥⲛ ⲛ ⲉⲭⲉⲙ· ⲧⲁⲧⲉ ⲙⲟⲟⲩ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲉⲩⲧⲟⲟⲩ
ⲛⲓⲉⲣⲟ· Ⲍⲓⲧⲛ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲕⲁϩ ϯⲟⲩⲱ
ⲙ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ Ⲍⲓⲧⲙ ⲡⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ |
Fol. 35 b ⲡⲕⲟⲙⲟⲥ ⲧⲛⲣⲩ ϩⲱⲧⲛ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲕⲉ ⲥⲟⲛ ⲁⲩⲱ ⲛⲧⲟϥ
ⲝⲉ ⲉⲧ ⲛⲟⲩϩⲙ ⲛ ⲟⲩⲟⲛ ⲛⲓⲙ ⲛ ⲥⲟⲣⲉⲥⲉ ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ·
Ⲧⲛⲥⲙⲉ ⲙ ⲡⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ ϩⲙ ⲡⲉⲥⲙⲓⲛⲉ ⲙ
ⲡⲣⲱⲃ ⲛⲥⲓϫ· Ⲧⲛⲥⲙⲉ ⲛ ⲙⲙⲁⲧⲩⲣⲧⲏϥ ⲙ ⲡⲁⲣϫ-
ⲁⲅⲅⲉⲗⲟⲥ ϩⲙ ⲧⲙⲟⲧⲛⲉⲥ ⲙ ⲡⲙⲁⲥⲉ ⲙⲡ ⲡⲣⲱⲧ ⲛ ⲛⲉⲅⲓⲏ·
Ⲧⲛⲥⲙⲉ ⲙ ⲡⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ ϩⲙ ⲡⲣⲱⲧ ⲛ ⲡⲥⲟⲣⲧ
ⲛⲛⲉⲥⲟⲟⲩ· ⲙⲡ ⲡⲉⲣⲱⲧⲉ ⲛ ⲡⲃⲁⲗⲙⲉ Ⲧⲛⲥⲙⲉ ⲛ
ⲡⲥⲟⲡⲥ ⲙ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ· ϩⲙ ⲡⲣⲱⲧ ⲛ ⲡⲕⲁⲣⲡⲟⲥ
ⲧⲛⲟⲩ ⲛ ⲧⲥⲱⲟⲩⲉ· Ⲍⲓⲧⲛ ⲛⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ
ⲡⲱⲟⲩⲛ ϯⲟⲩⲱ ⲙ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ· Ⲧⲛⲥⲙⲉ ⲛ ⲡⲥⲟⲡⲥ ⲙ
ⲙⲓⲭⲁⲏⲗ ϩⲙ ⲡⲉⲥⲙⲓⲛⲉ ⲙ ⲡⲉⲗⲟⲟⲗⲉ· ⲙ ⲧⲉⲫⲣⲟⲥⲩⲛⲏ
ⲙ ⲡⲛⲣⲡ· Ⲧⲛⲥⲙⲉ ⲛ ⲡⲥⲟⲡⲥ ⲙ ⲙⲓⲭⲁⲏⲗ ϩⲙ ⲡⲟⲩⲣⲟⲧ
ⲙ ⲡⲕⲏⲡⲉ ⲙⲡ ⲡⲉⲗⲟⲥ ⲛ ⲡϫⲟⲉⲓⲧ· Ⲧⲛⲥⲙⲉ ⲙ ⲡⲥⲟⲡⲥ

ⲛ ⲙⲓⲭⲁⲏⲗ ⲫⲙ̄ ⲡⲣⲙⲛⲏ ⲛ ⲡⲣⲱⲙⲉ· ⲙⲛ̄ ⲧⲉϥⲁⲛⲁ-
ⲁⲥⲓⲥ ⲛ̄ⲧⲉⲩⲱⲛ· Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲛ ⲙⲓⲭⲁⲏⲗ |
ⲫⲙ̄ ⲛⲉϩⲛⲧ ⲉⲧ ⲣ̄ ϩⲱⲧ ⲫⲛ̄ⲑⲁⲗⲁⲥⲥⲁ ⲉⲙⲛⲟⲩⲫⲙ̄ ⲙⲙⲟⲟⲩ· Fol. 36 a
Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲛ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲫⲙ̄ ⲡϣⲗ ⲉ ⲋⲍ
ⲡⲁⲓⲥⲉ ⲛ̄ ⲡⲣⲁⲗⲁⲧⲉ ⲙⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲉ ⲫⲓϫⲙ̄ ⲡⲕⲁⲣ·
Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ̄ ⲡⲥⲟⲡⲥ̄ ⲛ ⲙⲓⲭⲁⲏⲗ ⲫⲙ̄ ⲡϣⲧⲣ̄ ⲛ ⲡⲥⲁⲗⲙⲟⲥ
ⲛ̄ ⲥⲉⲙⲛⲟⲛ· ⲉⲧϫⲡⲟ ⲛ̄ ⲛⲉⲧⲱⲛⲣⲉ̄ ⲉ̄ ⲡⲉⲥⲙⲟⲩ· Ⲧ̄ⲡⲥⲓⲙⲉ
ⲛ ⲡⲥⲟⲡⲥ̄ ⲛ ⲙⲓⲭⲁⲏⲗ ⲫⲙ̄ ⲡⲡⲟⲗⲉⲙⲟⲥ ⲉϥⲡⲁⲧⲁⲥⲥⲉ ⲛ̄
ⲛⲁⲥⲉⲃⲛⲉ· ⲉⲩⲥⲉⲙⲉ ⲛ̄ ϯⲣⲛⲏ ⲉⲙⲛⲟⲩⲫⲙ̄ ⲛ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ·
Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ̄ ⲡⲥⲟⲡⲥ̄ ⲛ ⲙⲓⲭⲁⲏⲗ· ⲫⲙ̄ ⲧⲉⲙⲛⲧⲉ ⲛ ⲣⲉⲙ-
ⲥⲏⲛⲧ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲧ ⲉⲩⲣⲫⲙ̄ ⲧⲉⲩⲙⲛⲧⲉ ⲣⲓ ⲟⲩⲥⲟⲛ: Ⲧ̄ⲡⲥⲓⲙⲉ
ⲛ ⲡⲥⲟⲡⲥ̄ ⲛ ⲙⲓⲭⲁⲏⲗ ⲫⲙ̄ ⲡⲁⲥⲕⲩⲧⲏⲥ ⲉⲧ ⲫⲙ̄ ⲛⲧⲟⲟⲩ
ⲉⲩϯ ⲥⲟⲙ ⲛⲁⲩ· Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲛ ⲙⲓⲭⲁⲏⲗ ⲫⲙ̄
ⲧⲥⲟⲟⲩⲣⲥ̄ ⲛ ⲙⲙⲟⲛⲁϩⲟⲥ ⲉⲩ ⲉⲫⲟ (*sic*) ⲙ ⲉⲓⲣⲏⲛⲓⲕⲟⲥ ⲫⲙ̄
ⲧⲉⲙⲛⲧⲉ ⲣⲓ ⲟⲩⲥⲟⲛ· Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ̄ ⲡⲥⲟⲡⲥ̄ ⲛ ⲡⲁⲣϫ-
ⲁⲅⲅⲉⲗⲟⲥ ⲫⲙ̄ ⲡⲉϣⲗⲏⲗ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲛ̄ ⲛⲉⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ | ⲙⲛ̄ ⲛ̄ ⲇⲓⲁⲕⲟⲛⲟⲥ ⲣⲓϫⲙ̄ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲉ̄ⲧ Fol. 36 b
ⲟⲩⲁⲁⲃ· Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ ⲡⲥⲟⲡⲥ̄ ⲛ ⲙⲓⲭⲁⲏⲗ ⲫⲙ̄ ⲧⲉⲥⲙⲏ ⲋⲏ
ⲛ̄ ⲛⲁⲛⲁⲥⲱⲥⲧⲛⲉ ⲙⲛ̄ ⲛⲉⲯⲁⲗⲧⲛⲉ· ⲉⲩⲧⲁⲩⲟ̄ ⲛ ⲛⲉⲩ-
ⲣⲙⲛⲟⲥ ⲫⲙ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ̄ ⲡⲥⲟⲡⲥ̄ ⲛ
ⲙⲓⲭⲁⲏⲗ ⲉⲫⲟ ⲙⲙⲟⲧⲛⲉⲥ ⲛⲓⲙⲉⲧ ⲣⲟⲥⲉ ⲉⲩϯ ⲥⲟⲙ ⲛⲁⲩ:
Ⲧ̄ⲡⲥⲓⲙⲉ ⲛ̄ ⲡⲥⲟⲡⲥ̄ ⲛ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ· ⲉⲫⲟ ⲛ ⲃⲟⲏⲑⲓⲁ
ⲛ ⲛⲉⲧ ⲟⲩⲟⲗⲓⲃⲉ ⲙⲙⲟⲟⲩ ⲫⲙ̄ ⲡⲁⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ: Ⲧ̄ⲡⲥⲓⲙⲉ
ⲛ̄ ⲡⲥⲟⲡⲥ̄ ⲛ ⲙⲓⲭⲁⲏⲗ ⲉⲫⲟ ⲛⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ ⲛⲉⲧ ⲫⲙ̄
ⲛⲓⲕⲟⲗⲁⲓⲥ· Ⲍⲁⲡⲗⲱⲥ ⲛⲉⲧ ⲟⲛ̄ ⲧ̄ϯ ⲥⲟⲙ ⲛⲁⲩ ⲫⲙ̄
ⲛⲉⲩⲁⲛⲁⲥⲕⲏ: Ⲗⲁⲱ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲩⲡⲁⲣⲁⲕⲁⲗⲓ ⲛ̄ ⲛⲁⲩ
ⲛ̄ⲓⲙ ϩⲁ ⲣⲟⲟⲩ ⲧⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁ ⲛⲁⲩ· Ⲛⲓⲙ ⲅⲁⲣ ⲫⲙ̄
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲛⲟⲩ ⲛⲉⲧ ⲛ̄ ⲡⲉ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲃⲱⲕ ⲱⲁ ⲣⲟⲟⲩ ⲛⲧⲃⲟⲏⲑⲓ ⲉ ⲣⲟⲟⲩ ⲫⲙ̄ ⲛⲉⲩⲁⲛⲁⲥⲕⲏ·
Ⲗⲁⲱ ⲛⲓⲙ ⲫⲙ̄ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲛⲟⲩ ⲛⲉⲧ ⲛ̄ ⲡⲉ ⲙⲓⲭⲁⲏⲗ
ⲃⲱⲕ ⲱⲁ ⲣⲟⲟⲩ ⲛⲧⲉϥ ⲥⲟⲙ ⲛⲁⲩ· ⲁⲩⲱ ⲛⲧⲁⲣⲙⲟⲟⲩ
ⲫⲙ̄ ⲛⲉⲧⲟⲗⲓⲯⲓⲥ ⲧⲛⲟⲩ· | Ⲟⲩⲟⲛ ⲅⲁⲣ ⲛⲓⲙ ⲉⲧ ⲛⲁⲱⲩ Fol. 37 a
ⲉ ⲣⲁⲓ ⲉ ⲡⲛⲟⲩⲧⲉ ⲫⲙ̄ ⲡⲉⲧⲣⲛⲧ ⲧⲛⲣ̄ⲯ ⲱⲁⲣⲉ ⲡⲁⲣϫ- ⲋⲑ
ⲁⲅⲅⲉⲗⲟⲥ ⲁⲣⲉ ⲣⲁⲧⲩ̄ ⲛⲧⲙⲙⲁⲩ ⲛⲧⲃⲟⲏⲑⲓ ⲉ ⲣⲟⲟⲩ· Ⲥⲓⲥ

ⲣⲛⲏⲧⲉ ⲥⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲛⲉⲓⲙⲉ ⲉ ⲧⲙⲛ̄ⲧⲙⲁⲓⲣⲱⲙⲉ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲯⲩⲭⲏ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲭⲁ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄· ⲭⲉ ϥⲯⲟⲟⲡ ⲛⲁⲩ ⲙ̄ ⲡⲣⲉⲥⲃⲩⲧⲏⲥ ⲛ̄ ⲛⲁⲇⲣⲁⲁⲥ ⲛ̄ⲑⲱⲧ ⲉⲧⲣ̄ ϯⲛⲁ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ ⲁⲩⲱ ⲛ̄ϥⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ ⲛⲉⲩⲣⲓⲟⲟⲩⲉ: Ⲁⲛⲟⲛ ⲇⲉ ⲣⲱⲙⲓ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲙⲁⲣⲛ̄ϯ ⲛⲁϥ ⲛ̄ ⲛⲉⲧ ⲉϥⲟⲩⲁⲓⲱⲟⲩ· ⲁⲩⲱ ⲛⲧⲛ̄ⲥⲡⲥⲱⲡⲉϥ ⲛ̄ⲣⲛⲧⲟⲩ: ⲭⲉ ⲕⲁⲥ ⲉϥⲉⲙⲉⲣⲓⲧⲛ̄ ⲛ̄ⲣⲟⲩⲟ ⲛⲉϥⲥⲟⲡⲥ̄ ⲉ ϫⲱⲙ ⲛ̄ ⲛⲁⲇⲣⲁⲁⲥ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲧⲛ̄ⲯⲱⲡⲉ ⲉⲣⲏ ⲟⲩⲙⲛ̄ⲧⲥⲟⲟⲩ ⲛⲟⲩⲱⲧ· Ⲡⲁⲣⲣⲁⲣⲉϥ ⲉ ⲡⲉⲛⲥⲁⲙⲁⲟⲥ ⲉϥⲟⲩⲁⲁⲃ ⲁϫⲛ̄ ϫⲱⲣⲁ: Ⲡⲛ̄ⲣ̄ ⲧⲣⲉ ⲗⲁⲁⲩ ⲙ̄ ⲡⲟⲣⲛⲓⲁ ⲯⲱⲡⲉ ⲛ̄ⲣⲛⲧⲛ̄ ⲉ ⲡⲧⲛⲣⲯ̄: Ⲡⲛ̄ⲣ̄ ⲧⲣⲉ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ
Fol. 37b ⲯⲱⲡⲉ | ⲉⲣⲏ ⲛⲉⲧⲛ̄ⲥⲡⲟⲧⲟⲩ· ⲭⲉ ⲟⲩⲗⲟⲥϫⲏ ⲉⲥⲕⲱⲡⲥ̄ ⲧⲉ
ⲟ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ ⲟⲩⲙⲟⲥⲧⲉ ⲧⲉ ⲛ̄ ⲛⲁⲇⲣⲁⲁⲥ ⲡⲓⲟⲩⲧⲉ· Ⲟⲩⲙⲟⲩ ⲉⲣⲏ ⲟⲩⲙⲛ̄ⲧⲣⲛⲕⲉ ⲧⲉ ⲧⲡⲟⲣⲛⲓⲁ· ⲟⲩⲯⲃⲉⲉⲣ ⲧⲉ ⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· Ⲟⲩⲙⲟⲥⲧⲉ ⲧⲉ ⲙⲡⲉ ⲛⲉϫⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲡⲉ ⲧⲡⲟⲣⲛⲓⲁ: Ⲟⲩϫⲁϫⲉ ⲧⲉ ⲛ ⲛⲁⲇⲣⲁⲁⲥ ⲡⲓⲟⲩⲧⲉ ⲙⲙ̄ ⲛⲉϥⲁⲥⲧⲉⲗⲟⲥ: Ⲟⲩⲯⲃⲉⲉⲣ ⲧⲉ ⲙ̄ ⲡⲧⲁⲕⲟ: Ⲁⲛⲁⲩ ⲛⲁⲕ ⲛ̄ⲯⲱⲣⲉ ⲛ̄ ⲣⲁⲗⲓ ⲡⲟⲩⲛⲏⲃ ϫⲉ ⲛ ⲧⲉⲣ ⲟⲩⲙⲉⲣⲉ ⲧⲡⲟⲣⲛⲓⲁ· ⲁ ⲡⲧⲁⲕⲟ ⲉⲓ ⲉ ϫⲱⲟⲩ· Ⲁⲛⲁⲩ ⲛⲁⲕ ⲟⲛ ⲛ̄ⲯⲱⲣⲉ ⲛ ⲡⲣⲣⲟ ⲁⲁϩ· ⲭⲉ ⲛ ⲧⲉⲣ ⲟⲩⲙⲉⲣⲉ ⲧⲡⲟⲣⲛⲓⲁ ⲉ ⲣⲟⲩⲉ ⲡⲥⲁⲙⲁⲟⲥ ⲛ̄ⲥⲉⲙⲛⲟⲛ: ⲁ ⲡⲓⲟⲩⲧⲉ ⲯⲁⲁⲣ ⲉ ⲣⲟⲟⲩ ⲁⲙⲟⲩⲣ ⲉⲣⲏ ⲟⲩⲙⲛ̄ⲧⲯⲁⲣⲁⲣⲉ ⲙ̄ⲡⲉ ⲗⲁⲁⲩ ⲛ̄ⲣⲛⲧⲟⲩ ⲛⲁⲩ ⲉ̄ ⲛⲉⲩⲯⲱⲣⲉ ⲉⲣⲏ ⲡⲓⲛⲗ· Ⲗⲙⲙⲱⲛ ⲁⲥⲛ̄ⲕⲟⲧⲕ ⲙ̄ⲡ ⲧⲉⲩⲥⲱⲡⲉ ⲛ̄ ⲯⲩⲛ̄ⲱⲧ· ⲁⲗⲃⲉⲥⲁⲗⲱⲙ ⲣⲱⲧⲃ̄ ⲙⲙⲟⲩ· Ⲍⲟⲙⲟⲓⲱⲥ ⲁⲃⲉⲥⲁⲗⲱⲙ
Fol. 38a ⲁⲥⲛ̄ⲕⲟⲧⲕ ⲙ̄ⲡ ⲙ̄ | ⲡⲁⲗⲗⲁⲕⲓ ⲙ̄ ⲡⲉⲩⲓⲱⲧ· ⲁ ⲡⲓⲟⲩⲧⲉ
ⲟⲁ ⲉⲡⲉ ⲉ ϫⲱⲩ ⲛ̄ ⲟⲩⲯⲩⲧⲟⲣⲧⲣ̄ ⲁⲙⲟⲩ ⲣⲙ̄ ⲡⲡⲟⲗⲉⲙⲟⲥ· Ⲗⲁⲱⲛⲓⲁⲥ ⲟⲛ ⲁⲩⲉⲉⲧ ⲛ̄ ⲁⲃⲓⲥⲁⲧ̄ⲥ ⲱⲙⲁⲛⲧⲛⲥ· ⲟⲩⲙⲉ ⲙ̄ ⲡⲉⲩⲓⲱⲧ· ⲁⲙⲟⲩ ⲉ ⲧⲃⲛⲏⲧ̄ⲥ: Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ ⲛⲁⲯⲱⲣⲉ ⲙⲙⲉⲣⲓⲧ ⲙⲁⲣⲡⲡⲟⲩϫ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲛ ⲛ̄ ⲛ̄ⲣⲉⲩⲟⲟⲩⲉ ⲉⲧ ⲥⲟⲟⲙⲉ: ⲛⲧⲛ̄ⲯⲱⲡⲉ ⲁ̄ⲭⲛ̄ ϫⲱⲣⲁ ⲉⲓ ⲛⲟⲃⲉ ⲉⲓ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· Ⲓⲡⲉ ⲡⲥⲁⲙⲁⲟⲥ ⲉⲩⲟⲩⲁⲁⲃ ϫⲉⲣⲙ̄ ⲣⲱⲙⲉ ⲉⲡⲉⲣ: Ⲁⲛⲁⲩ ⲭⲉ ⲁ ⲙⲱⲟⲩⲥⲛ̄ⲥ ⲯⲁϫⲉ ⲙⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲛ ⲟⲩⲏⲣ ⲛ̄ⲥⲟⲩ ⲁⲩⲱ ⲟⲩⲛ̄ⲧⲁϥ ⲙⲙⲁⲩ ⲛ̄ ⲧⲉϥⲥⲉⲓⲙⲉ ⲙ̄ ⲡⲉⲩⲯⲱⲣⲉ: Ⲁⲩⲱ ⲙⲡⲉ ⲛⲁⲓ ϯⲭⲣⲟⲙ ⲛⲁϥ

ⲉ̄ ϧⲱⲕ ⲉ̄ ϩⲟⲩⲓ ⲉ ⲡⲥⲟⲥⲁ̄ ⲉ ⲩⲁϫⲉ ⲙⲙⲁ̄ ⲡⲓⲟⲩⲧⲉ: Ⲁⲗⲗⲁ
ⲙⲙⲁ̄ⲣ̄ ⲧⲣⲉ ⲓⲧⲁⲩⲉ ⲡⲩⲁϫⲉ ⲉ̄ ⲡⲉϩⲟⲩⲟ̄ ⲉⲣ̄ ⲛⲁⲓ̈ ⲥⲉⲣⲱⲩⲉ
ⲉ ⲣⲟⲛ ⲛ̄ⲥⲓ ⲙ̄ ⲙⲙⲁ̄ⲧⲙⲙⲁ̄ⲧⲣⲉ ⲛ̄ ⲧⲡⲁⲗⲁⲓ̈ⲁ ⲙⲙⲁ̄ ⲧⲛⲉⲓⲛ:
Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉⲛϩⲉⲕ ⲡⲩⲁϫⲉ | ⲉ ϧⲟⲗ ⲉϫⲙ̄ ⲡⲉⲧ ⲛ̄ⲣ̄ⲩⲁ Fol. 38 *b*
ⲛⲁⲩ ⲛ̄ⲡⲟⲟⲩ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲓⲭⲁⲏⲗ: Ⲉⲣⲉ ⲡⲉⲓ̈ ⲩⲁ̄ ⲟⲩ̄
ⲙⲙⲁ̄ⲡⲟⲟⲩ ⲣ̄ ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̄ ⲟⲩⲣⲙ̄ⲙⲁⲟ ⲉⲩⲫⲟⲣⲓ̈ⲟⲛ ⲛ̄ ϩⲉⲛ-
ϩⲟⲓ̈ⲧⲉ ⲉⲩⲧⲁⲛⲧ· ⲉⲣⲉ ⲡⲛⲏⲕⲉ ϩⲱⲱⲩ ⲟⲥⲩ̄ ϩⲁ ⲡϫⲁⲩ
ⲛ̄ⲧⲉ ⲡⲣⲱ· Ⲉⲣⲉ ⲡⲓ̈ ⲩⲁ ⲣ̄ ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̄ ⲟⲩⲣⲙ̄ⲙⲁⲟ̄
ⲉϩⲟⲩⲟⲟⲗⲉ ϩⲙ̄ⲙ̄ ⲡⲛⲣⲡ̄· ⲉⲣⲉ ⲡⲛⲏⲕⲉ ϩⲱⲱⲩ ⲣ̄ ⲥⲣⲱϩ ⲙ̄ⲙ̄
ⲡⲟⲉⲓⲕ ϩⲙ̄ⲙ̄ ⲡⲓ̈ⲣ ⲉⲩⲡⲕⲟⲧⲕ̄· Ⲉⲣⲉ ⲡⲉⲓ̈ ⲩⲁ ⲛ̄ⲛⲟⲟⲩ (*sic*) ⲣ̄
ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̄ ⲟⲩⲁ ⲉϩⲟⲩⲱⲙ ⲙⲁⲩⲁⲁϥ ϩⲙ̄ ⲟⲩⲣⲁϣⲉ
ⲉⲣⲉ ⲡⲛⲏⲕⲉ ϩⲱⲱⲩ ⲣ̄ ⲥⲣⲱϩ ϩⲙ̄ ⲡⲉϣⲧⲉⲕⲟ: Ⲉⲣⲉ ⲡⲉⲓ̈
ⲩⲁ ⲙⲙⲁ̄ⲡⲟⲟⲩ ⲣ̄ ⲭⲣⲓ̈ⲁ ⲁⲛ ⲛ̄ ⲟⲩⲁ ⲉⲩⲣⲟⲟⲩⲧ ⲉϩⲟⲩⲛⲟϥ
ⲙⲁⲩⲁⲁϥ ϩⲙ̄ⲙ̄ ⲡⲉϩⲛⲓ̈ ⲉⲣⲉ ⲡⲛⲏⲕⲉ ϩⲱⲱⲩ ϩⲙ̄ⲙ̄ ⲡⲉϩⲛⲓ̈
ⲉ̄ⲙⲙ̄ ⲡⲉⲧ ⲥⲓⲙⲉ ⲛ̄ ⲡⲉϫⲱⲙⲉ: Ⲛ̄ⲁ ⲣⲱⲙⲉ ⲥⲁⲣ ⲁⲛ ⲛⲉ
ⲛⲓ̈ ⲉⲡⲧⲟⲗⲙ· ⲁⲗⲗⲁ ⲛ̄ⲁ ⲡⲓⲟⲩⲧⲉ ⲛⲉ: Ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ
ⲛⲁⲕⲣⲓ̈ⲛⲉ ⲙⲙⲁ̄ ⲡⲛⲉⲛⲟⲥ ⲧⲏⲣⲟ̄ ⲡⲣⲱⲙⲉ | ϩⲁ ⲧⲥⲟ ⲛⲉⲛⲧⲟⲗⲙ Fol. 39 *a*
ⲉⲧ ϩⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲗⲟⲓⲡⲟⲛ ⲱ̄ ⲛⲁⲙⲉ- ⲟⲛ
ⲣⲁⲧⲉ ⲙⲁⲣⲉⲡⲥⲟⲡ̄ⲥ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙ̄ⲓ̈ⲭⲁⲏⲗ ϩⲙ̄ ⲟⲩⲣⲛⲧ ⲉⲩⲥⲟⲩⲧⲱⲛ· ⲛⲑⲩⲓ ⲛ̄ ⲡⲉϩⲙⲟⲧ
ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲉ ϩⲣⲁⲓ̈ ⲉ ϫⲱⲛ ⲛⲑⲕⲱ ⲛⲁⲓ ⲉ ϧⲟⲗ ⲛ̄ ⲛⲉⲓⲛ-
ⲟⲃⲉ ⲉⲡⲧⲁⲛⲁⲁⲧ ϩⲓ̈ ⲡⲁϩⲟⲧ ⲛⲑⲩ† ⲛⲁⲓ̈ ⲛ̄ ⲟⲩⲁⲗⲟⲅⲟⲫⲱⲥⲓⲥ
ⲛ̄ⲥⲁ ⲟⲛ: †ⲛⲁⲩ ⲥⲁⲣ ϫⲉ ⲁ ⲡⲛⲁⲩ ⲱⲱⲡⲉ ⲉ ⲧⲣⲉ ⲛ†
ⲙ̄ ⲡⲡⲟⲩⲟⲓ̈ ⲧⲏϫⲱⲕ ⲉ ϧⲟⲗ ⲡⲉⲧ ⲉ ⲣⲟⲛ· ⲉⲧⲉ ⲧⲉ ⲧⲉⲡⲣⲟⲥ-
ⲫⲟⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲉ: ⲉ ⲧⲣⲉ ⲓⲧⲏⲗⲓⲟⲩ ⲙⲙⲟⲥ ⲧⲏϫⲓ̈
ⲉ ϧⲟⲗ ϩⲙ̄ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ· ⲡⲥⲱⲙⲁ ⲙⲙ̄
ⲡⲉⲥⲛⲟⲩ ⲙ̄ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫⲭ̄ⲥ̄· Ⲡⲁⲓ̈ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄
ⲉⲣⲉ ⲉⲟⲟⲩ ⲛⲓ̈ⲙ ⲡⲣⲉⲡⲓ̈ ⲛ̄ ⲡⲓⲱⲧ ⲙⲙⲁⲁⲩ ⲙⲙ̄ ⲡⲉⲡⲛⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ ⲣϥⲧⲁⲛⲟ ⲁⲧⲱ ⲛ̄ ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲧⲉⲛⲟⲩ
ⲁⲧⲱ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ ⲩⲁ ⲉⲛⲉϩ ⲛ̄ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

On Fol. 1 *b* is written:

ⲓⲥⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫⲭ̄ⲥ̄ ⲉⲃⲉⲥⲙⲟⲩ ⲉ ⲡⲓⲱⲩⲁϥϫⲟⲟⲥ ϫⲉⲣⲉ
ⲡⲓⲟⲩⲧⲉ ⲉⲣⲟⲓⲛⲁⲙⲉⲓ(?) ⲓⲧⲁϥⲥⲣⲁⲓ̈ ⲙ̄ ⲥⲣⲁⲓ ⲉⲧⲉϥⲥⲓϫ
ϩⲁⲙⲏⲛ ⲉⲃⲉⲱⲱⲡⲉ

On Fol. 39 *b* are written:

1. ⲧⲁⲓ ⲧⲉⲧⲛⲓⲥⲧⲓⲥ ⲛⲧⲁⲥⲯⲱⲡⲉ ϩⲓ ⲛⲓⲕⲁⲓⲁ ⲉ ϧⲟⲗ ϩⲓ-ⲧⲟⲟⲧⲥ ⲛ ⲧⲥⲩⲛⲣⲟⲇⲟⲥ ⲛ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲉⲓⲣⲉ ⲡ̄ ⲯⲁⲙⲓⲧ ⲯⲉ ⲙⲛⲧ ⲯⲁⲛⲛ ⲡ̄ ⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ· ϩⲓ ⲟⲩⲉⲓⲣ[ⲛⲓⲛ]

2. Ⲗϩⲣⲟⲟⲩ ⲛϩⲉⲟⲛⲟⲥ ⲁⲩⲭⲓⲥⲉ ⲛϩⲛⲧ ⲁⲛⲗⲁⲟⲥ ⲙⲉⲗⲉⲧⲁ ϩⲓ̄ ⲛⲉⲩⲡⲉⲧⲯⲟⲩⲉⲓⲧ· ⲁⲩⲁϩⲉ ⲣⲁⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲡ̄ⲥⲓ ⲛⲉⲣⲱⲩ ⲙ ⲡⲕⲁϩ ⲁⲛⲁⲣⲭⲱⲛ ⲥⲱⲟⲩϩ ⲁⲩⲉⲓ ⲉⲩⲙⲁ ⲛ ⲟⲩⲱⲧ ⲉⲩ☥ ⲟⲩⲃⲉ ⲙ̄ⲙ̄ ⲡⲭⲟⲉⲓⲥ ⲙⲙⲛ ⲡⲉⲩⲭⲣⲥ̄· ⲇⲓⲁⲯⲁⲗⲙⲁ

On Fol. 40 *a* is written:

ⲙⲁⲣⲉⲡⲥⲱⲗⲡ ⲙⲙⲁⲛⲣⲉ ⲧⲛⲟⲩⲭⲉ ⲙ ⲡⲉⲩⲕⲉⲛⲁϩⲏϥ ⲉ ϧⲟⲗ ϩⲓ ⲭⲱ̄ ⲭⲉ ⲡⲉⲧⲟⲩⲛϩ ϩⲓⲛ ⲛ̄ⲛ̄ⲡⲉⲧ ⲛⲁⲥⲱⲃⲉ ⲛⲥⲱⲟⲩ ⲁⲩⲱ ⲡⲭⲟⲉⲓⲥ ⲡⲉⲧ ⲛⲁⲕⲟⲗⲱⲟⲩ

THE DISCOURSE OF CYRIL, ARCHBISHOP OF JERUSALEM, ON THE CROSS

(Brit. Mus. MS. Oriental, No. 6799)

ⲟⲩⲗⲟⲅⲟⲥ ⲛ̄ⲧⲉ ⲡⲁⲅⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ· Fol. 2 a 1
ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲑⲓ̄ⲉ̄ⲗⲏ̄ⲙ̄· ⲉ ⲁⲭ- [ⲁ]
ⲧⲁⲟⲩⲟϥ ⲉ ⲧⲃⲉ ⲡⲉⲥⲣ̄ⲟ̄ⲥ̄· ⲙ̄ ⲡⲉⲛⲭⲟⲉⲓⲥ
ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲙ̄ ⲡⲉⲁⲁⲟⲩ ⲙ̄ ⲡϥ̄ⲟⲩⲱⲛϩ̄ⲁ̄ ⲉ
ⲃⲟⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲙ̄ⲡⲧⲥⲁⲯϥ̄ ⲛⲉ ⲙ̄ ⲡⲉⲃⲱⲧ
ⲑⲱⲟⲩⲧ· ⲁϥⲯⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲯⲁⲭⲉ
ⲛ̄ⲧⲁ ⲡⲭ̄ⲥ̄ ⲭⲟⲟϥ ⲥⲙ̄ ⲡⲛⲟⲟⲩⲟⲥ ⲙ̄ ⲱⲙⲧⲥⲛⲥ:
ⲭⲉ ⲁⲣⲓ ⲯⲁ ⲛⲁⲓ: ⲛ̄ⲯⲟⲙⲛ̄ⲧ ⲛ̄ⲕⲉⲣⲟⲥ ⲙ̄
ⲧⲉ ⲣⲟⲙⲡⲉ: ⲁϥⲯⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ
ⲡⲧⲁⲓⲟ ⲙ̄ ⲡⲥ̄ⲣ̄ⲟ̄ⲥ̄: ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̄ⲁ̄ ⲉ ⲃⲟⲗ
ⲥⲙ̄ ⲡⲉⲧⲡⲉ ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲥⲱⲧⲏⲣ· ⲁϥ-
ⲯⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓ-
ⲧⲏⲥ· ⲛ̄ⲧⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̄ⲡⲟϥ· ⲛ̄ⲧⲁϥⲧⲁ-
ⲟⲩⲉ ⲛ̄ⲗⲟⲅⲟⲥ ⲁⲉ ⲥⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲧⲁⲛⲁ-
ⲥⲧⲁⲥⲓⲥ | ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲃⲁⲗⲓⲁ ⲉⲓⲣⲏⲛⲏ Fol. 2 a 2
ⲉϥⲣ̄ ⲯⲁ ⲛ ⲡⲥ̄ⲣ̄ⲟ̄ⲥ̄· ⲙⲛ̄ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̄·
ⲛ̄ⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲉⲩⲥⲱⲟⲩⲥ ⲉ ⲥⲟⲩⲏ ⲉ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲟⲩⲗⲁⲃ· ⲥⲙ̄ ⲟⲩⲓ̄ⲏ̄ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲍⲁⲓⲏⲏ:

ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲣⲣⲣⲟ ⲙⲁⲣⲉ ⲡⲕⲁⲣ ⲧⲉⲗⲏⲗ· ⲙⲁⲣⲟⲩⲉⲩ-
ⲫⲣⲁⲛⲉ: ⲛ̄ⲥⲓ ⲛ̄ⲙⲏⲥⲟⲥ ⲉⲧ ⲛⲁⲯⲱⲟⲩ:—ⲁ ⲡⲭⲟⲉⲓⲥ

ερρρο· αγϯ ϩιωωϥ ⲛ ογϲα· ⲁ ⲡϫοειϲ ϭρερρο· αγϯ ϩιωωϥ ⲛ ογϩοω· ⲁϥⲙⲟⲣϥ ⲙⲙⲟϲ:—Ⲫ ⲡⲁ-
κρωατηϲ ⲙⲙⲁⲓ ⲥⲃⲱ· ⲁⲧⲱ ⲙⲙⲁⲓ ⲗⲟⲅⲟϲ ⲁⲧⲱ
ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ:—Ⲑⲛⲁⲩ ⲅⲁⲣ ⲉ ϩⲙⲡⲟⲛⲏⲁ· ⲉⲧⲙⲙⲟⲩ[ⲉ]
Fol. 2b 1 ⲛⲉⲩⲉⲣⲏⲩ· ⲉⲛⲁ▒ | ⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲉ· ⲭⲁⲁ
[β] ⲛⲉⲓⲱⲧ ⲙ ⲡⲉϫⲥ̄ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· Ⲡⲉϫⲁϥ ϫⲉ ⲁ ⲡϫοειϲ·
ερρρο ⲙⲁⲣⲉ ⲡⲓⲁϩ ⲧⲉⲗⲏⲗ· ⲙⲁⲣⲟⲩⲉⲩϩⲣⲁⲓⲛⲉ ⲛ̄ⲥⲓ
ⲛ̄ⲓⲛⲥⲟϲ ⲉⲧ ⲛⲁⲙⲱⲟⲩ· Ⲡⲉϫⲁϥ ⲟⲩ ⲭⲙ̄ ⲡⲉⲡⲓⲇ̄ ⲛ̄ ⲟⲩⲱⲧ
ϫⲉ ⲁ ⲡϫοειϲ ερρρο ⲉ ϧⲟⲗ ⲭⲙ̄ ⲡⲙⲉ:—Ⲛⲓⲙⲓⲇ̄ ϥⲁⲣ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲧⲁϥⲙⲁϫⲉ ⲫⲛ̄ ⲧⲧⲁⲡⲣⲟ ⲛ̄ ⲛ̄ⲧⲡⲣⲟⲫⲏⲧⲏⲥ
ⲧⲏⲣⲟⲩ:—Ⲛⲧⲟϥ ⲡⲉ ⲛ̄ⲧⲁϥⲟⲩⲱⲛϩ̄ ⲉ ϧⲟⲗ· ⲛ̄ⲑⲉ ⲛ̄ⲣⲙ̄ⲗⲁⲥ
ⲛ̄ⲕⲱϩ̄ⲧ ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲧⲙ̄ⲡⲛⲏⲟⲩⲧⲏ ⲉⲧ ⲟⲩ[ⲁⲁ]ⲃ· [Ⲫⲭⲱ]
Fol. 2b 2 ⲙⲙⲟϲ ⲟⲛ ⲛ̄ⲥⲓ | ⲭⲁⲁ ⲛ̄ⲣⲣⲟ ⲛ̄ⲓⲁⲓⲕⲁⲓⲟϲ· ϫⲉ ⲁ ⲡϫοειϲ
ερρρο ⲙⲁⲣⲉ ⲛ̄ⲗⲁⲟϲ ⲛⲟⲩⲥ̄ⲥ̄· Ⲫ ⲡⲧⲙⲛⲧⲟⲗⲟϲ ⲭⲁⲁ
ϥⲁ ⲟⲛ ⲛ̄ ⲟⲩⲕⲟⲩⲓ ⲉⲕⲭⲱ ⲙⲙⲟϲ· Ⲩⲉ ⲁ ⲡϫοειϲ ερρρο·
ⲙⲁⲣⲉ ⲡⲓⲁϩ ⲧⲉⲗⲏⲗ· ⲉⲡⲉⲕⲭⲱ ⲛ̄ ⲟⲩⲧⲉⲗⲏⲗ ⲙ̄ ⲡⲓⲁϩ
ⲧⲏⲣⲟ̄:—Ⲁⲧⲱ ⲟⲛ ⲕⲭⲱ ⲛ̄ ⲟⲩⲡⲱⲣϫ ⲉ ϧⲟⲗ ⲛ̄ ⲛⲓⲛⲥⲟϲ·
ⲙⲙ̄ ⲟⲩⲉⲧⲫⲣⲟⲥⲧⲏⲛ:—Ⲁⲧⲱ ⲟⲩⲭⲓⲁϩ ⲛ̄ⲥⲛⲧ ⲙⲡⲣⲱⲙⲉ
ⲉⲧⲉⲣ ⲡⲉⲑⲟⲟⲩ· ⲡⲥⲱⲙⲁ̄ ⲅⲁⲣ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲯⲩⲭⲏ ⲙⲉ
ⲛ ⲟⲩⲭⲓⲁϩ ⲛ̄ⲥⲛⲧ· ⲁⲧⲱ ⲙⲉⲣⲉ ⲛⲗⲉϫⲓⲥ ⲛ̄ⲣⲁⲡⲗⲟⲩⲛ·
Fol. 3a 1 ⲧⲉⲣⲡⲓ ⲙ̄ ⲡⲛⲧ ⲛⲓⲉⲧⲥⲱⲧⲙ̄· ⲉⲩⲯⲱⲡⲉ ⲙⲙⲛ̄ ⲟⲩⲥⲡ̄ ⲧⲉⲩ-
[α] ϩⲙⲏⲙⲏⲛⲓⲁ· ⲛ̄ ⲛⲉⲧ ⲛⲁϫⲱ ⲛⲁⲩ ⲙ̄ ⲡⲉⲩⲃⲟⲗ:—Ⲁⲧⲱ
ⲉⲓⲥ ⲗⲟⲓⲡⲟⲛ ⲛ̄ⲧⲉⲡⲡⲁⲣⲁⲕⲁⲗⲉ̈ ⲙ̄ ⲡⲉⲡⲓⲇ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲡⲉⲧⲟ ⲛ̄ ⲟⲧⲁ ⲛ̄ ⲟⲩⲱⲧ· ⲙⲙ̄ ⲡⲱⲧ ⲙⲙ̄ ⲡⲯⲩⲣⲉ· ϫⲉ
ⲕⲁⲥ ⲉⲩⲉⲟⲩⲟⲛ ⲛ̄ ⲛⲃⲁⲗ ⲙ̄ ⲡⲛⲧ· ⲛⲧⲡⲏⲟⲓ ⲉ ϩⲙⲏⲟⲩⲓ̈
ϩⲙ̄ ⲡⲉⲩⲥⲱⲟⲩⲛ ⲙⲙⲉ· Ⲛⲁⲓ ⲛⲧⲁⲩϫⲟⲟⲩ ϩⲙ̄ ⲧⲧⲁⲡⲣⲟ
ⲛ̄ ⲛⲉⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲉⲡⲓ ⲁⲛ ⲁⲛⲟⲛ ϩⲙ̄-
ⲡⲓⲕⲁⲛⲟⲥ ⲁⲛ ⲉⲣ ⲡⲁⲓ̈· ⲁⲗⲗⲁ ⲉⲛⲉⲣⲯⲁ ϩⲙ̄ ⲡⲣⲁⲩⲉ ⲙ̄
Fol. 3a 2 ⲡⲉϭ̄ϧⲟⲥ̄· ⲙⲙ̄ ⲡⲁⲛⲓⲟⲥ ⲧⲏⲣⲟ̄ ⲡⲟⲣⲟⲟⲗⲟϫⲟⲥ· ⲛ̄ⲁⲓ
ⲛ̄ⲧⲁⲩⲥⲱⲟⲩϩ̄ ⲉ ϩⲟⲩⲓ ⲉ ⲙ̄ ⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲭⲙ̄ⲡⲟⲟⲩ· ⲉ-
ϧⲟⲗ ϩⲙ̄ ϫⲱⲣⲁ ⲙⲙⲁ· ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲭϭ̄ϧⲟⲥ̄· ⲉⲩ-
ⲟⲩⲱⲓⲛ̄ⲧ ⲁⲧⲱ ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲓⲛ· ⲙ̄ ⲡⲛⲧⲁⲩⲁⲗⲉ ⲉ ⲡⲉⲭϭ̄ϧⲟⲥ̄
ⲡⲛⲉⲱⲣ ⲓⲥ ⲡⲉϫⲭ̄ⲥ̄· ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲧϧⲟⲉ ⲛⲁⲓ ⲧⲏⲣⲟ̄· ⲡⲧⲏ-
ⲙⲟⲩⲱⲧ ⲙ̄ ⲡⲛ̄ⲛⲟⲩⲟⲥ ⲛⲧⲛⲛⲟⲓ ⲛ ⲛⲛⲉⲛⲧⲟⲗⲏ:—Ⲛⲧⲁ

пхоеіс ерро тнау· тарпеїше· ⲛ̄тачϥ ⲉⲧⲛⲏ
ⲉⲩⲟⲩⲟⲉⲓⲱ· ⲍⲉ кас ⲉⲩⲉⲣⲣро ⲛ̄ⲣⲏⲧⲟ ⲉⲣⲏ ⲟⲩⲱⲓⲛ̄ ⲉ
ⲃⲟⲗ· Ⲓⲛ ⲛ̄ⲧⲟⲩ ⲁⲓ ⲧⲉ ⲧⲁⲓⲧⲉⲣⲣо· ⲙⲙⲏ ⲧⲁⲓⲧⲥⲟⲉⲓⲥ
ⲭⲓⲛ ⲉⲛⲉϥ:—Ⲓⲛ ⲛⲧⲁϥⲥⲟⲟⲩ [ⲁⲓ ?] ⲭⲓⲛⲉ ϣⲟⲣⲡ· ⲉ▨
ⲗⲁⲙⲏⲗ· пепрофнтнс· прωⲙⲉ ⲛ̄ ϣⲟⲩⲁϣϥ̄· ⲍⲉ Fol. 3b 1
тесⲙⲏⲧⲉⲣро ⲟⲩⲙⲏⲧⲉⲣро ϣⲁ ⲓⲏⲉⲛⲉϥ· ⲁⲩⲱ тесⲙⲏⲧⲥⲟⲉⲓⲥ· ⲭⲓⲛ ⲟⲩⲥⲱⲙⲉ ϣⲁ ⲟⲩⲥⲱⲙⲉ· ⲁⲩⲱ пϥ̄ⲁⲙⲁⲣⲧⲉ ⲭⲓⲛ ⲉ ⲑⲁⲗⲁⲥⲥⲁ ϣⲁ ⲑⲁⲗⲁⲥⲥⲁ· ⲁⲩⲱ ⲭⲓⲛⲉ ⲉ ⲡⲉро ϣⲁ арнⲏⲥ̄ (*sic*) ⲛ̄ тоікоⲩⲙⲉⲛⲏ: Ⲁⲩⲱ ⲟⲛ ⲍⲉ ⲡⲣⲣо ⲙ̄ пкаϥ тнрϥ̄ пе пхоеіс· Ⲁⲩⲱ ⲟⲛ ⲍⲉ пⲓⲟⲩⲧⲉ пе пⲓⲉⲣⲣо· ⲭⲓⲛ ⲉⲛϥ̄· коⲩϣ ⲉ ⲉⲓⲙⲉ ⲱ ⲡⲣⲁⲓрет⳨кос· ⲙⲙⲁⲥⲧⲉ ⲛⲟⲩⲧⲉ· ⲍⲉ ⲡⲣⲣо ⲛ̄ ⲛⲉⲣⲣⲱⲟⲩ пе пехⲥ̄· [с]ⲱⲧⲙ̄ ⲉ ⲙⲁⲑⲁⲓⲟⲥ [ⲙ̄]ⲡ̄ Ⲗⲟⲩⲕⲁⲥ ⲛⲉⲧⲁ[ⲩⲁ]ⲉ-
ⲗⲓⲥⲧⲏⲥ· ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ:—|ⲍⲉ ⲛ̄ тер ⲟⲩⲭⲡⲟ ⲙ̄ пехⲥ̄· Fol. 3b 2
ⲉⲓⲥ ⲣⲙ̄ⲙⲁⲩⲟⲥ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲙ̄ ⲙⲁ ⲛ̄ ϣⲁ ⲉ ⲣⲣⲁⲓ ⲉ ⲑⲉⲗⲏⲙⲁ· ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲩⲧⲟⲛ (*sic*) пⲉⲣⲣо· ⲛ̄ ⲙⲟⲩⲭⲁⲓ ⲛ̄ⲧⲁⲩⲭⲡⲟϥ· ⲁⲙⲛⲁⲩ ⲥⲁⲣ ⲉ пϥ̄ⲥⲓⲟⲩ ⲉⲣⲏ ⲛⲉⲙⲁ ⲛ̄ ϣⲁ· ⲁⲙⲓ ⲉ ⲟⲩⲱϣⲧ̄ ⲛⲁⲩ· ⲁⲩϯ ⲥⲁⲣ ⲛⲁⲩ ⲛ̄ ⲣⲏⲟⲩⲥ ⲛ̄ таⲓⲟ· ⲣⲱⲥ ⲉⲣⲣо:—Коⲩϣ ⲉ ⲉⲓⲙⲉ ⲥⲱⲧⲙ̄ ⲁⲛⲟⲕ ϯⲛⲁⲧⲁⲗⲟⲕ· Ⲛⲟⲉ ⲥⲁⲣ ⲛ̄ ⲟⲩⲉⲣⲣо· ⲡ̄ϣⲁⲣⲉ ⲟⲩⲁⲛⲣⲁⲛⲟⲥ ⲧⲱⲟⲩⲛ ⲉ ⲭⲱϥ· ⲉⲣⲟϫⲱⲥ ⲉⲣ ⲭⲟⲉⲓⲥ ⲉ ⲭⲱϥ· ⲙⲙⲏ ⲧϥ̄-
ⲭⲱⲣⲁ· | ⲛϥ̄ⲁⲓⲭⲙⲁⲗⲱϯⲍⲉ ⲡⲓⲉⲙⲁⲧⲟⲓ· ⲛϥ̄ⲣⲱⲧϥ̄ Fol. 4a 1
ⲙⲙⲟⲟⲩ· ⲛϥ̄ⲭⲓ ⲡⲓⲉⲩⲡⲟⲗⲓⲥ· ⲛϥ̄ⲕⲁⲁϩ ⲉⲁ ⲣⲟϥ· ⲛ̄ ⲥⲉϯ ⲫⲟⲣⲟⲥ ⲛⲁⲩ:—Ⲡⲣⲣⲟⲟⲩ ⲛⲉⲧ ⲙⲙⲁⲩ· ⲛϥ̄ⲙⲉⲓⲕⲁϩ ⲡⲣⲏⲧ· ⲉⲭⲓ ⲛϥ̄ⲙⲛⲛⲩⲉ тнрⲟⲩ ⲍⲉ ⲁ ⲕⲉ ⲉⲣⲣо ⲃⲓⲧⲟⲩ ⲛ̄тоотϥ̄· Ⲗⲉⲙⲱⲟⲭⲓ̄ ⲉ ⲉⲣⲁⲓ ⲛ̄ⲣⲏⲧϥ̄· ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲍⲉ ⲉⲙⲁⲓⲉⲓⲱⲉ ⲙ̄ⲡ̄ ⲡ ⲁⲧⲣⲁⲛⲟⲥ· ⲛ̄ ⲁϣ ⲛ̄ ⲉ· кαι ⲥⲁⲣ ⲛⲉⲧ ϣⲟⲟⲡ ⲉⲣⲏ тесⲉϩⲟⲩⲥⲓⲁ· сеѡ ⲛⲁⲩ ⲡⲣⲏⲉⲓⲁⲗ· ⲁⲩⲱ ⲛ̄ⲥⲉⲥⲱⲧⲙ̄ ⲛⲁⲩ:—Ⲗⲟⲓⲡⲟⲛ ⲉⲧϣⲁⲛⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲡⲡⲟⲗⲓⲧⲉⲩⲟⲙⲉ ⲛⲑⲙⲛⲧⲉ ⲙⲙⲁⲩ ⲛⲑⲭⲣⲟ ⲉ ⲣⲟϥ· ⲛⲑⲩ ⲛ̄тоотϥ̄ ⲙ̄ пⲑ▨ⲛⲛⲩⲉ· ⲛⲑⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲙⲙⲟⲟⲩ Fol. 4a 2
тнрⲟⲩ: ⲛ̄тоотϥ̄ ⲙ̄ пⲁⲧⲣⲁⲛⲟⲥ· пⲁⲓ ⲛ̄ⲧⲁϥⲁⲓⲭ-
ⲙⲁⲗⲱϯⲍⲉ ⲙⲙⲟⲟⲩ· Ⲱⲁⲧⲥⲁⲗⲡⲓⲍⲉ ⲣⲟⲟⲩ ⲙ̄ⲡ̄ ⲣⲡⲥⲁⲗ-
пⲓⲍ̄· ⲉⲩⲭⲱ ⲛ ⲟⲩⲧⲉⲗⲏⲗ· ⲍⲉ ⲁ пеⲧⲉⲣро ⲙⲙⲏ

ⲙⲙⲟⲟⲩ· ⲥⲱⲧⲟⲩ ⲁⲩⲱ ⲁⲩⲉⲣⲣⲟ ⲉ ϫⲱⲟⲩ ⲛ̄ⲧⲕⲉ ⲥⲟⲛ:—
Ⲓ̄ ⲡⲉⲧⲟⲉⲓⲱ ⲣⲱⲟⲩ ⲉⲣⲉ ⲡⲓⲟⲃⲉ ⲡⲱⲗⲓⲧⲉⲩⲉ· ⲣⲙ̄ ⲡⲕⲟⲥ-
ⲙⲟⲥ· ⲁⲩⲱ ⲉⲣⲉ ⲧⲁⲛⲟⲙⲓⲁ ϫⲣⲏⲙⲁⲧⲍⲉ:—Ⲉⲣⲉ ⲧⲕⲁ-
ⲕⲓⲁ ⲱⲥⲧ̄ ⲙ̄ ⲡⲣⲟⲩⲉⲙⲙⲱⲛⲓⲕⲟⲛ· ⲉⲧⲉ ⲡⲓⲟⲩⲥ ⲡⲉ· ⲉⲣⲉ
ⲡⲁⲩⲣⲁⲛⲛⲟⲥ ⲁⲓϫⲙⲁⲗⲱⲧ[ⲍⲉ] ⲙⲙⲟⲟⲩ· ⲧⲛⲟⲩ [ⲁⲩ]ⲱ
Fol. 4 *b* 1 ⲉⲩⲣⲱⲧⲃ̄ ⲙ̄[ⲙⲟ]ⲟⲩ· ⲉⲣⲉ ⲡⲟⲩ[ⲁ] | ⲡⲟⲩⲁ ⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲧⲉ
ⲥ̄ ⲣⲁⲛⲁⲩ· ⲙ̄ ⲡⲉⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲣⲁⲡⲗⲟⲥ ⲉⲣⲉ ⲡⲣⲟⲟⲩⲧⲩ
ⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲡⲟⲣⲧⲩ ⲉ ⲃⲟⲗ ⲉϫⲛ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲛⲣⲉⲥ· ⲁⲩⲱ ⲙⲛ̄ ⲟⲩⲉⲛ ⲧⲟⲟⲧⲩ̄· ⲙ̄ ⲡⲁⲩⲣⲁⲛⲟⲥ ⲉⲧ
ⲉⲓⲣⲉ ⲛ̄ ⲛⲁⲓ ⲛⲁⲩ· Ⲏⲧⲁⲩⲡⲱⲧ ⲥⲁⲣ ⲉ ⲡⲟⲩⲉ· ⲁⲩⲗⲟ
ⲣⲁ ⲡⲛⲁⲣⲃ̄ ⲙ̄ ⲡⲉⲧ ⲙⲙⲁⲩ ⲛⲉⲧⲛⲁⲟⲩϫⲁⲓ ⲡⲉ· ⲁⲗⲗⲁ
ⲙⲛ̄ ⲟⲩⲣ̄ ⲡⲁⲓ· ⲉⲁ ⲡⲉⲧ ⲥⲛⲟ· ϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ϫⲱⲟⲩ· ϫⲉ
ⲁⲩⲕⲁⲁⲧ ⲛ̄ⲥⲟⲟⲩⲧ ⲡⲛⲟⲩ ⲙⲙⲟⲩ ⲛ̄ ⲱⲛⲟ̄· ⲁⲩⲱ ⲟⲛ ϫⲉ
ⲡⲙⲟⲩ ⲡⲉⲧ ⲙⲟⲟⲛⲉ ⲙⲙⲟⲟⲩ· [ⲉ] ⲧⲃⲉ ⲡⲁⲓ· ⲁⲫⲱⲥ ⲉ
Fol. 4 *b* 2 ⲃⲟⲗ ⲛ̄ⲥⲓ ⲡⲉⲡⲣⲟⲫ[ⲏ]ⲧⲏⲥ ⲉⲩϫⲱ ⲙⲙ[ⲟ]ⲥ· ϫⲉ ⲙⲙⲛ̄ ⲡⲉⲧ
ⲥⲱⲧⲉ ⲁⲩⲱ ⲙⲙⲛ̄ ⲡⲉⲧ ⲛⲟⲩⲣⲙ̄· ⲉⲙⲛ̄ⲥⲟⲙ ⲡⲣⲱⲙⲉ ⲉ
ⲥⲱⲧⲉ ⲙ̄ⲙⲟⲟⲩ· Ⲉⲡⲓ ⲁⲛ ⲣⲱⲙⲉ ⲙⲙⲁ· ⲡⲣⲟⲡⲟⲕⲓⲥⲟⲉ
ⲉⲧⲥⲟϫⲃ̄· ⲁⲩⲱ ⲥⲉⲙⲛⲣ ⲛ̄ ⲟⲩⲱⲟⲛⲉ· ⲁⲩⲱ ⲥⲉϫⲣⲁⲓⲟⲥⲧⲉⲓ:
ⲡⲟⲩⲙⲁ ⲛ̄ ⲧⲣⲁⲡ· ⲙⲛ̄ ⲟⲩⲙⲟⲩ ⲡⲥⲉⲧ ⲗⲟⲩⲥ ⲣⲁ ⲡⲡ-
ⲧⲁⲩⲁⲁⲩ ⲧⲛⲟⲩ· Ⲟⲩⲁⲉ ⲙⲛ̄ ⲁⲩⲉⲗⲟⲥ ⲛⲁⲱⲥⲱⲧⲟⲩ·
ⲣⲙ̄ ⲁⲥⲱⲙⲁⲧⲟⲥ ⲥⲁⲣ ⲛⲉ· ⲟⲩⲁⲉ ⲙⲛ̄ ⲛⲁⲥ ⲙⲙⲟⲟⲩ ⲣⲓ
ⲥⲁⲣϫ̄· ⲁⲩⲱ ⲣⲙ̄ ⲁⲧⲙⲟⲩ ⲛⲉ· ⲣⲙ̄ ⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲥⲁⲣ ⲡⲱⲁϥ
ⲛ̄ ⲥⲁⲧⲉ ⲛⲉ· ⲉⲧⲟ ⲛⲣⲙ̄ⲣⲁⲗ ⲉ ⲧⲣⲩⲡⲉⲣⲉⲥⲓⲁ ⲙ̄ ⲡⲡⲁⲥ-
ⲧⲁⲗⲓⲟⲟⲩ· ⲁⲩⲱ ⲙⲛ̄ ⲥⲟⲙ ⲙⲙⲟⲟⲩ ⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲛ̄
Fol. 5 *a* 1 ⲧⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ· ⲁⲗⲗⲁ ⲉⲣ ⲡϫⲟⲉⲓⲥ ⲛ̄ ⲛⲣⲙ̄ⲣⲁⲗ
ⲍ̄ ⲟⲩⲱϣ ⲉ ⲁⲁⲩ ⲛ̄ⲉⲗⲉⲩⲑⲉⲣⲟⲥ· ⲣⲙ̄ ⲡⲣⲓⲕⲉ ⲛ̄ ⲛⲉϥⲃⲁⲗ
ⲙⲙⲁⲧⲉ· ϣⲁϥⲁⲁⲩ· ⲗⲟⲓⲡⲟⲛ ⲁ ⲡⲣⲣⲟ ⲛ̄ ⲛⲁ ⲧⲡⲉ ⲙⲙⲛ̄
ⲛⲁ ⲡⲕⲁⲣ· ϣⲉⲡⲣⲧⲏϥ ⲣⲁ ⲙⲡⲧⲁϥⲁⲩⲓϫⲙⲁⲗⲱϫⲍⲉ ⲙ̄-
ⲙⲟⲟⲩ: ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲩ̄ ⲙ̄ ⲡⲁⲩⲣⲁⲛⲛⲟⲥ ⲉⲃⲟⲟⲩ·
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲃⲟⲟⲩ· ⲡⲁⲓ ⲛ̄ⲧⲁϥϫⲣⲟ ⲉⲛⲉⲣϣⲙⲉ ⲛ̄ⲧⲁⲩⲣ̄
ⲛ̄ϥⲟⲩⲱϣ· Ⲗⲉⲓ ⲟⲩⲛ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲡⲉ· ⲛⲥⲓ ⲡⲣⲣⲟ
ⲙ̄ ⲡⲉⲟⲟⲩ· ⲁⲩⲱ ⲙⲛ̄ ⲧⲉⲡⲉ ⲛ̄ ⲟⲩⲛⲟⲩ ⲙⲙⲏⲛⲛⲩⲉ·
ⲉⲩⲛⲏⲩ ⲛⲉⲙⲙⲁⲩ· ⲉ ⲧⲣⲓⲁⲃ̄ ⲛ̄ ⲧⲉϫⲙⲁⲗⲟⲥⲓⲁ ⲛ̄ⲧⲟⲟⲧⲩ̄
Fol. 5 *a* 2 ⲙ̄ ⲡⲁⲩⲣⲁⲛⲛⲟⲥ ⲉⲃⲟⲟⲩ ⲣⲙ̄ ⲁⲙ[ⲉⲛⲧⲉ· ⲙⲡⲉ ⲭⲉⲓ ⲥⲁⲣ

ⲉⲡ ⲟⲩⲱⲛϩ ⲉ ϧⲟⲗ· ⲉⲓ ⲉⲡ ⲟⲩⲟⲥ ⲛ ⲉⲟⲟⲩ· ⲉⲓⲉ ⲙⲏ
ϯ ⲛⲉⲟⲟⲩ ⲙ ⲡⲉⲓⲱⲧ ⲉⲧ ⲙⲡ ⲉⲣⲁⲁⲩ ⲛⲥⲱⲩ· ⲟⲩⲁⲉ
ⲙⲡ ⲟⲩⲉⲱ ⲃⲓⲧⲉ ⲛⲧⲟⲟⲧⲉ· ⲁⲗⲗⲁ ⲁⲩⲫⲟⲣⲓ ⲙ ⲡⲉⲑⲑⲏ
ⲡⲁⲓ ⲉⲧ ⲉⲣⲙⲡⲉ ⲙⲡ ⲡⲓⲁⲃⲟⲗⲟⲥ ⲉⲑⲟⲟⲩ ⲛⲣⲏⲧⲉ·
Ⲉⲓϣⲁϫⲉ ⲉ ⲧⲥⲁⲣⲝ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲧⲁⲥⲥⲟⲟⲗⲉ ⲙⲙⲟⲥ·
ⲧⲥⲁⲣⲝ ⲛⲧⲁⲩⲧⲁⲁⲥ ⲉⲓⲟⲟⲩ ⲙⲙⲏⲛ ⲉⲙⲙⲟⲩ· ⲛⲑⲉ ⲛⲧⲁⲩ-
ⲟⲩⲱϣⲉ· Ⲧⲥⲁⲣⲝ ⲛ ⲁⲧ ⲛⲟⲩϫ ⲉ ⲣⲟⲥ ⲛ ⲟⲩⲥⲣⲟⲥ· ⲟⲩⲁⲉ
ⲛ ⲁⲧ ⲉⲣⲉⲓ ⲉ ⲡⲟⲩⲟⲉⲓⲉ ⲉ ⲣⲟⲥ· ⲟⲩⲥⲁⲣⲝ ⲛⲧⲁⲩϫⲓ ⲡⲓⲣⲁ
ⲛⲣⲏⲧⲉ ⲛⲣⲱⲃ ⲙⲙⲁ· ϣⲁⲧ [ⲛ]ⲛⲟⲃⲉ ⲉⲓ ⲕⲣⲟⲩ· ⲙⲡⲉ ⲥⲉⲣ-
ⲛⲟⲃⲉ ⲥⲁⲣ ⲟ[ⲩ]ⲁⲉ ⲙⲡ ⲟⲩⲉ ⲕⲣⲟⲩ ⲉⲡ ⲧⲁⲡⲣⲟ· ⲟⲩⲥⲁⲣⲝ Fol. 5 b 1
ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲓ ⲉⲟⲩⲛ ⲙⲙⲟⲥ ⲁⲧⲱ ⲉⲓ ϧⲟⲗ· ⲉⲓ ⲉⲟⲩⲛ ⲛ
ⲙⲡ ⲙⲙⲟⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲁⲉ ⲙⲉⲣⲉ ⲣⲱⲙⲉ ⲉϣⲛⲁⲩ ⲉ
ⲣⲟⲩ· ⲉⲓ ϧⲟⲗ ⲟⲛ ⲉⲩⲉⲓⲣⲉ ⲡⲛⲛⲟⲥ ⲛⲧⲡⲛⲏⲣⲉ· ⲙⲡ
ⲛⲓⲧⲁⲗϭⲟ ⲧⲏⲣⲟⲩ:—Ⲧⲥⲩⲥⲓⲁ ⲧⲉ ⲛⲧⲁⲥⲥⲟⲟⲩⲧⲛ̄ ⲉ ϧⲟⲗ·
ⲁⲥⲧⲟⲩⲛⲟⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲉⲧⲉ ⲡⲛⲏⲣⲉ ⲡⲉ ⲛ ⲧⲉϫⲛⲣⲁ
ⲉⲥⲣⲡ ⲛⲁⲉⲓⲙ· Ⲕⲁⲓ ⲥⲁⲣ ⲁⲩⲱⲛϩ ⲛⲓⲕⲉ ⲥⲟⲡ· ⲙⲡⲥⲁ
ⲧⲣⲫⲣⲟⲧⲣⲱⲙⲏ ⲙⲙⲟⲟⲩⲧ· ⲙ ⲡⲉⲣⲁⲥⲧⲉ ⲉⲧⲃⲏ ⲙⲙⲟⲥ ⲉ
ϧⲟⲗ ⲉ ⲡⲧⲁϥⲟⲥ· ⲉ ⲧⲱⲙⲉⲥ ⲙⲙⲟⲥ· Ⲙⲉⲥⲟⲟⲩⲧⲛ̄ ⲉ ϧⲟⲗ
ⲛ ⲧⲫ̄[ⲥⲓ]ⲝ ⲛ ⲥⲁⲣⲝ· ⲡⲣⲱ[ⲙ]ⲉ ⲉⲓ ⲛⲟⲩⲧⲉ· ⲁⲫ]ⲭⲱ ⲉⲣⲉ Fol. 5 b 2
ⲡⲁⲁ ⲛ ⲛⲕⲟⲧⲛ̄ ⲉⲩⲣⲓ ⲭⲱⲥ· ⲛⲉⲧ ⲧⲱⲟⲩⲛ ⲁⲉ ⲙⲙⲟⲥ
ⲁⲧⲁⲣⲉ ⲣⲁⲧⲟⲩ· Ⲁⲧⲱ ⲉⲓⲧⲛ̄ ⲟⲩϣⲁⲝⲉ ⲉⲛⲟⲩⲱⲧ· ⲁⲩ-
ⲧⲟⲩⲟⲥⲫ̄· ⲁⲩⲧⲁⲁⲩ ⲛⲧⲉⲫⲙⲁⲁⲩ· ⲁⲧⲱ ⲁⲥⲃⲓⲧⲫ̄ ⲁⲥⲃⲱⲕ
ⲉ ⲡⲉⲥⲛⲓ· ⲉⲥⲭⲓ ⲃⲟⲥⲉ̄ ⲉⲥⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲧⲱ ⲛⲉⲥ-
ⲥⲁⲣⲱ ⲙ ⲡⲫ̄ⲣⲟ ⲉ ⲣⲣⲁⲓ: ⲉⲥⲥⲱⲙⲧⲛ̄ ⲉ ⲣⲟⲩ ⲉⲥⲣ̄ ⲙⲡⲛⲣⲉ:—
Ⲁⲧⲱ ⲛⲉⲣⲉ ⲙ ⲙⲛⲛⲙⲉ· ⲡⲛⲧ ⲉ ⲣⲣⲁⲓ ⲉ ⲭⲱⲥ· ⲉⲧⲱⲙ
ⲉ ϧⲟⲗ· ⲉⲧⲟⲧⲱⲙ ⲉⲥⲟⲧⲱⲛϩ̄ ⲁⲧⲱ ⲛⲣⲟⲟⲩⲧ ⲙⲡ ⲛⲣⲓⲟⲙⲉ
ⲛⲧⲁⲩⲉⲓ ⲉ ϧⲟⲗ ⲛⲙⲙⲁⲩ ⲉⲧⲟⲡⲟ ⲙⲙⲟⲥ ⲉ ϧⲟⲗ ⲕⲁⲧⲁ
ⲡⲣⲑⲛⲟⲥ· ⲁⲧⲕⲟⲧⲟⲩ· ⲉ ⲡⲁⲣⲟⲩ ⲙⲡⲁⲧ ⲟⲩⲧⲁⲣⲟ ⲛⲃⲱⲕ |
ⲉ ⲣⲟⲩⲛ ⲉ ⲛⲉⲧⲛⲏ ϣⲁⲛⲧ ⲟⲩⲕⲟⲧⲟⲩ ⲉⲡⲁⲣⲟⲩ· ⲛⲥⲉⲛⲁⲩ ⲉ Fol. 6 a 1
ⲧⲫ̄ⲛⲣⲉ ⲛⲧⲁⲥ ϣⲱⲡⲉ:—Ⲉⲧⲛⲁⲩ ⲉⲛⲣ̄ⲃⲟⲟⲥ ⲉⲧⲥⲗⲉⲙ-
ⲗⲟⲙ ⲉ ⲣⲟⲩ· ⲉⲩⲙⲟⲟⲩⲧ· ⲉⲧⲧⲁⲗⲛⲧ ⲉ ⲧⲛⲁⲣⲃ̄ ⲛⲣⲱⲙⲉ·
ⲉⲧⲃⲏⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲛⲟⲗⲓⲥ: ⲉⲧⲟ ⲛⲙⲡⲧⲣⲉ ⲛ ⲛⲉⲁⲧ
ⲛⲁⲣⲧⲉ:—Ⲁⲧⲱ ⲛ ⲧⲉⲣⲉ ⲟⲧⲟⲛ ⲙⲙⲁ· ⲛⲁⲩ ⲉ ⲧⲫ̄ⲛⲣⲉ·
ⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲓⲥ̄ ⲡⲉⲭⲥ̄· ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲁⲉ ⲙⲉⲛ

ⲡⲕⲣⲁⲙⲙⲁⲧⲉⲩⲥ· ⲁⲩⲱ ⲛⲥⲁϥ ⲙ̅ ⲡⲗⲁⲟⲥ· ⲏ ⲧⲉⲣ
ⲟⲩⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ· ⲁⲩⲥⲱⲙⲧ̅ ⲉ ⲓ̅ⲥ̅· ⲭⲉ ⲁⲩⲧⲟⲩⲛ[ⲟⲥ ⲛ]
Fol. 6a 2 ⲙⲱⲟⲩⲧ· Ⲡⲁⲓ ⲡⲧⲁϥϯ ⲛⲁⲩ ⲙ̅ ⲡⲱⲛϩ̅· ⲁⲩ|ϣⲁⲭⲉ ⲉ
ⲣⲟϥ ⲏ ⲉⲡⲓⲉⲱⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡⲉⲧ ⲥⲛϩ̅ ϧⲱⲕ ⲉ ⲃⲟⲗ
ⲉ ϧⲱϥ· ⲭⲉ ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ· ⲙⲁⲣⲉ ⲡⲗⲁⲟⲥ ⲛⲟⲩⲥ̅ⲥ̅·
Ⲗ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ· ⲁⲩⲧⲟⲩⲛⲉⲥ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁⲛⲏⲟⲩⲁⲁⲓ
ⲡⲁⲥⲛⲟⲩⲟⲛ· ⲥⲱⲙⲧ ⲉ ⲣⲟϥ· ⲉⲧⲟⲩⲱⲙ ⲉ ⲙⲟⲩⲟⲩⲧ
ⲙ̅ⲙⲟϥ· Ⲗ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ· ⲁϥⲡⲟⲩϫ ⲉ ⲃⲟⲗ ⲏ ⲡⲁⲁⲓ-
ⲙⲟⲛⲏⲟⲛ· ⲁⲩⲥⲟⲩϥ̅ ⲭⲉ ⲃ̅ⲣ̅ⲍⲉⲃⲟⲩⲗ· ⲉⲙⲉⲭ ⲁⲁⲓⲙⲱ-
ⲙⲟⲛ ⲉ ⲃⲟⲗ :—Ⲗ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ ⲁϥⲧⲃ̅ⲃⲟ ⲏ ⲛⲉⲧ ⲥⲟⲃ̅ϥ̅·
ⲁⲩⲥⲱⲙⲧ̅ ⲉ ⲣⲟϥ· ⲭⲉ ⲑⲛⲁⲙⲱⲟⲩⲧϥ̅· ⲉ ⲧⲃⲉ Ⲗⲁⲍⲁⲣⲟⲥ·
Fol. 6b 1 ⲭⲉ ⲛ[ⲉⲩ]ⲃⲛⲕ ⲧⲏⲣⲟⲩ ⲉ ⲧⲣ [ⲉⲧ]ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲩⲱ | ⲉⲩ-
ⲓ̅ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟϥ ⲧⲏⲣⲟⲩ· ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲣ̅ⲣ̅ⲣⲟ· ⲁϥⲧⲁⲗⲥⲉ
ⲛⲉⲧ ⲥⲛϩ̅· ⲁⲩⲥⲱⲙⲧ̅ ⲉ ⲣⲟϥ· ⲛⲥⲓ ⲛⲁⲧ ϣⲉⲡ ϩⲙⲟⲩ·
ⲁⲩⲱ ⲛⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ⲭⲉ ⲡⲓⲛⲣⲉ ⲏ ⲓⲱⲥⲏϥ
ⲡⲣⲁⲙⲓϣⲉ· Ⲏϯϩⲉ ⲟⲛ ⲁϥⲥⲱⲙⲧ̅ ⲛⲥⲓ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙ̅ⲙ̅
ⲛⲧ̅ⲗⲁⲙⲱⲙⲟⲛ· ⲉⲭⲏ̅ ⲟⲩⲣⲉϩⲉⲣ ⲛⲟⲃⲉ ⲉⲧⲙⲙⲁⲉⲧⲁⲛⲟⲓ·
ⲛⲟⲉ ϩⲱⲟϥ ⲧⲉⲛⲟⲩ· ⲙ̅ ⲡⲉⲓ ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲭⲉ ⲓⲥⲁⲕ ⲡⲁⲓ
ⲉⲧ ⲏⲡⲉ· ⲉ ⲡϯⲙⲉ ⲉⲧ ⲟⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲭⲉ ⲓⲱⲡⲡⲏ·
ⲁⲩⲥⲱⲧⲙ̅ ⲉⲧⲙⲛⲛⲧⲉ ⲡⲣⲱⲙⲉ· ϩⲙ̅ ⲡⲓⲁ ⲉⲧ ⲙⲙⲁⲩ·
ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲙⲁⲣ[ⲉ]ⲛⲃⲱⲕ ⲉ ⲑⲓⲗⲏⲙ ⲧⲡⲟⲩⲱⲓⲧ̅
Fol. 6b 2 ⲙ̅ ⲡⲉ[ⲥϩⲟⲥ ⲏ ⲓ̅ⲥ̅· ⲭⲉ ⲁ ⲡⲓⲁ ϩⲱⲛ ⲉ ϩⲟⲧⲛ· ⲡϩⲏⲟⲩⲥ
ⲅⲁⲣ ⲏ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲡⲉ· ⲉⲧⲁⲓ ⲡⲙⲉⲩⲥⲕⲉⲩⲏ ⲧⲏⲣⲟⲩ
ⲙⲙⲁⲩ· Ⲡⲉϫⲁϥ ϩⲱⲟϥ ⲛⲥⲓ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ·
ⲏ ⲛⲁ ⲡϥⲏⲓ· ⲭⲉ ϩⲱⲕ ⲙⲡⲧⲃⲏⲟⲟⲩⲉ· ⲧⲁⲗⲟ ⲙ̅ ⲡⲙⲟⲩⲧ̅
ⲙⲙ̅ ⲡⲣⲁⲧ ⲛⲧⲡϫⲓⲧⲟⲩ ⲉ ⲑⲓⲗⲏⲙ· ⲙⲙ̅ ⲡⲙⲙⲛⲛⲧⲉ
ⲉⲧ ⲃⲛⲕ· ⲛⲧⲡⲃⲱⲕ ⲉ ⲧⲡⲏⲥⲛ ⲏ ⲥⲁⲃⲁⲱⲛ· ⲛⲧⲡⲧⲃ̅ⲃⲟ
ⲙⲙ̅ ⲙⲉⲛⲥⲕⲉⲩⲏ ⲧⲏⲣⲟⲩ :—Ⲁⲣⲡⲃⲱⲕ ⲙⲙ̅ ⲙ̅ⲡⲓⲥⲧⲟⲥ
ⲧⲏⲣⲟⲩ ⲉⲧ ⲃⲛⲕ ⲉ ⲡⲓⲁ· ⲭⲉ ⲛⲙⲉⲩⲣⲉ ⲉ ⲣⲟⲛ· ⲛⲥⲓ
Fol. 7a 1 ⲡⲗⲉⲃⲁⲣⲓⲧⲏⲥ· ⲛⲥⲉⲣⲁⲣⲡⲁⲍⲉ ⲙ̅ ⲡⲉⲧ ⲡⲧⲟⲟⲧⲛ̅· ⲡϩⲏⲟⲩⲥ
ⲓⲁ ⲅⲁⲣ ⲏ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲡⲉ ⲡⲁⲓ· ⲉⲧⲁⲓ ⲡⲙⲉⲩⲥⲕⲉⲩⲏ ⲧⲏⲣⲟ
ϫⲙⲉ ⲟⲩⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ· ⲡⲓⲁ ⲟⲩⲉⲗⲁϫⲓⲥⲧⲟⲛ· ⲛⲥⲉⲥⲱ-
ⲥⲙⲟⲩⲟⲩ ⲉⲡ̅ ⲟⲩⲙⲟⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲩⲟⲩⲱϣ ⲛ̅ⲧⲛⲧ ⲉⲃⲟⲟⲩ·
Ⲉⲥⲱⲙⲛⲙⲟⲩ ⲛⲥⲓ ⲟⲩⲁ ⲉ ⲃⲟⲗ ⲛ̅ⲧⲛⲧⲟⲩ· ⲏ ⲛⲧⲉ

ⲟⲩⲥⲣⲓⲙⲉ ⲉⲧ ⲟⲟⲩ ⲧⲉ ⲉⲣⲙⲡⲣⲱ· ⲉⲧⲙⲁⲁⲩⲥⲱⲣ ⲉ ⲣⲟⲟⲩ
ⲙⲁⲩⲁⲭⲱⲕⲁ ⲉⲡ ⲟⲩⲙⲟⲩ· ⲉ ⲧⲃⲉ ⲛⲉⲧⲟⲧⲙⲡ ⲛ̄ⲧⲛⲧ ⲉⲧ
ⲥⲟⲩⲱⲣⲧ̄ (*sic*)· Λⲟⲓⲡⲟⲛ ⲉⲓ ⲛⲁⲓ· ⲁⲛⲙⲟⲟⲩⲉ ⲙⲙⲟⲓ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ⲙⲡ̄ ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲉⲧⲟⲧⲙⲡ ⲉ ⲭⲱⲕⲁ ⲉⲡ̄ ⲧⲡⲛⲟⲩ
ⲉⲧ ⲉⲡ̄ ⲥⲁⲃⲁⲱⲑ· ⲙⲡ̄ | ⲛⲉⲩⲥⲕⲉⲩⲏ ⲧⲏⲣⲟⲩ· Ⲥⲧⲉ ⲧⲁⲓ Fol. 7*a* 2
ⲧⲉ ⲧⲡⲛ̄ⲩ ⲛ̄ⲧⲁ ⲓⲏ̄ⲥ ⲡⲙⲩⲣⲉ ⲛ̄ ⲛⲁⲩⲏ· ⲕⲱⲧ ⲉⲓ̈ ⲭⲱⲥ
ⲛ ⲟⲩⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ· ⲛ̄ ⲧⲉⲣ ⲧ̄ⲡⲱⲙ ⲉⲭⲛ̄ ⲛ̄ ⲡⲙⲩⲣⲉ·
ⲙ̄ ⲡⲓⲛ̄ⲗ̄· ⲙ̄ ⲡⲕⲁⲣ ⲙ̄ ⲡⲉⲣⲛⲧ· ⲉ ⲁⲩⲥⲃⲃⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲙ̄
ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ (*sic*) ⲉⲓⲭⲛ̄ ⲧⲡⲛⲟⲩ· Ⲉⲡⲓ ⲁⲛ
ⲉⲧⲭⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ⲥⲓ ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁⲉ ⲡⲉⲧ ⲛⲁⲭⲱⲕⲁ·
ⲉⲡ̄ ⲧⲡⲛⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲏ ⲛ̄ⲉⲣⲭⲱⲣⲡ̄ ⲛ̄ⲛⲉⲭⲟⲧⲉⲣⲛⲧⲉ· ⲏ
ⲛ̄ⲥⲕⲉⲩⲏ ⲛ̄ⲣⲛⲧ̄ⲉ· ⲙⲉⲧⲉⲣ ⲭⲣⲓⲁ ⲛ̄ ⲫⲟⲣⲡⲟⲩ ⲛ̄ ⲕ[ⲉ] ⲥⲟⲛ·
ⲁⲧⲱ ⲁⲥⲧ▨ ⲙⲟⲟⲩⲉ· ⲁ ⲡⲣⲏ▨ | ⲫⲱⲥ ⲁⲉ ⲛ̄ⲧ̄ⲟ ⲭⲟⲟⲥ Fol. 7*b* 1
ⲁⲉ ⲁ ⲡⲣⲏ ⲫⲱⲧⲏ̄· ⲁⲧⲱ ⲁ ⲡⲕⲁⲕⲉ ⲱⲱⲡⲉ ⲛⲁⲩ ⲉⲓ ⲓⲃ
ⲟⲩⲥⲟⲛ· Ⲡⲓⲥⲧⲟⲥ ⲁⲉ ⲙ̄ⲡ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁⲧⲉⲓ ⲉ
ⲣⲣⲁⲓ ⲉⲭⲛ̄ ⲟⲩⲗⲁⲕⲕⲟⲥ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ
ⲉ ⲣⲟⲩ ⲭⲉⲧⲛⲁⲥⲱ ⲛ̄ⲥⲓ ⲙ̄ⲡⲓⲥⲧⲟⲥ· ⲙⲡ̄ ⲛⲉⲧⲱⲛⲣⲉ ⲙⲡ̄
ⲛⲉⲧⲧⲃⲏⲟⲩⲉ:—Λ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲥⲛ̄ ⲙⲟⲟⲩ ⲛ̄ⲧⲟⲟⲧⲟⲩ̄
ⲁⲩⲥ̄ⲱ· ⲙⲡ̄ⲧ̄ⲣ̄ ⲭⲣⲓⲁ ⲡⲛ̄ⲣⲣⲱⲙⲉ· ⲙⲡ̄ ⲛⲉⲧⲧⲃⲏⲟⲩⲉ·
Ⲡⲉⲭⲁⲥ ⲛ̄ⲟⲩⲁ ⲛ̄ ⲛⲉⲡⲉⲭⲣⲓⲥ⳨ⲁⲛⲟⲥ (*sic*)· ⲛ̄ⲥⲓ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ⲭⲉ ⲟⲩⲣⲱ ⲡⲉ ⲡⲓⲥⲕⲩⲗ▨ⲟⲥ· ⲉⲧⲉⲧⲛ̄ⲃⲛⲕ [ⲉ]
ⲑⲉⲗⲏⲙⲁ· ⲉ ⲟⲩⲱ̄ | ⲛ̄ ⲟⲩⲙⲉ ⲉⲙⲙⲟⲩⲟⲟⲩ· Ⲉ ⲁⲣⲱⲧⲃ̄ Fol. 7*b* 2
ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ⲡⲣⲟ̄ⲫⲏⲧⲏⲥ ⲉⲓ ⲭⲱⲥ· ⲛ̄ⲧⲙⲙⲉ ⲁⲛ ⲉ
ⲟⲩⲱⲱⲧ̄ ⲛⲁⲥ· Ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁⲧⲉⲧⲛ̄ⲛⲟⲩ ⲣⲁ ⲡⲓⲃⲉ· ⲙⲡ̄
ⲛⲉⲧⲛ̄ⲧⲙⲙⲉ· ⲙⲡ̄ ⲛⲉⲧⲉⲭⲛⲟⲟⲩⲉ· ⲭⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲱⲟⲩⲧ̄
ⲉ ⲣⲱⲧⲏ̄ ⲁⲥⲧⲣⲉ ⲡⲛⲟⲩ ⲕⲛⲟⲥ· Ⲥⲛⲉⲭⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ
ⲛ̄ⲥⲓ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲙ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲉ ⲡⲉ̄ⲣⲁⲓ ⲡⲉ
ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲉⲧⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲡⲉ· ⲉⲭⲭⲓⲥⲁⲓ ⲉ ⲛⲉⲧ
ⲉⲣⲉ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲭⲱ ⲙ̄ⲙⲟⲟⲩ· ⲉⲙⲭⲱ ⲥⲁⲣ ⲛ̄
ⲣⲡⲛⲟⲥ ⲛ̄ⲫⲗⲁⲥⲫⲏⲙⲓⲁ· ⲉ ⲣⲟⲩⲏ ⲉ ⲡⲱⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙ̄ ⲡⲉⲥ̄ⲃⲟⲥ· ⲙ̄ ⲡⲛ̄ⲭⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄· ⲁⲩ|ⲟⲩⲱⲱⲃ̄ ⲛⲥⲓ Fol. 8*a* 1
ⲁⲡⲁ ⲃⲁⲭⲟⲥ· ⲡⲉⲭⲁⲥ ⲙ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲭⲉ ⲙⲙⲁ ⲡⲉ ⲓⲉ
ⲡⲉⲕⲣⲁⲓ ⲛ̄ ⲉⲕⲛⲡⲉ ⲉⲧⲟⲛ· Λⲛⲟⲩⲱⲱⲃ̄ ⲛⲥⲓ ⲡⲥⲁⲙⲁ-
ⲣⲓⲧⲏⲥ· ⲭⲉ ⲓⲥⲁⲕ ⲁⲛⲟⲕ ⲡⲉ ⲡⲁ ⲣⲁⲓ· ⲁⲧⲱ ⲙⲙⲁⲧⲛⲉ

ⲙⲛ̄ ⲓⲏⲥ· ⲛ̄ⲧⲁⲩ† ⲡⲛⲟⲩⲟⲥ ⲛⲁⲓ· ⲁⲗⲗⲁ ⲁ ⲛⲉⲧ ⲙⲙⲁⲩ
ⲩⲁϫⲉ ⲙⲛ̄ ⲡⲛⲟⲩⲧⲉ· Ⲡⲩⲛⲣⲉ ϩⲱⲟⲩ ⲙ̄ ⲙⲁⲣⲓⲁ: ⲟⲩ-
ⲡⲣⲟϥⲏⲧⲏⲥ ⲡⲉ· ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲁ ⲡⲟⲩⲁⲁⲓ ⲉⲥϫⲉⲛ-
ⲁⲥ†ⲟⲩ ⲙⲙⲟϥ· ϫⲉ ⲁϥϣⲗ ⲉ ϧⲟⲗ ⲛ̄ ⲡⲛⲟⲩⲟⲥ ⲙ̄
ⲡⲥⲁⲃⲃⲁⲧⲟⲛ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁϩⲙⲉϥ ⲉ ⲛⲉⲩⲥⲓϫ· ⲁϥϣⲟⲕ
Fol. 8 a 2 ⲉϫⲙ̄ ⲟⲩⲁ ⲛ̄ ⲛⲓⲧⲟⲟⲩ· ⲙⲙⲁⲡ ⲟⲩⲉⲓⲙⲉ ⲉ ⲡⲛ̄ⲧⲁϥϣ|ⲱⲡⲉ
ⲙⲙⲟϥ· ⲁⲩⲥⲱⲡⲉ ⲛ̄ ϩⲙ̄ⲕⲉ ⲥⲟⲟⲩⲉ· ⲙⲛ̄ ⲕⲉ ⲟⲩⲁ ϫⲉ
ⲓⲥ̄· ⲉⲧⲣⲟϥⲏⲧⲏⲥ ⲟⲛ ⲡⲉ· ⲁⲩⲛⲟⲩⲟⲩⲧ ⲙⲙⲟϥ ϩⲓϫⲙ̄
ⲟⲩϣⲉ ⲛ̄ ⲥ̄ϥ̄ⲟⲥ̄· ⲛⲁⲓ ⲧⲉⲛⲟⲩ ⲉⲧⲉⲧⲛ̄ϣⲱⲡ ⲛ̄ⲛⲓϩⲉ ⲉ ⲣⲟϥ
ⲉ ⲡϫⲓⲛϫⲏ· ⲉⲧⲃ̄ⲏⲕ ⲉ ⲟⲩⲱⲓⲧ̄ ⲛⲁϥ: Ⲗⲧⲱ ⲛ̄ ⲛⲓⲧ̄ϣⲉ ⲁⲛ
ⲉⲟⲩⲱⲓⲧ̄ ⲙ̄ ⲙⲟⲩⲛ̄ⲧ̄ ⲥⲓϫ ⲛ̄ⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲛ̄ⲁⲟⲩⲱⲓⲧ̄
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲁⲧⲁⲁϥ:—Ⲏⲟⲉ ⲛ̄ⲧⲁϥϣⲁϫⲉ ⲙⲛ̄ ⲡⲛⲉⲓⲱⲧ·
ⲙⲙⲁⲥⲛⲥ· ⲉⲩ† ⲛⲟⲩⲟⲥ ⲛⲁϥ· ϫⲉ ⲛ̄ ⲛⲓⲟⲩⲱⲓⲧ̄ ⲉ ⲛⲟⲩⲧⲉ
ⲛ̄ ϣⲙⲙⲟ· ⲛ̄ ⲧⲉⲣⲉ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲁⲡⲁ ⲃⲁϫⲟⲥ·
Fol. 8 b 1 ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁϥ[ⲥ]|ⲱⲛⲧ̄ ϩⲙ̄ ⲟⲩⲥⲱⲙⲧ̄ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ·
ⲓⲁ ⲁⲩⲱ ⲡⲉϫⲁϥ ⲙ̄ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ϫⲉ ⲟⲛⲧⲟⲥ ⲡⲣⲁⲓ ⲙ̄
ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲛ̄ⲧⲁⲩⲧⲁⲁϥ ⲉ ⲣⲟⲕ ⲛⲁⲛⲟⲩϧ· ⲁⲗⲗⲁ
ⲧⲉⲕⲡⲓⲥ†ⲉ ⲙⲟⲩⲉⲓⲧ· ⲁⲩⲱ ⲙⲛ̄ⲥⲱⲙⲉ ϩⲙ̄ ⲛⲉⲕⲛⲟⲃⲉ· Ⲡⲗⲏⲛ
ⲙⲛ̄ ⲣⲁⲓ ϩⲓ ⲉϫⲏⲙⲁ· ⲛⲁⲛⲉϩⲙ̄ ⲡⲣⲱⲙⲉ· ⲉⲙⲱⲡⲉ
ⲉⲙⲛ̄ⲧⲁϥ ⲙⲙⲁⲩ ⲙ̄ ⲡⲁⲉⲗⲓⲟⲛ· ⲉⲧⲉ ⲧⲡⲓ†ⲉ ⲛ̄ ⲟⲣⲑⲟ-
ⲇⲟⲝⲟⲥ ⲡⲉ:—Ⲗⲗⲏⲑⲟⲥ †ⲙⲁⲕⲁⲣⲓϩⲉ ⲛ̄ ⲡϩ̄ⲏⲟⲥ· ⲛ̄ⲣⲟⲩⲉ
ⲉ ⲣⲟⲕ· ϫⲉ ⲛⲉⲧ ⲙⲙⲁⲩ ⲙⲛ̄ ⲟⲩⲥⲟⲩⲉⲛ ⲡⲥⲟⲩⲛ· ⲁⲩⲱ
Fol. 8 b 2 ⲛ̄ⲥⲉⲱⲙ ⲁⲛ ⲙ̄ ⲡⲧⲁⲗⲏⲟ ⲙ̄ |ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲏⲣⲉ· ⲉⲕϫⲱ
ⲙⲙⲟⲥ· ϫⲉ ⲛⲉϧⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ ⲥⲟⲟϥ ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ·
ⲥⲟⲛⲧⲟⲩ ⲉⲧⲣ ⲙ̄ⲡⲓⲥⲧⲟⲥ ϫⲓⲧⲟⲩ· ϧⲙ̄ ⲟⲩⲙⲉⲛ ϩ̄ⲛⲟⲩ:—
Ⲡⲛⲉ ⲕⲙⲟⲩⲱⲧ̄ ⲱ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲛ̄ⲧ̄ ⲉⲓⲙⲉ ⲉ ⲡⲉⲧ ⲥⲛϩ·
ϫⲉ ϩⲱⲃ ⲙⲙⲁ· ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲟⲟⲩ· ⲛⲁⲛⲟⲩⲟⲩ·
ⲁⲩⲱ ⲙⲙⲛ̄ ⲗⲁⲁⲩ ⲥⲧⲛⲧ ⲉ ϧⲟⲗ· ⲉⲧⲭⲓ ⲙⲙⲟⲟⲩ ϧⲛ̄
ⲟⲩⲙⲉⲛ ϩⲙⲟⲩ:—Ⲙ̄ ⲡⲁⲑⲛⲧ ⲛ̄ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲛ ⲛ̄ⲡⲣⲟⲥ-
ⲕⲩⲛⲉⲓ ⲁⲛ ⲙ̄ ⲡⲉⲥ†ⲟⲥ· ϩⲱⲥ ⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲙ̄
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁϥ· ⲁⲩⲱ ⲛ̄†ⲉⲟⲟⲩ ⲛⲁϥ· ϫⲉ ⲁ ⲡⲛⲏⲣⲉ
Fol. 9 a 1 ⲙ̄ ⲡⲛⲟⲩⲧⲉ † ⲉⲟⲟⲩ ⲛⲁϥ· ϫⲉ ⲁϥ|ϫⲱⲕ ⲉ ϧⲟⲗ ⲛⲉϩⲟⲓ-
ⲓⲉ ⲕⲟⲛⲟⲙⲓⲁ ϩⲓ ϫⲱϥ· Ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ⲱ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ·
ⲧⲁⲩⲁϫⲉ ⲛ̄ⲙⲙⲁⲕ· ⲁ ⲡϩⲱⲃ ⲛ̄ ϩⲟⲗⲙ̄ⲧ̄ ⲟⲩⲱⲣϩ̄ ⲉ ϧⲟⲗ·

ecqo n̄ϣnhpe· nai n̄ta ⲙⲛⲧⲥⲛⲥ talaoc ⲉⲣ̄ tept-
ⲙⲟc· ⲙ̄ ⲡⲓⲟⲩⲟⲉⲓϣ· ⲭⲱⲥ ⲉⲣϣⲁⲓ ⲡⲣⲱⲃ ⲉⲧ ⲟⲩⲉ̄·
ⲗⲍ̄ ⲟⲩⲁ· ⲉⲣ̄ ⲛ̄ n̄ϣnhpe ⲙ̄ ⲡⲓⲛⲗ· ⲛⲉⲓ ⲉⲣ̄ ⲟⲩⲥⲉⲡⲛ·
ⲛⲁⲣⲣⲉⲓⲁ ⲡⲣⲱⲕ ⲛ̄ ⲭⲟⲗⲗⲏ· ⲛⲉⲩⲥⲱϣⲧ̄ ⲉ ⲣⲟⲩ ϣⲁⲩⲙ̄-
ⲧⲟⲛ:—Λⲩⲭⲟⲟⲥ ⲅⲁⲣ ⲛ̄ⲥⲓ n̄ⲁⲣⲭⲁⲓⲟⲛ· ⲁⲉ n̄ⲣⲱⲃ ⲉⲧ
ⲙ̄ⲙⲁⲩ· n̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲭⲟⲟⲥⲟⲩ ⲉ ⲣⲟⲩⲛ n̄ϣnhpe ⲙ̄
ⲡⲓⲛⲗ· ⲥⲉⲣⲟⲟⲩ ⲙ̄ⲙⲁⲧⲉ· ⲭⲱⲥ | ⲁⲉ ⲉⲥϣⲁⲛⲗⲍ̄ ⲟⲩⲁ Fol. 9a 2
n̄ⲣⲛⲧⲟⲩ· ϣⲁⲣⲉ ⲛⲉⲧⲙⲉⲗⲟⲥ ⲗⲟⲩⲗⲉⲩ ⲉ ⲃⲟⲗ n̄ⲥⲉⲣⲉ
ⲉ ⲡⲉⲥⲏⲧ ⲕⲟⲩⲓ ⲕⲟⲩⲓ· ϣⲁⲓⲧ ⲟⲩⲱⲥⲛ̄ ⲉ ⲡⲧⲏⲣⲩ̄:—Cϣⲁⲉ
ⲁ ⲡⲣⲱⲃ ⲛ̄ ⲣⲟⲙⲛ̄ⲧ̄ ⲕⲁⲧⲁⲣⲭⲉⲓ ⲙ̄ ⲡⲣⲱⲃ ⲛ̄ ⲥⲓⲧ· ⲉⲧⲉ ⲧⲁⲓ
ⲧⲉ ⲧ̄ⲃⲃⲱ· ⲧⲁⲓ n̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ ϣⲁⲉ ⲙⲛ̄ ⲙⲛⲧⲥⲛⲥ ⲉ
ⲧⲃⲛⲛⲧⲥ̄· Cⲓⲉ ⲡⲛⲉ ⲣⲱⲟⲩ ⲙ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄ ⲕⲁⲧⲁⲣⲭⲉⲓ ⲁⲛ·
ⲛ̄ ⲧⲙⲁⲧⲟⲩ ⲙ̄ ⲡⲣⲱⲃ n̄ⲓⲱⲛⲧⲟⲛ· ⲡⲁⲓ n̄ⲧⲁⲕⲁⲗⲉⲁ ⲛⲁⲕ
n̄ⲣⲛⲧⲕ (*sic*)· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ:—Ⲡⲛⲉ ⲙ̄ ⲡⲉⲥ̄-
ⲫⲟⲥ̄· ⲁⲩⲣ̄ ⲙⲁ ⲛ̄ ⲟⲩⲱⲣ ⲙ̄ ⲡⲁ ⲭⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄: Ⲡⲛⲉ
ⲙ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄· ⲡⲛ̄ⲧⲁⲩⲱⲡⲉ ⲉ ⲣⲟⲩ ⲙ̄ ⲡⲓⲟⲩ[ⲧ]ⲉ ⲁⲩⲁⲗⲉ
ⲉ ⲣⲁⲓ ⲉ ϫⲱ[ⲩ] | ⲙⲙⲁⲓ ⲉⲙⲙⲟⲩ· ⲉⲣⲙ̄ ⲡⲁⲟⲩⲱⲙ· Fol. 9b 1
ⲁⲩⲙⲟⲩ ⲉ ⲧⲃⲛⲛⲧ̄· ⲁⲛⲟⲛ ⲡⲣⲱⲙⲉ ⲡⲣ̄ⲉⲣⲛⲟⲃⲉ· ⲉⲣⲙ̄ ⲓⲉ
ⲡⲧⲣⲉ ⲡⲭⲟⲉⲓⲥ· ⲣⲓⲕⲉ ⲉⲛ̄ ⲧⲉϥⲁⲡⲉ ⲉⲣ̄ ϫⲱϥ· ⲁⲩⲕⲁ ⲡⲧⲛ̄ⲧ·
ⲕⲁⲧⲁ ⲡⲟⲩⲱⲙ ⲙ̄ ⲡⲉⲉⲓⲱⲧ ⲛ̄ ⲁⲥⲁⲑⲟⲥ· ⲡⲛⲉ ⲭⲱⲥ
ⲙ̄ ⲡⲉⲥ̄ⲫⲟⲥ̄· ⲛ̄ⲧⲟϥ ⲛⲉ ⲛ̄ⲧⲁⲩⲃⲓ ⲙⲙⲁⲩ· ⲛ̄ⲧⲭⲉⲛ ⲉⲛ
ⲧⲁⲛⲧⲉ ⲙ̄ ⲡⲭⲟⲗⲭⲉⲗ· ⲉⲧ ⲟⲩⲧⲱⲛ ⲙⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ·
ⲣⲓⲧⲛ̄ ⲡⲉⲥⲙⲟⲛⲟⲫⲉⲛⲓⲥ ⲛ̄ϣnhpe· ⲓⲥ̄ ⲡⲉⲭⲥ̄ ⲡ̄ⲧⲁⲥⲁⲗⲉ
ⲉ ⲣⲟⲩ ⲕⲁ ⲣⲟⲛ:—Tⲕⲟⲓⲃⲟⲩⲧⲟⲥ n̄ⲧⲁ ⲛⲟⲣⲉ ⲧⲁⲗⲗⲟⲥ·
ⲙ̄ ⲡⲓⲟⲩⲟⲉⲓϣ ⲕⲁⲧⲁ ⲡⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙ̄ ⲡⲭⲟⲉⲓⲥ· n̄ⲧⲁ-
ⲥⲧⲱⲟⲩⲛ ⲕⲁ ⲛ̄ⲣⲱⲙⲉ ⲙⲛ̄ n̄ⲧⲃⲛⲟⲟⲩⲉ· ⲉ ⲁⲧⲟⲩϫⲁⲓ ⲉ
ⲙⲙⲟⲟⲩ ⲉ ⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ· [n̄ⲧ]ⲟⲕ ⲁⲉ ⲱ ⲡⲉⲥ̄ⲫⲟⲥ̄·
ⲉⲧ ⲕⲁ [ⲣⲟ]ⲟⲩ· ⲁⲕⲧⲱⲟⲩⲛ ⲕⲁ | ⲡⲓⲧ̄ ⲁⲕⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲛ̄ Fol. 9b 2
ⲭⲟⲣⲉ· ⲉ ⲧⲁⲗⲗⲟ ⲛ̄ ⲧⲕⲟⲓⲃⲟⲩⲧⲟⲥ· ⲁⲧⲱ ⲁⲩⲥⲱⲟⲩⲍ ϣⲁ
ⲣⲟⲩ n̄ⲧⲉⲛⲟⲥ ⲙⲙⲁ· ⲉ ⲁⲩⲉⲓⲙⲉ ⲉ ⲣⲟⲩⲛ n̄ⲉⲩⲧⲣⲟⲫⲏ·
ⲟⲥ ⲟⲓⲕⲟⲩⲙⲉⲛⲟⲥ ⲉⲡⲁⲛⲟⲩⲍ· ⲉ ⲁⲩⲧ ⲛ̄ ⲟⲩϫⲟⲉⲓⲛ̄ ⲉ ⲡⲕⲟⲥ-
ⲙⲟⲥ· N̄ⲧⲟⲕ ⲟⲛ ⲱ ⲡⲉⲥ̄ⲫⲟⲥ̄ ⲡⲉⲛⲧⲁⲕⲉⲣ ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄
ⲣⲣⲉ· ⲉⲣⲙ̄ ⲡⲧⲣⲉⲩ ⲡⲱⲣⲧ̄ ⲉ ⲃⲟⲗ ⲉⲣ̄ ϫⲱⲕ· ⲙ̄ ⲡⲉⲥⲛⲟⲩ
ⲉ ⲡⲉⲉⲓⲃ ⲛ̄ ⲁⲧ ⲧⲱⲗⲙ̄ ⲡⲉⲭⲥ̄ ⲓⲥ̄ ⲡⲛⲏⲣⲉ ⲙ̄ ⲡⲓⲟⲩⲧⲉ

ет ωнϥ:—Ісак же псамаρітнс ⲛ тер ϥсωтⲙ е
наї ере апа ⲃахос· хω ⲙⲙоот· ауρⲣшпире
ατω ауωаже нⲙⲙау еухω ⲙⲙос же еїс ρните·
Fol. 10a 1 акхоос· же ⲙωтснс | аγеіре ⲛ нноσ ⲡшпире
ιϛ аγкатарсеї ⲙ проϥ ⲛ сіт ет ⲙоτоτ ⲛ нет ер-
наλоксоτ· Λш те тешпире ρωос ⲛта пеⲥϧос
ааς· же кас еіепістеτе е роϥ ρω· Λγоτωшⲃ
ⲛσі апа паχос пеχаϥ наϥ· же ѡ їсаак псама-
рїтнс· ⲙωтснс ⲙⲡе кнаτ е роϥ ⲉⲛⲉϧ отⲁе
неⲣшпире· аλλа аксωтⲙ пантос ρа роϥ· Сшωпе
Fol. 10a 2 ρωоϥ екшаннаτ е тσоⲩ ⲙ | пеχⲥ кнапістеτе е
роϥ ⲙⲡ пеⲥⲥϧос ет отаав· Пеχе псамарїтнс
наϥ же ершан ⲙωтснс ⲙⲡ инсоτ шаже нⲙ наї·
ⲛ ϯнапістеτе ан е пеї ше ет екшаже е роϥ·
еї ⲙⲡе їнаτ етσоⲩ е ⲁсеі е ⲃол ⲛ̀ⲣнтϥ· Λγоτωшⲃ
ⲛσі апа паχос пепресⲃтерос· же е тⲃннтⲛ
ан ⲙⲙате ентаеіре ⲙ пеі наеіи ⲡшпире· аλλа
е тⲃе пеі ⲙⲛ̀ⲛⲩе ⲛ̀таеі е отωшт ⲙ ⲡⲩе ⲙ
Fol. 10b 1 пеⲥϧос ет отаав ⲙ пеⲛ|хоеіс ⲓⲥ пеχⲥ· же
ιη ⲛ̀ⲛеускеυаλіζе ⲛ тⲛ̀ре· ϯнашλнλ е пⲛ̀таϥале
е пеⲥⲣϧос· ⲁγⲙоτ ρа рон· ρⲙ ⲡϥоτωш ⲙⲙⲛ
ⲉⲙⲙоϥ· ρа ⲡⲛ̀оτаі:—Λτω ⲁγшλнλ ехⲙ плак-
кос еухω ⲙⲙос же ⲡⲛ̀таⲣτре нїероот· ρате ρⲙ
отλλоσ· е тре τсω е ⲃол ⲛ̀ρнтоτ ⲛσі ⲥенос ⲙⲙ
ⲡрωⲙе атω ⲑаλасса· аккω ⲙⲙос ⲉтⲥⲡⲩе ере
ⲛ̀ероот ρате е песнт е рос· атω ⲙесло ⲉссаⲩе
есмолеϥ· ⲙⲙ пе[т]аϥσⲡ ратⲥ ⲛ̀тексофіа· ѡ
Fol. 10b 2 пⲛ̀оττе ⲡⲁⲓρωⲙе· ⲭⲡе ⲩорⲡ сар· аксоотϥ
е роуп ⲙⲡоτⲙооте· ⲉтсоотϥⲥ̀ ⲡоτωτ· акταχре
пкаϥ ет ⲙ ⲃол· ρⲙ ρнт ⲙ ⲡⲙоот· атω акпωш
ⲙ ⲡⲙоот· аκααϥ ⲡⲩоⲙⲡ̀т ⲡоτоп· аккω ⲛ от-
ⲙероς ρа пестереωма· атω ке ⲙерос ρⲛ̀ ⲑаλасса
ⲙⲛ̀ ⲙероот· атω ке ⲙерос ρа песнт е пкаϥ:
Λ текⲙⲛ̀тпрокностнс тосоτ· ρⲛ̀ оττωш енаноⲩ·

ϩωc τε ⲡⲏⲉ ϫωρα ετε ⲙⲙⲏ ⲙⲉρο ⲛ̀ⲣⲏⲧⲟⲩ· ⲡⲧⲉ ⲕⲁⲧⲏ-
ⲁⲥⲁⲑⲟⲥ· ⲧⲥⲟⲟⲩϩ ⲙ̅ ⲡⲣⲟⲩ ⲙ̅ⲡⲉ· ⲡⲉⲧ ⲛⲁⲣ̄ ϫⲣⲓⲁ ⲟⲩ ⲙ̅
ⲡⲙⲟⲟⲩ· ⲉⲧ ⲥⲁ | ⲡⲉⲥⲏⲧ ⲙ̅ ⲡⲕⲁϩ ⲧⲙⲁⲣⲉ ⲉ ⲣⲟⲩ· ⲡⲛ̄ⲧⲁϥ- Fol. 11 *a* 1
ⲥⲱⲧⲙ̅ ⲉ ⲙⲡⲱⲧⲥⲛⲥ ⲡⲉⲡⲣⲟⲫⲓⲧⲏⲥ ⲁⲩⲧⲣⲉ ⲛⲉⲙⲟⲟⲩ ⲉⲧ ⲣⲏ̄ ⲓⲑ
ⲉⲗⲉⲓⲙ ⲣⲗⲟⲥ· ⲉⲃⲣ̄ ⲙ̀ⲡⲧⲥⲛⲟⲟⲩⲥ ⲙ̅ ⲡⲛⲟⲩⲛ· ⲁⲛ† ⲙⲁⲉⲓⲙ
ⲛⲁϥ ⲉⲧⲃⲉ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲃⲉ ⲙ̅ ⲡⲉⲥ̄ϧⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁϩ·
ⲟⲩⲛ̄ⲥⲟⲙ ⲙ̅ⲙⲟⲕ ⲉ ⲧⲣⲉ ⲡⲉⲓ ⲙⲟⲟⲩ ⲣⲗⲟⲥ· ⲁⲉ ⲧⲟⲕ ⲧⲉ
ⲧⲉϫⲟⲩⲥⲓⲁ ⲙⲁⲧⲁⲁⲕ· ⲉⲁⲓ̄ ⲛ̄ⲧⲁⲁ ⲛⲓⲙ· Ⲧⲉⲛⲟⲩ ⲥⲉ
ⲡϫⲟⲉⲓⲥ ⲛⲁ ⲛⲟⲩⲧⲉ· ⲛ̄ⲑⲉ ⲛ̀ⲧⲁⲕⲱⲛϧ̄ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲓ ⲃⲉ
ⲉ ⲙⲡⲱⲧⲥⲛⲥ ⲁⲉ ⲉⲧⲉⲡⲓⲥⲧⲉⲩⲉ ⲛ̄ⲥⲓ ⲛⲁ ⲡⲗⲁⲟⲥ ⲧⲏⲣϥ̄ ⲙ̅
ⲡⲓⲛⲏ̄ :—Ⲧⲉⲛⲟⲩ ⲁⲉ ⲟⲛ ⲙⲁⲣⲉ ⲡⲛ̄ⲣⲁⲓ ⲛ̀ⲥⲓ ⲉⲟⲟⲩ ⲛ̄ⲑⲉ ⲟⲛ
ⲧⲉⲛⲟⲩ ⲧⲛ̄ | ⲛ̀ⲥⲓ ⲉⲟⲟⲩ ⲣⲏ̄ ⲛⲛ̀ⲣⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲙ̅ⲡⲉⲣ Fol. 11 *a* 2
ⲛⲁ ⲙⲣ̄ⲃⲏⲟⲥ ⲉ ϫⲟⲟⲥ· ⲁⲉ ⲫⲧⲟⲛ ⲡⲉⲧⲛⲟⲩⲧⲉ· Ⲉϥϣⲗⲏⲗ
ⲁⲉ ⲉ ⲣⲁⲓ̈ ⲉ ⲡⲓⲟⲩⲧⲉ· ⲛ̄ⲥⲓ ⲁⲡⲁ ⲃⲁϫⲟⲥ· ⲁⲥⲉⲓⲛ
ϣⲱⲡⲉ ϣⲁ ⲣⲟⲩ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲡⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲓ·
ⲫⲛⲁϫⲟⲟ ⲙ̅ ⲡⲓ ⲧⲟⲟⲩ· ⲁⲉ ⲡⲱⲱⲙⲉ ⲉ ⲡⲓ ⲙⲁ ⲡⲁⲓ ⲙ̄ⲡ̄-
ⲡⲱⲱⲙⲉ· ⲁⲧⲱ ⲙ̅ⲙⲏ ⲗⲁⲁⲩ ⲛⲁⲣ̄ ⲁⲧ ⲥⲟⲙ ⲙ̅ ⲡⲓⲥⲧⲉⲩⲉ·
Ⲡⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲥⲁⲣ ⲉ ⲡⲉⲥ̄ϧⲟⲥ̄ · ⲁⲉ ⲟⲩⲛ̄ⲥⲟ[ⲙ] ⲙ̅ⲙⲟⲩ
ⲉ ⲉⲓⲣⲉ ⲙ̀ⲫⲱⲡⲓⲣⲉ· ⲫⲛⲁⲙⲁⲧⲉ ⲙ̅ ⲡⲉⲧ ⲫⲱⲙⲉ ⲛ̄ⲥⲱϥ·
ⲁⲧⲱ ⲡⲧ̄ ⲛⲓ ⲙ̅ⲙⲟⲓ· ⲉϥⲛⲓ ⲙ̅ ⲡⲛ̄ⲧⲁϥⲧⲛ̄ⲙⲟⲟⲩⲧ· | ⲧⲉⲛⲟⲩ Fol. 11 *b* 1
ⲁⲉ ⲡⲛ̄ⲧⲁⲕ ⲁⲛ† ⲙⲙⲟϥ· ⲫⲛⲁⲱⲱⲡⲉ ⲛⲁⲕ· ⲉ ⲧⲃⲉ ⲡⲓⲥ† ⲕ
ⲉⲧ ⲣⲙ̄ ⲡⲛ̄ⲣⲏⲧ· Ⲡⲉⲧ ⲁⲙⲁⲣⲧⲉ ⲛ̄ ⲧⲡⲓⲥ† ⲉⲧ ⲟⲩⲟϫ·
ⲙⲟϥ ⲡⲉ ⲡⲧⲛⲣ̄ϥ̄· Ⲗⲁⲱ ⲛ̄†ϧⲉ· ⲁϥⲥⲓ ⲛ̄ⲥⲓ ⲡⲡⲉⲧ
ⲟⲩⲁⲁϩ· ⲁⲡⲁ ⲃⲁϫⲟⲥ· ⲛ̄ⲥⲛ̄ⲧⲉ ⲛ̄ⲕⲟⲩⲓ ⲛ̄ⲕⲟⲟⲩ ⲛ̄ⲛⲓⲉ·
ⲁⲙⲙⲱⲣⲟⲩ ⲉⲙⲉⲧⲉⲣⲙ̄ⲛ̄ⲧ· ⲙ̅ ⲡⲧⲙⲡⲟⲥ ⲙ̅ ⲡⲉⲥ̄ϧⲟⲥ̄ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲁⲙⲛⲟϫⲟⲩ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲙ̅ⲙⲟⲟⲩ· Ⲗⲁⲱϣ ⲉ
ⲟⲗ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲡⲙⲟⲟⲩ ⲁ ⲡⲉϫⲥ̄ ⲧⲁⲗⲥⲟϥ
ⲙⲧⲛ̄ ⲡⲫ̄ⲥ̄ϧⲟⲥ̄· ⲉⲩⲉⲣϣⲱⲡⲉ ⲛ̄ ⲟⲩⲙⲟⲟⲩ ⲛ̄ ⲣⲗⲛⲥⲉ ϫⲙ
ⲉⲛⲟⲩ· ⲁⲧⲱ ⲟⲛ ϣⲁ ⲉⲛⲣ̄ ⲛ̄ ⲉⲛⲣ̄· ⲛ̄ⲥⲉⲥⲱ ⲉ ⲃⲟⲗ
ⲣⲛⲧⲣ̄ ⲣⲙ̄ ⲟⲩⲡⲓⲥ†ⲥ· ⲛ̄ⲥⲓ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲡⲓⲥⲧⲉ|ⲩⲉ Fol. 11 *b* 2
ⲡⲉⲥ̄ϧⲟⲥ̄ ⲙ̅ ⲡⲉϫⲥ̄· Ⲏϫⲁϫⲉ ⲣⲟⲟⲩ ⲙ̅ ⲡⲉϫⲥ̄ ⲛⲁⲓ
ⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲉ ⲣⲟⲩ ⲙⲙⲏ ⲡⲛ̄ⲥ̄ϧⲟⲥ̄· ⲙⲡⲉⲩϣⲥⲱ ⲉ
ⲃⲟⲗ ⲣⲙ̄ ⲡⲗⲁⲕⲕⲟⲥ ⲛⲁⲓ· ⲁⲗⲗⲁ ⲉⲫⲉϣⲱⲡⲉ ⲛⲁⲩ
ⲉⲣⲙ̄ⲫⲁϫ· ⲉⲩϫⲛⲟ ⲉⲩⲥⲁϣⲉ· Ⲏ ⲧⲉⲣ ⲫⲟⲩⲱ ⲁⲉ· ⲉⲩ-

таото наі· ⲛ̄ⲥⲓ апа ⲃаχос· ⲁϥⲱⲱϥ ⲉ ⲡⲓⲏⲛⲓϣⲉ
ⲉⲣⲏ̄ тесаіи ⲛ̄ⲛ̄ пеⲧⲁⲥⲥⲉⲗіон· Ⲭⲉ пет ⲟⲃⲉ ⲙⲁⲣⲉ̄ⲉі
ϣⲁ рої ⲙ̄ⲡ̄ⲥⲱ· пет пістеⲩⲉ ⲉ пес̄ⲫ̄ⲟ̄ⲥ ⲛ̄ⲛ̄ пеχ̄ⲥ̄· ⲁⲧⲱ
ⲁ ⲡⲓⲏⲛⲓϣⲉ ⲙ̄ⲡ̄ ⲛ̄ⲓстос ⲃⲱк ⲉⲭⲛ̄ⲛ̄ ⲡⲗⲁккос· ⲁⲧⲭⲓ
ⲉ ⲃⲟⲗ ⲙ̄ⲡⲛⲧⲉ̄ϥ· ⲁⲧⲥⲙ̄ⲧⲉ̄ϥ ⲉϥⲣⲟⲗⲃ̄ ⲉ ⲡ̄ⲉⲓⲱ· ⲁⲧⲱ
ⲉⲙⲁⲟⲩⲃ ⲛ̄ⲛ̄ⲁⲧⲉ:—Ⲗⲧⲱ ⲛ̄ тер ⲟⲩⲥⲱϣⲧ̄ ⲉ песнт ⲉ
ⲡⲗⲁккос· ⲛ̄ⲥⲓ нет ⲡⲛ̄ⲩ ⲛ̄ⲛ̄ⲟⲟⲩ· ⲁⲧⲥⲓⲛⲉ ⲁⲧⲱ ⲁⲛⲁⲩ|
Fol. 12 *a* 1 наү (*sic*) ⲉⲧⲕⲟⲟⲓ ⲛ ⲥ̄ⲫ̄ⲟ̄ⲥ ⲛ̄ⲛ̄ песⲙⲟⲧ ⲛ̄ ⲟⲩⲗⲁⲙⲡⲁⲥ
ⲕⲁ̄ ⲛ̄ ⲟⲩⲟⲉⲓⲛ· ⲁⲧⲱ ⲁⲧⲱϣⲧ̄ ⲉ ⲃⲟⲗ ⲧⲏⲣⲟⲩ· ⲭⲉ ⲟⲩⲁ ⲡⲉ
пеχ̄ⲥ̄ ⲓ̄ⲥ̄· ⲙ̄ⲙⲏ̄ пⲉⲥ̄ⲫ̄ⲟ̄ⲥ ⲉⲧ ⲣⲁ ⲉⲟⲟⲩ· Ⲏ тер ⲉⲩⲥⲱⲧⲛ̄ⲛ̄
ⲉ наі ⲛ̄ⲥⲓ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁⲩⲣ̄ ⲣⲟⲧⲉ· ⲙ̄ⲡ ⲟⲩⲟⲧⲱϣⲧ̄ ⲉ
ϣⲁⲭⲉ ⲛ̄ⲥⲁ пестаⲩрос ⲛ̄ⲕⲉ соⲛ: Ⲗⲧⲱ ⲛ̄ тере ⲫⲉⲓⲃⲉ
ⲛ̄ⲥⲓ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲁⲩⲃⲱк ⲭⲉ ⲥⲛⲁⲥⲉ ⲙⲟⲟⲩ ⲉⲣⲏ̄ пеⲩ-
ⲁⲥⲥⲉⲗіон· ⲁⲧⲱ ⲛ̄ тер ⲫⲧⲛ̄ⲣⲉ ⲟⲧⲟⲛ· ⲁⲩⲣ̄ⲣⲃⲁ ⲙ̄ⲡ
ⲫⲥⲏ̄ ⲉⲩⲙⲁⲣ ⲟⲩ· ⲁⲧⲱ ⲙ̄ⲡⲙⲟⲕⲣ̄ ⲛ̄ⲧⲉ ⲡⲓⲃⲉ ⲙ̄ⲡ̄ пеⲩ-
ⲣⲱⲙⲉ: Ⲗⲧⲱ ⲛ̄ тере ⲭⲁⲛⲁⲥⲥⲏ ⲣⲁ ⲡⲏ̈ⲃⲉ· ⲁⲩⲧⲱⲟⲩⲛ
ⲁⲩⲃⲱк ⲉⲭⲛ̄ⲛ̄ ⲡⲗⲁккос· ⲛ̄ⲧⲟⲩ ⲙ̄ⲡ ⲙ̄ⲡⲣⲱⲙⲉ· ⲭⲉ
Fol. 12 *a* 2 ⲧⲛⲁ|ϧⲓ ⲉⲣⲏ̄ ⲡⲙⲟⲟⲩ ⲛ̄ⲥⲉⲥⲱ ⲁⲩⲥⲱϣⲧ̄ ⲉ песнт ⲉ ⲡⲗⲁк-
кос· ⲛ̄ⲥⲓ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲁⲩⲛⲁⲩ ⲉⲧ тнпос ⲛ̄ ⲥ̄ⲫ̄ⲟ̄ⲥ·
ⲉⲩⲟ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲗⲁⲙⲡⲁⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲛ· Ⲡⲗⲏⲓ ⲁⲩⲭⲓ ⲛⲁϥ
ⲛ̄ ⲟⲩⲙ̄ⲡⲧⲭⲁⲣ ⲉⲣⲏⲧ· ⲁⲩⲛⲉϫ ⲑⲟⲧⲉ ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟϥ·
ⲁⲧⲱ ⲁⲩⲙ̄ⲣ̄ ⲙⲟⲟⲩ ⲉⲣⲏ̄ ⲡⲗⲁккос ⲁⲩⲥⲱ· ⲁⲩⲣⲉ ⲉ роϥ
ⲉ ⲁⲩⲣ̄ ⲉⲙⲏ̄ϫ· ⲉⲩⲥⲁϣⲉ ⲁⲧⲱ ⲉⲩⲗⲟⲙⲉⲥ· Ⲗⲧⲱϣⲧ̄ ⲉ ⲃⲟⲗ
ⲛ̄ⲥⲓ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲭⲉ ⲁⲗⲏⲑⲟⲥ ⲁ пеχ̄ⲥ̄· ⲙ̄ⲙⲏ̄ пⲏ̈-
стаⲩрос ⲉⲓⲣⲉ ⲛ̄ ⲫⲛⲩⲡⲏⲣⲉ· ⲫⲣⲁⲓ ⲛ̄ⲣⲛⲧⲏ̄ ⲙ̄ⲡⲟⲟⲩ·
Ⲗⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲁⲩⲃⲱк ϣⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ
ⲃⲁχос пеⲭⲁϥ наϥ· ⲭⲉ ⲉⲓ нак ⲛ̄ⲧⲁⲭⲣⲏⲓⲁ ⲛ̄-
Fol. 12 *b* 1 таентоⲩ ⲉ тρін ⲙ̄ⲙⲁⲓ· ⲛ̄ⲧ̄ ⲧⲁⲁⲩ ⲉⲓ[ⲛ̄] | ⲣⲛⲕⲉ·
ⲕⲃ̄ ⲛ̄ⲧ̄ ⲧⲁⲓⲟⲓ ⲉ ⲡⲓⲁ ⲛ̄ⲛ̄ ⲡⲛⲩⲉ ⲛ̄ⲛ̄ пес̄ⲫ̄ⲟ̄ⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲧⲁⲣⲟⲥⲕⲩⲛⲓⲛ ⲛⲁϥ· пеχⲉ пепресⲃⲩⲧⲉрос ⲛⲁϥ· ⲭⲉ
ⲡⲁ ϣⲛⲣⲉ· ⲙⲉⲧⲭⲓ хрⲏⲓⲁ ⲣⲁ ⲧⲁϣⲣⲁⲓ ⲛ̄ⲛ̄ пеⲡⲓⲁ̄
ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲗⲏⲓ ⲉϣⲱⲡⲉ ⲉкоⲩⲉⲉр теліос· ⲧⲱⲟⲩⲛ
ⲛ̄ⲧ̄ ⲃⲱк ⲉ ⲟⲩⲉ̄ⲗⲏⲓⲛ· ⲛ̄ⲧ̄ ϣⲙⲉ ⲛ̄ⲥⲁ ⲡⲧⲟⲡос ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛ̄ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ· ⲛ̄ⲧ̄ ⲃⲱк ⲉ ⲧⲛ̄ⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ·

ⲛⲁⲣⲉ ⲡⲉⲓⲱⲧ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲩⲥⲟⲟⲩⲛ ⲙⲡⲣⲟ-
ⲇⲟⲍⲟⲥ Ⲥⲩⲣⲓⲁ ⲉⲣⲁ ⲡⲓⲁ ⲛ ⲡⲉϭⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ · ϫⲉ
ⲡⲉⲣⲟⲟⲩ ⲡⲉ ⲛ ⲡⲉⲩⲟⲩⲱⲛϩ ⲉ ϧⲟⲗ · ⲁⲩⲱ ⲉⲕⲱⲙⲁⲓⲃⲱⲕ ·
ⲫⲛⲁⲧⲥⲁⲃⲱⲕ ⲉ ⲧⲣⲓⲛ ⲛ ⲡⲟⲩϫⲁⲓ · ⲁⲩⲱ ⲕⲓⲁⲛⲁⲩ | ⲉ Fol. 12 b 2
ⲧⲥⲟⲙ ⲛ ⲡⲉϫⲥ̄ · ⲙⲙⲏ ⲡⲉⲫⲥ̄ⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ · Ⲧⲟⲧⲉ
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣ[ⲥ] ⲉⲧ ⲟⲩⲁⲁⲩ · ⲉⲩⲟⲩⲱϣ ⲉⲧⲉⲧ ⲡⲣⲏⲧ ⲛ
ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ · ⲛⲧⲁϫⲣⲟⲩ ⲉⲡ̄ ⲧⲡⲓⲥⲧⲉ · ⲁⲥⲫⲣⲁⲅⲓⲍⲉ
ⲙⲙⲁⲟⲟⲩ · ⲡⲧⲁⲙⲁⲣⲧ ⲛ ⲡⲗⲁⲕⲕⲟⲥ · ⲉⲧⲟ ⲙ ⲉⲣⲏⲩ
ⲉⲩϫⲏⲩ · ⲡⲧⲉⲩⲛⲟⲩ ⲁⲩⲗⲟⲥ ⲁⲩⲥⲱ ⲉ ϧⲟⲗ ⲡⲣⲏⲧⲟⲩ
ⲉⲡ̄ ⲟⲩⲡⲓⲥⲧⲉ · Ⲁⲩⲱ ⲙⲉⲣⲉ ⲟⲩⲛⲟⲥ ⲛ ⲙⲛⲏⲩⲉ · ⲙⲛ
ⲩⲁ ⲡⲙⲉⲧ ⲟⲩⲁⲁⲩ · ⲁⲡⲁ ⲃⲁϫⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ·
ⲉⲩⲥⲓ ⲥⲙⲟⲩ ⲉ ϧⲟⲗ ⲉⲓ ⲧⲟⲟⲧϥ̄ · Ⲁⲩⲱ ⲙ ⲧⲉⲣ ϥ̄ⲛⲁⲩ ϫⲉ
ⲙⲙⲏⲛⲩⲉ · ⲣⲟϫⲣⲉϫ ⲙⲙⲟⲩ · ⲙⲙⲁⲧⲉ · ⲁϥⲃⲱⲕ ⲁⲩ-
ⲣⲟⲛϥ̄ · ⲁⲩⲉⲓ ⲉ ⲟⲩⲗⲏⲙ̄ · ⲁⲩⲧⲱⲟⲩ ⲣⲟⲟⲩ ⲛⲥⲓ ⲙⲙⲏⲛⲩⲉ
ⲉⲧ ⲣⲓϫⲙ̄ ⲡⲗⲁⲕⲕⲟⲥ ⲁⲩⲉⲓ ⲉ ⲟⲩⲉⲗⲏⲙ · ⲁⲩⲱ | ⲡⲧⲟϥ Fol. 13 a
ⲣⲱⲙϥ ⲟⲛ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ · ⲁⲩⲉⲓ ⲙⲙⲁⲩ ⲉⲩⲟⲩⲛϥ̄ ⲛ
ⲛⲥⲟⲟⲩ · ⲙⲙⲏ ⲛⲉⲧ ⲙⲙⲁⲩ · Ⲧⲙⲁϫⲱ ⲙⲛⲧ̄ ⲡⲟⲩⲛⲟⲥ
ⲡⲱⲡⲛⲉ ⲉ ⲁⲥⲱⲡⲉ · ⲁⲩⲱ ⲛⲟⲩⲱⲟⲩⲥⲁⲁⲛⲧ̄ⲥ ⲁⲛ ⲧⲉ ·
Ⲁⲩϫⲟⲟⲥ ⲅⲁⲣ ⲛⲁⲓ ⲛⲥⲓ ⲡⲣⲱⲙⲉ · ⲉⲧ ⲉⲣⲁ ⲡⲕⲱⲧⲉ ⲛ
ⲡⲗⲁⲕⲕⲟⲥ ⲡⲧⲁⲱⲱϣⲉ ⲉ ⲣⲟϥ · Ⲭⲉ ⲁ ⲡⲓⲉⲧ ⲟⲩⲁⲁⲩ
ⲁⲡⲁ ⲃⲁϫⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ϣⲩⲗⲏⲗ ⲉ ϫⲱⲙ ⲁⲩⲗⲟ
ⲉϥⲗⲟⲙⲉⲥ · ⲁⲩⲱ ⲉⲩⲟ ⲛ ⲃⲏⲧ ⲛⲥⲓ ⲡⲙⲟⲟⲩ ⲁⲩϣⲱⲡⲉ
ⲛ ⲟⲩⲙⲟⲟⲩ ⲉⲩⲣⲟⲗⲍ̄:—Ⲁⲩϫⲟⲟⲥ · ϫⲉ ⲛ ⲧⲉⲣϥ̄ⲃⲱⲕ ⲉ
ⲡⲉⲥⲏⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙⲙⲁⲩ · ⲁⲙⲁⲩ ⲣⲡ̄ ⲙⲡϧⲁⲗ ·
ⲡⲧⲙⲡⲟⲥ ⲛ ⲡⲉⲫⲥ̄ⲣⲟⲥ ⲉⲩⲟ ⲙⲡⲉ ⲡⲟⲩⲗⲁⲙⲡⲁⲥ ⲙ ⲕⲱϥ̄ ·
ⲉⲩⲟ ⲛ | ⲟⲩⲟⲉⲓⲙ ⲙⲙⲁⲧⲉ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲥⲱ · ⲁⲩⲥⲙⲧ̄ϥ̄ Fol. 13 a 2
ⲉⲣⲟⲗⲍ̄ ⲙⲙⲁⲧⲉ · ⲁⲩⲱ ⲁⲩⲣ̄ ⲱⲡⲓⲣⲉ ⲛ ⲡⲡⲧⲁϣⲱⲡⲉ ·
ⲙⲉⲩⲥⲟⲟⲩⲙ ⲡⲱⲟⲣⲡ̄ ϫⲉ ⲡⲁⲙⲟⲟⲩ ⲗⲟⲙⲉⲥ · ⲡⲥⲁⲃⲩⲗ
ⲉ ⲁ ⲟⲩⲁ ⲡⲛⲧⲟⲩ ⲛⲁⲥⲟⲟⲩⲙ ⲉⲣⲁⲓ · ⲁⲙⲁⲩ ⲉ ⲫⲥⲉⲣⲁⲓ ·
ⲉⲥⲛⲍ ⲉⲡ̄ ⲟⲩϫⲟ · ⲉⲥⲛⲍ ⲙ ⲕⲟⲙⲁ · ⲉⲥⲛⲍ ⲙⲫⲣⲉ · ⲉⲁ
ⲉⲧ ⲟⲩⲁⲁⲩ ⲁⲡⲁ ⲃⲁϫⲟⲥ · ⲉⲣⲁⲓⲥⲟⲩ · Ⲭⲉ ⲧⲃⲉ ⲡⲣⲱⲃ
ⲉ ⲡⲥⲙⲟⲟⲩ · ⲁ ⲡⲉϫⲥ̄ ⲙⲙⲏ ⲡⲫⲥ̄ⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲧⲣⲏ-
ⲗⲟⲥ · ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲙⲡⲓⲥⲧⲟⲥ ⲥⲱ ⲉ ϧⲟⲗ ⲡⲣⲏⲧⲟⲩ
ⲉⲣⲉ ⲟⲩⲱⲙϥ̄ ⲉ ϧⲟⲗ ⲙⲙⲏ ⲟⲩⲱⲡ̄ ⲉⲙⲟⲧ · ⲁⲩⲱ ⲛⲑⲱⲟⲩⲡⲉ

ⲛⲁⲩ ⲛ̀ⲑⲉⲣⲁⲡⲓⲁ· Ⲏⲁⲓ ⲛ̀ⲁⲭⲉⲧⲉ ⲣⲱⲟⲩ ⲙ̅ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲉⲧ ⲛ̀ⲥ-
Fol. 13 *b* 1 ⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ ⲁⲛ ⲙ̅ⲙ̅ⲛ̀ ⲡ⟦ⲭ⟧ⲥ̅ⲫⲟⲥ̅ ⲛ̀ⲣⲁ̅ⲧ̅ ⲱⲛⲉ̅ ⲁⲩⲱ
ⲕⲁ ⲛ̀ ⲣⲁ̅ⲛⲟⲩⲣⲙ̅· ⲉⲩⲱⲁⲛⲥⲱ ⲉ ⲃⲟⲗ ⲛ̀ⲣⲛⲧⲉ̅ⲩ ⲉⲩⲉⲓⲱⲡⲉ ⲛⲁⲩ
ⲛ̀ ⲟⲩⲣⲙ̅ⲭ ⲉⲩⲭⲛⲏ ⲕⲁⲗⲟⲥ· ⲁⲩⲱ ⲉⲩⲥⲁⲱⲉ· Ⲡⲓⲥⲧⲟⲥ
ⲁⲉ ⲛ̀ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ· ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲉ̅ⲩ ⲙ̅
ⲡⲛ̀ⲧⲁⲥⲫⲱⲓ ⲛ̀ⲛⲉⲥⲣⲁⲓ· ⲁⲩⲭⲓ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲡⲓⲟⲟⲩ ⲁⲩⲥⲱ·
ⲁⲩⲱ ⲁⲩⲥⲡⲧⲉ̅ ⲉⲩⲣⲟⲗⲃ̅ ⲙ̅ⲙⲁⲧⲉ· ⲉⲡⲉⲧⲉⲣⲓⲡⲛⲉ ⲥⲁⲣ
ⲡⲉ Ⲉⲡⲉⲧⲟⲉⲱⲣⲉⲓ ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲉⲥⲫⲟⲥ̅ ⲛ̀ ⲟⲩⲟⲉⲓⲛ·
ⲣⲙ̅ ⲡⲉⲥⲛⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ· ⲉⲩⲟ ⲛ̀ⲟⲉ ⲛ̀ ⲟⲩⲗⲁⲙⲡⲁⲥ ⲛ̀
ⲕⲱⲣⲧ̅· ⲁⲩⲱ ⲉⲩⲱⲁⲛⲭⲱⲕ̅ⲙ̅ ⲣⲙ̅ ⲡⲓⲟⲟⲩ ⲛ̀ⲥⲓ ⲛⲉⲧ
ⲱⲟⲛⲉ ⲱⲁⲧⲗⲟ· Ⲁⲩⲱ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲩⲣⲡ̅ ⲧⲥⲱⲱⲉ ⲙ̅
Fol. 13 *b* 2 ⲡⲧ⟦ⲁ⟧ⲱⲛ· ⲣⲙ̅ ⲁⲓⲁⲥⲡⲟ⟦ⲗ⟧ⲓⲥ (*sic*)· ⲉⲩⲱⲁⲙⲡⲁⲣⲁⲥⲉ ⲛ̀ⲥⲓ ⲛ̀-
ⲭⲁⲭⲉ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲉⲡⲓⲁⲭⲱ ⲣⲙ̅ ⲡⲗⲁⲕⲕⲟⲥ· ⲱⲁⲣⲉ
ⲡⲉⲓ⟦ⲙ⟧ⲟⲟⲩ ⲱⲱⲡⲉ ⲛ̀ⲟⲉ ⲛ ⲟⲩⲣⲙ̅ⲭ ⲉⲩⲭⲛⲏ ⲕⲁⲗⲟⲥ· ⲁⲩⲱ
ⲧⲗⲟⲙⲉⲥ ⲛⲁⲣⲣⲁⲩ· Ⲉⲧⲱⲁⲛⲣⲟⲙⲟⲗⲟⲉⲓⲉ̈ ⲙ̅ ⲡⲉⲭ̅ⲥ̅·
ⲁⲩⲱ ⲛ̀ⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭ̅ⲥ̅ⲫⲟⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲣⲙ̅ ⲡⲉⲣⲭⲛⲧ
ⲧⲏⲣⲧ̅· ⲱⲁⲥⲱⲱⲡⲉ ⲛⲁⲩ ⲉⲩⲣⲟⲗⲃ̅ ⲁⲩⲱ ⲉⲩⲕⲏⲛ· Ⲉ ⲧⲃⲉ
ⲡⲣⲱⲃ ⲡⲁⲓ· ⲱⲁⲣⲉ ⲫⲁⲣ ⲛ̀ⲑⲃⲏⲟⲥ ⲡⲟⲟⲛⲟⲩ ⲉ ⲣⲟⲩⲏ ⲉ
ⲡⲥⲟⲟⲩ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲣⲓⲧⲛ̀ ⲡⲙⲁⲉⲓⲛ ⲙ̅ ⲡⲉⲥⲫⲟⲥ̅ ⲉⲩⲟⲩⲱⲛⲉ̅
ⲉ ⲃⲟⲗ ⲛ̀ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲙ̅ ⲡⲉⲥⲛⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙⲙⲁⲩ·
Fol. 14 *a* 1 ⲉⲩⲣⲟⲩⲟⲉⲓⲛ ⲛ̀ⲟⲉ ⲛ̀ ⲟⲩⲱⲁⲣ ⲛ̀ ⲕⲱⲣⲧ̅· ⟦ⲁⲩⲱ⟧ ⲁⲧⲙⲛⲛⲱⲉ
ⲕⲉ ⲙ̅ⲡⲓⲥⲧⲟⲥ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲧⲥⲱⲱⲉ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲥⲟⲟⲩⲣ ⲉ-
ⲡⲉⲭⲉⲣⲓⲧ ⲉⲃⲟ ⲛ̀ ⲡⲛⲱⲧⲉ ⲙ̅ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲧⲕⲱⲧ ⲛ̀ ⲟⲩⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲙ̅ ⲡⲛⲱⲧⲉ ⲙ̅ ⲡⲗⲁⲕⲕⲟⲥ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲧⲙⲟⲩⲧⲉ
ⲉ ⲣⲟⲥ ⲁⲉ ⲡⲧⲏⲡⲟⲥ ⲙ̅ ⲡⲉⲥⲫⲟⲥ̅· Ⲁⲩⲱ ⲧⲁ ⲙ̅ⲡⲧⲉⲗⲁ-
ⲭⲓⲥⲧⲟⲥ ⲁⲛⲟⲕ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲣⲁⲥⲓⲁⲍⲉ ⲙ̅ⲙⲟⲥ· ⲁⲩⲱ
ⲧⲱⲡⲓⲛⲉ ⲛ̀ⲧⲁⲥⲱⲱⲡⲉ ⲁⲙⲁⲩ ⲉ ⲣⲟⲥ ⲣⲡ̅ ⲛⲁⲃⲁⲗ· ⲉⲓⲥ
ⲣⲙⲛⲧⲉ ⲟⲩⲙ ⲁⲓⲧⲁⲙⲱⲧⲛ̀ ⲉ ⲣⲟⲥ ⲣⲡ̅ ⲟⲩⲁⲥⲁⲡⲙ ⲛ̀ⲧⲉ
ⲡⲓⲟⲩⲧⲉ· Ⲥⲁⲙⲣⲟⲉ ⲣⲱⲥ ⲁⲛⲣ̅ ⲡⲱⲃⲱ̅ ⲙ̅ ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ
Fol. 14 *a* 2 ⲙ̅ ⲡⲉⲥⲫⲟⲥ̅ ⲙ̅ ⲡⲧⲭⲟⲉⲓⲥ ⲡⲉ⟦ⲭ⟧ⲥ̅· ⲁⲩⲱ ⲉ ⲧⲃⲉ ⲡⲣⲛⲧⲟⲛ
ⲉⲧ ⲥⲛⲍ ⲣⲡ̅ ⲛⲉⲩⲭⲁⲗⲗⲟⲥ· ⲱⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲣⲣⲣⲟ ⲙⲁⲣⲉ
ⲡⲕⲁⲍ ⲧⲉⲗⲏⲗ· ⲁⲩⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲡⲓⲩⲁⲭⲉ ⲛ̀ⲧⲁ ⲡⲭⲟⲉⲓⲥ
ⲭⲟⲟⲩ ⲙ̅ ⲙⲱⲧⲥⲛⲥ· Ⲭⲉ ⲁⲣⲓ ⲱⲁ ⲛⲁⲓ ⲛ̀ⲧⲱⲟⲙⲛ̀ⲧ ⲛ̀ⲕⲉⲣⲟⲥ
ⲧⲉ ⲣⲟⲙⲙⲉ· ⲁⲩⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲓⲥⲁⲕ ⲡⲥⲁⲗⲁⲣⲓⲧⲏⲥ ⲛ̀ⲧ

ⲁⲓⲃⲁⲡϯⲍⲉ ⲙ̅ⲙⲟⲩ· Ⲛⲁⲓ ⲟⲩⲛ ⲧⲡⲛⲁⲧⲉⲗⲓⲟⲩ ⲙ̅ⲙⲟⲟⲩ
ⲓⲛⲧⲏ̅· ⲓⲧⲏ̅ϯ ⲛ̅ ⲟⲩϫⲱⲕ ⲉ̅ ⲡⲓⲁϫⲉ ⲉⲣⲁ̅ ⲡⲟⲩⲱⲓ ⲉ̅
ⲡⲓⲟⲩⲧⲉ· ⲙⲛ̅ ⲡⲉⲟⲟⲩ ⲉ̅ ⲡⲉⲥ̅ⲫⲟⲥ̅· ⲛⲁⲓ ⲉⲧ ⲉⲙ̅ⲡ̅ ⲓⲁ
ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲙⲛ̅ ⲡⲡⲧⲁϥⲁⲗⲉ ⲉ ϫⲱϥ ⲡⲡϫⲟⲉⲓⲥ ⲓ̅ⲥ̅
ⲡⲉϫⲥ̅· ⲁϥⲓⲱⲡⲉ ⲟⲛ ⲛ̅ ⲧⲉⲣⲉ ⲓ̈ⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲓ
ⲉ ⲣⲟⲩ[ⲛ] | ⲉ ⲑⲓⲗⲏⲙ· ⲁϥⲓⲙⲉ ⲡⲧⲉⲩⲛⲟⲩ ⲛ̅ⲥⲁ ⲧⲁ Fol. 14 *b* 1
ⲙⲡⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲁⲛⲟⲕ ⲕⲩⲣⲓⲗⲗⲟⲥ· ⲁⲧⲁⲙⲟⲩ ⲉⲣⲏⲧ̅ ⲕ̅ⲥ̅
ⲟⲩⲁ̈ⲓⲁⲕⲟⲛⲟⲥ· ϫⲉ ⲫⲉⲣⲓⲁ ⲉⲣⲁ̅ ⲡⲧⲟⲡⲟⲥ ⲛ̅ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ·
ⲉⲣⲁ̅ ⲡⲓⲁ ⲉ̅ ⲡⲉⲥ̅ⲫⲟⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉϫⲁϥ ϫⲉ ⲕⲓⲁϣ̀ϫⲓⲧ
ⲓⲁ ⲣⲟⲩ· ⲁⲛⲧ̅ ⲟⲩϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲁⲛ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲟⲩⲥⲁⲙⲁⲣⲓⲧⲏⲥ:—Ⲉⲡⲓ ⲁⲛ ⲁⲓⲛⲁⲩ ⲉⲧⲛⲟⲥ ⲛ̀ⲑⲩⲡⲏⲣⲉ·
ⲉⲙ̅ⲡ̅ ⲧⲥⲟⲗⲗ ⲉ̅ ⲡⲉⲥ̅ⲫⲟⲥ̅:—Ⲗⲁⲱ ⲁⲩⲉⲓ ⲁⲩⲧⲁⲙⲟⲓ ⲛ̅ⲥⲓ
ⲡⲁⲓⲁⲕⲟⲛⲟⲥ ⲁⲩⲱ ⲁⲓⲉⲡⲉⲓⲣⲉⲡⲉ ⲛⲁⲩ· ⲉ ⲧⲣⲉⲙ̅ⲡ̅ⲧ̅ⲩ̅ ⲙⲁ
ⲣⲟⲓ̈· ⲉⲧⲁⲱ ⲉ̅ⲙⲟⲟⲩ ϫⲉ ⲃⲱⲕ ⲛⲓ̅ⲙ̅ ⲉⲓⲛⲉ ⲉ̅ ⲡⲉⲥⲟⲟⲩ ⲉⲧ
ⲥⲱ|ⲣⲉ̅ ⲛ̅ⲧⲁⲕⲣⲉ ⲉ ⲧⲟⲟⲧ (*sic*) ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲏⲕⲗⲏⲥⲓⲁ ⲉ̅ Fol. 14 *b* 2
ⲡⲉϫⲥ̅· ⲛⲉⲥⲱⲧⲉ̅ ⲉ ⲡⲓⲁϫⲉ ⲛ̅ ⲧⲕⲁⲑⲟⲩⲧⲩⲥⲓⲥ· ⲁⲧⲱ ⲣⲙⲁⲛ
ⲧⲙⲉⲧⲁⲛⲟⲓ ⲟⲩⲱⲓⲛ̅ⲍ̅ ⲉ ⲃⲟⲗ· ⲛ̅ ⲟⲩⲟⲏ̅ ⲙⲙⲉ· ⲧⲛⲛⲁⲃⲁⲡϯⲍⲉ
ⲙ̅ⲙⲟⲩ:—Ⲡⲁⲓⲁⲕⲟⲛⲟⲥ ⲇⲉ ⲁⲩⲃⲱⲕ ⲙⲁ ⲣⲟⲩ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲁⲙⲟⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲏⲕⲗⲏⲥⲓⲁ ⲛⲓ̅ⲙ̅ ⲛⲁⲩ ⲉ ⲧⲥⲟⲗⲗ
ⲉ̅ ⲡⲉⲥ̅ⲫⲟⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲗⲁⲱ ⲁⲩⲕⲱ ⲛ̅ ⲛⲉⲣⲣⲱⲙⲉ· ⲉⲙ̅ⲡ̅
ⲟⲩⲙⲁ ⲉⲙ̅ⲡ̅ ⲧⲏⲕⲗⲏⲥⲓⲁ· Ⲙⲛⲛⲁⲩ ⲉⲧⲛⲟⲥ ⲉ̅ ⲫⲟⲃⲟⲥ·
ⲙⲛ̅ ⲟⲩⲙⲛⲛⲩⲉ ⲉⲧⲗⲉⲕⲟⲫⲟⲣⲉ̈ⲓ· ⲁⲩⲣ̅ⲣⲟⲧⲉ ⲁⲩⲱ ⲁⲩⲱ-
ⲟⲣⲧⲣ̅· ⲁⲩⲉⲓ ϫⲉ ⲛⲓⲁⲛⲱⲧ ⲉ ⲃⲟⲗ ⲉⲙ̅ⲡ̅ ⲧⲏⲕⲗⲏⲥⲓⲁ·
ⲓ̈ⲥⲁⲃⲛⲗ ϫⲉ ⲁ ⲡⲁⲓⲁ|ⲕⲟⲛⲟⲥ· ϯ ⲙⲛ̅ⲧϫⲁⲣ ⲉⲛⲧ ⲛⲁϥ· Fol. 15 *a* 1
ⲭⲱ ⲙ̅ⲙⲟⲥ· ϫⲉ ⲙ̅ⲡⲣ ⲉⲣ ⲣⲟⲧⲉ· ϫⲉ ⲡⲉϫⲥ̅ ⲛⲁⲓⲱⲟⲛⲕ ⲕ̅ⲍ̅
ⲣⲟⲩ· Ⲗⲁⲱ ⲁⲩⲥⲱ ⲉⲩⲥⲱⲧⲉ̅ ⲉ ⲛⲉϯⲭⲱ ⲙ̅ⲙⲟⲟⲩ·
ⲁ ⲡⲣ̅ⲣⲏⲧⲟⲛ ⲛ̀ⲧⲁⲛⲱⲱⲧⲉ ⲉ ⲣⲟⲩ· ⲉⲙ̅ⲡ̅ ⲓⲉⲍⲉⲕⲓⲏⲗ· ⲡⲉ-
ⲣⲟⲫⲏⲧⲏⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ϫⲱϥ· ϫⲉ Ⲓ̈ ϯⲟⲩⲉⲓⲱ ⲡⲓⲟⲟⲩ
ⲙ ⲙ̅ ⲡⲣ̅ⲣⲉⲣⲓⲟⲃⲉ ⲛ̀ⲟⲉ ⲉ ⲧⲣ̅ⲙ̅ⲡⲧⲟϥ· ⲛⲓ̅ⲙⲉⲧⲁⲛⲟⲓ·
ⲃⲟⲗ ⲉⲙ̅ⲡ̅ ⲧⲁ̅ⲣⲓⲛ ⲉⲃⲟⲟⲩ ⲛⲓ̅ⲱⲟⲩⲛ̅ⲍ̅· Ⲗⲁⲱ ⲟⲛ̅ ϫⲉ ⲱⲁⲣⲉ
ⲣⲁⲱⲉ ⲱⲱⲡⲉ ⲉⲙ̅ⲡ̅ ⲧⲡⲉ· ⲉⲭⲛ̅ ⲟⲣⲣ̅ⲣⲓⲟⲃⲉ ⲉⲙⲁ-
ⲉⲧⲁⲛⲟⲓ:—ⲛ̀ ⲧⲉⲣ ⲧ̅ⲥⲱⲧⲉ̅ ⲉ ⲛⲁⲓ· ⲁ ⲃⲟⲧⲉ ⲥⲁϩⲱⲟϥ
ⲃⲟⲗ ⲙ̅ⲙⲟⲩ· ⲁ ⲡ̅ⲛ̅ⲩⲁ ⲭ̈ⲓ ⲃⲟⲥ̅ⲥ̅ ⲉ ⲣⲟⲩ· ⲉⲥⲉⲱⲧⲉ̅
ⲱⲁⲁⲉ ⲙ̅ ⲡⲓⲟⲟⲩⲧⲉ· | ⲁⲧⲱ ⲛⲓ̅ⲧ̀ ⲉⲧⲛⲏ ⲕⲁⲗⲟⲥ· ⲡⲱⲁⲁⲉ Fol. 15 *a* 2

ет ⲥⲱⲧⲙ̅ е роот· ауω неγхиϥ наⲣⲣаϥ ⲛ̅ⲑⲉ ⲛ̅
откωⲣ̅· еγхнр ⲛ̅ⲑⲉ ⲛ̅ отснⲃе· ката ⲑе ⲛ̅таϥ-
хоос ⲛ̅ⲥⲓ пепрофитнс:—Χе пеχе пχоеис наї·
хе еіс ⲣнте· аⲓ† ⲛ̅па ϣахе е тектапро· ⲛ̅ⲑⲉ
ⲛ̅ откωⲣ̅ ауω пі лаос· ⲛ̅ⲑⲉ ⲛ̅ ⲣⲡϣе е прокроу:—
Λγеіс оуи ⲛ̅тⲛ̅хωк е βол· ⲛ̅ оуποⲑесіс ⲙ̅ плоуос
е тβе пϣахе ет сиⲍ ⲣⲏ̅ неψалмос· хе а хе а (sic)
пχоеис ерро ⲙⲁре пкаⲣ телнл· тⲙ̅пторро ⲙ̅
пλοποсемнс иⲡ̅ⲛре ⲛ̅те пноуте· пеіωт ⲙⲛ̅ пⲩ̅ноς
Fol. 15b 1 ⲛ̅ⲭісе· аϥсоолⲩ̅ ⲙ̅ пеⲑⲃⲃіо аγеі ϣар[оп]|аγеⲑⲃⲃіо
ⲕⲏ ⲙ̅ пχасіρнт ⲛ̅ⲑⲉ ⲛ̅ отρωтеⲃ ⲛ̅таϥротⲃеϥ ан ⲛ̅тет-
поу· аλλа ⲛ̅таϥкааϥ ⲉϥⲙнр ϣа пепроⲑесмеіа̅
ⲙ̅ пеіωт· Ⲛ̅ тер ⲩ̅хωк е βол ⲛ̅ тепроⲑесмеіа ⲛ̅таγеі
е тβннтⲉ̅· ката пⲩ̅оуωϣ· ⲛ̅ⲥⲓ пⲡ̅сⲱ̅р̅· ката тоікο-
поліа ⲙ̅ поуωϣ ⲙ̅ пⲩ̅еіωт· ⲛ̅сеⲥ̅ϧоо̅ⲩ̅ ⲙⲙоу ⲥа рои
иⲩ̅ⲙоу ауω ⲛ̅ⲩтωоуи е βол ⲉⲡ̅ ⲛ̅ет ⲙооуⲧ· ауω
иⲩ̅ϣωλ· ⲛ̅ алⲡ̅те· иⲩ̅ⲉⲙⲉ е ⲣраі ⲛ̅ таіχмα-
лосіа̅· иⲩ̅βωк ⲛ̅ⲙ̅ⲙас е ⲣраї ϣа пⲩ̅еїωт ⲛ̅ⲁⲥⲁⲑοс·
иⲩ̅ⲣⲙоос ⲉ̈ⲭⲙ̅ пеⲑоронос ⲙ̅ пⲩ̅еоот· ⲉі оуиаⲙ
ⲙ̅ пⲩ̅еіωт:—Λγωϣ е βол ⲛ̅ⲥⲓ тестра† ⲛ̅ на
ⲙ̅пнте ⲉγхω ⲙ̅ⲙос· хе а пχоеис ⲉⲣ̅ ⲉⲣро е βол
Fol. 15b 2 ⲉⲣ̅ⲙ̅ п|ϣе . . . . ⲙар ⲙ̅пнте оуиоу· ⲛ̅те пκаⲣ
телнл· хе аⲥиа̅ ⲙ̅ пⲩ̅λаос· аⲥсωте ⲛ̅ тетаіχ-
малосіа:—Λ пχоеис ерррο· аⲥ† ⲉіооу ⲛ̅ оу-
соⲙ· аⲥⲙорⲩ̅ ⲙⲙос· ете таі те тсарⲝ̅ ⲛ̅таϥхιⲧ̅
е βол ⲉⲡ̅ тпароенос ет оуааⲃ ⲙаріа· Ⲋ аⲥтаас
ⲉіωϣ· аⲥас ⲛ̅ оуеї ⲛ̅ оуωт ⲙⲙау· ⲉⲡ̅ тⲩ̅ⲙⲛ̅-
поуте· аγβωк е ⲣраі ен ⲙ̅пнте аⲥⲉⲙоос ⲛ̅са
оуиаⲙ ⲙ̅ пⲩ̅еіωт· ⲉⲓⲭⲙ̅ пеⲑоронос ⲙ̅ пеⲩеоот:—
Λγταλιο ⲛ̅ оуⲥоⲙ аⲥⲙорⲩ̅ ⲙⲙос· ете паї пе
пϣе ⲙ̅ пеⲥ̅ϧоⲥ ет оуааⲃ· ауω аⲥоτⲩ̅ е роуи е
роу· аⲥχιτⲩ̅ е пχісе ⲙⲙау:—ауω ⲩпаентⲩ̅
Fol. 16a 1 оп ⲙⲙау ⲉⲡ̅ тⲩ̅ ⲙⲉⲩ̅ сⲛ̅те ⲙ̅ пар|роусїа ⲉоуаи
ⲕⲑ еⲩϣаиει е крше ⲛ̅ иет оиⲩ̅ ⲙⲛ̅ иет ⲙооуⲧ·

ⲡⲁϊⲱ[ⲁⲓ]ⲟⲥ · ⲙⲡⲣⲣⲡⲛⲟⲃⲉ · ⲥⲉⲛⲁⲑⲉⲱⲣⲉⲓ ⲙⲡ ⲡⲧⲁⲩ-
ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲥ̅ⲫⲟⲥ · ⲉⲧⲙⲟⲟⲩⲉ ⲉⲓ ⲉⲛ ⲙⲙⲟⲩ · ⲉⲧⲧⲱⲟⲩⲛ
ⲉⲁ ⲡⲉⲥ̅ⲫⲟⲥ ⲛⲥⲓ ⲛⲁⲥⲥⲉⲗⲟⲥ · ⲛⲑⲉ ⲡⲣⲥⲓⲥⲙⲟⲫⲟⲣⲟⲥ ·
ⲁⲗⲗⲁ ⲟⲩⲛ ⲟⲩⲁ ⲛⲁϩⲟⲟⲥ ⲛⲁⲓ · ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲁⲩⲉ̅ⲫⲟⲩ
ⲙⲙⲟⲩ · ⲁⲩⲱ ⲉⲩⲛⲁⲉⲙⲉ ⲙ̅ ⲡⲉⲥ̅ⲫⲟⲥ ⲉ ⲡⲙⲁ ⲛ ✝ ⲉⲁⲡ
ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲩⲉⲙⲉ ⲙⲙⲟⲩ · ⲉ ⲧⲃⲉ ⲙⲟⲩⲁⲁⲓ ⲡⲁⲥⲙⲟⲥ
ⲙⲙ̅ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲡⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲉ ⲡⲉⲥ̅ⲫⲟⲥ ⲛ ⲓⲥ ·
ⲁⲉ ⲕⲁⲥ ⲙⲡⲉⲧⲙⲙⲉⲩⲉ ⲁⲉ ⲟⲩⲉⲧ ⲡⲉⲧ ⲙⲛⲧ ⲛ ⲕⲣⲓⲧⲛⲥ ·
ⲙ̅ⲡⲕⲣⲙⲉ ⲛ ⲛⲉⲧ ⲟⲙ̅ⲕ̅ [ⲙⲙ̅ ⲛⲉⲧ] ⲙⲱⲟⲩⲧ :—Ⲥⲙⲛⲧ ⲥⲁⲣ
ⲕⲙ̅ ⲡⲉⲟⲟⲩ ⲙ̅ ⲡⲙ̅ⲉⲓⲱⲧ · ⲙⲙ̅ ⲛⲉⲩⲁⲥⲙⲉⲗⲟⲥ ⲛ̅ⲕⲟⲩⲱⲛⲕ̅ ⲉ
ⲃⲟⲗ ⲙ̅ ⲡⲙⲁⲁⲓⲛ ⲙ̅ ⲡⲉⲥ̅ⲫⲟⲥ ⲛⲧⲡⲉ ⲙⲙⲟ ⲛⲧⲟⲩ ⲡⲉⲥ̅ⲫⲟⲥ · Fol. 16 *a* 2
ⲑⲉⲗⲡⲓⲥ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ✝ ⲛ ⲧⲉⲥⲫⲣⲁⲭⲓⲥ ⲕⲓⲟⲟⲩ · ⲕⲙ̅
ⲟⲩⲁⲱⲕ · ⲙⲉⲩⲁⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲃⲁⲡⲧⲥⲙⲁ ⲁⲁⲙ̅ ⲡⲉⲥ̅ⲫⲟⲥ ·
ⲉⲓⲉ ⲙⲛ ⲛⲧⲉ ⲡⲟⲩⲛⲏⲃ ⲫⲣⲁⲭⲓⲍⲉ (*sic*) ⲛ ⲧⲕⲟⲗⲟⲃⲛⲟⲣⲁ (*sic*)
ⲕⲙ̅ ⲙⲁⲉⲓⲛ ⲙ̅ ⲡⲉⲥ̅ⲫⲟⲥ : ⲕⲙ̅ ⲡⲙ̅ⲧⲛⲏⲃⲉ · ⲙⲉⲩⲁⲱⲕ ⲉ
ⲃⲟⲗ ⲙ̅ ⲡⲙⲁ ⲉⲩⲟⲧⲁⲁⲃ :—Ⲡⲉⲥ̅ⲫⲟⲥ ⲡⲉ ⲡⲙⲁⲁⲩⲁⲓⲟⲕⲉⲓ
ⲛⲥⲁ ⲛⲁⲗⲙⲱⲛⲓⲟⲛ · ⲙⲙ̅ ⲛⲉⲡⲙⲁ ⲛⲁⲥⲁⲑⲁⲣⲧⲟⲛ ⲕⲟⲧⲁⲛ
ⲉⲧⲙⲁⲛⲫⲣⲁⲭⲓⲍⲉ (*sic*) ⲙⲙⲟⲟⲩ ⲕⲙ̅ ⲡⲱⲛⲕ̅ ⲉⲧ ⲟⲧⲁⲁⲃ ·
ⲡⲁⲣⲛⲏ ⲛ ⲧⲙⲛ̅ⲧⲉⲣⲣⲟ ⲙⲛ ⲙ̅ⲡⲛⲟⲩⲉ · ✝ⲛⲁⲩ ⲥⲁⲣ ⲱ
ⲛⲁⲩⲛⲣⲉ ⲙⲙ̅ ⲛⲁⲩⲉⲉⲣⲉ · ⲁⲉ ⲁ ⲡⲛⲁⲩ ⲡⲣⲟⲕⲟⲡⲧⲉⲓ ·
✝ⲛⲁⲩ ⲁⲉ ⲟⲛ ⲉ ⲡⲛⲛⲩⲉ ⲛⲧⲁⲉⲓ ⲉ ⲡⲙⲁ · ⲉⲧⲟⲧⲱⲙ
ⲉ ⲥⲱⲧⲙ̅ ⲉ ⲡⲙⲁ[ⲁⲉ] ⲙ̅ ⲡⲛⲟⲩⲧⲉ · ⲕⲙ̅ ⲟⲩⲧⲃⲃⲟ · ⲉⲧⲁⲱⲕ
ⲉ ⲃⲟⲗ ⲙ̅ [ⲡ]ⲛⲧⲁ ⲛⲁⲟⲉⲓ[ⲥ] | ⲥⲁⲣ ⲁⲟⲟⲥ · ⲁⲉ ⲁⲣⲓ ⲙⲁ Fol. 16 *b* 1
ⲗⲁⲓ ⲛⲙⲟⲗⲏⲧ ⲛⲕⲉⲣⲟⲥ : ⲉⲩⲁⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲁⲣⲓ ⲙⲁ Λ
ⲗⲁⲓ ⲛⲙⲟⲗⲏⲧ ⲛⲥⲟⲛ · Ⲛⲃⲟⲧ ⲛ ⲃⲉⲣⲣⲉ ⲙ̅ ⲡⲛⲏⲧⲁⲥⲧⲉ
ⲙ̅ ⲡⲟⲟⲩ · ⲉⲧⲉ ⲡⲁⲣⲁⲟⲩⲧⲉ ⲡⲉ · ⲉ ⲁⲩⲣⲱⲛ̅ ⲉ ⲧⲟⲟⲧⲛ̅ ⲙ̅
ⲁⲱⲧⲥⲛⲥ · Ⲉ ⲧⲣⲛ̅ⲙⲱⲱⲧ · ⲛ ⲟⲩⲉⲥⲟⲟⲩ ⲛ̅ ⲧⲉⲗⲓⲟⲛ · ⲉⲩ-
ⲥⲛⲕ ⲉ ⲃⲟⲗ ⲛ̅ ⲟⲩⲣⲟⲙⲡⲉ ⲛⲥⲉⲁⲱ ⲕⲙ̅ ⲛⲉⲟⲩⲉⲥⲣⲟ ⲛ̅
ⲙⲉⲩⲛⲓ · ⲁⲉ ⲛⲓⲙⲉ ⲡⲉⲧ ⲧⲁⲕⲟ · ⲧⲁⲕⲟ ⲛⲙⲉⲧⲁⲣⲭⲏ ⲙⲓⲥⲉ :—
ⲗⲓⲟⲛ ⲣⲱⲟⲛ ⲡⲗⲁⲟⲥ ⲛ̅ ⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ · ⲁⲧⲙⲱⲱⲧ
ⲛ̅ ⲡⲉⲣⲉⲓⲱ ⲛ̅ ⲁⲧ ⲧⲱⲗⲗⲉ · ⲛⲉⲭⲥ̅ ⲓⲥ̅ ⲛ̅ⲧⲁⲭⲟⲉⲓⲥ ⲉⲁ ⲣⲟⲛ :—
Ⲙⲁⲓ ⲛⲧⲁⲥⲙⲁⲥⲧⲉ̅ ⲛⲥⲓ ⲧⲣⲓⲁⲓⲃⲉ ⲙⲙⲉ · ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲉⲛⲟⲥ ⲛ̅ ⲁⲧ ⲧⲱⲗⲗⲉ · ⲛⲧⲁⲧⲙⲁⲁⲧⲉ̅ ⲥⲁⲣ · ⲕⲓⲭⲉ
ⲉⲥ̅ⲫⲟⲥ · ⲉ ⲡⲉⲃⲟⲧ ⲛ̅ ⲃⲉⲣⲣⲉ · ⲛⲥⲟⲩ ⲙⲙⲁⲧⲁⲥ[ⲧⲉ] ⲉ Fol. 16 *b* 2

ποος· ⲛⲧⲁⲩⲱⲁⲁⲧⲥⲧ ⲟⲛ· ϩⲓⲁⲛ ⲧⲡⲉⲧⲣⲁ ⲛⲟⲛⲉ ⲙⲙ
ⲡⲥⲟⲗⲥⲟⲟⲁ· ⲉⲧⲉ ⲡⲙⲙⲁ ⲙⲙ ⲡⲛⲣⲁⲙⲟⲛ:—Ⲗⲁⲕⲟⲟⲛⲥϥ·
ⲉ ⲡϥⲉⲡⲏⲣ ⲛⲟⲩⲛⲁⲙ· ⲁⲩⲥⲛⲟϥ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲙⲛ ⲟⲩ-
ⲙⲟⲟⲩ· Ⲛⲧⲁⲩϫⲉϩ ⲡϥⲉⲥⲛⲟϥ ⲉ ⲟⲩ:—ⲉⲓⲥ ϩⲛⲏⲧⲉ ϥϫⲛϩ
ⲉ ⲧⲡⲉⲧⲣⲁ ⲛ ⲱⲛⲉ· ⲙⲙ ⲡⲥⲟⲗⲥⲟⲟⲁ ⲁⲩⲱ ϥⲛⲁⲃⲱⲧⲉ ⲉ
ⲃⲟⲗ ⲁⲛ ⲛⲥⲓ ⲡⲉⲥⲛⲟϥ ⲉⲧ ⲙⲙⲁⲩ· ⲱⲁ ⲧⲥⲩⲛⲧⲉⲗⲉⲁ
ⲙⲙ ⲡⲓ ⲁⲓⲱⲛ: ⲉⲩϫⲡⲓⲟ ⲛ ⲡⲟⲩⲁⲁⲓ ⲙⲛ ⲟⲩⲟⲥⲓⲥ ⲛⲁⲩ·
Ⲗⲁⲟⲛ ϩⲱⲟⲛ ⲛⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁⲛϩⲓⲧϥ ⲁⲛϩⲁϩϥ ⲛ
ⲟⲩⲉⲃⲣⲟ ⲡⲓⲛⲏⲛⲓ· ⲉⲧⲉ ⲧⲡⲧⲁⲡⲣⲟ ⲧⲉ ⲙⲛ ⲡⲛⲥⲡⲟⲧⲟⲩ·
Ⲛ ⲧⲉⲣ ⲡϫⲉⲓ ⲟⲩⲓ ⲉ ⲃⲟⲗ ϩⲙ ⲡⲉⲥⲛⲟϥ ⲛ ⲧⲉⲗⲓⲟⲛ· ⲁⲩⲱ
Fol. 17 *a* 1 ⲡⲧⲡⲥⲱ ⲉ ⲃⲟⲗ ⲡϩⲛⲧϥ: | ⲡⲧⲡⲟⲩⲱⲙ ⲛⲉϥⲥⲁⲣⲝ· ⲁⲛⲟⲩ-
ⲗⲁ ϫⲁⲓ ⲉ ⲡⲧⲁⲕⲟ· ⲁⲛϩⲱⲙ ⲉϫⲛ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲙⲛ ⲛϥ-
ⲙⲉⲉⲩⲉ ⲧⲛⲟⲩ ⲙ ⲡⲟⲩⲛⲣⲟⲛ:—Ⲛⲧⲁⲩⲕⲁ ⲡⲥⲱⲙⲁ ⲙ
ⲡϫⲟⲉⲓⲥ ⲧⲱⲛ· ⲡⲧⲁⲩⲕⲁⲁϥ ϩⲛ ⲟⲩⲧⲁⲫⲟⲥ· ⲁⲩⲱ ⲛⲓ ⲧⲟⲡⲟⲥ
ⲡⲁⲓ· ⲉⲧ ⲛⲣⲱϥ ⲛϩⲛⲧϥ ⲙⲡⲟⲟⲩ· ⲁⲩⲱ ⲙⲙⲁ ⲡⲉ ⲛⲧⲁⲩⲧ-
ⲧⲟⲩⲛⲟⲥϥ ⲉ ⲃⲟⲗ ϩⲛ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲙⲛ ⲗⲁⲁⲩ ⲛⲁⲩ-
ⲣⲟⲧⲣⲉⲧ ⲛⲥⲁ ⲡⲓ ⲱⲁϫⲉ:—Ⲟⲩⲁⲉ ⲉ ⲉⲙⲙⲉ ⲣⲱⲃ ⲛⲥⲁ
ⲡⲉⲩⲱⲧ ⲙⲁⲩⲁⲁϥ· ⲛⲧⲁⲩⲧⲟⲩⲛⲟⲥϥ ⲉ ⲃⲟⲗ ϩⲛ ⲛⲉⲧ
ⲙⲙⲟⲟⲩⲧ:—Ⲫϫⲱ ⲙⲙⲟⲥ ⲥⲁⲣ ϩⲙ ⲡϫⲱⲱⲙⲉ· ⲡⲛⲉ-
ⲯⲁⲗⲙⲟⲥ· ϫⲉ ⲁ ⲡϫⲟⲉⲓⲥ ⲧⲱⲟⲩⲛ ⲛⲟⲉ ⲙ ⲡⲉⲧ ⲟⲃϣ·
Fol. 17 *a* 2 ⲛⲟⲉ ⲛ ⲟⲩϫⲱⲱⲣⲉ ⲉ ⲁϥ|ϯϩⲉ ϩⲁ ⲡⲛⲣⲡ· ⲙⲙⲁ ⲡⲛⲧⲁϥ-
ⲧⲱⲙⲙⲛ̄ⲧ ⲉ ⲣⲟϥ ⲛϣⲟⲣⲡ· ⲛ ⲛⲧⲁϥⲟⲩⲱⲛϥ̄ ⲉ ⲙⲙⲁ· ⲉⲓⲉ
ⲙⲛ ⲧⲉⲓ· ⲙⲁⲣⲓⲁ ⲧⲙⲁⲥⲁⲗⲓⲙ· ⲙ ⲙⲁⲣⲓⲁ ⲧⲙⲙⲁⲁⲩ
ⲉⲧⲉ ⲧⲉⲥⲥⲱⲛⲉ ⲧⲉ· Ⲉ ⲁⲥϩⲛⲟϥ ⲁϫⲛ ⲣⲟⲟⲩ ⲁⲥϯⲛⲁⲁⲕⲉ
ⲙⲙⲟϥ ⲁϫⲛ ⲧⲓⲧⲕⲁⲥ· ⲁⲥⲥⲁⲛⲟⲩϣϥ̄· ⲁϫⲛ ⲣⲟⲟⲩϣ ⲉ
ⲣⲓⲥⲉ· ⲁϥⲣ̄ ⲣⲙⲙⲉ ⲛⲣⲟⲟⲩ ⲉⲩⲟⲩⲱⲛϥ̄ ⲉ ⲃⲟⲗ ⲛ ⲛⲁⲡⲟⲥⲧⲟ-
ⲗⲟⲥ ⲉⲩⲟⲩⲱⲙ ⲉⲩⲥⲱ ⲛⲙⲙⲁⲩ:—Ⲡⲓⲥⲟⲥ (*sic*) ⲟⲛ ⲁϥ-
ⲡⲁⲣⲁⲥⲥⲓⲗⲉ ⲛⲁⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ· ϫⲉ ⲙⲟⲟⲩⲉ ⲉ
ⲃⲟⲗ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲛⲣϥ̄· ⲡⲧⲉⲧⲛϯϣⲱ ⲛ ⲟⲩⲣⲱⲃⲟⲥ
ⲧⲛⲣⲟⲩ ⲡⲧⲉⲧⲛⲃⲁⲗϯϩⲉ ⲙⲙⲟⲟⲩ· ⲣⲙⲙ ⲡⲣⲁⲓ ⲙ ⲡⲉⲓⲱⲧ
Fol. 17 *b* 1 ⲙⲙ ⲡⲱⲛⲣⲉ ⲙⲙ ⲡⲉⲛⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ: | ⲁⲩⲱ ⲁⲩⲉⲣⲛ
ⲗⲃ ⲛⲁⲩ ⲡⲧⲉⲛⲟⲩ· ⲙ ⲡⲉⲛⲓⲁ ⲙ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ ⲙⲙⲁⲥ
ⲧⲙⲡⲓⲧⲛⲟⲥⲧⲓ· ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲛⲧⲉ ⲡⲕⲉⲣⲟⲥ ⲡⲉ ⲡⲧⲁ
ⲡϫⲟⲉⲓⲥ ϫⲟⲟⲥ ⲙ ⲙⲱⲟⲩⲥⲛⲥ ⲡⲉ· ϫⲉ ⲉⲕⲉⲟⲩⲛⲟⲩ ⲙⲙⲟⲩ

ⲡⲣⲏⲧϥ ⲙⲙⲟ ⲧⲉⲕⲥⲣⲓⲙⲉ· ⲙⲙⲟ ⲙⲡⲱⲙⲣⲉ· ⲙⲙⲟ ⲛⲉⲕⲣⲁⲗⲁ·
ⲙⲙⲟ ⲙⲡⲧⲃⲏⲟⲩⲉ· ⲙⲙⲟ ⲡⲱⲱⲙ ϩⲁ ϩⲟⲗⲗⲏⲧ· ⲙⲙⲟ ⲉⲡⲕⲁⲁ
ⲙⲙⲁ ⲡⲧⲁⲕ:—Ⲡⲓⲁ ⲥⲁⲣ ⲛⲁⲓ ⲡⲥⲁⲱϥ ⲡⲉ ⲡⲓⲁ ⲛ
ⲧⲡⲓⲧⲛⲕⲟⲥⲧⲏ· ⲡⲓⲣⲟⲟⲩ ⲛ ⲟⲩⲱⲧ ⲡⲉ ⲡⲧⲁ ⲡⲉⲡⲛⲁ ⲉⲓ
ⲉϫⲙ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· Ⲏⲱⲉ ⲥⲁⲣ ⲛ ⲟⲩⲟⲉⲓⲉ ⲛ ⲥⲡⲟⲩⲁⲓⲟⲥ
ⲛ ⲱⲁϥⲃⲱⲕ ⲉ ⲧϥⲥⲱⲱⲩⲉ· ⲛⲉϥⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲥ· ⲛⲉϥ-
ⲡⲟⲣⲕ ⲡⲱⲱⲟⲛⲧⲉ ⲙⲙⲟ ⲛⲁⲣⲱⲟⲩ· ⲙⲙⲟ ⲡⲥ[ⲟ]ⲩⲣⲉ ⲡⲧⲁⲩⲣⲱⲧ
ⲛ|ⲣⲏⲧⲥ· ⲙⲙⲡⲥⲱⲥ ⲛⲉϥϫⲱ ⲙ̅ ⲡⲉⲥⲣⲟⲥ ϩⲓ̅ ⲟⲩⲥⲓϫ Fol. 17 *b* 2
ⲉⲥ̅ⲟⲟⲗⲉ· ⲛⲉϥⲥⲕⲁⲓ ⲙⲙⲟⲥ· ϩⲓ̅ ⲡⲟⲃⲃⲉ· ⲗⲟⲓⲡⲟⲛ ⲉⲩ-
ⲥⲱⲱⲩⲧ̅ ⲡⲥⲁ ⲡⲕⲉⲣⲟⲥ ⲙ̅ ⲡⲉⲁⲣ· ⲉ ⲧⲣⲉ ⲡⲣⲟⲩ ⲙⲙⲡⲉ ⲉⲓ
ⲉ ϫⲱⲟⲩ· ⲡⲥⲉⲧⲟⲩⲱ̅ ⲧⲏⲣⲟⲩ ⲡⲥⲉⲉⲓ̈ⲣⲉ ⲛ ⲟⲩⲥⲣⲟⲥ ⲉ
ⲛⲁⲛⲟⲩⲃ· ⲉ ⲧⲃⲉ ⲡⲛⲏϥ ⲙⲙⲟ ⲧⲉⲓⲟⲧⲉ ⲡⲧⲁⲥⲉⲓ̈ ⲉ ϫⲱⲟⲩ·
ⲉ ⲃⲟⲗ ϩⲓ̅ ⲧⲡⲉ ϩⲓⲧⲛ̅ ⲛⲓⲟⲩⲧⲉ· Ⲧⲁⲓ ϩⲱⲟϥ ⲧⲉ ⲑⲉ ⲙ̅
ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅· ⲙⲙⲟ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉ
ⲡⲙⲉⲓⲟⲧⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉ· ⲉⲁϥⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲉ
ⲃⲟⲗ ϩⲓ̅ ⲧⲱⲗⲙ̅ ⲙⲙⲉ· ⲙⲙⲟ ⲕⲣⲟϥ ⲙⲙⲉ· ⲩⲁⲛⲧ ⲡⲧⲏⲧ-
ⲛⲕⲟⲥⲧⲏ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲥⲁⲩⲧⲏⲙⲟⲩ ⲉ ϫⲱⲟⲩ· ⲙ̅ ⲡⲁⲣⲁ-
ⲕⲗⲏⲧⲟⲥ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉⲡⲛⲁ ⲛ ⲧⲙⲉ· ⲁⲩⲙⲁⲣⲟⲩ
ⲛⲥⲟⲟⲩ ⲙⲙⲉ· ⲁⲩⲱⲁ|ϫⲉ ϩⲓ̅ ϩⲓⲛⲉⲁⲥⲡⲉ ⲛⲥⲉⲥⲟⲟⲩⲛ Fol. 18 *a* 1
ⲙⲙⲟⲟⲩ ⲁⲛ· ⲁⲩⲉⲓⲣⲉ ⲛ ϩⲓⲛⲟⲥ ⲛⲥⲟⲙ· ⲙⲙ ϩⲓⲡⲱⲛⲣⲉ· ⲗⲉ
ⲉⲩⲉⲙⲉ ⲛ ⲛⲁ ⲡϫⲟⲉⲓⲥ· ⲟⲩⲁ ⲁⲩⲉⲩ̈ⲣⲉ ⲡⲱⲉ· ⲟⲩⲁ ⲁⲩⲉⲓⲣⲉ
ⲛⲥⲉ· ⲟⲩⲁ ⲁⲩⲉⲓⲣⲉ ⲙⲙⲁⲁϥ· Ⲛⲁⲓ ⲧⲉⲛⲟⲩ ⲡⲉ ⲡⲕⲉⲣⲟⲥ
ⲛ ⲡⲉ
ⲛ̅ⲧⲉⲣ ⲱⲁ ⲡⲣⲏⲧϥ· ⲕⲁⲧⲁ ⲡⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ
ϩⲓ̅ ϩⲓⲡⲁⲱⲛ ⲁⲛ ⲛⲥⲛⲟⲩⲱⲙⲙ· ⲙⲙⲟ ⲟⲩⲁⲱⲛ [ⲁⲛ] ⲛ ⲛⲣⲛ̅
ⲙⲙⲟ ϩⲓ̅ϫⲏⲣ· ⲁⲗⲗⲁ ϩⲓ̅ ϩⲓⲥⲛⲁϩⲓⲥ· ⲙⲙⲟ ϩⲓⲱⲁⲗⲙⲟⲥ
ⲙⲙⲟ ϩⲓⲱⲁⲗⲗⲉⲓ· ⲡϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲙⲁⲣⲡⲉⲓ ⲉ ⲃⲟⲗ ϩⲓ̅
ⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ· ⲡⲧⲛ̅ⲧ ⲗⲟⲩⲗⲁⲓ ⲛⲁⲩ ϩⲓ̅ ϩⲓⲱⲁⲗⲙⲟⲥ·
ϫⲉ ⲡⲧⲟϥ ⲛⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲙⲟⲛ ⲡⲩ̅ⲗⲁⲟⲥ· Ⲏ ⲧⲉⲣ
ⲱⲃⲱⲕ ⲟⲩⲛ̅ ⲉ ϩⲣⲁⲓ ⲱⲁ ⲡⲩⲉⲓⲱⲧ ⲛⲉⲣⲙⲟⲟⲩ ϩⲓ ⲟⲩⲁ[ⲙ]
ⲙⲙⲟⲩ· ⲁⲩⲱⲱ ⲉ ⲃⲟⲗ ⲉⲧⲥⲱ ⲙ̅|ⲙⲟⲥ· Ⲩⲉ ⲁ ⲡϫⲟⲉⲓⲥ Fol. 18 *a* 2
ⲉⲣⲣⲱ ⲉϫⲙ ⲡⲉⲃⲛⲟⲥ ⲧⲏⲣⲟⲩ· ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲫⲙⲟⲟⲩ·
ϩⲓ ⲡⲩⲟⲣⲟⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲗⲩⲱ ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲙ̅
ⲙⲱⲟⲩⲥⲛⲉ· ⲭⲉ ⲁⲣⲓ ⲱⲁ ⲛⲁⲓ· ⲡⲱⲟⲙⲡⲧ̅ ⲛⲥⲟⲛ ⲧⲉ
ⲣⲟⲙⲡⲉ:—Ⲗⲱ ⲥⲉ ⲡⲉ ⲡⲕⲱⲁ ⲉⲧⲟ ⲡⲛⲟⲥ ⲙⲡⲟⲟⲩ· Ⲡ

ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛⲁⲓ ⲉⲧ ϣⲟⲟⲡ ⲉⲙⲙ ⲡⲓⲱⲟⲣⲡ ⲛ ⲉⲃⲟⲗ ⲧⲉ
ⲣⲟⲙⲡⲉ· ⲉⲧⲉ ⲡⲓⲁ ⲡⲉ ⲙⲙ ⲡⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙⲙ ⲡⲉϭⲥ̄ⲟⲥ̄·
Ⲁⲩⲱ ⲧⲉⲙⲙⲁⲟⲩⲱⲛϩ̄ ⲙⲛⲧⲛ̄ ⲉ ⲃⲟⲗ ⲙⲙ ⲡϫⲱⲃ· ϫⲉ ⲉ
ⲧⲃⲉ ⲟⲩ ⲧⲙ̄ⲡⲉⲣϣⲁ ⲙⲙ ⲡⲣⲁⲥⲓⲟⲛ ⲛⲉϭⲥ̄ⲟⲥ̄ ⲙⲡⲟⲟⲩ· Ⲉⲡⲓ
ⲁⲛ ⲁ ⲙⲡⲟⲩⲁⲁⲓ ϩⲓϫⲟⲗ ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲙ ⲡϩⲟⲉⲓⲥ·
ⲉⲩϩⲱ ⲙⲙⲟⲥ ϫⲉ ⲙⲡⲛ ⲉⲩⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲛⲉⲧ ⲙⲱⲟⲩⲧ·
ⲁⲗⲗⲁ ⲛⲫⲙⲁⲑⲏⲧⲏⲥ ⲡⲓⲧⲁⲩⲉⲓ ⲛ ⲧⲉϫⲱⲛ ⲁⲩⲃⲓⲧϥ̄ ⲛ-
Fol. 18b 1 ϩⲓⲟⲩⲉ· ⲉⲙⲉⲛⲕⲱⲧⲛ̄· ⲁⲩⲱ | ⲡⲉ ⲛⲉⲧⲙⲉⲉⲩⲉ ⲉⲙⲡⲟⲟⲛ ⲙⲙ
ⲗⲍ ⲡⲉⲟⲟⲩ ⲙⲙ ⲡⲉϭⲥ̄ⲟⲥ̄· ⲕⲁⲧⲁ ⲧⲁⲓⲁⲧⲏⲡⲟⲥ ⲛ ⲓⲉⲣⲏⲙⲁⲓⲟⲥ·
ⲙⲡⲛ̄ ⲉⲓⲱⲥⲏⲡⲡⲟⲥ· ⲙⲡⲛ̄ ⲫⲓⲗⲁⲗⲫⲱⲛ ⲛⲁⲛⲟ ⲫⲃⲣⲁⲓⲟⲥ·
ⲉ ⲧⲃⲉ ⲡϣⲱⲛϯ̄ ⲙⲡⲓⲟⲩⲁⲁⲓ ⲉ ⲣⲟⲩⲛ ⲉⲙⲙⲁⲑⲧⲏⲥ ⲙⲙ
ⲡⲙ̄ϩⲟⲉⲓⲥ· ⲙⲡⲛ̄ ⲡⲉϭⲥ̄ⲟⲥ̄ ⲙⲙ ⲡⲙ̄ϩⲟⲉⲓⲥ· Ⲥⲙⲉⲣⲉ ⲟⲩⲛⲟⲩ
ⲙⲙ ⲡⲟⲩⲏⲣⲓⲁ· ⲣⲙ̄ ⲡⲛⲧ ⲙⲡⲓⲟⲩⲁⲁⲓ· ⲡⲧⲁⲩⲥ̄ϩⲟⲩ ⲙⲙ
ⲡϩⲟⲉⲓⲥ· ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲓⲱⲉ ⲙⲙ ⲡⲉϭⲥ̄ⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉⲧⲟⲧⲱⲱⲩ ⲉ ⲣⲟⲕⲟ̄ ⲙⲙⲟⲩ· ⲙⲙⲁ ⲧⲣⲉ ⲡϩⲟⲉⲓⲥ
ⲧⲱⲟⲩⲛ· ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· Ⲥⲙⲉⲣⲉ ⲡⲓⲱⲉ ⲙⲙ
ⲡⲉϭⲥ̄ⲥ̄ ⲧⲟϫ ⲉ ⲡⲕⲁⲣ ⲣⲙ̄ ⲡⲙⲁ ⲧⲁⲧⲥ̄ϩⲟⲩ ⲙⲙ ⲡϩⲟⲉⲓⲥ
ⲡⲣⲛⲧϥ̄· Ⲏ ⲧⲉⲣⲉ ⲡⲓⲧⲟⲣⲧⲣ̄ ⲕⲟⲩⲓ ⲕⲟⲩⲓ· ⲉ ⲃⲟⲗ ϫⲉ
Fol. 18b 2 ⲙⲉⲣⲉ ⲙⲙⲁⲑⲧⲏⲥ | ⲫⲛ̄ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲡⲙⲡⲓⲟⲩⲁⲁⲓ·
ⲁϥⲧⲱⲟⲩⲛ ⲛⲥⲓ ⲓⲱⲥⲏⲫ ⲡⲁⲣⲓⲙⲁⲑⲁⲓⲁ· ⲁⲩⲉⲓ ⲡⲓⲁ ⲙⲡ-
ⲕⲱⲁⲛⲓⲟⲥ ⲡⲉϩⲁⲩ ⲛⲁⲩ· ϫⲉ ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲁⲧⲥⲧⲙⲟⲩⲧ-
ⲗⲉⲉⲩⲉ· ⲛⲥⲓ ⲙⲡⲓⲟⲩⲁⲁⲓ· ⲙⲡⲛ̄ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲙⲡⲛ̄ ⲡⲥⲉⲉⲡⲉ
ⲛ ⲡⲥⲩⲛⲉⲇⲣⲓⲟⲛ· ϫⲉ ⲙⲁⲣⲡⲣⲟⲕⲟ̄ ⲛ ⲡⲉϭⲥ̄ⲟⲥ̄· ⲧⲉⲛⲟⲩ
ϩⲉ ⲙⲁⲣⲡⲃⲓⲧϥ̄ ⲛ ⲧⲙ̄ⲣⲟⲡϥ̄· ϫⲉ ⲙⲡⲉⲧⲉⲓⲣⲉ ⲛ ⲡⲧⲁⲧ-
ⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲩ· Ⲁⲧⲧⲱⲟⲩⲛ ⲛ ⲡⲉϣⲁⲩ ⲁⲧⲉⲓ ⲉϫⲙ̄
ⲡⲕⲣⲁⲙⲟⲛ ⲙⲡⲉⲧⲱⲟⲩⲛ· ⲁⲧϩⲙⲉ ⲛ ⲡⲱⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉ
ⲡⲉϭⲥ̄ⲟⲥ̄ ⲛ ⲓⲥ̄· ⲙⲡⲛ̄ ⲡⲧⲓⲧⲗⲟⲥ ⲙⲡⲁ ⲡⲓⲗⲁⲧⲟⲥ· ⲟϫⲩ ⲉ
ⲣⲟⲩⲛ ⲉ ⲣⲟⲩ· ⲙⲡⲛ̄ ⲡⲕⲉ ⲉⲓⲃⲧ ⲉⲧⲧⲟⲕⲟ̄ ⲉ ⲣⲟⲩ· ⲛⲁⲓ
Fol. 19a 1 ⲡⲧⲁⲩⲟⲃⲧⲟⲩ ⲉ ⲡⲥⲱⲙⲁ ⲛ ⲡϩⲟⲉⲓⲥ· ⲉⲛⲩ|ⲥⲓϫ ⲙⲡⲛ̄ ⲛⲉⲩ-
ⲗⲉ ⲟⲣⲧⲉ (*sic*) ⲁⲣⲟⲩⲧⲟⲩ ⲙⲡⲛ̄ ⲛⲁ ⲛⲥⲟⲟⲙⲉ· ⲙⲡⲛ̄ ⲟⲩⲱⲃϣ ⲉ
ⲣⲟⲩⲛ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲙⲡⲓⲟⲩⲁⲁⲓ· Ⲁⲩⲱ ⲡⲉϫⲉ ⲓⲱⲥⲏⲫ ⲛ
ⲙⲓⲕⲱⲁⲛⲓⲟⲥ ϫⲉ ⲙⲁⲣⲡ̄ ⲥⲱⲗⲡ̄ ⲛ ⲡⲱⲉ· ⲫⲁ ⲡⲉⲥⲏⲧ ⲉ
ⲡⲉϭⲥ̄ⲟⲥ̄· ⲛⲧⲡⲃⲓⲧϥ̄ ⲙⲡⲛ̄ ⲡⲉϭⲥ̄ⲟⲥ̄ ⲛⲧⲡⲕⲁⲁⲧ ⲛ ⲣⲟⲩⲛ
ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉ ⲡⲓⲁ ⲛⲧⲁⲧⲕⲁ ⲡⲥⲱⲙⲁ ⲛ ⲡϩⲟⲉⲓⲥ ⲛ-

ⲉⲛⲧⲟⲩ· ⲛⲁⲓ ⲅⲁⲣ ⲡⲱⲓ ⲡⲉ· ⲁⲩⲱ ⲙⲡ ⲓⲕⲁ ⲥⲱⲙⲁ ⲡⲉⲛⲧⲟⲩ
ⲉⲛⲉ· ⲏ ⲙⲏ ⲧⲉⲓ ⲡⲥⲱⲙⲁ ⲛ ⲓⲥ· Ⲁⲩⲱ ⲉⲓⲥ ⲉⲣⲏⲧⲉ
ⲁⲩⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲡ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· ⲁⲩⲉⲓⲣⲉ ⲉⲓ ⲛⲁⲓ
ⲁⲩⲭⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉⲛⲉⲧⲉⲣⲏⲛⲏ ⲅⲁⲣ ⲉ ⲣⲟⲩⲛ
ⲉ ⲡⲙⲁ ⲛⲧⲁⲩⲥⲫⲟⲟⲩ ⲙⲙⲟⲩ ⲛⲉⲛⲧⲟⲩ· ⲁⲩⲥⲕⲟⲣⲕⲣ ⲙ
ⲡⲱⲛⲉ | ⲉⲣⲡ ⲧⲧⲁⲡⲣⲟ ⲙ ⲡⲧⲁⲫⲟⲥ ⲁⲩⲃⲱⲕ· ⲁⲩⲱ ⲙⲡⲉ Fol. 19a 2
ⲗⲁⲁⲩ ⲉⲓⲙⲉ ⲉ ⲡⲓⲧⲁⲩⲁⲁϥ ⲛⲟⲩⲛⲟⲥ ⲛⲟⲩⲟⲉⲓⲱ· ⲉⲣⲉ
ⲙⲙⲁⲟⲩⲧⲛⲥ ⲃⲓⲕ ⲉ ⲡⲧⲁⲫⲟⲥ ⲙⲙⲏⲛⲉ· ⲉⲧⲱⲗⲙⲏ ⲛ-
ⲧⲉⲧⲱⲛ ⲛⲁⲓⲟⲟⲩⲉ:—Ⲁⲩⲱ ⲟⲛ ⲉⲩⲃⲓ ⲛ ⲛⲉⲧ ⲱⲱⲛⲉ ⲉⲩⲁⲓ
ⲙ ⲧⲁⲗⲥⲟ ⲉⲓⲧⲛ ⲓⲥ ⲙⲡ ⲡⲩⲥⲫⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲫⲟⲥ
ⲧⲉ ⲛⲁⲁⲓⲱⲛⲓⲟⲛ ⲛ ⲉⲩⲥⲁⲗⲟⲟⲩ ⲛⲣⲱⲙⲉ· ⲉⲧⲱⲙⲁⲛϩⲱϥ
ⲉ ⲡⲧⲁⲫⲟⲥ ⲱⲁⲧⲱⲱⲩ ⲉ ⲃⲟⲗ· ⲭⲉ ⲓⲥ ⲁⲩⲉⲡⲓⲙⲉⲓⲁ ⲛⲁⲓ
ⲉⲣⲡ ⲧⲥⲁⲣⲝ:—Ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲥⲫⲟⲟⲩ ⲙⲙⲟⲩ· ⲉⲓⲥ ⲡⲱⲉ
ⲙ ⲡⲉⲥⲫⲟⲥ ⲁⲩⲁⲓⲱⲕⲓ ⲛⲥⲱⲩ ⲉⲙⲙ ⲡⲧⲁⲫⲟⲥ· ⲉⲩⲧ ⲫⲓⲥⲉ
ⲛⲁⲓ ⲉⲩⲛⲟⲩϩ ⲙⲙⲟⲛ ⲉ ⲃⲟⲗ· ⲉⲡ ⲛⲥⲱⲙⲁ ⲛⲧⲁⲓⲥⲟⲩⲗⲉ
ⲉ ⲣⲟⲟⲩ· Ⲥⲱⲧⲙ ⲟⲛ ⲉ ϯⲕⲉ ⲛⲟⲥ ⲛⲱⲡⲛⲣⲉ· ⲛⲧⲁ
ⲛ|ⲁⲓⲥⲟⲟⲩⲉ ⲙⲡⲉⲓⲟⲧⲉ ⲛⲁⲣⲭⲁⲓⲟⲛ ϩⲟⲟⲥ ⲉ ⲣⲟⲛ· ⲛⲉⲧⲛ Fol. 19b 1
ⲟⲩⲣⲱⲙⲉ ⲛ ⲓⲟⲩⲁⲁⲓ· ⲙⲡⲉⲧⲟⲉⲓⲱ ⲉⲧ ⲙⲙⲁⲩ· ⲉⲡ ⲗⲉ
ⲑⲉⲗⲏⲙⲁ ⲉⲧⲣⲙⲙⲁⲟ ⲙⲙⲁⲧⲉ ⲡⲉ· ⲉ ⲡⲫⲣⲁⲙ ⲡⲉ
ⲕⲗⲉⲟⲡⲁ· ⲉⲥⲟ ⲛ ⲡⲟⲧⲁⲕⲣⲟⲥ· ⲙⲡ ⲫⲙⲟⲟⲩⲉ ⲉⲡⲉϩ
ⲉϩⲉⲛ ⲛⲫⲟⲧⲉⲣⲏⲧⲉ· ⲟⲩⲁⲉ ⲟⲛ ⲙⲡ ⲫⲱⲱⲙ ⲥⲟⲙ ⲉ ⲁⲗⲉ
ⲉϩⲡ ⲡⲧⲃⲏⲏⲧ ⲉⲛⲉ· ⲁⲗⲗⲁ ⲱⲁⲧⲁⲗⲟϥ ⲉⲧⲣⲟⲩⲣⲓⲟⲛ
ⲛⲥⲉϩⲱⲕⲙⲉϥ· ⲁⲩⲱ ⲛⲥⲉϩⲓⲧϥ ⲉ ⲡⲙⲁ ⲉⲧ ϥⲟⲩⲛ ⲃⲱⲕ
ⲉ ⲣⲟϥ:—ⲁⲩⲱ ⲡⲉⲧ ⲙⲙⲁⲩ ⲙⲡ ⲫⲃⲱⲕ ⲉⲡⲉ ⲡⲱⲟϩⲙⲉ·
ⲙⲡⲡⲁⲣⲁⲛⲟⲙⲟⲥ· ⲙⲓⲟⲩⲁⲁⲓ· ⲛⲁⲓ ⲡⲧⲁⲩⲥⲫⲟⲟⲩ ⲙ ⲡϩⲟⲉⲓⲥ
ⲙ ⲡⲉⲟⲟⲩ ϩⲁ ⲣⲟⲛ· Ⲁϥⲣⲱⲙ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ ⲛⲫⲣⲙⲣⲁⲗ·
ⲭⲉ ⲙⲡⲣ ⲕⲟⲛⲟⲛⲉⲓ· ⲙⲡ ⲙⲓⲟⲩⲁⲁⲓ· ⲛⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ
ⲉⲧⲟⲩⲱⲛ ⲉ ⲙⲟⲩ|ⲟⲩⲧ ⲛ ⲓⲥ ⲡⲛⲁⲥⲱⲣⲉⲟⲥ· ⲉ ⲧⲃⲉ ⲟⲩⲕⲱϥ Fol. 19b 2
ⲙⲡ ⲟⲩⲫⲱⲟⲛⲟⲥ· Ⲁⲛⲟⲕ ϥⲱ ϯⲥⲟⲟⲩⲛ ⲭⲉ ⲡⲱⲛⲣⲉ ⲛ
ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲕⲁⲧⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲏ ⲙⲡ ⲡⲉⲓⲟⲧⲉ ⲙⲡⲣⲟ-
ⲫⲏⲧⲏⲥ· Ⲁⲩⲱ ⲁ ⲙⲁⲣⲉⲓⲁ ⲧⲏⲥⲱⲙⲉ ϩⲛⲟⲩ ⲉⲡ ⲟⲩⲡⲏ
ⲉⲧ ⲟⲩⲁⲁϥ ⲉⲧⲉ ⲧⲉ ⲧⲱⲉⲉⲣⲉ ⲛ ⲕⲗⲉⲟⲡⲁ· ⲡⲉⲧ ⲡⲱⲁⲁ-
ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲭⲉ ⲓⲱⲁⲕⲓⲙ· ⲡⲥⲱⲛ ⲛ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲩⲱ
ϯⲙⲓⲥⲧⲉⲩⲉ ⲭⲉ ⲙⲡⲉ ⲥⲟⲩⲉⲙ ⲣⲟⲟⲩⲧ ⲉⲛⲉ:—Ⲟⲩⲡⲏ

ⲉⲩⲟⲩⲁⲁⲃ ⲡⲉ ⲡⲧⲁⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲥ· ⲕⲁⲧⲁ ⲧⲉⲫⲟⲛⲓ ⲙ̅ⲙ̅ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ· Ⲡⲉⲓ ⲣⲱⲙⲉ ⲁⲉ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ ⲁⲉ ⲕⲗⲉⲟⲡⲁ· ⲉⲟⲩⲛ̅ⲧⲁⲩ ⲙ̅ⲙⲁⲩ ⲛ̅ ⲟⲩⲱⲛⲣⲉ ⲙ̅ⲙⲟⲛⲟⲭⲉⲛⲓⲥ ⲉ ⲡ̅ⲣⲁⲛ ⲡⲉ ⲉⲣⲟⲧⲫⲟⲥ· Ⲡⲁⲓ ⲁⲉ ⲁⲛⲱⲱⲛⲉ
Fol. 20 *a* 1 ⲉⲙⲙ̅ ⲡⲉⲓⲱⲟⲛⲉ ⲙ̅ⲙⲟⲩ· ⲛ̅ ⲧⲉⲣ ⲉⲣ̅ ⲉⲛⲓⲟⲩⲧ ⲁⲉ | ⲛ̅ⲣⲟⲟⲩ
ⲗⲍ ⲁⲩⲙ̅ⲧⲟⲛ ⲙ̅ⲙⲟⲥ· ⲁⲩⲛⲟⲟⲩⲧⲉ ⲛⲉⲩⲉⲣⲙ̅ⲛⲁⲗ· ⲛ̅ⲥⲓ ⲕⲗⲉⲟⲡⲁ ⲡⲉϩⲁⲩ ⲛⲁⲩ ⲁⲉ ⲁⲓ ⲙⲛⲧ̅ ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲛ̅ ⲣⲉⲕⲣ̅ⲕ̅ⲩ ⲱⲙ[ⲉ] ⲙⲁⲣ̅ⲩ̅ ⲕⲁⲣⲕ̅ⲩ̅ ⲙ̅ ⲡⲧⲁⲫⲟⲥ ⲙ̅ ⲡⲁ ⲱⲙⲣⲉ· ⲉⲓⲧⲟⲩⲱⲩ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲙⲁⲍⲱⲣⲁⲓⲟⲥ· ⲧⲁⲧⲟⲙⲉⲥ ⲙ̅ ⲡⲁ ⲱⲙⲣⲉ ⲡⲣⲛⲧ̅ⲩ̅· Ⲁⲧⲱ ⲉⲙⲱⲁⲙⲟⲩ ϩⲱ ⲧⲟⲙⲉⲥ ⲙ̅ⲙⲟⲓ ⲡⲣⲛⲧ̅ⲩ̅· ⲁⲧⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲡ̅ⲱⲱⲁϩⲉ· ⲁⲧⲥⲙⲙⲉ ⲙ̅ ⲡⲧⲁⲫⲟⲥ· ⲁⲓ⳨ ⲉⲩⲟⲛⲉ̅ ⲛ̅ⲥⲓ ⲉⲣⲟⲧⲫⲟⲥ ⲡⲱⲙⲣⲉ ⲛ̅ ⲕⲗⲉⲟⲡⲁ· ⲁⲧⲱ ⲙ̅ⲡ̅ⲥⲁ ⲣⲟⲟⲩ ⲥⲛⲁⲩ ⲁⲩⲙ̅ⲧⲟⲛ ⲙ̅ⲙⲟⲥ· ⲉⲙⲉ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲧⲱ ⲙ̅ⲡⲛ ⲟⲩⲱⲱ ⲉϫⲓ ⲙ̅ ⲡ̅ⲥ̅ⲱⲙⲁ ⲉ ⲃⲟⲗ ⲉ ⲧⲁⲫⲟⲥ· ⲁⲉ ⲙⲛⲧ̅ⲃ̅ⲗ̅ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡ̅ⲣⲁⲥⲧⲉ ⲁⲉ ⲉⲧⲉ ⲡⲟⲧⲁ ⲧ̅ⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲉ·
Fol. 20 *a* 2 ⲁⲧⲁⲓⲧ̅ⲩ̅ ⲉ ⲃⲟⲗ ⲉ ⲧⲁⲫⲟⲥ ⲉⲓϫⲙ̅ ⲟⲩⲁⲁ ⲛ̅ⲓⲕⲟⲧ̅ⲕ̅· ⲡⲉⲩⲉⲓⲱⲧ ⲁⲉ ⲣⲱⲟⲩ ⲁⲩⲧⲁⲗⲟⲩ ⲉ ⲡⲣⲟⲩⲣⲓⲟⲛ· ⲁⲩⲧⲱⲟⲩⲛ ⲙ̅ⲙⲟⲩ ⲁⲩⲃⲓⲧ̅ⲩ̅ ⲉ ⲃⲟⲗ ⲛ̅ⲙⲙⲁⲩ· ⲉⲟⲩⲟⲛⲉ̅ ⲛ̅ⲥⲱⲟⲩ ⲁⲧⲱ ⲛⲉⲩⲣⲓⲙⲉ ⲉ ⲡⲉⲩⲱⲙⲣⲉ· ⲉⲙ̅ ⲟⲩⲟⲩ ⲛ̅ ⲛⲉⲡⲉ:—Ⲏ ⲧⲉⲣ ⲟⲩⲧⲱⲟⲩ ⲁⲉ ⲉ ⲧⲁⲫⲟⲥ ⲛ̅ ⲓ̅ⲥ̅· ⲁⲩⲟⲧⲱⲟⲩ ⲙ̅ ⲡⲉⲥⲱⲙⲁ ⲉ ⲡⲉⲥⲛⲧ ⲉϫⲙ̅ ⲡⲕⲁⲩ· ⲁⲧⲱ ⲁⲩⲑⲙ̅ⲥⲉ ⲡⲉⲓⲱⲧ ⲣⲁⲧⲙ̅ ⲧⲁⲫⲟⲥ ⲛ̅ ⲓ̅ⲥ̅· ⲁⲧⲱ ⲉⲛⲉⲩⲛⲏⲣⲡⲉ ⲉ ⲡⲱⲱⲛⲣⲉ ⲛⲥⲓ ⲕⲗⲉⲟⲡⲁ· ⲉⲩⲣⲱⲙⲉ ⲉⲩⲱⲱ ⲉ ⲃⲟⲗ:—Ⲁⲉ ⲱ̀ ⲡⲁ ⲱⲙⲣⲉ ⲙ̅ⲙⲉⲣⲓⲧ· ⲣⲁⲙⲟⲓ ⲉ ⲛⲉⲛⲉⲣⲟⲟⲩ ⲛⲉ ⲛⲁⲓ· ⲉⲣⲉ ⲓ̅ⲥ̅ ⲡⲙⲁⲍⲱⲣⲁⲓⲟⲥ ⲉⲓϫⲙ̅ ⲡⲕⲁⲩ· ⲉⲩⲧⲟⲩⲛⲟⲥ ⲛ̅ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· ⲁⲧⲱ ⲁⲛⲟⲕ ⲫⲱ ⲛⲓⲁⲃⲱⲕ (*sic*) ⲱⲁ ⲣⲟⲩ ⲡⲉ· ⲧⲁⲡⲁⲣⲁⲕⲁⲗⲓ ⲙ̅ⲙⲟⲩ:
Fol. 20 *b* 1 ⲛⲑⲩⲧⲟⲩⲛⲟⲥⲕ̅ ⲛⲁⲓ· ⲕⲁⲓ ⲥⲁⲣ ⲁⲩⲧⲟⲩⲛⲉⲥ ⲉⲡⲕⲟ[ⲟⲩⲉ] | ⲁⲧⲱ
ⲗⲏ ⲥⲉⲉⲓⲓ̅ ⲡⲥⲱⲙⲁ ⲛⲉⲙⲙⲁⲛ ⲛ̅ⲛⲟⲟⲩ· Ⲁⲩⲧⲟⲩⲛⲉⲥ ⲁⲛⲛⲁ ⲧⲱⲉⲉⲣⲉ ⲛ̅ ⲓⲁⲉⲓⲣⲟⲥ· ⲡⲁⲣⲭⲛⲥⲧⲁⲩⲱⲟⲩⲥ ⲡⲥⲟⲛ ⲛ̅ⲧⲕ̅ⲙ̅ⲙⲁⲁⲩ· ⲉⲓⲥ ϯⲕⲉ ⲟⲩⲉⲓ ⲉⲣⲓⲓ̅ ⲡⲥⲱⲙⲁ ⲙ̅ⲛⲟⲟⲩ:—Ⲁⲩⲧⲟⲩⲛⲉⲥ Ⲗⲁⲍⲁⲣⲟⲥ ⲡ̅ⲥⲟⲛ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲛⲉⲧ ⲙⲱⲟⲩⲧ· ⲡⲗⲏⲓ ⲱ̀ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̅ ⲱⲙⲣⲉ· ⲉⲱⲱⲉ ⲡⲉⲩⲟⲩⲱⲩ ⲡⲉ ⲡⲁⲓ· ⲉⲣⲉ ⲡⲓⲱⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲱⲉⲡ ⲉⲣⲁⲓ ⲉ ⲣⲟⲓ ⲉ ⲧⲉⲙ̅ⲡⲉⲣⲣⲟ ⲱⲁ

ⲉⲛⲉϥ· Ⲉⲩⲧⲁⲟⲩⲟ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲕⲗⲉⲱⲡⲁ ⲣ̄ⲙ̄ ⲟⲩⲛⲟⲥ ⲙ̄
ⲡⲓⲥⲧⲉ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲭ̄ⲥ̄ ⲓⲥ̄:—Ⲏⲧⲉⲩⲛⲟⲩ ⲁⲩⲛⲟⲥ ⲡ̄ⲥⲧ
ⲛⲟⲩⲃⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲣ̄ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡ̄ⲥ̄· ⲁϥⲛⲁⲩ ⲛ̄ⲥⲓ
ⲕⲗⲉⲟⲡⲁ ⲣ̄ⲙ̄ ⲛ̄ϥⲃⲁⲗ ⲉⲧⲙⲛⲧⲣⲟⲥ· ⲡ̄ⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲙ̄ ⲟⲩⲟⲉⲓⲛ
ⲉ ⲁϥⲉⲓ ⲉ ⲃⲟⲗ ⲣ̄ⲙ̄ ⲡⲧⲁⲫⲟⲥ· ⲁϥⲟⲩⲱϥ ⲉϫⲙ̄ ⲡⲉⲥⲗⲟⲥ
ⲙ̄ ⲡⲉⲧ ⲙⲙⲟⲟⲩⲧ:—Ⲁⲩⲱ ⲏⲧⲉⲩⲛⲟⲩ ⲁⲩⲧ|ⲱⲟⲩⲛ ⲏⲧⲉⲩ- Fol. 20*b* 2
ⲛⲟⲩ ⲛ̄ⲥⲓ ⲡⲉⲧ ⲙⲙⲟⲟⲩⲧ ⲁⲩⲣⲙⲙⲟⲟⲥ· Ⲏ ⲧⲉⲣ ⲧⲙⲁⲩ ⲁⲉ
ⲛ̄ⲥⲓ ⲡ̄ϥⲉⲓⲱⲧ· ⲁⲉ ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲣⲙⲙⲟⲟⲥ ⲛ̄ⲥⲓ ⲡ̄ϥ̄ⲱⲛⲣⲉ·
ⲁϥⲟⲛⲥϥ̄ ⲉ ⲣⲣⲁⲓ ⲣ̄ⲙ̄ ⲡⲣⲁⲓⲉ ⲙ̄ ⲡ̄ϥⲣⲏⲧ:—Ⲙⲁⲣⲉ
ⲣⲁⲧϥ̄ ⲉϫⲏ̄ ⲙ̄ⲫⲟⲧⲉⲣⲛⲧⲉ· ⲁⲩⲣ̄ⲃⲉ ⲉⲱϫⲉ ⲙ̄ⲡⲉ ⲟⲩⲙ̄ⲛⲁϥ
ⲉⲛⲉϥ· Ⲛⲓⲟⲩⲁⲁⲓ ⲁⲉ ⲉⲧ ⲙⲟⲟⲩⲉ ⲙ̄ⲙⲁⲁϥ· ⲁⲩⲟⲥ ⲏ
ⲣⲟⲧⲉ ⲧⲁⲣⲟⲟⲩ· ⲁⲉ ⲁⲩⲛⲁⲩ ⲉ ⲡⲉⲧ ⲙⲟⲟⲩⲧ ⲉⲩⲣⲙⲙⲟⲟⲥ·
ⲁⲩⲱ ⲡ̄ϥⲉⲓⲱⲧ ⲉⲩⲟ ⲏ ⲡⲟⲧⲁⲕⲣⲉ ⲉⲩⲡⲏⲧ ⲉ ⲡⲁⲓ ⲥⲁ ⲙ̄ⲡ̄
ⲡⲁⲓ· Ⲁⲩⲱ ⲁⲩⲃⲓ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲣⲃⲟⲟⲥ· ⲉⲩⲥⲗ̄ⲗ̄ⲟⲩ ⲉ
ⲣⲟϥ· ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲁⲣⲉ ⲣⲁⲧϥ̄· ⲉⲣ̄ ⲧⲉⲧⲛⲛⲧⲉ:—Ⲁⲩⲱ
ⲙⲉⲣⲉ ⲏⲓⲟⲩⲁⲁⲓ ⲥⲱ ⲙ̄ⲙⲟⲥ ⲛⲁϥ· ⲉⲉ ⲙⲙⲁ ⲡⲉ ⲏⲧⲁϥ-
ⲧⲟⲩⲛⲟⲥϫ̄· ⲡⲉϫⲁϥ ⲛⲁⲩ ⲉⲉ ⲟⲩⲣⲱⲙⲉ ⲏ ⲟⲩⲟⲉⲓⲛ ⲡⲉ
ⲏⲧⲁϥⲉⲓ ⲉ ⲃⲟⲗ | ⲣ̄ⲙ̄ ⲡⲧⲁⲫⲟⲥ· ⲉⲩⲧⲱⲟⲩⲛ ⲣⲁ ⲟⲩⲥ̄ⲫ̄ⲟ̄ⲥ̄ Fol. 21*a* 1
ⲏ ⲟⲩⲟⲉⲓⲛ· ⲁϥⲁⲣⲉ ⲣⲁⲧϥ̄ ⲣⲓ ⲉⲱⲓ ⲁϥⲧⲟⲩⲛⲟⲥϫ̄ ⲁⲩⲱ ⲗⲑ
ⲁⲓⲱⲛϩ̄ ⲛ̄ⲓⲕⲉ ⲥⲟⲛ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲧⲉⲧⲛⲁⲩ ⲉ ⲣⲟⲓ· ⲁⲩⲱ
ⲛⲉⲧⲉⲱ ⲙⲙⲟⲥ ⲏ ⲕⲗⲉⲟⲡⲁ· ⲉⲉ ⲏ ⲁⲓⲩ ⲏ ⲣⲉ ⲁⲕⲙⲟⲟⲩⲉ·
ⲏ ⲙⲙⲁ ⲡⲉ ⲏⲧⲁϥⲧⲁⲗⲥⲟⲕ:—Ⲁⲣⲟⲧⲱⲙⲧϩ̄ ⲣⲏ̄ ⲟⲩⲟⲥ ⲏ
ⲣⲁⲩⲉ ⲉⲩⲉⲱ ⲙⲙⲟⲥ· ⲉⲉ ⲡⲏⲧⲁϥⲧⲟⲩⲛⲉⲥ ⲡⲁ ⲥⲛⲣⲉ·
ⲉ ⲡⲉⲩⲥⲛⲁⲩ ⲡⲉ· ⲙⲛⲧⲁϥⲙⲟⲩ· ⲡⲧⲟϥ ⲡⲉ ⲏⲧⲁϥ-
ⲧⲁⲗⲥⲟⲓ ⲏ⳨ⲣⲉ:—Ⲁⲣⲁⲙⲁⲣⲧⲉ ⲏ ⲧⲥⲓⲧ ⲙ̄ ⲡⲛ̄ⲥⲛⲣⲉ·
ⲁⲩⲃⲱⲕ ⲛⲁⲙⲁⲁϥ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲣⲏ̄ ⲟⲩⲟⲥ ⲏ
ⲣⲁⲩⲉ ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲓⲟⲩⲧⲉ: ⲙⲙⲏ̄ ⲡⲉⲙⲛⲟⲩⲟⲩⲉⲛⲓⲥ ⲏ
ⲥⲛⲣⲉ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲛ̄ⲁⲟⲉⲓⲥ Ⲉⲧⲱⲟⲩ ⲉ ⲃⲟⲗ ⲉⲧⲁⲱ ⲙⲙⲟⲥ·
ⲉⲉ ⲟⲩⲟⲥ ⲧⲉ ⲧⲕ̄ⲥⲟⲙ ⲓⲥ̄ ⲡⲛⲁⲍⲱⲣⲁⲓⲟⲥ· ⲁⲩⲱ ⲟⲛ
ⲁⲕ|ⲕⲱ ⲏⲧⲕ̄ⲥⲟⲙ ⲣⲏ̄ ⲡⲛ̄ⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲏⲣⲡ̄ⲧ Fol. 21*a* 2
ⲱⲛϩ̄ ⲏ ⲛⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ:—Ⲫ ⲡⲁⲁ ⲏ ⲟⲩⲗⲁⲡⲉⲓ·
ⲁⲕⲧ ⲛⲁⲓ ⲏ ⲟⲩⲣⲁⲩⲉ ⲉⲩⲱ ⲛⲥⲛⲁⲩ· ⲙⲙⲏ̄ ⲟⲩⲧⲉⲗⲛⲗ
ⲡⲧⲱⲟⲩⲛ ⲙ̄ⲙⲁ ⲡⲁ ⳨ⲛⲣⲉ· ⲁⲩⲱ ⲡⲧⲁⲗⲍⲟ ⲏⲧⲁⲩ⳨ⲱⲡⲉ
ⲛⲁⲓ:—Ⲉⲛⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏⲣ̄ⲩ̄ ⲥⲱⲧⲙ̄ ⲉ ⲡⲏⲧⲁ⳨ⲱⲡⲉ

ⲙⲙⲟⲟⲩ· ⲉⲧⲣⲙⲡⲛⲣⲉ ⲕⲗⲉⲱⲡⲁ ⲙⲙ̄ ⲭⲉ ⲁⲩⲗⲟ ⲉ ⲃⲟⲗ ⲉⲣⲁ̄ ⲡⲉⲧⲙⲱⲟⲩⲉ ⲉⲧ ⲛⲉⲙⲙⲁⲩ· ⲡⲉⲧⲙⲛⲣⲉ ⲭⲉ ⲁⲩⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲣⲁ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ:—Ⲗⲁⲱ ⲁⲩⲧⲣⲉⲩⲉⲓⲛⲉ ⲛⲁⲩ ⲛ̄ⲛⲉⲭⲛⲣⲁ ⲙⲙ̄ ⲡⲟⲣⲫⲁⲛⲟⲥ· ⲁⲩⲉⲓⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛⲟⲥ ⲛⲧⲙⲟⲡⲥ̄· ⲁⲩⲱ ⲁⲩⲥⲱⲣ ⲉ ϫⲟⲟⲩ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ϫⲣⲏⲓⲁ ⲙ̄ ⲡⲉⲣⲁⲥⲧⲉ· Ⲗⲁⲱ ⲛⲧⲉⲣⲙ̄ⲣⲁⲗ ⲁⲩⲁⲁⲩ ⲡⲣⲙ̄ⲣⲉ· Ⲁⲩ-
Fol. 21 *b* 1 ⲃⲱⲕ ⲙⲙⲁ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲙ̄ ⲛⲧⲙⲛⲣⲉ· ⲁⲩϫ[ⲓ]|ⲃⲁⲡⲧⲥⲙⲁ
ⲙ̄ ⲡⲧⲟⲩ ⲙⲙ̄ ⲛⲁ ⲡⲉⲛⲓ ⲧⲏⲣⲟⲩ ⲉⲣⲁ̄ ⲡⲣⲁⲓ ⲉ ⲡⲉⲓⲱⲧ ⲙⲙ̄ ⲡⲛⲩⲣⲉ· ⲙⲙ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ:—Ⲥ ⲁⲧⲙⲱⲡⲉ ⲛ̄ ⲉⲣⲁ̄ ⲙⲁⲑⲏⲧⲏⲥ ⲛ̄ ⲥⲱⲧⲙ̄ ⲉⲧⲧⲁⲓⲉⲟⲉⲓⲙ ⲙ̄ ⲡⲉϫⲥ̄ ⲙⲙ̄ ⲡⲛⲉⲥⲫⲟⲥ̄:—Ⲛⲓⲟⲩⲁⲁⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ϯⲙⲡⲣⲉ ⲛⲧⲥ ⲁⲩⲱⲡⲉ· ⲁⲧⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉϫⲥ̄ ⲓⲥ̄:—Ⲛⲉⲥⲣⲁⲙⲁⲧⲉⲩⲥ ⲁⲉ ⲙⲙ̄ ⲛⲉⲫⲁⲣⲓⲥⲥⲁⲓⲟⲥ ⲛ̄ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ ⲁⲉ ⲭⲉ ⲁ ϯⲛⲟⲥ ⲛ̄ ⲙⲡⲣⲉ ⲙⲱⲡⲉ ⲉⲣⲁ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓⲥ̄· ⲁⲧϫⲟⲟⲥ ⲭⲉ ⲙⲁⲣⲛ̄ ⲣⲟⲕⲣ̄ⲕ ⲉⲣⲁ̄ ⲟⲩⲕⲱⲣ̄· ⲁⲧⲟⲩⲱⲙⲉⲃ ⲛⲥⲓ ⲛⲛⲟⲩ ⲛ̄ⲧⲥⲩⲛⲁⲥⲱⲙⲁ· ⲙⲙ̄ ⲛ̄ⲓⲟⲩⲁⲁⲓ ⲉⲧⲁⲱ ⲙⲙⲟⲩ· ⲛ̄ⲁⲣⲭⲛⲉⲣⲉⲩⲥ· ⲭⲉ ⲟⲩⲱⲛ̄ⲕ̄ ⲉ ⲁⲩⲱⲉⲧⲙⲟⲧⲕ̄ ⲉⲣⲁ̄ ⲟⲩ-ⲡⲉⲧⲣⲁ· ⲙⲉⲣⲉ ⲡⲕⲱⲣ̄ ⲝⲓ ⲙⲙⲟⲩ:—Ⲁⲗⲗⲁ ⲉⲙⲡⲙⲉ
Fol. 21 *b* 2 ⲡⲣⲱϩ [ⲉ] ⲣⲁ[ⲓ] ⲙⲛⲧⲙ̄· ⲙⲁⲣⲟⲩ|ⲣⲟⲥⲕ̄ ⲛ̄ⲛⲉⲓⲧⲙ̄ ⲛⲥⲓ ⲛ̄ⲓⲟⲩⲁⲁⲓ· ⲛ̄ⲧⲉ ⲧⲙ̄ ⲡⲣⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲟⲩⲱⲛⲉϥ ⲉ ⲃⲟⲗ ⲉ ⲡⲧⲛⲣ̄ⲕ̄:—Ⲗⲁⲱ ⲁ ⲧⲓ ⲥⲩⲙⲃⲟⲩⲗⲓⲁ ⲉ ⲣⲁⲛⲁⲥ ⲧⲏⲣⲟⲩ· ⲁⲧⲧⲁⲓⲉⲟⲉⲓⲙ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲑⲉⲗⲏⲙⲁ ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲭⲉ ⲛ̄ⲣⲟⲟⲩⲧ· ⲙⲙ̄ ⲛ̄ⲣⲓⲟⲙⲉ· ⲉⲧⲙⲁⲛⲥⲉⲇⲉⲣ ⲉⲓⲧⲛ̄ ⲉ ⲃⲟⲗ ⲉⲣⲁ̄ ⲛⲉⲩⲏⲓ· ⲙⲙ̄ ⲛⲉⲧⲣⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲙⲁ ⲫⲣⲁⲓ ⲉⲡⲉⲩ-ⲥⲧⲁⲃⲗⲟⲛ· ⲙⲁⲣⲟⲩⲃⲓⲧⲟⲩ ⲙⲙⲏⲛⲛⲉ· ⲛ̄ⲥⲉ ⲡⲁⲣⲧⲟⲩ ⲉⲭⲙⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲛⲓ̈ ⲡⲗⲁⲛⲟⲥ ⲭⲉ ⲓⲥ̄:—Ⲛⲉⲧ ⲟⲩⲛⲁⲫⲉ ⲉ ⲣⲟϥ ⲁⲙ̄ ⲉⲩⲉⲓⲣⲉ ⲛ̄ϯⲫⲉ· ⲙⲁⲧⲁⲁϥ ⲛⲁⲡⲟ ⲥⲩⲛⲁⲥⲧⲁⲥⲱⲥⲟⲥ (*sic*) ⲛⲥⲉⲙⲁⲧϥ̄ ⲛ̄ ⲟⲩⲧⲣⲁϫⲏⲛ ⲛⲑⲟⲗⲓⲧ̄:—Ⲗⲁⲱ ⲁ ⲧⲓⲥⲧⲉⲩⲃⲟⲩⲗⲓⲁ ⲙⲱⲡⲉ ⲉⲣⲁ̄ ⲑⲉⲗⲏⲙⲁ ⲧⲏⲣⲉⲥ· ⲉⲛ ⲟⲩⲥⲩⲛⲏⲑⲓⲁ ⲉⲩⲉⲓⲣⲉ ⲙⲙⲟⲥ ⲙⲙⲏⲛⲛⲉ· ⲙⲁ ⲣⲣⲁⲓ ⲉ ⲛⲉⲟⲩⲟⲉⲓⲙ ⲛ̄
Fol. 22 *a* 1 ⲟⲩⲁⲥⲡⲁⲥⲓⲁ|ⲙⲟⲥ ⲡⲉⲣⲣⲟ· ⲡⲁⲓ ⲛ̄ⲧⲁϥⲙⲱϥ ⲛ̄ ⲑⲉⲗⲏⲙⲁ·
ⲙⲁ ⲁⲩⲱ ⲙⲁⲓⲧ ⲉⲩⲉⲓ ⲉⲭⲛ̄ ⲛ̄ⲓⲟⲩⲁⲁⲓ ⲧⲏⲣⲟⲩ ⲙⲙ̄ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ⲉⲩⲉⲓⲣⲉ ⲙ̄ ⲡⲁⲓ̈:—Ⲕⲁⲧⲁ ⲡⲫⲁⲛⲓⲟⲥ ⲛ̄ ⲓ̈ⲱⲥⲏⲡⲡⲟⲥ· ⲙⲙ̄ ⲉⲓⲉⲣⲓⲛⲁⲓⲟⲥ· ⲁⲩⲱ ⲡⲓⲥⲧⲟⲣⲓⲟ-

ⲥⲣⲁⲫⲟⲥ:—Ⲉ ⲁⲩⲉⲣⲃⲉ ⲡⲣⲟ ⲙ̅ ⲡⲉⲟ̈ⲉⲓⲛⲉ· ⲁⲙ ⲉ ⲡⲉⲩ-
ⲟⲉⲓⲱ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲱⲁ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ· ⲣⲟⲥ ⲧⲉ ⲡⲛⲉ
ⲣⲙ̅ⲛⲟⲩ ⲛⲕⲟⲡⲣⲓⲁ ⲱⲱⲡⲉ· ⲣⲓⲁⲓ̈ ⲡⲧⲁⲫⲟⲥ ⲙ̅ ⲓⲥ̅· ⲉⲩϫⲟⲟⲥⲉ
ⲉ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲉⲥ:—Ⲟⲩⲛⲟⲩ ⲅⲁⲣ ⲛⲧⲁⲕⲟ ⲁⲩⲙ̅ⲧⲁϥ̅ ⲉϫⲙ̅
ⲙ̅ⲡⲟⲩⲁⲁⲓ̈ ⲙ̅ⲡⲥⲓ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ· Ⲉ ⲁⲣϩⲱⲧϥ̅ ⲡⲣⲏⲧⲟⲩ ⲙ̅
ⲱⲟⲙ̅ⲡⲧⲃⲁ (*sic*)· Ⲗⲧⲱ ⲁⲩⲉϫⲟⲣⲓϫⲉ ⲡⲱⲟⲙ̅ⲡⲧ ⲡⲱⲟ ⲉ
ⲕⲛⲁⲉ Ⲉ ⲁⲩⲥⲣⲁⲓ ⲙ̅ⲡⲧⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲁⲣⲭⲱⲛ ⲙ̅ ⲧⲉⲕⲉⲡϩⲁ·
ⲉⲩϫⲱ ⲙ̅ⲡⲟ̈ⲥ | Ⲭⲉ ⲙ̅ⲡⲣⲕⲁ ⲙ̅ⲡⲟⲩⲁⲁⲓ̈ ⲉ ⲥⲁⲓ̈ ⲡⲁⲣⲣⲏⲥⲓⲁ Fol. 22 *a* 2
ⲣⲟⲗⲟⲥ ⲉⲣ̅ ⲧⲉϫⲱⲣⲁ ⲙ̅ ⲕⲛⲁⲉ· ⲟⲩⲁⲉ ⲙ̅ⲡⲣ̅ ⲕⲁⲁⲧ ⲛⲉⲣⲉ̈ ⲉ
ⲡⲱⲱⲟⲩⲧ· ⲟⲩⲁⲉ ⲙ̅ⲡⲣ̅ ⲕⲁⲁⲧ ⲉϩⲙ̅ ⲙⲡ ⲙ̅ⲡⲣⲡ̅· ⲟⲩⲁⲉ
ⲉϩⲙ̅ ⲡⲣⲣⲱⲧ ⲣⲟⲗⲟⲥ· ⲟⲩⲁⲉ ⲛⲉⲧ ⲡϫⲛⲟⲟⲩ ⲙ̅ⲡ ⲛⲉⲧ
ⲡⲧⲉⲛⲛⲁⲁ· ⲁⲧⲱ ⲙⲁⲣⲟⲩⲣ̅ ⲕϧⲁ ⲣⲓ ⲁⲗⲱⲧ ⲧⲛⲟⲩ·
ⲣⲙ̅ ⲧⲉϫⲱⲣⲁ ⲙ̅ ⲕⲛⲁⲉ· ⲱⲁⲛⲧ ⲟⲩⲱⲙⲉ̅ ⲛⲥⲟⲟⲩ ⲉ ⲣⲟⲩ
ⲣⲓ ⲧⲟⲟⲩ ⲧⲛⲧⲧ̅· Ⲗⲧⲱ ⲙ̈ⲟⲩⲁⲁⲓ̈ ⲛⲉⲧϯ ⲣⲓⲥⲉ ⲛⲁⲩ ⲉ
ⲡⲣⲟⲩⲟ· ⲉⲧⲟⲙ̅ⲕⲟ ⲙ̅ⲙⲟⲟⲩ· ⲡⲣⲟⲩⲉ ⲛⲉⲩⲓⲟⲧⲉ· ⲙ̅ ⲡⲉⲩ-
ⲟⲉⲓⲱ ⲙ̅ ⲫⲁⲣⲁⲱ ⲉⲧⲟ ⲛⲣⲙ̅ⲫⲁⲗ ⲙ̅ ⲡⲣⲙ̅ ⲙ̅ ⲕⲛⲁⲉ·
Ⲉⲙⲉⲣⲉ ⲱⲁⲣⲉ ⲟⲩⲱⲛⲣⲉ ⲱⲛⲁ ⲣⲓⲟⲩⲉ ⲉ ⲙⲁⲛⲧ ⲡⲣⲱⲙⲉ
ϫⲱⲱⲣⲉ· ⲙⲧ [ⲣⲃⲣ]ⲁⲓⲟⲥ:—Ⲗⲧⲱ ⲛⲉ ⲙⲁⲧⲱⲣ̅ ⲗⲁⲁⲩ
ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲛⲁⲩ· ⲁⲗⲗ[ⲁ] ⲛⲉⲧⲡⲁⲣⲁⲕⲁⲗⲓ ⲙ̅[ⲙⲟⲩ] | ⲉ Fol. 22 *b* 1
ⲧⲣⲩ̅ⲥⲟ ⲉ ⲣⲟⲟⲩ· ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ⲁⲩⲟⲃⲃⲓⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲧⲧⲟⲗ- ⲙⲛ̅
ⲙⲏⲣⲓⲁ ⲡⲧⲁⲁⲥ (*sic*) ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲩ· Ⲗⲟⲓⲡⲟⲛ ⲧⲥⲉⲛⲁⲓⲁ
ⲧⲏⲣⲉⲥ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲛⲁⲓ ⲙ̅ⲡⲧ ⲁⲧⲥ̅ⲫⲟⲩ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲙ̅
ⲡⲉⲟⲟⲩ· Ⲗⲉⲣⲱⲙ ⲉ ⲱⲁⲙ̅ ⲉⲣϩⲱⲧϥ̅ ⲛⲥⲱⲟⲩ· ⲣⲓⲧⲙ̅ ⲛⲉⲣⲱⲟⲩ·
ⲁⲧⲱ ⲟⲙ ⲣⲉⲙ ⲣⲙ̅ⲗⲓⲟⲥ· ⲙⲙ̅ ⲣⲙ̅ ⲣⲙ̅ⲛⲏⲱⲱⲙ:—Ⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲉⲓⲙⲉ ⲙ̅ⲙⲟⲟⲩ ⲉ ϫⲱⲟⲩ· ⲉ ⲧⲃⲉ ⲛⲉⲧⲛⲟⲃⲉ·
ⲡⲥⲉⲉⲡⲉ ϫⲉ ⲡⲧⲁⲧⲱⲱϫⲙ̅ ⲣⲙ̅ ⲑⲉⲗⲏⲙⲁ· ⲁⲧⲣ̅ ⲡⲟⲃⲱ ⲉ
ⲧⲥⲧⲙⲛⲟⲓⲁ ⲙ̅ ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲙ̅ⲡ ⲟⲧⲣⲱⲥ ⲉⲓⲧⲙ̅ ⲉ ϫⲱϥ ⲡⲛⲉ
ⲥⲟⲛ· Ⲗⲟⲓⲡⲟⲛ ⲁ ⲣⲙⲛⲟⲩ ⲙ̅ ⲕⲟⲡⲣⲓⲁ ⲱⲱⲡⲉ ⲣⲓⲁⲓ̈ [ⲡⲧⲁ]-
ⲫⲟⲥ ⲙ̅ ⲓⲥ̅· ⲙⲙ̅ [ⲉⲡⲣ]ⲁⲡⲟⲛ· ⲣⲱⲥ ⲧⲉ ⲡⲛⲉ ⲧⲙ̅ ⲗⲁⲁⲩ
ⲉⲣ ⲡⲉϥⲙⲉⲉⲩⲉ ⲡⲛⲉ ⲥⲟⲛ· ⲡⲗⲏⲛ ⲛⲉⲧⲙⲟⲟⲧⲉ ⲉ ⲧⲕ|ⲟⲣⲓⲁ Fol. 22 *b* 2
ⲙ̅ ⲡⲣⲁⲡⲟⲛ ⲙ̅ ⲓⲥ̅· ϫⲉ ⲡⲕⲟⲗⲕⲟⲑⲁ· Ⲉⲛⲉϥⲉⲣⲉⲡⲉⲛⲟⲩ
ⲙ̅ ⲡⲁⲓ̈ ⲡⲥⲓ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ⲙⲡ ⲡⲧⲁⲧ-
ⲱⲱⲡⲉ ⲛⲁϥ ⲡⲣⲉⲡⲉⲣⲉⲧⲛⲥ· ϫⲉ ϯⲛⲁϣⲓ ⲙ̅ ⲡⲣ ⲡⲙⲉⲉⲩⲉ
ⲙ̅ ⲡⲉⲥ̅ⲫⲟⲥ̅ ⲙ̅ ⲧⲙⲛⲧⲉ· Ⲏⲥ̅ⲥⲟⲟⲩⲓ ⲣⲱ ⲁⲓ ϫⲉ ⲫⲁⲡ̅ⲥ̅ ⲡⲉ·

ⲛ̀ⲧⲉ ⲡⲉⲥ̀ⲥⲟⲥ ⲁⲓ ⲉⲟⲟⲩ· ⲭⲁⲧⲛ̄ ⲛⲉⲣⲱⲟⲩ ⲙ̀ⲙⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲛ̀ⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ :—ⲛ̀ⲥⲉⲱⲧⲁⲙ ⲉ ⲡⲣⲱ ⲙ̀ⲡⲣⲡⲏⲛⲉ :—
Λⲩⲱ ⲉⲱⲭⲉ ⲁ ⲛⲉⲧⲟ ⲡⲟⲣⲥⲁⲛⲟⲛ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱⲓ
ⲉ ⲣⲱⲛ ⲙ̀ ⲡⲉⲥ̀ⲥⲟⲥ :—Λⲗⲗⲁ ⲙⲙⲛ̄ ⲟⲩⲱ̀ⲥⲙ̀ⲥⲟⲙ ⲣⲟⲡⲥ̄
ⲱⲁ ⲃⲟⲗ· ⲟⲩⲁⲉ ⲣⲟⲗⲟⲥ· ⲉⲡⲥ̄ⲍⲱⲥⲣⲁⲫⲓ ⲣⲙ̀ ⲡⲣⲏⲧ ⲛ̀
ⲉⲙⲙⲓⲥⲧⲟⲥ· ⲛ̀ⲥⲓ ⲡⲉⲥ̀ⲥⲟⲥ· ⲉⲧⲉⲓⲣⲉ ⲙ̀ ⲡⲥ̄ⲙⲉⲉⲧⲉ ⲧⲏⲣⲟⲩ·
Fol. 23 *a* 1 ⲛ̀ⲟⲉ ⲛ̀ ⲟⲩⲣⲓⲕⲱⲛ ⲉⲧⲥⲱ|ⲱⲩⲧ̄ ⲉ ⲣⲟⲩ ⲛ̀ⲟⲉ ⲛ̀ ⲟⲩⲣⲓⲕⲱⲛ·
ⲙⲙⲛ̄ ⲉⲧⲥⲱⲱⲩⲧ̄ ⲉ ⲣⲟⲥ· ⲉⲱⲭⲉ ⲁⲧⲣⲟⲡⲥ̄ ⲛ̀ ⲟⲩⲕⲟⲩⲓ· ⲁⲗⲗⲁ
ⲉⲛⲥ̄ⲧⲛ̄ⲧⲟⲛ ⲉ ⲡⲣⲏ ⲣⲉⲓ ⲧ̄ⲥⲟⲙ· ⲉⲱⲁⲣⲣⲟⲧⲛ̄ ⲛ̀ⲧⲉⲧⲱⲏ
ⲛ̀ⲥⲟⲧⲱⲟⲩⲥ̄ ⲉ ⲃⲟⲗ ⲙ̀ ⲡⲉⲣⲟⲟⲩ· Ⲉⲩⲟ ⲛⲟⲉ ⲛ̀ ⲟⲩⲙⲁⲫⲓⲟⲥ
ⲉⲩⲙⲏⲧ ⲉ ⲃⲟⲗ ⲣⲙ̀ ⲡⲥ̄ⲙⲁ ⲛ̀ ⲱⲉⲗⲉⲉⲧ· ⲛ̀ⲧⲣⲉ ⲣⲱⲱⲥ
ⲡⲉⲥ̀ⲥⲟⲥ· ⲁⲧⲣⲟⲡⲥ̄ ⲛ̀ⲥⲓ ⲛ̀ⲓⲟⲩⲁⲁⲓ̈· ⲉ ⲧⲃⲉ ⲡⲉⲧⲕⲱⲟ
ⲉⲃⲟⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲭⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭⲥ̄· Λⲗⲗⲁ ⲁⲩⲟⲩⲱⲛⲟ̄
ⲉ ⲃⲟⲗ ⲉⲩⲟ ⲛ ⲗⲁⲁ̈ⲡⲣⲟⲛ ⲉ ⲛ̀ⲟⲩⲟ· Ⲉⲩⲧ̀ ⲥⲁ ⲉ ⲡⲉⲟⲩ-
ⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲙⲛ̄ ⲧⲉⲟⲩⲥⲓⲁ· Ⲡⲉⲥ̀ⲥⲟⲥ ⲡⲉⲧ ⲛⲁⲱⲧⲉ ⲛ̀
ⲡⲉⲣⲱⲟⲩ ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ :—Ⲉⲧⲕⲱ ⲙⲙⲟⲩ ⲛ̀ⲥⲣⲏⲡⲉ
Fol. 23 *a* 2 ⲛⲁⲩ· ⲁⲩⲱ ⲉⲧⲕⲱ ⲙⲙⲟⲩ ⲣⲓⲭ|ⲉⲛ ⲛⲉⲅⲣⲁⲃⲧⲟⲥ ⲛ̀ⲟⲩⲃ
ⲣⲙ̀ ⲛⲉⲧⲥⲓⲭ· Ⲫⲍⲱⲥⲣⲁⲫⲓ ⲟⲛ ⲣⲙ̀ ⲡⲛⲓ ⲛ̀ⲡⲉⲣⲱⲟⲩ ⲛ̀ⲥⲓ
ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲥⲉⲡⲛⲥⲥⲉ ⲙⲙⲟⲩ ⲣⲙ̀ ⲡⲉⲣⲟⲟⲩⲉ· Ⲫ ⲣⲓⲭ̄
ⲛⲉⲥⲧⲓⲗⲗⲟⲥ ⲙⲙⲛ̄ ⲛ̀ⲕⲱⲟⲩ ⲛⲛⲓ :—Ⲭⲉ ⲉⲫⲉⲱⲱⲡⲉ ⲛⲁⲩ
ⲛ̀ⲧⲁⲱⲧⲉ· ⲙⲙⲛ̄ ⲟⲩⲟⲛ [ⲛ]ⲙⲙ ⲉⲧ ⲛⲁⲡⲁⲣⲁⲥⲉ· Ⲫ ⲣⲓⲭ̄
ⲛⲉⲭⲛⲧ ⲟⲛ ⲛ̀ⲥⲓ ⲡⲉⲥ̀ⲥⲟⲥ· ⲉⲙⲛⲟⲣⲙ̄ ⲙⲙⲟⲟⲩ ⲉ ⲛⲉⲭⲓ-
ⲙⲱⲛ ⲙⲙⲛ̄ ⲛ̀ⲧⲛⲧ ⲉⲧ ⲛⲁⲱⲧ· Ⲫ ⲣⲓⲭ̄ ⲡⲕⲟⲙⲟⲃⲓⲟⲛ ⲛ̀
ⲛⲉⲣⲣⲱⲟⲩ· ⲉⲩⲧ̀ ⲭⲁⲣⲓⲥ ⲛⲁⲩ· Ⲫ ⲣⲱⲛ ⲟⲛ ⲛ̀ⲥⲣⲁⲓ
ⲙⲙⲁ ⲛ̀ⲥⲓ ⲡⲉⲥ̀ⲥⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̀ⲧⲉ ⲛⲉⲧ ⲛⲁⲣⲡⲟⲥⲣⲁⲫⲉ
ⲭⲁ ⲣⲟⲟⲩ· Ⲱ ⲧⲥⲟⲙ ⲁⲩⲱ ⲡⲱⲟⲩⲱⲟⲩ· ⲛ̀ ⲛⲉⲭⲣⲓⲥⲧⲁ-
Fol. 23 *b* 1 ⲛⲟⲥ· ⲙⲙⲛ̄ ⲛ̀ⲡⲓⲥⲧ[ⲟⲥ] | Ⲡⲉⲧⲣ̄ ⲗⲁⲁⲩ ⲛ̀ⲣⲱⲃ ⲛ̀ⲧⲉ ⲡⲓ-
ⲙ̀ⲙⲁ ⲕⲟⲥⲙⲟⲥ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ· Ⲡⲉⲧⲕⲉⲧ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲭⲛ̄
ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲡⲉⲧⲥⲙⲉⲛ ⲡⲉ ⲟⲧⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ:
Ⲡⲉⲧⲧⲁⲗⲉ ⲟⲧⲥⲓⲁ ⲉ ⲣⲣⲁⲓ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲡⲉⲧⲭⲓⲣⲟ-
ⲧⲱⲛⲓⲁ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ ⲕⲗⲏⲣⲓⲕⲟⲥ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ·
Ⲡⲉⲧⲃⲁⲡⲧⲓⲍⲉ ⲁⲭⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ· ⲉⲧⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ
ⲣⲙ̀ ⲧⲕⲟⲗⲛⲉⲃⲛⲟⲣⲁ ⲉⲓ̈ⲧⲛ̄ ⲡⲉⲥ̀ⲥⲟⲥ :—Ⲡⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲩ ⲙⲙⲁⲩ
ⲙ̀ ⲡⲉⲥ̀ⲥⲟⲥ ⲟⲩⲛ̄ⲧⲛ̄ ⲟⲩⲟⲥ ⲛ̀ ⲃⲟⲓⲟⲉⲓⲁ ⲙⲙⲁⲩ :—

Пеⲥϧⲟⲥ ⲥⲁⲣ ⲙⲁϥϫⲁⲗⲙⲟⲩ· ⲛ ⲧⲙⲛⲧⲕⲟⲩⲓ ⲛⲣⲏⲧ:—
Тесфраγіс ои ⲙⲁскатарγει ⲛ торϣи нⲥ̄ϯ ⲭⲣⲱⲕ
є пⲥⲱⲓⲛ̄ ⲭⲓⲍⲛ̄ тетрапиζа ⲗ ⲙⲛ̄ ⲙ̄пістос· ⲧⲥ-|
ⲙⲟⲩ є тєⲩтрофн ⲭⲓⲧⲛ̄ нет сфраγιζе ⲙ̄ⲙⲟⲟⲩ· Ч Fol. 23 b 2
ⲭⲛ̄ ⲛⲁⲓⲡⲟⲛ ⲙⲛ̄ нет со ⲙ̄ ⲡнрⲛ̄ ⲭⲛ̄ ⲟⲩⲟⲩⲟ:—
Чтако ⲛ ⲡапістос ⲛ̄ⲭⲁϫє ⲙ̄ пеⲥ̄ϧⲟⲥ̄ ⲛ̄θє ⲛⲧⲁϥ-
тако ⲛ ⲁⲓокⲗнϯанос· ⲁϥⲁⲁϥ ⲛ̄ⲧⲗⲗⲉ є ⲡⲉⲩⲁⲗ
сиⲁⲩ· Ⲭє ⲙⲛ̄ ⲧⲙⲁⲁϥ ⲛⲁϥ ⲛ̄ⲧⲁⲱⲧⲉ· ⲁⲗⲗⲁ ⲁⲩⲣ-
ϫⲁϫє є роϥ є ⲡⲉⲟⲩⲟ: Ⲗⲧⲱ ои ⲑє ⲙ̄ⲙⲁϩⲙⲏⲛⲓⲁнос·
ⲛ̄ⲧⲁϥⲧⲣⲉⲙⲓⲕⲟⲥ ⲉϥⲟⲛⲉ· ⲁⲧⲱ ⲁ ⲡⲉⲗⲁⲥ ⲟⲩⲉⲓⲧⲉ ⲛ
ⲣⲱⲛ є ⲧⲉⲙⲧⲁпро· ⲭⲉ ⲁϥⲭⲓⲟⲩⲁ є пеⲥ̄ϧⲟⲥ̄:—Ⲗⲧⲱ
ои ⲁϥⲧⲁⲕⲟ ⲛ ⲓⲟⲩⲗⲓⲁнос· папостатнс· ⲛⲥⲓ пеⲥ̄-
ϧⲟⲥ̄· ⲭⲉ ⲁϥⲕⲁⲁϥ ⲛⲥⲱϥ: Ⲗ папостатнс ет ⲙ̄ⲙⲁⲩ
ⲩⲱⲡⲉ· ⲛ ⲟⲩⲧⲁⲗ ⲛ̄ⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟ|ⲥ ⲣⲁ ⲑє ⲙ̄ ⲡⲁⲓϯⲭⲣⲥ̄ Fol. 24 a 1
ⲉⲩⲧⲥⲉⲓⲟ ⲛ ⲛⲉⲥⲣⲁⲫⲓ ет ⲟⲩⲁⲁⲃ· є ⲁϥⲙⲉⲗⲉⲧⲁ ⲙ̄ⲙ̄ⲙⲉ
ⲙⲟⲟⲩ ⲛ ⲟⲩⲙⲛⲛⲩⲉ ⲛ соп· Ⲫ ⲁⲣⲣⲟⲙⲟⲗⲟⲩⲓ ⲭⲛ̄ ⲧⲩ-
ⲧⲁпро ⲛ ⲩⲟⲩⲧⲟⲙⲉⲥ· ⲙⲛ̄ ⲡⲩⲗⲁⲥ ⲡⲩⲟⲩⲩⲁⲁⲧⲩ̄· ⲭⲉ
ⲁⲓⲟⲩⲟⲩ (sic) ⲁⲓⲧⲁⲉⲓⲟⲟⲩ (sic): Ⲗⲗⲏⲱⲥ ⲙ̄ⲙ̄ ⲧⲟⲩⲟⲩⲟⲧⲟⲩⲉ
ⲙ̄ⲙ̄ ⲧⲛⲟⲓ ⲙ̄ⲙⲟⲟⲩ: ⲉⲛ ⲛⲧⲁⲭⲉⲓⲙⲉ ⲥⲁⲣ є пⲉⲩⲛⲟⲛⲓⲁ·
ⲁⲧⲱ ⲁⲩϯ ⲉⲟⲟⲩ є ⲡⲩⲟⲩⲩⲟⲩ ⲛ ⲛⲉⲭⲣⲓⲥⲧⲁнос· ⲉⲧⲉ
пеⲥ̄ϧⲟⲥ̄ пе· ⲉⲛⲧⲁⲙⲟⲩ ⲁⲛ ⲕⲁⲕⲟⲥ пе· Ⲁⲩⲣ̄ ⲭⲁϫⲉ
ⲥⲁⲣ є пеⲥ̄ϧⲟⲥ̄ ⲙ̄ ⲡⲧⲱⲓⲛⲩ̄· є ⲧⲃⲉ ⲡⲁⲓ ⲡⲓⲕⲉ ⲙⲟⲟⲩ
ⲡⲩⲁⲣⲉ ⲡⲩⲁⲣⲉ (sic) ⲡⲩⲁⲧⲥⲓ є ⲃⲟⲗ ⲙ̄ⲙⲟⲥ· ⲁⲩⲙⲟⲩ
ⲉϥⲟⲃⲉ ⲙ̄ⲙⲟⲩ· ⲛⲥⲓ ⲡⲁⲛⲟⲙⲟⲥ ет ⲙ̄ⲙⲁⲩ: є ⲁⲩⲥⲱ
ⲭⲛ̄ ⲧⲙⲏⲛ ⲙ̄ⲙⲟⲟⲩ ⲛ|ⲉⲥⲧⲟⲟⲣ· ⲁⲧⲱϥ (sic) ⲛⲧⲟϥ ⲙ̄ⲙⲏⲛ Fol. 24 a 2
ⲙ̄ⲙⲟϥ· Ⲗⲧⲱ ⲙ̄ⲡⲉ ⲡⲩⲥⲱⲙⲁ ⲙ̄ⲡⲛⲁ ⲛ ⲟⲩⲧⲁⲫⲟⲥ·
ⲛⲑⲉ ⲛ ⲟⲩⲣⲱⲙⲉ ⲛ ⲣⲙⲕⲉ· ⲟⲩⲁⲉ ⲟⲩⲕⲁⲓⲥⲉ є ⲡⲩⲥⲱⲙⲁ:
ⲉⲡⲓ ⲁⲛ ⲁⲩⲣ̄ ϫⲁϫⲉ є пеⲥ̄ϧⲟⲥ̄ ет ⲟⲩⲁⲁⲃ:—Ⲫ ⲧⲃⲉ
ⲡⲁⲓ ⲙ̄ⲡⲣ̄ трⲓⲙ̄ⲉрⲉ тⲥⲓⲛⲣ̄ ⲣⲱⲃ ⲛ нет ⲙ̄ⲙⲁⲩ· ⲭⲉ
ⲙⲛ̄ ⲡⲣⲉ пⲉⲧⲁⲕⲟ· ⲙ̄ⲡⲣ̄ трⲓ̄ ⲉр ϫⲁϫⲉ є пеⲥ̄ϧⲟⲥ̄·
ⲭⲉ ⲡⲓⲛⲉ ⲡⲧⲁⲩⲱⲡⲉ ⲙⲡⲓⲟⲩⲁⲁⲓ· ⲱⲡⲉ ⲙ̄ⲙⲟⲛ:—
Не ⲛⲧⲁⲣⲣⲱⲥ ⲥⲁⲣ ⲉϫⲙ̄ ⲡⲱⲉ ⲙ̄ пеⲥ̄ϧⲟⲥ̄ ет ⲟⲩⲁⲁⲃ:
ⲉⲟⲧⲱⲱⲩ є ⲣⲱⲛ ⲙ̄ⲙⲟϥ:—Ⲁⲧⲱⲱⲟⲩⲧ ⲥⲁⲣ ⲡⲉⲧⲱⲩⲛⲣⲉ·
ⲣⲙ̄ ⲛⲉⲥⲥⲓϫ ⲙ̄ⲙⲏⲛ ⲙ̄ⲙⲟⲟⲩ:—Ⲗⲟⲧⲱⲙ є ⲃⲟⲗ ⲣⲙ̄

ⲛⲉⲧⲁϩ ⲙⲙⲁⲓ ⲙⲙⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲓⲟⲥ ⲙ̄ⲡⲛⲟ· ⲉ ϧⲟⲗ
Fol. 24 b 1 ⲉⲓⲧⲏ ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲙⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅:— | ⲡⲙ̄ⲧⲁⲟⲉⲓⲥ· ⲉ ⲧⲃⲉ
ⲙⲙⲉ ⲧⲧⲟⲗⲙⲏⲣⲓⲁ ⲛ̄ⲧⲁⲧⲁⲥ ⲉ ϩⲟⲩⲓ ⲉ ⲣⲟϥ ⲉ ⲁⲩⲥ̄ϥⲟⲩ ⲛ̄-
ⲙⲟϥ:—Ⲁⲩⲱ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲧⲟⲩⲱϣ ⲉ ϩⲱⲡ ⲛ̄ ⲡⲉⲩⲥ̄ϥⲟⲥ
ⲉⲧ ⲟⲩⲁⲁϩ· ⲕⲁⲧⲁ ⲙⲉ ⲛ̄ⲧⲁϥⲭⲟⲟⲩ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲡⲡⲟⲥ:
ⲙⲙⲏ ⲉⲓⲉⲣⲏⲛⲁⲓⲟⲥ ⲛ̄ⲁⲡⲟ ϩⲃⲣⲉⲟⲥ: Ⲟⲛ̄ ⲛⲉⲧⲁⲣⲭⲓⲟⲗⲟⲅⲓⲁ
ⲉ ⲧⲃⲉ ⲙ̄ⲡⲧⲁⲩⲱⲡⲉ ⲙ̄ⲡⲓⲟⲩⲁⲁⲓ· ⲙ̄ⲡⲉϥⲱⲡⲉ ⲁⲉ ⲱ̄
ⲛⲉⲥⲏⲛⲧ ⲉ ⲧⲣⲏⲣ ⲁⲧ ⲛⲁⲣⲧⲉ ⲉ ⲡⲉⲭ̅ⲥ̅ ⲙⲙⲏ ⲡⲉⲩⲥ̄ϥⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲁⲉ ⲙ̄ⲡⲉⲧⲉⲓ ⲉ ϩⲣⲁⲓ ⲉ ϩⲱⲙ ⲙ̄ⲥⲓ ⲙ̄ⲡⲉⲑⲟⲟⲩ
ⲧⲏⲣⲟⲩ· ⲁⲉ ⲟⲩⲟⲥ ⲧⲉ ⲧⲥⲟⲙ ⲛ̄ ⲡⲉⲥ̄ϥⲟⲥ: ϯⲛⲁⲧⲟ-
ⲗⲟⲙⲁ ⲧⲁϩⲟⲟⲥ ⲁⲉ ⲡⲉⲓⲱⲧ ⲛ̄ ⲧⲙⲙⲏⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄ ⲁⲗⲗⲁ
ⲙⲙⲏ ⲛⲉⲩⲱⲛⲣⲉ ⲧⲏⲣⲟⲩ ⲉⲧⲉ ⲁⲛⲟⲛ ⲡⲉ· ⲁⲩⲱ ⲡⲁⲓ ⲁ
Fol. 24 b 2 ⲡⲓⲟⲩⲧⲉ | ⲧⲁⲙⲓⲟⲩ· ⲕⲁⲧⲁ ⲡⲛ̄ⲉⲙⲉ ⲙⲙⲏ ⲧⲛ̄ⲣⲓⲕⲱⲛ·
Ⲉⲱϣⲉ ⲉⲣⲉ ⲁⲗⲗⲁ ⲉⲙⲉ ⲛ̄ ⲡⲓⲛⲉ ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲕⲁⲧⲁ
ⲛⲉⲣⲁⲫⲓⲙ· ⲉⲓ ⲙⲏ ⲧ[ⲉⲓ] ⲛ̄ϩⲉ ⲟⲩⲥ̄ϥⲟⲥ ⲧⲏⲣⲩ̄ ⲡⲉ ⲡⲓⲟⲩⲧⲉ
ⲡⲗⲟⲟⲩⲥ· ⲉⲙⲙ ⲡⲧⲣⲉⲩⲡⲉⲣⲡⲱⲙ ⲛ̄ⲥⲓⲥ ⲉ ϩⲟⲗ ⲉ ⲡⲉⲥ̄ϥⲟⲥ
ⲉⲧ ⲟⲩⲁⲁϩ:—Ⲉ ⲁⲧⲱⲱⲡⲉ ⲛ̄ ⲁⲩⲡⲟⲥ ⲛ̄ ⲟⲩⲱⲧ ⲛ̄ⲙⲙⲁⲩ:
ⲩⲁⲛⲧ ⲉⲧⲟⲩⲭⲟⲛ ⲉⲙⲓ ⲛ̄ ⲛⲓⲟⲃⲉ· ⲁⲛⲟⲛ ⲙ̄ⲡⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ
ⲉ ⲣⲟϥ· ⲉⲛⲱ ϩⲱⲙ ⲙⲙⲁⲓ ⲡⲉⲧⲧⲁⲡⲟⲥ· ⲙⲙⲉ ⲡ[ⲧ]ⲣⲙ̄ⲡⲱⲣⲙ̄ ⲛ̄
ⲙ̄ⲡⲥⲓⲥ ⲉ ϩⲟⲗ ⲛ̄ ⲩⲩⲏⲗ:—Ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲛ̄ⲧⲛ̄ⲧⲱⲛ ⲉ ⲛⲉⲙ
ⲛⲉⲓⲟⲧⲉ ⲡⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲙⲉⲧⲟⲛ ⲙⲙⲟⲟⲩ· ⲉⲧⲧ
Fol. 25 a 1 ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲥ̄ϥⲟⲥ ⲛ̄ ⲣⲱⲧⲟⲩϫⲟ· ϯⲛⲁⲗⲱⲧⲛ̄ ⲁⲉ· | ⲉ
ⲙⲍ ⲡⲓ ⲛⲟⲥ ⲛ̄ ⲕⲁⲫⲁⲗⲁⲓⲟⲛ· ⲉ ⲡⲣⲟⲩⲟ ⲛ̄ⲧⲁ ⲡⲓⲟⲩⲧⲉ
ϫⲁⲣⲓⲍⲉ ⲙⲙⲟϥ ⲙⲁⲛ· ⲉⲓⲧⲏ̄ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲡⲙⲁⲓ
ⲡⲟⲩⲧⲉ ⲛ̄ⲣⲣⲟ: Ⲙⲁⲓ ⲛ̄ⲧⲁⲩⲱⲁ ⲛ̄ⲑⲉ ⲛ ⲟⲩⲥⲓⲟⲩ ⲉⲩⲣ̄
ⲟⲩⲟⲉⲓⲛ· ⲉ ⲁⲩⲱⲁ ⲙⲁⲛ ⲉ ⲃⲟⲗ ⲉⲙ̄ ⲧⲡⲉ:—ⲡⲁⲓ ⲟⲩⲛ
ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲭⲉⲛⲟⲩⲛⲟⲩⲧⲉ ⲉⲧ
ⲙⲁⲛⲟⲩⲥ· ⲙⲙⲁⲓ ⲡⲟⲩⲧⲉ ⲉ ⲡⲣⲟⲩⲟ:—Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ
ⲡⲉⲭ̅ⲥ̅ ϯⲟⲟⲩ ⲙⲁⲩ ⲉⲓⲧⲏ̄ ⲡⲉⲩⲥ̄ϥⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲉⲩⲉⲣ-
ⲭⲱⲙⲉ ⲙⲙⲟⲩ· ⲉⲙⲙ ⲙⲁⲁ ⲙⲙⲉ· ⲙⲙⲏ ⲡⲟⲗⲩⲙⲟⲥ ⲙⲙⲉ·
ⲩⲁ ⲡⲉϩⲟⲟⲩ ⲛ̄ ⲡⲛ̄ⲟⲩⲟ· ⲡⲁⲓ ⲛ̄ⲧⲁⲩⲕⲟⲥⲙⲉⲓ ⲛ̄ⲛⲉⲕ-
ⲕⲗⲏⲥⲓⲁ· ⲉⲓⲧⲏ̄ ⲕⲟⲥⲙⲓⲕⲟⲥ ⲙⲙⲉ ⲛ̄ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ· ⲉⲩⲕⲱ
Fol. 25 a 2 ⲛ̄ ⲧⲏⲣⲩ̄ⲡⲓⲥ ⲉⲙⲉ ⲡⲓⲟⲩⲧⲉ· ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲙⲉⲛ | ⲡⲉⲩⲥ̄ϥⲟⲥ
ⲉⲧ ⲟⲩⲁⲁϩ· ⲉ ⲁⲩⲥⲱ ⲉⲩⲧⲛⲥ ⲉ ϩⲟⲩⲓ ⲉ ⲣⲟϥ· ⲉⲓⲧⲏ̄ ⲟⲩ-

пістс ⲉⲧⲁϩⲣⲏⲧ· ⲉ ⲁⲩⲧⲣⲱⲧⲁⲓ ⲉ ⲡⲣⲟ ⲛ̄ ⲡⲣⲡⲛⲧⲉ·
ⲙ̄ⲙ̄ ⲡⲣⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲛⲁⲱⲗⲟⲛ:—Ⲁⲩⲭⲁⲣⲓⲍⲉ ⲛ̄ ⲣⲙⲛⲟⲥ ⲛ̄
ⲧⲁⲉⲓⲟ ⲙ̄ⲙ̄ ⲡⲉⲓⲟⲧⲉ ⲡⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲡⲉⲡⲉⲓⲥⲕⲟⲡⲟⲥ· ⲙⲛ̄
ⲧⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲩ· ⲣⲙ̄ ⲙⲁⲁ ⲙⲙⲉ ⲉⲧ ⲣⲩⲡⲟⲧⲁⲥⲥⲉ
ⲛⲁⲩ ⲉ ⲁⲩⲣⲱⲙ ⲛ̄ⲛⲉⲩϩⲁϩⲉ ⲁⲩⲣⲱⲙⲉ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟ𐅵·
ⲛ̄ⲥⲓ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲧ ⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲥ̄ϧⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ·Ⲁⲗⲱ ⲛⲁⲓ ⲛ̄ⲧⲉⲥ̄ⲟⲟⲩⲛ ⲁⲛ ⲉ ⲡⲉⲥ̄ϧⲟⲥ ⲛ̄ ⲑⲟⲣⲡ̄· ⲉⲓⲧⲛ̄
ⲡⲁⲑⲁⲓ ⲛ ⲧⲙⲛ̄ⲧⲣⲙ̄ⲙⲉ ⲉⲓⲁⲱⲗⲟⲛ: ⲉⲧ ⲡⲟⲣⲑ̄ ⲉ ⲃⲟⲗ
ⲣⲙ̄ ⲙⲁⲁ ⲙⲙⲉ· ⲉⲓⲧⲛ̄ ⲛⲉⲣⲱⲟⲩ ⲛ̄ⲁⲡⲟⲥⲧⲁⲧⲓⲕⲟⲥ ⲇⲓⲟⲕⲗⲏⲧⲁ-
ⲛⲟⲥ· ⲙⲛ̄ ⲙⲁⲍⲓⲙⲓⲧⲁⲛⲟⲥ· ⲛ̄ⲧⲟⲩ ⲇⲉ ⲕⲱⲛⲥⲧⲁⲛⲧ[ⲓⲛⲟⲥ]
ⲛⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲛⲉ ⲛ̄ ⲉⲓⲉⲓⲟⲧⲉ ⲛ̄ⲁⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ ⲛ̄ⲭⲣⲓⲥⲧⲁ- Fol. 25b 1
ⲛⲟⲥ· ⲁⲛⲙⲱⲡⲉ ⲣⲱⲙⲏ ⲡⲣⲟⲥ ⲧⲉⲧⲥⲛⲏⲣϫⲱⲙ· Ⲉⲓⲛⲓ ⲅⲁⲣ ⲙⲙⲉ
ⲛⲱⲉ ⲛ̄ ⲟⲩⲟⲛϩⲉⲥ ⲉⲩⲣ̄ ⲟⲩⲟⲉⲓⲛ· ⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲛ ⲣⲙ̄ ⲡⲕⲁⲣ
ⲧⲏⲣ̄:—Ⲥ ⲧⲃⲉ ⲛⲁⲓ ⲉⲣⲉ ⲟⲩⲟⲛ̄ ⲙⲙⲉ ⲉⲡⲧⲟⲩⲁⲉⲓ ⲛ̄ ⲛⲁⲩ
ⲉ ⲣⲟϥ· ⲉ ⲧⲃⲉ ⲧⲙ̄ⲛ̄ⲧⲥⲁⲉⲓⲛ ⲙⲛ̄ ⲧⲙ̄ⲛ̄ⲧⲥⲁⲃⲉ· ⲙⲛ̄
ⲧⲙ̄ⲛ̄ⲧϫⲱⲱⲣⲉ:—Ⲥⲩⲥⲁⲣⲝ ⲉ ⲣⲟⲩ ⲛ̄ ⲙⲛⲧⲣⲙ̄ⲙⲉ
ⲉⲓⲁⲱⲗⲟⲛ ⲙⲙⲉ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁ ⲇⲓⲟⲕⲗⲏⲧⲁⲛⲟⲥ ⲙⲉⲣⲓⲧⲏ̄·
ⲁϥⲧ ⲙ̄ ⲡⲉⲍⲉⲣϫⲏⲧⲟⲛ ⲧⲏⲣ̄ ⲉ ⲣⲁⲓ ⲉ ⲧⲟⲟⲧⲏ̄:—Ⲥ ⲣⲟⲩ
ϫⲉ ⲟⲩⲣⲓⲥⲟⲛ ⲛ̄ⲣⲣⲟ ⲡⲉ· ⲣⲙ̄ ⲡⲛⲉⲩⲟⲥ ⲙ̄ⲡⲣⲣⲱⲙⲉ ⲙ̄ⲡ-
ⲣⲱⲙⲁⲓⲟⲥ ⲛ̄ⲁⲣⲭⲁⲓⲟⲛ:—Ⲁⲗⲱ ⲛⲉ ⲟⲩⲁⲟⲗⲩⲉⲓⲥⲧⲙⲉ
ⲙⲙⲁⲧⲉ ⲡⲉ· ⲣⲱⲥ ⲇⲉ ⲡⲟⲗⲩⲁⲟⲥ ⲙⲙⲉ ⲡⲙⲁⲩⲃⲱⲕ ⲉ
ⲣⲟϥ ⲙⲁ[ⲣ]ⲉ ⲡⲁⲟⲉⲓⲥ ⲟⲩⲃⲃⲟⲟⲩ ⲉⲓ | ⲉⲣ ⲙⲙⲟϥ· ϫⲉ Fol. 25b 2
ⲛⲧⲙⲙⲉ ⲙⲙⲟϥ· ⲁⲥⲱⲙⲡⲉ ϫⲉ ⲛ̄ ⲟⲩⲟⲟⲟⲩ ⲉⲩⲣ̄ⲣ̄ ⲡⲟⲗⲟⲓ-
ⲛⲟⲥ· ⲛ̄ⲥⲓ ⲡⲛⲁⲓ ⲛⲟⲩⲧⲉ ⲛⲣⲣⲟ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲉⲩ-
ⲙⲉⲩⲉ ⲙⲛ̄ ⲙⲡⲣⲥⲟⲥ ⲉⲣ̄ ⲧⲏⲙⲡⲧⲱⲛⲣⲉ ⲱⲛⲉ:—ⲉⲣ̄
ⲟⲩⲁⲁ ⲛ̄ ⲱⲁⲛⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ϫⲉ ϫⲁⲗⲗⲁⲙⲁϫ ⲁⲩⲱ
ⲡⲁⲛⲛⲩⲉ ⲛⲉ ⲙⲡⲣⲥⲟⲥ· ⲛⲉⲧⲟⲩ ⲛⲣⲟⲩⲉ ⲙⲛ:—Ⲗⲁϯ
ⲃⲉⲕⲉ ⲡⲛⲉ ⲥⲁⲱⲧⲏ̄ ⲡⲣⲟⲫⲏⲧⲟⲥ· ϫⲉ ⲕⲁⲥ ⲉⲧⲉϯ ⲧⲟⲟⲧⲟⲩ
ⲛⲧⲙⲙⲁⲩ ⲉⲧⲃⲉⲏⲓⲁ ⲛⲁⲩ· Ⲗⲁⲱ ⲛⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉ
ⲧⲙⲛⲁⲩ ⲛⲧⲉϫⲱⲣⲁ ⲧⲏⲣⲟⲩ· ⲛ̄ ⲧⲇⲣⲱⲙⲁⲧⲁ· ⲛⲧⲙ-
ⲛⲁⲁⲩ ⲣⲁ ⲣⲟⲛ ⲛⲙⲙⲁⲩ: Ⲗⲁⲧⲁⲙⲓⲟ ⲛ̄ ⲣⲙⲁⲓⲁⲃⲁⲣⲁ ⲣⲙ̄
ⲛⲉϫⲛ̄· ϫⲉ ⲕⲁⲥ ⲉⲧⲉϫⲓⲟⲟⲣ ⲙ̄ ⲡⲣⲁⲥⲧⲉ· Ⲗⲁⲱ
ⲛⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲧⲙⲛⲁⲙⲟⲟⲩⲧ ⲛ̄ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· Fol. 26a 1
ⲡⲟⲗⲩ|ⲁⲣⲭⲟⲥ· ⲛⲁⲓ ⲛⲧⲁⲩⲙⲱⲛⲉ ⲛ̄ ⲧⲙ̄ⲭⲱⲣⲁ ⲧⲏⲣⲟ· ⲙⲉ

ⲡⲧⲙⲃⲱⲕ ϣⲁ ⲫⲁⲛⲧⲟⲭⲓⲁ ⲛ̄ⲧⲉⲛⲥⲱⲡⲉ ⲙ̄ⲙ̄ⲟ̄ ⲡⲣ̄ⲣⲟ ⲙⲛ̄ ⲛⲉ̅ⲭ̅ⲣ̅ⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲙⲛ̄ ⲧⲉⲧⲁⲓⲭ̅ⲙ̅ⲁⲗⲱⲥⲓⲁ:—Ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲉ ⲁⲥⲣⲟⲭⲣⲉⲭ ⲙ̄ⲙ̄ⲟ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲙⲁⲓ ⲡⲉⲧ ⲟⲩⲛ ⲧⲉ̅ϥ̅ⲥⲟⲩ ⲙ̄ⲙⲁⲩ· ⲉ ⲙⲛⲩⲉ ⲙⲛ̄ ⲡⲓ ⲙⲛⲛⲩⲉ ⲡⲣ̄ⲃ̄ⲟⲥ:—Ⲏ ⲧⲉⲣ ⲧⲉ̅ϥ̅ⲧⲱⲟⲩⲛ ⲁⲉ ⲁⲩⲭⲟⲟⲩ ϣⲁ ⲙ̄ⲡⲣ̄ⲥⲟⲥ· ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ⲭⲉ ⲙ̄ⲡⲣ̄ ⲧⲣ ⲡⲙⲛⲩⲉ ⲙⲛ̄ ⲛⲧⲉⲣⲛⲟ ϣⲁⲙⲧ ⲡⲥⲕⲉⲡⲧ ⲙ̄ⲙⲟⲛ ⲣⲱⲱⲛ· ⲙⲛ̄ ⲡⲧⲙⲛⲛⲩⲉ· ⲉⲡⲱⲡⲉ ⲛ̄ⲧ ⲛ̄ⲥⲟⲩ ⲁⲛ ⲧⲉ ⲙⲉⲩⲉ ⲛⲓⲙⲉⲛⲧⲛ̄:—Ⲥⲓⲉ ⲧⲙⲛⲁⲕⲱ ⲓⲛⲧⲛ̄ ⲛ ⲧⲙ̄ⲭⲱⲣⲁ· ⲡⲧⲙⲁⲛⲁⲭⲱⲣⲓ ⲛⲁⲓ:—Ⲁⲩⲱ ⲛ̄ⲧⲣⲉ ⲁⲩⲣⲁϣⲉ ⲛ̄ⲥⲓ ⲡⲣ̄ⲥⲟⲥ· ⲉⲧ-
Fol. 26 *a* 2 ⲙⲉⲉⲩⲉ ⲭⲉ ⲛ̄ⲧⲁ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲥⲱⲧⲙ̄ ⲣⲛ̄ⲧⲟⲩ: | ⲉⲩ-ⲡⲕⲱⲧⲕ ⲟⲩⲛ̄ ⲡⲧⲉⲧⲱⲟⲩⲛ· ⲛ̄ⲥⲓ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲉⲣⲉ ⲡⲫⲣⲛ̄ⲧ ⲙⲟⲕ ⲉ ⲣⲟⲩ:—Ⲗ ⲡⲓⲙⲏ ⲥⲁⲣⲱⲱⲩ ⲉ ⲃⲟⲗ ⲙⲙⲟⲩ· ⲁⲩⲱ ⲉⲣⲉ ⲛⲫⲃⲁⲗ ⲥⲱⲙⲧ̄ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲉⲩⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ⲣⲓⲧⲛ̄ ⲡⲣⲟⲩ ⲛ̄ⲧⲗⲁⲡⲉⲓ ⲉⲧ ⲛⲉⲙⲁⲩ:—Ⲁⲙⲛⲁⲩ ⲣⲛ̄ ⲧⲉⲛⲧⲉ ⲙⲡⲉⲥⲓⲟⲩ· ⲉⲧⲥ̄ⲫⲟⲥ ⲡⲟⲩⲟⲉⲙ:—ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲥⲣⲁⲓ ⲥⲛⲍ ⲉ ⲣⲟⲩ ⲡⲣⲱⲙⲁⲓⲕⲱⲛ· ⲁⲩⲱ ⲁⲥⲱⲱⲩ ⲛ̄ ⲛⲉⲥⲣⲁⲓ ⲉⲧⲥⲛⲍ ⲛ̄ ⲡⲓⲧⲛⲡⲟⲥ:—Ⲩⲉ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲣⲓⲧⲛ̄ ⲡⲙⲁⲉⲓ ⲡⲁⲓ ⲕⲛⲁⲭⲣⲟ ⲉ ⲡⲉⲧ ⲧ ⲙⲛⲛⲁⲕ:—Ⲗⲩⲱ ϣⲙⲉ ⲡⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲛ ⲙⲛⲉⲓⲟⲧⲉ ⲁⲩⲱ ⲕⲛⲁⲣⲉ ⲉ ⲣⲟⲩ:—Ⲗⲩⲱ ⲛ̄ ⲧⲉⲣ ⲧⲉ̅ϥ̅ⲧⲱⲟⲩⲛ ⲉⲧⲟⲟⲩⲉ· ⲉⲛⲧⲉ̅ⲟ̄ ⲛ̄ ϣⲙⲛⲣⲉ ⲁⲩⲱ ⲙⲡⲉ̅ϥ̅ⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲡⲁ ⲙⲙⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲓ
Fol. 26 *b* 1 [ⲙ̄]ⲁⲉⲓⲙ· ⲁⲩⲱ ⲁⲥ[ⲧ]ⲣⲉ ⲧⲙⲟⲩⲧⲉ ⲡⲟⲩⲛ[ⲏⲃ] | ⲙⲛ̄ ⲛⲟⲥ
[ⲙ] ⲙ̄ ⲡⲉⲍⲉⲣⲭⲉⲁⲱⲛ ⲧⲏⲣⲩ̄· ⲁⲥϧⲛⲟⲩⲟⲩ ⲉ ⲧⲃⲉ ⲡⲁⲉⲓⲙ ⲡⲧⲁⲥⲙⲁⲩ ⲉ ⲣⲟⲩ· ⲭⲉ ⲡⲁ ⲙⲙⲁ ⲣⲛ̄ ⲧⲙⲟⲩⲧⲉ ⲡⲉ ⲡⲓ-ⲙⲁⲉⲓⲙ:—Ⲡⲉϩⲉ ⲣⲱⲙⲉ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲡⲣⲛ̄ⲧⲟⲩ· ⲭⲉ ⲟⲩ ⲡⲁⲛⲧⲟⲥ ⲡⲁ ⲫⲓⲃⲗⲁⲣⲓⲟⲛ ⲡⲉ· ⲡⲣⲩ̄ϩⲣⲟ· ⲁⲩⲱ ⲡⲣⲩ̄ϩⲓ ⲡⲟⲗⲟⲓⲙⲟⲥ· ⲉ ⲁⲩⲟⲧⲱⲛⲟ̄ ⲉ ⲣⲟⲕ ⲉ ϯ ⲛⲁⲕ ⲛ̄ ⲡⲉϩⲣⲟ· ⲁⲩⲱ ⲛ̄ⲧⲣⲉ ⲙⲁⲣⲡⲟⲩⲱⲧⲛ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ:—Ⲃⲛⲕⲟⲟⲩⲉ ⲁⲉ ⲟⲛ ⲭⲉ ⲡⲁ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ· ⲡⲉⲧ ϣⲱⲡⲉ ⲛⲧⲡⲟⲩⲱⲧⲛ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ· Ⲏⲧⲟⲟⲩ ⲅⲁⲣ ⲡⲉⲧ ⲟⲩⲱϣ ⲉ ϯ ⲛⲁⲕ ⲛ̄ ⲡⲉϩⲣⲟ ⲣⲙ̄ ⲡⲡⲟⲗⲩⲙⲟⲥ:—Ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲉ ⲟⲩⲛ· ⲙⲛ̄ ⲧⲉⲓⲙⲉ ⲭⲉ ⲟⲩ ⲡⲉⲧ ⲧⲛⲁⲁⲩ· ⲉⲡⲉ ⲟⲩⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲡⲉ ⲛ̄ ϣⲛⲣⲉ ⲛ̄ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁⲩⲱ ⲛⲧⲥⲟⲟⲩⲛ ⲁⲛ ⲉ

пмаем | ⲙ пеⲥ̄ⲭⲥ̄ · є ⲃⲟⲗ ⲍⲉ ⲙⲛ̄ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲕⲛⲧ Fol. 26 b 2
ⲙ пеⲧⲟⲉⲓⲱ ⲉⲧ ⲙⲙⲁⲩ · ⲟⲩⲁⲉ ⲙⲛ̄ ⲥ̄ⲭⲥ̄ ⲟⲩⲱⲛⲍ̄ є
ⲃⲟⲗ ⲍⲉ пеⲧⲟⲉⲓⲱ пе ⲡⲧⲁⲩⲱⲟⲣⲓⲱⲣ̄ ⲙ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲡ-
ⲉⲛⲧⲍ̄ :—Ⲏⲧⲁⲩⲭⲡⲟⲥ ⲥⲁⲣ ⲙ пеⲧⲟⲉⲓⲱ ⲙ ⲡⲁⲓⲟⲩⲟⲥ ·
ⲡⲁⲓ ⲉ ⲁϥ† ⲙ ⲡⲫⲟⲧⲟⲓ є ⲣⲟⲩⲓ є пеⲭⲥ̄ ⲙⲛ̄ ⲛⲫⲉⲓⲟⲧⲉ ·
ⲉⲣⲙ ⲟⲩⲣⲱⲙ :—Ⲥⲧⲓ ⲟⲩⲛ̄ ⲉⲙⲙⲉⲉⲩⲉ є ⲛⲁⲓ ⲛ̄ⲥⲓ ⲕⲱⲛⲥⲧⲁⲛ-
†ⲓⲛⲟⲥ · ⲡⲡⲁⲧⲣⲓⲕⲓⲟⲥ :—ⲁϥ† ⲛ̄ⲫⲟⲧⲟⲩ ⲛ̄ⲥⲓ ⲟⲩⲙⲁⲧⲟⲓ ·
ⲙ ϫⲱⲣⲉ · ⲁⲩⲱ ⲙ ⲣⲙ̄ⲛ̄ⲟⲩⲧⲉ · є ⲡ̄ⲣⲁⲓ ⲡⲉ ⲉⲩ-
ⲥⲓⲟⲩⲓⲟⲥ :—ⲉⲩⲥⲁⲓⲉ ⲧⲟⲛⲟⲩ ⲡⲉ ⲛⲫⲟⲩⲱⲛⲍ̄ ⲙⲙⲟⲩ є
ⲃⲟⲗ ⲁⲛ · ⲍⲉ пеⲧⲟⲉⲓⲱ пе ⲙ ⲡⲁⲓⲟⲩⲟⲥ пе :—Ⲡⲁⲓ ⲍⲉ
ⲁϥ† ⲙ ⲡ̄ⲫⲟⲧⲟⲓ є ⲕⲱⲛⲥⲧⲁⲛ†ⲓⲛⲟⲥ пеϩⲁⲩ ⲛⲁⲩ · ⲉⲣⲙ
ⲟⲩ|ⲣⲱⲙ ⲍⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̄ є ⲡⲱⲁϩⲉ ⲙ ⲡⲕ̄ⲣ̄ⲙ̄ⲣⲁⲗ · Fol. 27 a 1
ⲙⲙⲁⲉⲓⲛ ⲡⲧⲁⲕⲓⲛⲁⲩ є ⲣⲟⲩ ⲉⲣⲙ̄ ⲧⲡⲉ · ⲙ ⲡⲁ ⲟⲩⲟⲩⲟⲛ ⲙⲁ
ⲁⲡ ⲡⲉ · ⲉⲣⲙ̄ ⲙⲡⲟⲩⲧⲉ · ⲛ ⲁⲓⲟⲕⲗⲏ†ⲁⲛⲟⲥ ⲡⲣⲣⲟ :—Ⲁⲗⲗⲁ
ⲡⲁ ⲓⲥ̄ ⲡⲉϫⲥ̄ ⲡⲉ ⲡⲱⲛⲣⲉ ⲙ ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛⲍ̄ · ⲁⲩⲱ ⲁⲫⲉⲓ
є ⲡⲉⲥⲏⲧ є ⲛ̈ⲓ ⲕⲟⲥⲙⲟⲥ · ⲁϥⲁⲓ ⲥⲁⲣⲝ̄ ⲉⲣⲙ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲁⲣⲓⲁ :—Ⲁⲩⲣ̄ ⲧⲥⲁⲣⲝ̄ ⲛ̄ ⲟⲩⲉⲓ ⲛ̄ ⲟⲩⲱⲧ ·
ⲙⲛ̄ ⲧⲙⲛ̄ⲧⲙⲟⲩⲧⲉ :—Ⲁⲩⲣ̄ ⲙⲁⲁⲩ ⲙⲟⲩⲧⲉ ⲡⲣⲟⲙⲡⲉ ·
ⲁⲩⲉⲣⲣⲱⲃ ⲙⲙⲁ ⲛ̄ⲧⲉ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ · ⲛ̄ⲧⲛ̄ⲣⲉ · ⲙⲁⲧⲛ̄
ⲡⲓⲟⲃⲉ ⲙⲙⲁⲧⲉ · Ⲁⲩⲉⲓⲣⲉ ⲛ ⲉⲣⲛⲟⲥ ⲛ ⲧⲁⲗⲍⲟ · ⲛⲉⲧ
ⲙⲱⲟⲩⲧ ⲁⲩⲧⲟⲩⲛⲟⲥⲟⲩ · ⲛ̄ⲃⲩⲗⲗⲉ ⲁϥ† ⲛⲁⲩ ⲙ ⲡ|ⲟⲩⲟⲉⲓⲙ · Fol. 27 a 2
ⲛ[ⲉ]ⲁⲓⲱⲙⲓⲟⲛ ⲁⲩⲛⲟϩⲟⲩ є ⲃⲟⲗ :—ⲛⲉⲧ ⲥⲱⲃⲍ̄ ⲁⲩⲧⲉⲃ-
ⲱⲟⲩ · ⲛⲉⲧ ⲥⲛⲥ ⲁⲩⲧⲁⲗⲍⲟⲩ · ⲣⲁⲡⲗⲱⲥ · ⲙⲛ̄ ⲛ̈ⲓ
ⲱⲟⲟⲛ ⲛ ⲛⲫⲱⲙⲡⲣⲉ · ⲙⲛ̄ ⲛ̄ⲍⲟⲙ ⲛ̄ⲧⲁⲁϥⲁⲁⲩ · ⲣⲓⲭ̄ⲙ̄
ⲡⲕⲁⲣ : ⲁⲩⲕⲱⲣ є ⲣⲟⲩ ⲛ̄ⲥⲓ ⲛ̈ⲓⲟⲩⲁⲁⲓ̈ ⲛ ⲁⲧ ⲙⲟⲩⲧⲉ ·
ⲁⲩⲧⲱⲟⲩⲓ є ϫⲱⲩ ⲁⲩⲥⲟⲛⲉⲣⲍ̄ :—ⲁⲩⲧⲁⲁϥ є ⲧⲟⲟ[ⲧ]ⲍ̄
ⲙ ⲡⲓⲗⲁⲧⲟⲥ ⲡⲣⲏⲥⲓⲱⲛ · ⲡⲁⲓ ⲛ̄ⲧⲁⲣⲭⲉⲓ є ⲧⲡⲁⲗⲉ-
ⲥ†ⲓⲛ · є ⲃⲟⲗ ⲓⲇ ⲧⲟⲟⲧⲍ̄ ⲛ †ⲃⲉⲣⲓⲁⲥ · Ⲗⲱ ⲛ ⲧⲉⲣ
ⲧⲧⲁⲓⲣⲉ є ⲣⲁⲓ ⲙ ⲙⲟⲓ · є ⲣⲟⲩⲓ є ⲣⲟⲩ ⲁⲩⲟⲩⲱϣ є
ⲕⲁⲁϥ є ⲃⲟⲗ :—Ⲏⲩⲟⲩⲁⲁⲓ̈ ⲍⲉ ⲁⲩⲥⲱⲙⲧ̄ · ⲁⲩⲥⲧⲁⲥⲓⲁⲍⲉ ·
ⲁⲩⲱ ⲡⲁⲣⲁ ⲡⲫⲟⲩⲱϣ ⲁⲩⲡⲁⲣⲁⲗⲁⲃⲉ ⲙⲙⲟⲩ є ⲧⲟⲟ-
ⲧⲟⲩ · ⲁⲩⲉⲓⲣ[ⲉ] | ⲛⲁϥ ⲕⲁⲧⲁ ⲡⲉⲧⲟⲩⲱϣ · ⲁⲩⲥⲓ ⲍⲉ Fol. 27 b 1
ⲙⲏ
ⲛ ⲓⲥ̄ · ⲛ̄ⲥⲓ ⲛ̈ⲓⲟⲩⲁⲁⲓ̈ · ⲁⲩⲧⲁⲗⲟϥ ⲉⲭⲛ̄ ⲟⲩϫⲉ ⲛ ⲥ̄ⲭⲥ̄ ·
Ⲗⲥ̄ⲭⲥ̄ⲟⲩ ⲙⲙⲟⲩ ⲙⲛ̄ ⲕⲉ ⲥⲟⲟⲙⲉ ⲥⲛⲁⲩ · ⲁⲩⲙⲟⲩ ⲉⲓⲭⲛ̄

пес̄ϥо̄с· ⲁⲧⲱ ⲉⲧⲉⲓ̈ⲛⲉ ⲙ̄ⲙⲟⲩ ⲉ ⲡⲉⲥⲏⲧ· ⲁⲧⲕⲁⲁⲩ ⲉⲡ̄ ⲟⲩⲧⲁϥⲟⲥ· ⲁⲩⲧⲱⲟⲩⲛ ⲉⲣⲁ̄ ⲡⲧ̄ ⲙ̄ⲙ̄ ⲩⲟⲙⲛ̄ⲧ ⲛ̄ⲣⲟⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲥⲣⲁⲫⲏ· Ⲁⲩⲃⲱⲕ ⲉ ⲉⲣⲁⲓ̈ ⲉⲡ̄ ⲙ̄ⲡⲏⲧⲉ· ⲁⲩⲣⲙⲟⲟⲥ ⲉⲓ ⲟⲩⲛⲁⲁ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲁⲧⲱ ⲩⲙⲛⲧ ⲉ ⲕⲣⲓⲛⲉ ⲛ̄ ⲛⲉⲧ ⲟⲛ̄ⲧ̄ ⲙ̄ⲙ̄ ⲙ̄ⲡ̄ ⲙ̄ⲙⲟⲟⲩⲧ· ⲉⲩⲥⲱⲕ ⲉⲣⲏⲧ̄ⲧ̄ ⲛ̄ⲥⲓ ⲛⲉⲓ ⲙ̄ⲙⲁⲉⲓⲛ· ⲛ̄ⲧⲁⲕⲙⲁⲩ ⲉ ⲣⲟⲩ ⲉⲡ̄ ⲧⲡⲉ:—Ⲕⲱⲛⲥⲧⲁⲛ̀ⲧⲓⲛⲟⲥ ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲧ̄ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ̈ ⲛ̄ ⲧⲟⲟⲧⲧ̄· ⲛ̄ ⲉⲩⲥⲓⲥⲙⲟⲥ· ⲡⲉϫⲁⲩ ϫⲉ ⲟⲩⲛ̄ⲕ(*sic*) ⲟⲩⲙ· ⲡⲓ ⲙ̄ⲙⲁⲉⲓⲛ ⲛ̄ⲧⲁⲙⲁⲩ ⲉ ⲣⲟⲩ

Fol. 27 *b* 2 ϯ ⲛⲁⲓ ⲙ̄ ⲡⲉϫⲣⲟ· ϯⲙⲁ | ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ ϫⲉ ⲛⲧⲟⲩ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲛⲁⲉⲓⲟⲧⲉ:—ⲁⲧⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁ ⲕⲱⲛⲥⲧⲁⲛ̀ⲧⲓⲛⲟⲥ· ϫⲓ̈ ⲙ̄ ⲡⲧ̄ⲙⲉⲣⲉϥ ⲉⲧ ⲛⲁⲛⲟⲩⲩ· ⲁⲩⲕⲱ ϥⲓ ϫⲱⲩ ⲛ̄ ⲟⲩⲥ̄ϥⲟⲥ ⲛ̄ ⲛⲟⲩⲃ· ⲁⲩⲕⲱ ⲙ̄ⲙⲟⲩ ϩⲓⲱⲛ ⲙ̄ⲙⲟⲩ: Ⲗⲁⲱ ⲛ̄ ⲧⲉⲣⲉ ⲧⲉⲡⲣⲟⲟⲉⲥⲙⲉⲓⲁ̄· ⲡⲧⲁ ⲕⲱⲛⲥⲧⲁⲛ̀ⲧⲓⲛⲟⲥ· ⲥⲁⲛⲧⲥ̄ ⲙ̄ⲡ̄ ⲙ̄ⲡⲣ̄ⲥⲟⲥ· ϫⲱⲕ ⲉ ⲃⲟⲗ:—ⲁⲩϫⲓⲟⲟⲣ ⲉ ⲧⲣ ⲧ̄ⲡⲟⲗⲓⲧⲉⲩⲙⲁ ⲛ̄ⲧⲙⲁⲩ· ⲛ̄ⲥⲓ ⲕⲱⲛⲥⲧⲁⲛ̀ⲧⲓⲛⲟⲥ· ⲉⲩⲫⲁⲣⲣⲉⲓ ⲙ̄ ⲡⲙⲁⲉⲓⲛ· ⲛ̄ⲧⲁⲩⲙⲁⲩ ⲉ ⲣⲟⲩ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲡⲉ· Ⲗ ⲡϫⲟⲉⲓⲥ ϫⲉ ϯ ⲛⲁⲩ ⲙ̄ ⲡⲉϫⲣⲟ· ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲡⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ: Ⲗⲁⲡⲱⲧ ⲫⲁ ⲧ̄ⲫⲣⲏ ⲛ̄ⲥⲓ ⲡⲓⲛⲛⲓⲱⲉ ⲧⲏⲣ̄ⲩ ⲛ̄ ⲙ̄ⲡⲣ̄ⲥⲟⲥ· ⲙ̄ⲙ̄ ⲛⲉⲧ ⲙ̄ⲙⲁⲩ ⲧⲏⲣⲟⲩ· ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲛ̄ⲣⲛⲧⲟⲩ ⲃⲱⲕ ⲉⲧⲣⲓⲛ ⲛ̄ ⲟⲩⲱⲧ ⲁⲧⲱ ⲁⲣⲭⲱⲧ̄ⲃ̄ ⲛ̄ⲣⲛⲧⲟⲩ ⲱⲁ ⲣⲁⲓ ⲉ ⲛⲉⲩⲧⲟⲱϥ:—Ⲫ ⲁⲡⲛⲁⲩ ⲉⲡ̄ ⲙ̄ⲫⲃⲁⲗ·

Fol. 28 *a* 1 [illegible]ⲟⲩ ⲕⲱ[ⲛⲥ]ⲧⲁⲛ̀ⲧⲓⲛⲟⲥ· ⲉ ⲣⲙ̄ ⲡⲓⲛⲛⲓⲱⲉ

[ⲙⲏ] ⲙⲙⲁⲧⲟⲩ· ⲉⲣⲉ ⲡⲉⲧⲥⲛⲃⲉ ⲧⲟⲕⲙ̄ ⲉⲡ̄ ⲛⲉⲩⲥⲓⲍ· ⲉⲩⲥⲱⲱⲩⲧ̄ ⲛ̄ⲥⲱⲟⲩ· ⲁⲧⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲉϫⲣⲟ ⲱⲱⲡⲉ ⲛⲁⲩ ⲣⲓⲧⲙ̄ ⲡⲉϥⲥ̄ϥⲟⲥ· Ⲗⲉⲕⲧⲟⲩ ⲉ ⲣⲟⲧⲛ ⲉ ⲧⲡⲟⲗⲓⲥ ⲙ̄ⲙ̄ ⲡⲁⲣⲓⲱⲙⲟⲥ ⲙ̄ⲙⲁⲧⲟⲓ̈· ⲙ̄ⲡⲉ ⲟⲩⲁ ⲛ̄ⲣⲛⲧⲟⲩ ⲡⲗⲏⲥⲥⲉ· Ⲗⲁⲱ ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲱⲱⲡⲉ· ⲕⲁⲧⲁ ⲛ̄ ⲛⲓⲧⲁ ⲛⲉⲩⲛ̄ⲡⲣⲁϥⲉⲩⲥ ⲛ̄ⲁⲡⲟ ⲣⲃⲣⲁⲓⲟⲥ· ⲉⲣⲁⲓ̈ⲥⲟⲩ ⲱⲙⲉ ⲱⲟⲣⲡ̄· Ⲡⲓⲟⲩⲧⲉ ⲁⲉ ⲉⲧ ⲕⲁⲑⲓ̈ⲥⲧⲁ ⲛ̄ ⲛⲉⲣⲣⲱⲟⲩ· ⲁⲧⲱ ⲉⲧ ⲡⲱⲙⲉ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲡⲁⲧⲁⲥⲥⲉ ⲛ̄ ⲁⲓⲟⲩⲗⲏϥⲁⲛⲟⲥ ⲉ ⲡⲉⲩⲃⲁⲗ ⲥⲛⲁⲩ:—Ⲫ ⲧⲃⲉ ⲛ̄ ⲛⲧⲁⲥⲁⲁⲩ ⲉⲡ̄ ⲛ̄ ⲟⲩⲙⲡⲧⲣⲁⲣⲱⲱⲉ ⲉⲓⲁⲱⲗⲟⲛ· ⲁⲧⲱ ⲛ̄ⲧⲫⲉ ⲁⲩⲟϫⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓϫⲙ̄ ⲡⲫⲟⲣⲟⲥ· Ⲗⲁⲱ ⲣⲓⲧⲙ̄ ⲡⲣⲟⲛⲟⲓⲁ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲁ ⲡⲁⲧⲉⲩⲕⲗⲏⲧⲟⲥ· ⲙ̄ⲙ̄

Fol. 28 *a* 2 ⲡⲃⲟⲩⲗⲉⲩⲧⲏⲣⲓⲟⲛ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲥ̄ⲡⲧⲉ· ⲉⲣⲱⲙⲉⲛ | ⲙ̄ⲙ̄

ταπτοχια ατσωπε ⲛ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ· ⲁⲧⲟⲩⲁⲥⲱϥ
ⲉⲭⲱⲟⲩ ⲡⲉⲣⲟⲙⲟⲥ ⲛ ⲣⲱⲙⲏ· ⲁⲩⲧ ⲉ ϫⲱϥ ⲙ̅ⲙ̅ ⲡⲉⲥⲧⲉ-
ⲫⲁⲛⲟⲥ ⲛ ⲧⲙⲛ̅ⲧⲉⲣⲣⲟ· ⲙⲛ̅ⲛ̅ ⲧⲉⲥⲣⲏⲡⲉ:—Ⲗⲧⲱ ⲁⲩⲛ̅
ϩⲱⲣⲟⲙ ⲛⲁϥ· ⲛⲥⲓ ⲛⲓⲟⲥ ⲛ ⲧⲡⲟⲗⲓⲥ ⲥⲛ̅ⲧⲉ· ⲁⲧⲱ
ⲛⲉⲩⲧ ⲉⲟⲟⲩ ⲙ̅ⲙ̅ ⲛⲓⲟⲩⲧⲉ ⲉ ⲧⲃⲉ ⲧⲫ̅ⲙ̅ⲧⲁⲥⲁⲑⲱⲥ· ⲙⲛ̅ⲛ̅
ⲧⲫ̅ⲙ̅ⲧⲙⲁⲓ ⲣⲱⲙⲉ· ⲛⲧⲁϥⲟⲩⲱⲛϩⲉ̅ ⲉ ⲃⲟⲗ· ⲉ ⲣⲟⲩⲓ
ⲉ ⲟⲩⲟⲛ ⲙⲙⲁ:—ⲡⲧⲉⲩⲛⲟⲩ ⲁϥⲕⲱ ⲉ ⲃⲟⲗ ⲛ̅ⲛ̅ⲙⲁⲁⲛⲱⲩ
ⲉ ⲣⲟⲩⲓ ⲧⲏⲣⲟⲩ· ⲕⲁⲧⲁ ⲙⲁ· ⲉ ⲁϥϫⲁⲣⲓϫⲉ ⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ
ⲛⲁⲱⲟⲥ· ⲛ̅ ⲛⲉⲕⲗⲏⲥⲓⲁ· ⲉ ⲁϥⲥⲣⲁⲓ ⲛ̅ ⲟⲩⲉⲡⲓⲥⲧⲱⲗⲏ·
ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲣⲑⲟⲇⲟϫⲟⲥ· ⲣⲙ̅ⲙ̅ ⲙⲁⲁ ⲙⲙⲁ· ⲉ ⲧⲣⲉ
ⲧⲙⲩⲗⲏ ⲉⲁ ⲣⲟⲩ· ⲙⲛ̅ⲛ̅ ⲧⲫ̅ⲙ̅ⲧⲉⲣⲣⲟ ⲧⲏⲣⲉⲥ· ⲉ ⲧⲣⲉ
ⲡⲓⲟⲩⲧⲉ ⲥⲕⲉⲡⲁⲍⲉ ⲙ̅ⲙⲟⲩ· ⲁⲧⲱ ⲛⲉⲣⲉ ⲟ[ⲩⲓ]ⲟⲥ ⲛ̅- Fol. 28 *b* 1
ⲓⲣⲏⲛⲏ· ⲕⲱⲧⲉ ⲉ ⲣⲟⲩ· ⲛ̅ ⲥⲁ ⲥⲁ ⲙⲙⲁ· ⲣⲡⲛⲟⲥ ⲛ̅ ⲡⲉⲧ ⲙⲁ
ⲛⲁⲟⲩⲃ· ⲁ ⲡⲓⲟⲩⲧⲉ ϫⲁⲣⲓϫⲉ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ
ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅· ⲙⲛ̅ⲛ̅ ⲛⲉⲡⲣⲟⲉⲥⲧⲟⲥ ⲛ̅ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ:—
Ⲉⲩⲉⲡⲓⲧⲣⲉⲡⲉ ⲛⲁⲩ ⲉ ⲧⲣⲉ ⲧⲕⲱⲧ ⲛ̅ ⲣⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲕⲁⲧⲁ
ⲙⲁ· ⲡⲣⲟⲥ ⲡⲉⲟⲟⲩ ⲛ̅ ⲧⲫ̅ⲙ̅ⲧⲉⲣⲣⲟ:—Ⲗⲧⲥⲡⲟ ⲇⲉ ⲛⲁϥ
ⲛ̅ ⲟⲩϣⲛⲣⲉ· ⲁϥⲙⲟⲟⲩⲧⲉ ⲉ ⲡ̅ⲣ̅ⲁⲛ ϫⲉ ⲕⲟⲛⲥⲧⲁⲛⲧⲟⲥ·
ⲕⲁⲧⲁ ⲡ̅ⲣ̅ⲁⲛ ⲙⲙⲓⲛ ⲙⲙⲟⲟⲩ:—Ⲡⲥⲁ ⲛⲁⲓ ⲟⲛ ⲁⲧⲥⲡⲟ
ⲛⲁϥ ⲛ̅ⲕⲉ ⲟⲩⲁ· ⲁϥⲙⲟⲟⲩⲧⲉ [ⲉ] ⲡ̅ⲣ̅ⲁⲛ ϫⲉ ⲕⲟⲥ[ⲧⲁⲛⲧⲟⲥ Fol. 28 *b* 2
ⲕⲁ]ⲧⲁ ⲡ̅ⲣ̅ⲁⲛ ⲟⲛ· ⲛ̅ ⲧⲉⲣ ⲟ̅ⲣ̅ ⲛⲟⲥ ⲛ̅ ⲟⲩⲕⲟⲩⲓ· ⲁⲩⲧ ⲉ
ϫⲱⲟⲩ· ⲙ̅ⲙ̅ ⲡⲉⲥⲧⲉⲫⲁⲛⲟⲥ ⲛ̅ ⲧⲙⲛ̅ⲧⲉⲣⲣⲟ ⲙⲛ̅ⲛ̅ ⲧⲉⲥⲣⲏⲡⲉ·
Ⲗⲧⲱ ⲁⲩⲧⲁⲗⲉ ⲉ ⲡⲣ̅ⲣⲟ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ϫⲉ ⲥⲉⲱⲙⲉ
ⲉⲓϩⲱⲗⲟⲛ· ⲉⲡ̅ ⲣⲁϥ ⲙⲙⲁ:—Ⲗⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁⲩⲧⲡⲟⲟⲩ
ⲡⲟⲩⲕⲉⲗⲉⲩⲥⲓⲥ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ· ⲉ ⲧⲣⲉ ⲧⲱⲧⲁⲙ ⲛ̅ ⲛⲣⲡⲛⲧⲉ·
ⲛⲥⲉⲃⲓ ⲛⲓⲉⲧⲱⲱⲱⲧ ⲛⲥⲉⲧⲁⲁⲩ ⲉ ⲛⲉⲡⲣⲟⲉⲥⲧⲟⲥ· ⲛ̅ ⲛⲓⲕ-
ⲕⲗⲏⲥⲓⲁ· Ⲗⲧⲱ ⲁⲧⲥⲡⲉ ⲛ̅ ⲉⲡⲛⲟⲥ ⲛ̅ ⲭⲣⲏⲙⲁ· ⲉ ⲃⲟⲗ
ⲛⲉⲛⲧⲟⲟⲩ· ⲁⲧϫⲱⲱⲣⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲡⲕⲱⲧ ⲛ̅ ⲛⲓⲕⲗⲏⲥⲓⲁ
ⲕⲁⲧⲁ ⲙⲁ· ⲕⲁⲧⲁ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ̅ ⲡⲣⲣⲟ:—Ⲗⲫⲧⲱⲟⲩⲛ
ⲛ̅ ⲉⲡ̅ ⲟⲩⲥⲉⲡⲏ ⲛⲥⲓ ⲕⲱⲛⲥⲧⲁⲛ|ⲧⲓⲛⲟⲥ· ⲁϥϫⲓ ⲛⲓⲙⲙⲁϥ· Fol. 29 *a* 1
ⲛⲧⲉϥⲙⲁⲁⲧ ⲙⲙⲁ ⲧⲫ̅ⲥⲱⲙⲉ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲙⲛ̅ ⲟⲩ- ⲙⲉ
ⲁⲡⲟⲥⲕⲉⲩⲏ ⲉⲛⲁϣⲱⲥ· ⲙⲛ̅ ⲟⲩⲙⲛⲛⲧϣⲉ ⲙⲙⲁⲧⲟⲓ· ⲉⲓ
ⲉⲙⲙⲁⲗ· ⲁⲩⲱ ⲉⲡⲛⲟⲥ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁϥⲃⲱⲕ
ⲛⲓⲙⲙⲁⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲟⲩⲉⲗⲏⲙ:—Ⲗⲩⲱ ⲁϥⲧⲣⲉⲩⲉⲙⲉ

нач· ⲙⲡⲛⲟⲥ ⲛ̈ⲓ̈ⲟⲩⲁⲏ· ⲁⲩⲱ ⲁϥⲱⲙⲉ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟ-
ⲧⲟⲩ· Ⲭⲉ ⲉⲓⲟⲩⲱϣ ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̈ⲧⲁⲗⲟⲓ· ⲉ ⲡⲁⲁ ⲛ̈
ⲡⲱⲉ ⲙ̈ ⲡⲉⲥ̈ϧⲟⲥ· ⲛ̈ⲧⲁⲩⲉⲓⲱⲉ ⲉⲙ̈ ⲓⲥ ⲉ ⲣⲟϥ:—ⲙ̈ⲙ̈ ⲡ-
ⲧⲁϥⲟⲥ ⲛ̈ⲧⲁⲩⲕⲱ ⲙ̈ ⲡ̈ϩⲥⲱⲙⲁ ⲛ̈ ⲛⲟⲩⲧⲉ ⲛ̈ϩⲛ̄ϯ̄· ⲡⲣⲟ-
ⲡⲁϩⲓⲱⲙⲁ ⲛ̈ ⲧⲁ ⲙ̈ⲡ̈ⲉⲣⲣⲟ:—Ⲏ̈ⲓⲟⲩⲁⲏ ⲁⲉ ⲡⲉϫⲁⲩ

Fol. 29 *a* 2 ⲁⲉ ⲡ̈ⲛ̈ⲁⲟⲉⲓⲥ ⲡ̈ⲣⲣⲟ· | ⲉⲓⲥ ⲟⲩⲟⲥ ⲛ̈ ⲭⲣⲟⲛⲟⲥ ⲙ̈ⲙ
ⲛ̈ⲧⲁⲩⲥ̈ϧⲟⲩ ⲛ̈ ⲓⲥ· ⲉⲓⲥ ϩⲟⲩⲟ ⲥⲟ ⲛ̈ⲥⲉⲛⲁⲓⲁ ⲉ ⲡⲓϣⲱⲃ
Ⲁϩⲱⲱϥ ⲅⲁⲣ ⲛ̈ ϯⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲁⲩⲣⲟⲕϩ̄ ⲙ̈ⲙⲟⲥ
ϩⲓⲧⲛ̄ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲙⲟⲥ ⲡⲣⲣⲟ:—Ⲁϩⲣⲱⲧⲃ̄ ⲙ̈ⲡⲛⲉⲓⲟⲧⲉ ⲛ̈
ⲱⲟⲣⲡ· ⲁⲩⲱ ⲁⲓϫⲙⲁⲗⲱϯⲍⲉ ⲙ̈ⲙⲟⲟⲩ· ⲁⲩⲉϩⲟⲣⲓⲍⲉ
ⲙ̈ⲙⲟⲟⲩ ⲉ ⲕⲙⲙⲉ· ⲉⲱⲱⲡⲉ ⲁ ϩⲛ̄ⲕⲟⲩⲓ ⲱⲟⲩⲡ̄ ⲉ ⲡⲧⲁⲕⲟ
ⲛ̈ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲙⲟⲥ· ⲉⲓⲥ ϩⲙⲛⲧⲉ ⲧⲛ̄ⲟ ⲡⲣⲁϩⲁⲗ ⲙ̈ ⲡ̈ⲛ̈-
ⲁⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲡⲛⲉϩⲣⲱⲙⲉⲟⲥ ⲱⲁ ϩⲣⲁⲓ ⲉ ⲧⲉⲡⲟⲩ:—
Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ ⲁⲉ ⲟⲩⲛ̄ⲟⲥ ⲛ̈ ⲁⲧⲙⲟⲣⲉⲓⲁ ⲥⲉⲉⲧ

Fol. 29 *b* 1 ⲉⲣⲱⲧⲛ̄ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧ ⲉⲧⲉⲧⲛ̄ⲟⲩⲱϣ ⲉ ⲧⲙ̄ⲙ [ⲧⲁ]ⲙⲟⲓ
ⲓⲥ ⲉ ⲡⲁⲁ ⲛ̈ⲧⲁⲩⲥ̈ϧⲟⲩ ⲙ̈ ⲡ̈ⲛ̈ⲁⲟⲉⲓⲥ ⲛ̈ϩⲛ̄ⲧⲥ̄· ⲙ̈ⲙ̄ ⲡⲱⲉ ⲙ̈
ⲡⲉⲥ̈ϧⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲙ̈ⲙ̄ ⲡⲧⲁϥⲟⲥ ⲛ̈ⲧⲁⲩⲕⲁ ⲡ̈ϣⲱⲙⲁ
ⲛ̈ϩⲛ̄ⲧⲥ̄· Ⲁⲧⲟⲩⲱⲱⲃ̄ ⲛ̈ⲥⲓ ⲛ̈ⲓⲟⲩⲁⲏ ⲉⲩⲱⲱ ⲙ̈ⲙⲟⲥ· ⲁⲉ
ⲡ̈ⲛ̈ⲁⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲱⲙⲉ ⲛ̈ⲥⲁ ⲛⲉⲧ ⲛⲟⲓ· ⲉ ⲡⲛⲟⲙⲟⲥ ⲉⲙ̄
ⲛ̈ⲓ̈ⲟⲩⲁⲏ ⲕⲁⲗⲱⲥ· ⲙ̈ⲙ̄ ⲛⲁⲣⲭⲛⲉⲣⲉⲧⲥ ⲉⲧ ⲛ̄ϩⲛ̄ⲧⲟⲧ:—
Ⲁⲩⲱ ⲥⲉⲛⲁⲧⲁⲗⲉ ⲡⲉⲣⲣⲟ· ⲉ ⲡⲉⲧ ⲧ̄ⲙⲙⲉ ⲛ̈ⲥⲱϥ:—Ⲟⲩⲛ̄
ⲟⲩⲟⲛ ⲛ̄ϩⲛ̄ⲧⲛ̄ ⲛⲧ̄ⲛⲟⲓ ⲉ ϯⲡⲟⲗⲓⲥ ⲁⲛ: ⲁⲉ ⲉⲩⲉⲙⲉ ⲉ ⲡⲉⲧ
ⲉⲣⲉ ⲡⲣⲣⲟ ⲱⲙⲉ ⲛ̈ⲥⲱϥ:—Ⲁⲩⲱ ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ
ⲧⲁⲙⲟⲓ ⲉ ⲛⲉⲧ ⲥⲟⲟⲩⲛ ⲉ ⲡⲛⲟⲙⲟⲥ· ⲕⲁⲗⲱⲥ ⲛ̄ϩⲛ̄ⲧ ⲧⲛⲧⲧ̄ ·

Fol. 29 *b* 2 ⲧⲙ̄ | [one line wanting] ⲕⲁ ⲧⲛⲧⲧ̄ ⲉ ϧⲟⲗ ϩⲓ ⲟ̈ⲉⲓⲣⲛⲓⲛ ·
ⲛ̈ⲧⲉⲧⲛ̄ⲃⲱⲕ ⲉ ⲛⲉⲧⲛ̄ⲛⲏ̈· Ⲁⲩⲱ ⲁⲧϯ ⲛⲁⲩ ⲛ̈ⲥⲁⲱϥ ⲡ̈ⲣⲱⲙⲉ·
ⲉⲩⲉⲙⲉ ⲙ̈ⲙⲟⲥ· ⲁⲉ ⲛⲁⲓ ⲛⲉⲧ ⲥⲟⲟⲩⲛ ⲉ ⲡⲛⲟⲙⲟⲥ ⲕⲁⲗⲱⲥ·
ⲛ̈ⲧⲟⲟⲩ ⲅⲁⲣ ⲛⲉ ⲛⲁⲣⲭⲛⲉⲣⲉⲧⲥ· ⲁⲩⲱ ⲛⲁⲓ ⲛⲉ ⲛⲉⲩⲣⲁⲓ
ⲓⲟⲩⲁⲥ· ⲓⲁⲙⲉⲙ· ⲁⲃⲣⲁⲱⲙ· ⲁⲗⲱⲏⲓⲥⲟⲩ· ⲓⲥⲟⲩ·
ⲥⲁⲗⲱⲙ· ⲓⲁⲥⲥⲱⲙ:—Ⲁⲩⲱ ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ ⲁⲉ ⲉⲱⲱⲡⲉ·
ⲧⲉⲧⲛ̄ⲟⲩⲱϣ ⲉ ⲱⲛ̄ϩ ⲉⲙ̄ ⲡⲱⲛ̄ϩ ⲙ̈ ⲡⲛⲟⲙⲟⲥ ⲙ̈ⲙ̄ ⲡⲁ
ⲡⲛⲉ ⲁⲓⲱⲛ· ⲉⲓⲉ ⲧⲁϫⲏ· ⲧⲁⲙⲟⲓ ⲉ ⲡⲁⲁ ⲙ̈ ⲡⲱⲉ ⲙ̈
ⲡⲉⲥ̈ϧⲟⲥ· ⲙ̈ ⲡⲁ ϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫⲉ· ⲙ̈ⲙ̄ ⲡⲧⲁϥⲟⲥ ⲛ̈-
ⲧⲁⲩⲕⲁ ⲡ̈ϣⲱⲙⲁ ⲛ̈ϩⲛ̄ⲧⲥ̄:—Ⲉⲱⲱⲡⲉ ⲧⲉⲧⲛ̄ⲟⲩⲱϣ ⲁⲛ

ε ταιοι ε ρογ· εις ϯπατακο | ⲛ̄ ⲛⲉⲧⲛ̄ⲥⲱⲙⲁ ⲉⲣ̄ Fol. 30 a 1
ⲉⲣ̄ⲙⲁⲣⲧⲓⲁ ⲉⲧⲛⲁϣⲧ̄· Ⲁⲩⲱ ⲛⲉⲧⲛ̄ⲯⲩⲭⲏ ⲟⲛ· ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲍ
ⲛⲁⲣⲟⲕⲣⲟⲩ ⲉⲣ̄ ⲟⲩⲕⲱⲣⲧ̄ ⲛ̄ ⲁⲧ ⲱⲙⲉ:—Ⲁⲛⲟⲧⲱⲙⲃ̄ ⲛ̄ⲥⲓ
ⲟⲩⲁ ε ⲡ̄ⲣⲁⲓ ⲛⲉ· ⲓⲁⲗⲏⲗ̄ⲏ ⲭⲉ ⲙⲁⲣⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡ̄ⲣ̄ⲣⲟ·
ⲱⲛ̄ⲍ ⲙⲁ ⲉⲛⲍ̄:—ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ ⲧⲁⲭⲱ ⲛ̄ ⲛⲉ ϯⲥⲟⲟⲩⲛ
ⲙ̄ⲙⲟⲩ· ϯⲡⲟⲗⲓⲥ ⲥⲁⲣ ⲧⲁⲓ ⲁⲧⲙⲱⲥⲥ̄ ⲛ̄ⲙⲩⲟⲗⲏⲧ̄ ⲛ̄ⲥⲟⲡ·
ⲣⲓⲧ̄ⲛ̄ ⲛⲉⲣ̄ⲣⲱⲟⲩ ⲛ̄ ⲛ̄ⲣⲱⲙⲁⲓⲟⲥ:—Ⲁⲩⲱ ⲙ̄ⲡⲉⲓⲟⲧⲉ ⲁⲩ-
ⲙⲟⲟⲩⲧⲟⲩ· ⲉⲡⲕⲟⲟⲩⲉ ⲇⲉ ⲟⲛ ⲁⲩⲉⲍⲟⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ
ⲉ ⲕⲙⲙⲉ· ⲁⲩⲱ ⲙⲁ ⲧⲉⲛⲟⲩ ⲥⲉ ⲉⲣ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ·
ⲙ̄ⲡ ⲟⲩⲕⲱⲧⲟⲩ ⲉ ⲛⲉⲧⲛⲓ ⲛ̄ⲕⲉ ⲥⲟⲛ· Ⲉϣⲱⲡⲉ ⲁ ⲉⲡⲕⲟⲩⲓ
ⲥⲉⲡⲉ ⲉ ⲡ̄ⲧⲉⲛⲟⲥ· ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲥⲉ ⲉⲣ̄ ϯ ⲡ̄ⲟⲗⲓⲥ· ⲡ̄ϣⲟⲟⲡ Fol. 30 a 2
ⲉⲁ ⲛⲁⲉⲃ̄ ⲛ̄ ⲛⲉⲣⲣⲱⲟⲩ ⲛ̄ ⲛ̄ⲣⲱⲙⲁⲓⲟⲥ· ⲛ̄ϯ ⲫⲟⲣⲟⲥ
ⲛⲁⲩ· ⲁⲩⲱ ⲙ̄ⲡ ⲡⲉⲃⲃⲉ ⲉ ⲙⲙⲁ ⲉⲛⲧ ⲡⲉⲣⲓⲟⲩⲣⲣⲟⲥ ⲧⲛ-
ⲣⲟⲩ:—Ⲡⲗⲏⲛ ⲉ ⲱⲛⲍ̄ ⲕⲁⲧⲁ ⲡⲛⲟⲙⲟⲥ· ⲛ̄ ⲛⲓⲉ̈ⲟⲧⲉ·
ⲡⲣⲱⲃ ⲥⲉ ⲉⲧ ⲛ̄ϣⲙⲙⲉ ⲛ̄ⲥⲱϥ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲛ̄· ⲛ̄ⲧⲛ̄-
ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟϥ ⲁⲛ· Ⲡⲣⲣⲟ ⲇⲉ ⲕⲱⲛⲥⲧⲁⲛϯⲛⲟⲥ ⲁϥⲧⲣⲉ
ⲧⲛⲟⲭⲟⲩ ⲉⲩⲗⲁⲕⲕⲟⲥ ⲉⲙⲡ̄ ⲙⲟⲟⲩ ⲛ̄ⲑⲛⲧϥ̄ ⲛ̄ⲥⲉ ⲧⲏ ϯ
ⲟⲉⲓⲕ ⲛⲁⲩ ⲟⲩⲇⲉ ⲙⲟⲟⲩ· ϣⲁⲛⲧ ⲟⲩⲙⲟⲩ· Ⲙ̄ⲡⲥⲁ ⲥⲁϣϥ̄
ⲛ̄ⲣⲟⲟⲩ· ⲉⲩⲉⲙ ⲡⲉⲥⲛⲧ ⲉ ⲡⲗⲁⲕⲕⲟⲥ· ⲁⲩⲱϣ ⲉ ⲃⲟⲗ
ⲭⲉ ⲙⲁⲣⲉ ⲡ̄ⲡⲭⲟⲉⲓⲥ ⲡ̄ⲣⲣⲟ ⲕⲉⲗⲉⲩⲉ· ⲛ̄ⲥⲉⲉⲛⲧⲏ̄ ⲉ ⲣⲁⲓ·
ⲁⲩⲱ ⲧⲙ̄ⲙⲁⲙⲉ ⲙ̄ⲡⲭ[ⲟⲉⲓⲥ] | ⲡⲣⲣⲟ ⲉ ⲡⲉⲧ ϥ̄ϣⲙⲉ ⲛ̄ⲥⲱϥ· Fol. 30 b 1
ⲁϥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲩⲛ̄ⲧⲟⲩ ⲉ ⲣⲁⲓ· ⲉⲙⲉ ⲁ ⲡⲉⲧⲥⲱⲙⲁ ⲛⲙ
ⲥⲁⲣ ϣⲓⲃⲉ ⲣⲓⲧ̄ⲛ̄ ⲡⲱⲥⲃ̄ ⲛ̄ ⲡⲗⲁⲕⲕⲟⲥ· ⲭⲉ ⲛⲉϥⲟⲛⲧ ⲉ
ⲡⲉⲥⲛⲧ ⲉⲣ̄ ⲡⲕⲁϥ:—ⲟⲩⲁ ε ⲃⲟⲗ ⲛ̄ⲑⲛⲧⲟⲩ ⲉ ⲡ̄ⲣⲁⲓ ⲡⲉ
ⲓⲟⲩⲁⲥ· ⲡⲉϫⲁϥ· ⲭⲉ ⲙⲁⲣⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲕⲉⲗⲉⲩⲉ·
ⲛ̄ⲥⲉⲧⲥⲟⲓ ⲛ̄ ⲟ̈ⲕⲟⲩⲓ ⲙⲙⲟⲟⲩ· ⲁⲩⲱ ϯⲛⲁⲧⲁⲗⲟⲕ ⲉ ⲣⲱⲃ
ⲙⲙⲁ· ⲉⲧ ⲕⲙⲙⲉ ⲛ̄ⲥⲱⲟⲩ: Ⲁⲩϫⲟⲟⲥ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣⲉ
ⲧⲉⲙⲉ· ⲛ̄ ⲣⲡⲟⲉⲓⲕ ⲉⲧⲧⲃⲏⲏⲧ· ⲙ̄ⲡ ⲟⲩⲙⲟⲟⲩ ⲁⲩⲧⲣⲉ
ⲧⲟⲧⲱⲙⲉ ⲁⲩⲥⲱ· Ⲏ ⲧⲉⲣ ⲧⲧⲁϫⲣⲉ ⲡⲩⲣⲏⲧ· ⲛⲥⲓ ⲓⲟⲩⲁⲥ
ⲣⲓ ⲛⲁⲓ· ⲁⲩⲱϣ ⲉ ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲙⲁ ⲭⲟ|ⲉⲓⲥ Fol. 30 b 2
ⲡⲣⲣⲟ ⲛ̄ ⲛⲁⲓ ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛ̄ ⲛⲁⲓ ⲣⲱⲙⲉ· Ⲫϫⲱ
ⲙ̄ⲙⲟⲥ ⲛⲥⲓ ⲡⲛⲉⲓⲱⲧ ⲥⲁⲁⲩ· ⲣⲓⲧ̄ ⲡⲉⲡⲛⲁ· ⲭⲉ ⲛ̄ ⲛⲧⲁⲓ-
ⲥⲟⲧⲙⲟⲩ· ⲁⲛⲉⲙⲉ ⲉ ⲣⲟⲟⲩ· ⲛ̄ ⲛⲧⲁ ⲛⲛⲉⲓⲟⲧⲉ ⲭⲟⲟⲩ·
ⲙ̄ⲡ ⲟⲩⲣⲱⲙ ⲉ ⲛⲉⲧⲱⲟⲩⲛⲣⲉ ⲉ ⲕⲉ ⲭⲱⲙⲉ:—Ⲁⲩϫⲟⲟⲥ ⲟⲛ

ⲛⲁⲓ ⲛ̄ⲥⲓ ⲛⲁ ⲉⲓⲱⲧ ⲥⲧⲙⲉⲱⲛ ⲍⲉ ⲁ ⲛⲁ ⲉⲓⲱⲧ ⲓ̈ⲟⲩⲇⲁ
ⲭⲛⲟⲩⲓ· ⲍⲉ ⲫⲁ̄ ⲡⲕⲉⲣⲟⲥ ⲛ̄ⲧⲁⲩⲥ̄ⲫⲟⲩ ⲛ̄ ⲓⲥ̄ ⲛ̄ⲣⲛ̄ⲧ̄ϥ· Ⲁ
ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲥⲱⲟⲩϩ ⲉ ⲛⲉⲩⲉⲣⲛⲩ· ⲁⲩⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲙⲟⲭⲓ
ⲛ̄ ⲟⲩⲱⲧ· Ⲏ ⲧⲉⲣ ⲟⲩⲉⲓⲙⲉ ⲍⲉ ⲁϥⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲛⲉ
ⲙⲱⲟⲩⲧ· ⲁⲩϯ ⲛ̄ ⲫⲛ̄ⲟⲥ ⲛ̄ ⲣⲟⲙⲛ̄ⲧ ⲛ̄ ⲙⲙⲁⲧⲟⲓ· ⲉ
ⲣⲟⲉⲓⲥ ⲡⲧⲁⲫⲟⲥ· ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ⲍⲉ ⲛ̄ϥⲙⲁⲟⲩⲧⲛⲉ ⲙ̄ⲡ̄ⲛ̄ⲁ
Fol. 31 *a* 1 ⲧⲁⲩ | ⲉⲓ ⲁⲩ[illegible]ⲉⲛⲧⲉⲩⲱⲛ· ⲉⲛⲛ̄ⲕⲟⲧⲕ ⲙ̄ⲡⲛ̄ ⲡⲉⲓⲙⲉ
ⲟⲉ ⲁ ⲡⲉⲛⲉⲓⲟⲧⲉ· ⲁⲓ ⲥⲟⲗ ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̄ ⲡϫⲟⲉ̈ⲓⲥ· ⲉ ⲧⲃ
ⲡⲉⲩⲧⲱⲙ ⲛ̄ⲣⲛ̄ⲧ· Ⲡⲛ̄ⲥⲱⲥ ⲁ ⲫⲛ̄ⲥⲟⲙ ⲱⲟⲡⲉ· ⲉ ⲃⲟⲗ
ⲫⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓⲥ̄· ⲫⲱⲥ ⲧⲉ· ⲛ̄ⲧⲟⲩⲛ̄ⲉⲥ ⲛⲉⲧ ⲙⲱⲟⲩⲧ
Ⲁⲩⲛⲟⲩϫ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲁⲗⲁⲓⲱⲛⲓⲟⲛ ⲫⲛ̄ ⲡⲣⲱⲙⲉ:—
Ⲁⲩⲕⲱϥ ⲉ ⲣⲟϥ ⲛ̄ⲥⲓ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲉ ⲧⲃⲉ ⲡⲓ ⲫⲱⲃ· Ⲁⲩⲕⲣⲓⲍⲉ
ⲙ̄ ⲡⲓⲱϣⲉ ⲛⲁⲓ ⲛⲧⲁⲩⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ ⲛ̄ⲥⲓ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈:—
ⲍⲉ ⲙⲁⲣ ⲛ̄ⲓ̈ⲟⲩⲇⲁⲓ̈ ⲧⲓⲣⲟⲩ ⲉⲧ ⲫⲛ̄ ⲟⲩⲉⲗⲏⲙⲁ ⲙ̄ⲡⲛ̄ ⲙⲁⲁ
ⲙⲙⲁ ⲉⲧ ⲫⲏⲓ ⲉ ⲣⲟⲟⲩ· ⲫⲉⲥ ⲉⲓⲧⲛ̄ ⲉϫⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲛ̄ ⲓⲥ̄·
Ⲁⲩⲕⲣⲓⲍⲉ ⲙ̄ ⲡⲓⲣⲱⲃ ⲛ̄ ⲃⲟⲧⲉ· ⲍⲉ ⲉⲓⲧⲛ̄ ⲙⲙⲁ ⲉⲩⲁⲩ-
Fol. 31 *a* 2 ⲡⲟⲩⲟⲩ | ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲛⲉⲧⲛⲓ ⲙⲁⲣⲟⲩⲣⲟⲥⲟⲩ ⲉϫⲙ̄ ⲡⲧⲁⲫⲟⲥ
ⲛ̄ ⲓⲥ̄:—Ⲥⲛⲉⲩⲉⲓⲣⲉ ⲍⲉ ⲙ̄ ⲡⲁⲓ̈ ⲛⲟⲩⲛⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓⲱ
ⲱⲁⲛⲧ ⲫⲉⲓ ⲛ̄ⲥⲓ ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ ⲡⲣⲣⲟ ⲛ̄ ⲣⲣⲱⲙⲁⲓⲟⲥ:
ⲛ̄ⲧⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲡⲛ̄ⲉⲛⲟⲥ· ⲙ̄ⲡ ⲟⲩⲗⲟ ⲉⲩⲉⲓⲣⲉ ⲛ̄ϯⲣⲉ·
ⲱⲁⲛⲧⲉ ⲫⲛ̄ⲟⲥ ⲛ̄ⲕⲟⲡⲣⲉⲓⲁ ⲱⲟⲡⲉ:—Ⲟⲩⲛ̄ⲧⲁⲕ ⲟⲩⲛ ⲙ̄-
ⲙⲁⲩ ⲱ̄ ⲡⲣⲣⲟ· ⲛ̄ ⲫⲛ̄ⲁⲡⲟⲧⲉϫⲓⲥ ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ
ⲛ̄ ⲓⲥ̄ ⲛⲉϫⲥ̄· ⲍⲉ ⲁⲱ ⲛⲉ ⲡⲛⲁ ⲛ̄ⲧⲁⲩⲕⲁⲁϥ ⲛ̄ⲣⲛ̄ⲧ̄ϥ:—
Ⲁⲧⲱ ⲁ ⲣⲣⲟ ⲕⲉⲗⲉⲩⲉ ⲉ ⲉⲙⲉ́ ⲛⲁϥ ⲛ̄ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ·
ⲁϥⲱⲱⲡ ⲫⲓⲱⲟⲩ ⲁⲩⲥⲛ̄ⲧⲟⲩ ⲉⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ϯⲁⲫⲟⲣⲁ·
Fol. 31 *b* 1 ⲛ̄ⲣⲛ̄ⲧ̄ⲟ̄ ⲙ̄ ⲡⲩⲧⲟⲟⲩ ⲁⲗⲗ[ⲁ] | ⲍⲉ ⲛ̄ⲧⲁⲩⲭⲓⲧϥ ⲉ ⲡⲛⲁ ⲙ̄
ⲍ̄ ⲡⲕⲟⲗⲥⲟⲟⲁ· ⲉⲧⲉ ⲡⲛⲁ ⲡⲉ ⲙ̄ ⲡⲣⲁⲙⲓⲟⲛ· ⲛ̄ⲧⲁⲥ̄ⲫⲟⲩ
ⲙⲙⲟϥ ⲫⲙ̄ ⲡⲛⲁ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲧⲱ ⲉⲣⲉ ⲡⲧⲁⲫⲟⲥ ⲫⲙ̄
ⲡⲛⲁ ⲉⲧ ⲙⲙⲁⲩ· ⲛ̄ⲧⲁⲩⲕⲁ ⲡⲩ̄ⲥⲱⲙⲁ ⲛ̄ⲣⲛ̄ⲧ̄ϥ· ⲉⲩⲣⲛ̄
ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟϥ: Ⲁⲓⲟⲧⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲣⲣⲟ· ⲕⲱⲛⲥⲧⲁⲛ-
ϯⲛⲟⲥ· ⲡⲉϩⲁϥ ⲛ̄ ⲓⲟⲩⲗⲁⲥ· ⲍⲉ ⲙⲁⲧⲁⲓⲟⲓ ⲉ ⲡⲛⲁ ⲙ̄
ⲡⲥⲟⲗⲥⲟⲟⲁ· ⲁⲧⲱ ⲕⲛⲁⲱⲱⲡⲉ ⲉⲕⲟ ⲛ̄ ⲣⲙ̄ⲡⲉ Ⲁⲧⲱ
ⲡⲉϩⲉ ⲓⲟⲩⲗⲁⲥ ⲍⲉ ⲙⲁⲣⲉ ⲧⲛ̄ⲛ̄ⲧⲥⲟⲉⲓⲥ ⲥⲕⲩⲗⲗⲓ ⲙ̄ⲙⲟⲕ·
ⲛ̄ⲧ̄ ⲉⲓ ⲙ̄ⲙⲁⲓ̈ ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲡⲥⲟⲗⲥⲟⲟⲁ· ⲉⲧⲉ ⲡⲛⲁ

ⲉ ⲡⲏⲣ[ⲁⲛ]ⲓⲟⲛ ⲡⲉ· Ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ̄ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ· ⲙⲛ̄
ⲧⲉⲩⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲉ ⲙⲁⲁⲩ | ⲉⲛⲁⲛⲓⲙ· ⲙⲛ̄ ⲡⲛⲟⲥ ⲉⲧ Fol. 31 *b* 2
ⲙⲙⲁⲩ· ⲁⲩϫⲓⲧⲟⲩ ⲉϫⲛ̄ ⲡⲥⲟⲗⲟⲟⲩⲁ· ⲁⲩϫⲓⲧⲟⲩ ⲉϫⲛ̄
ⲟⲩⲛⲟⲥ ⲛ̄ⲕⲟⲡⲣⲓⲁ· ⲉⲥϫⲟⲟⲥⲉ ⲉϫⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄· ⲛⲁ ⲩⲉ
ⲉ ⲙⲁⲁⲉ:—Ⲥⲥⲉⲓⲣⲉ ⲛ̄ ϫⲟⲩⲱⲧⲉ ⲛ̄ⲥⲓ† ⲱⲣⲉ· ⲉⲥⲕⲱⲧⲉ
Ⲥⲥⲙⲏ ⲛ̄ⲉⲓⲉⲓⲧⲛ̄· ⲉⲓⲉ ⲡⲁⲁ ⲉ ⲡⲧⲁⲫⲟⲥ ⲙⲛ̄ ⲡⲏⲣⲁ-
ⲙⲟⲛ:—Ⲡⲉϫⲉ ⲓⲟⲩⲁⲁⲥ ⲉ ⲡⲣⲣⲟ ϫⲉ ⲉⲓⲥ ⲡⲥⲟⲗⲟⲟⲩⲁ
ⲕⲁⲧⲁ ⲧⲏⲁⲥⲡⲉ:—ⲕⲁⲧ ⲁⲥⲡⲉ ⲫⲱⲙ ⲛ̄ⲥⲉⲃⲃⲁⲓⲟⲥ· ⲥⲁⲃ-
ⲃⲁⲑⲁ: Ⲡⲣⲣⲟ ϫⲉ ⲛ̄ ⲧⲉⲣ ⲧⲙⲁⲩ ⲛ̄ⲧⲟⲥ ⲛ̄ⲕⲟⲡⲣⲓⲁ· ⲙⲛ̄
ⲡⲁⲁ ⲛ̄ ϫⲁⲓⲉ· ⲁⲩⲣⲟϫⲣⲉϫ ⲉⲉⲁⲁⲧⲉ:—Ⲓⲟⲩⲁⲁⲥ ϫⲉ ⲛ̄
ⲧⲉⲣ ⲧⲙⲁⲩ ⲉ ⲡⲣⲣⲟ· ϫⲉ ⲁⲩⲟⲩⲟⲗⲉⲥ ⲛ̄ⲣⲛⲧ· ⲡⲉϫⲁⲩ
ⲛⲁⲩ ϫⲉ ⲉⲁⲡⲣ̄ ⲧⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲱⲕⲉ· ⲟⲩ|ⲛ Fol. 32 *a* 1
[illegible]ⲕⲕ[illegible]ⲁⲧⲟⲥ· ⲉ ⲉⲓⲣⲉ ⲉ ⲡⲕⲟⲩⲱϣ ⲧⲏⲣⲧ̄· Ⲉⲡⲓ ⲁⲛ [illegible]
ⲛⲁ ⲡⲧⲉⲛⲟⲥ· ⲁⲧⲉⲓⲣⲉ ⲛ̄ ⲛⲉⲓ ⲛⲟⲥ ⲉ ⲡⲉⲑⲟⲟⲩ· Ⲧⲉⲛⲟⲩ
ⲥⲉ ⲧⲛ̄ⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲕⲙⲛ̄ⲧⲉⲣⲣⲟ ⲧⲏⲣⲥ̄· ⲙⲁⲣⲟⲩ
ⲥⲱⲡⲉ ⲉⲡ̄ ⲧⲕⲙⲛ̄ⲧⲉⲣⲣⲟ· ⲛ̄ ⲛⲓⲟⲩⲁⲁⲓ ⲧⲏⲣⲟⲩ· ⲛⲥⲉⲉⲙⲉ
ⲙⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲙⲁ· ⲙⲛ̄ ⲛⲉⲧⲧⲃⲏⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲧⲥⲕⲉⲩⲉ
ⲛ̄ ϣⲓⲕⲉ· ⲙⲛ̄ ⲛⲉⲧⲁⲛⲣⲟⲗⲟⲙⲁ· Ⲉ ⲃⲟⲗ ϫⲉ ⲛ̄ ⲛⲉⲓⲟⲧⲉ
ⲉⲧ ϩⲟⲥⲟⲩ· ⲛ̄ⲧⲟⲟⲩ ⲫⲱⲟⲩ ⲛ̄ϣⲩⲣⲉ ⲛⲉⲧ ⲛⲁⲟⲗⲟⲩ ⲉ ⲃⲟⲗ·
Ⲗ ⲛⲉⲛⲉⲓⲟⲧⲉ· ⲟⲩⲉⲙ ⲉⲗⲉⲗ ⲫⲙⲉϫ· ⲙⲁⲣⲙ̄ⲧⲁϫⲉ ⲛ̄ⲙⲉⲧ-
ϣⲩⲣⲉ ⲛ̄ ⲟⲩϣⲥ̄:—Ⲁⲩⲱ ⲛ̄†ϩⲉ ⲁ † ⲥⲩⲙⲃⲟⲩⲗⲓⲁ· ⲉⲣⲁ-
ⲛⲁⲩ ⲉ ⲡⲣⲣⲟ· ⲙⲛ̄ ⲛⲩⲛⲟⲥ· | Ⲁⲩⲱ ⲛ̄†ϩⲉ ⲁ ⲡⲣⲣⲟ Fol. 32 *a* 2
ⲉⲣⲁⲓ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲕⲙⲛ̄ⲧⲣⲣⲟ ⲧⲏⲣⲥ̄· ⲉⲩϫⲱ
ⲙⲙⲟⲥ ⲛ̄ⲧⲛ̄ϩⲉ· ϫⲉ Ⲁⲛⲟⲕ ⲡⲉ ⲕⲱⲛⲥⲧⲁⲛ†ⲛⲟⲥ ⲡⲣⲣⲟ·
ⲡⲁⲓ ⲉⲧ ⲫⲛⲁ ⲫⲁ ⲣⲁⲧⲕ̄ ⲛ̄ ⲓⲥ̄ ⲡⲉϫⲭⲥ̄· ⲡⲛⲟⲥ ⲛ̄ ⲣⲣⲟ ⲛ̄
ⲙⲉ· ⲉⲓⲥⲣⲁⲓ ⲛ̄ ⲡⲛⲟⲥ ⲛ̄ ⲛ̄ ⲡⲟⲗⲓⲥ ⲕⲁⲧⲁ ⲙⲁ· ⲙⲛ̄
ⲛⲉⲧⲧⲟϣ· ϣⲁ ⲫⲣⲁⲓ ⲉⲧ†ⲙⲉ· ⲏ ⲟⲧϫⲱⲣⲓⲟⲛ ⲉⲣⲉ ⲙⲛⲧ
ⲡⲣⲱⲙⲉ ⲛⲣⲛⲧⲕ̄· ⲛⲁⲓ ⲉⲧ ϣⲟⲟⲡ ⲫⲁ ⲡⲁⲁⲣⲧⲉ ⲛ̄ ⲧⲁ
ⲙⲙⲛ̄ⲧⲉⲣⲣⲟ· ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲥⲱⲡⲉ ⲛⲉⲛⲓⲟⲩⲁⲁⲓ ⲧⲏⲣⲟⲩ
ⲉⲧ ⲟⲩⲛϩ· ⲫⲁⲧⲛ̄ ⲧⲛⲧⲧⲛ̄· ⲛ̄ⲧⲉⲧⲛ̄ ⲧⲛ̄ⲟⲟⲥⲟⲩ· ⲉ
ⲟⲩⲉⲗⲏⲙⲁ ⲙⲛ̄ ⲛⲉⲧⲃⲏⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲥⲕⲉⲩⲏ ⲛ̄ϣⲓⲕⲉ· ⲙⲛ̄
ⲛⲉⲧⲁⲛⲣⲟⲗⲟⲙⲁ· ⲁⲩⲱ ⲛⲉⲧ|ⲟⲩⲛⲁϩⲉ ⲉ ⲣⲟϥ· ⲉ ⲁϥⲣⲱⲡ Fol. 32 *b* 1
ⲉⲧⲛ̄ ⲟⲩⲁ ⲛ̄ϩⲛⲧⲟⲩ· ⲉⲫⲉϣⲱⲡⲉ ⲉⲩⲥⲏⲡ ⲉ ⲡⲙⲟⲩ· ⲁⲩⲱ
ⲛ̄ⲥⲉⲧⲉⲙⲉⲧⲉ ⲙⲙⲟϥ ⲙⲛ̄ ⲡⲛⲏⲓ:—Ⲏ ⲧⲉⲣ ⲟⲩⲁⲓ ϫⲉ ⲛ̄

нєсраі ⲙ̀ пр̄ро· ауѡпе ⲛ̀їоудаї тнроу кат
ⲙа· аутⲛ̀ооусоу є ⲑ̈ⲉ̈ⲗⲏⲙⲁ ⲙⲛ̀ нєускєує ⲛ̀
ⲩⲓⲕє· ⲙⲛ̀ нєутⲃⲛ̀ооуе· ⲙⲛ̀ нєуаіролома· Ауѡ
ауєі є ⲃⲟⲗ ⲉ̀ⲣⲏ̀ χѡра ⲙⲙⲁ є ⲑ̈ⲉ̈ⲗⲏⲙⲁ єтоⲩ ⲛ̀ⲑⲉ
ⲛ̀ нєсіоу ⲛ̀ тпе:—Ауѡ а пр̄ро тѡⲩ є ⲭоос· ⲓ
ⲉ̀ⲣⲏ̀ⲡєрсоⲗоіктнс· ⲭе кас єтєχѡрⲙ̀ є ⲭоос є роу
є тр̄ⲫасїа· Ⲁⲩкѡ ⲛⲩⲟ сиау ⲙⲙⲁтоі· ⲉ̀ⲣⲏ̀ ⲑ̈ⲉ̈ⲗⲏⲙ
Fol. 32 *b* 2 ⲙⲛ̀ ⲉ̀ⲣⲏ̀ⲭⲓⲗⲓⲁⲣⲭос· | ⲙⲛ̀ ⲉ̀ⲣⲏ̀ⲕⲁⲧⲟⲛⲧⲁⲣⲭос· ⲙ
ⲉ̀ⲣⲏ̀ⲛⲥⲉⲗⲱⲛ· ⲛ̀сеанаскаζе ⲛ̀ ⲛ̀їоудаї тнроу·
ерⲭѡⲃ ⲙ̀ пєроот ⲙⲛ̀ тєтⲩⲛ ⲩⲁⲓⲧ отⲭѡк є ⲃⲟ
ⲙ̀ потєрсаре ⲙ̀ пр̄ро· кѡнстан†нос:—Ауѡ
ауⲕѡ ⲫатⲛ̀ тⲙⲙау· ⲛ̀ ⲉ̀ⲣⲏ̀ⲡєпіскопос єтоуаⲁⲃ
єте апа аⲑанасіос пе· парχнепіскопос ⲛ̀ ан
†охіа· ⲙⲛ̀ апа єⲓѡснⲫ парχнепіскопос ⲛ̀
ⲑ̈ⲉ̈ⲗⲏⲙⲁ єте пе пⲛ̀ⲍ ⲙⲛ̀тасⲭте ⲛ̀ єпіскопос ⲛ̀тасⲫ
ⲙоос ⲉ̀ⲣⲏ̀ ⲑ̈ⲉ̈ⲗⲏⲙⲁ· ⲙⲛ̀ⲛса ⲛ̀апостолос ет отаа
є ⲃⲟⲗ ⲫⲙ̀ псⲃⲃе:—Ⲁⲛок ⲁ̀ⲉ ⲫѡ кѵ̀рїллос· ⲁⲛ
Fol. 33 *a* 1 ⲟⲩ є ⲃⲟⲗ ⲙⲙⲁ | [one line wanting] ⲁⲛⲁⲓ· ⲁⲥⲡ̀те
[ⲍⲡ] роуи є тⲏ̀клнсіа· ⲁ̈ⲓтащеоеⲓⲧ ⲙ̀ пⲫ̄раи ет
отаⲁⲃ:—Ⲁⲭтѡоуи ⲛ̀ⲥⲓ ⲛ̀ⲛⲁⲓ ноуте ⲛ̀ р̄ро· ауѡ
ⲙⲙⲁⲓ ⲁⲥⲁⲡⲛ ⲉ̀ⲣⲏ̀ ⲟⲩⲙⲉ· кѡнстан†нос· ⲁⲥⲃѡк
є ⲉ̀ⲣⲱⲙⲓⲛ· є тⲃⲉ ⲛ̀ⲣѡоⲧⲩ ⲛ̀ тⲙⲛ̀тр̄ро:—Тоте
тр̄ро ⲉ̀ⲗⲏⲛⲓⲛ· ⲁⲥⲙⲟⲩте ⲛ̀ⲛоⲥ ⲛ̀їоудаї· пеха
ⲛⲁу ⲭе ⲁⲙⲛ̀ⲧⲛ̀ ⲭѡк є ⲃⲟⲗ· ⲙ̀ пⲛ̀та пр̄ро ⲟⲩ
ерсаре ⲙⲙⲟⲥ· ⲭе кас ⲛ̀ нєтⲛ̀ⲱпе нопохо є
ⲛⲙⲟⲩ:—Ауѡ нер ⲙⲙⲁтоі ⲁⲛⲁсκаζе ⲙⲙоот ⲙ̀
пєроот ⲙⲛ̀ тєтⲩⲛ· нере пⲩаχе ⲙ̀ пр̄ро сⲙ̀соⲩ
Fol. 33 *a* 2 ⲙⲙⲁте· ауѡ нєтоⲧⲱⲩ є ⲭѡк є ⲃⲟⲗ | ⲛ̀ тκєλєусіс
ⲙ̀ пр̄ро· пⲩорⲛ̀ ⲛ̀роот ⲛ̀таⲫерⲭѡⲃ ⲛ̀ⲛⲧⲉ̀ⲩ· прос
ⲑⲉ ⲛ̀таⲡⲉⲓⲙⲉ є рос пе сот ⲙⲛ̀тсноотс ⲙ̀ пєⲃот·
ⲙартіос· ете парⲫ̄рот пе· ауѡ ⲱа сот ⲙⲛ̀тасе
ⲛ̀ ⲑоотт· ⲛ̀тасотѡⲛⲉ̀ є ⲃⲟⲗ ⲛ̀ⲥⲓ тапе ⲙ̀ пτафос
ⲙⲙⲁте·:—Ⲁⲩтаⲙⲉ тр̄ро ⲉ̀ⲗⲏⲛⲓⲛ· ⲭе ⲉⲓс ⲉ̀ⲛⲛте
ауⲥⲙⲉ ⲙ̀ пτафос ⲙ̀ псѿр·:—Ауѡ ⲛ̀тє[ⲩ]ноу

ⲁⲥⲧⲱⲟⲩⲓ· ⲙⲙⲏ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ· ⲙⲙⲏ ⲛ ⲛⲟⲩ
ⲧⲏⲣⲟⲩ· ⲁⲩⲉⲓ ⲉ ⲛⲁⲩ ⲉ ⲡⲧⲁϥⲟⲥ· ⲁⲩⲱ ⲁⲩⲡⲁϩⲧⲟⲩ
ⲁⲩⲟⲩⲱⲱⲩⲧ ϩⲓ ϫⲱϥ· Λⲩⲱ ⲉⲓⲥ ⲟⲩⲛⲟⲩ ⲛ ⲟⲩⲟⲉⲓⲙ·
ⲁϥϧⲱⲥⲉ ϩⲓ ϫⲱϥ ⲛⲱⲉ ⲛ ⲟⲩⲉⲃⲣⲏⲥⲉ· ⲁϥϫⲓ ⲛⲁϥ ⲛ|
ⲟⲩⲥⲕⲉⲟⲥ ⲛⲥⲓ ⲓⲟⲩⲇⲁⲥ· ⲁϥⲱⲱⲕⲉ ϩⲙⲙ ⲡⲕⲁϩ ϩⲓⲧⲟⲩⲱⲥ Fol. 33 *b* 1
ⲛ ⲧϫⲟ ⲛⲥⲁ ⲡⲉⲓⲏⲃⲧ· ⲙ ⲡⲧⲁⲫⲟⲥ· ⲙⲙⲏ ⲕⲉ ⲙⲛⲛⲱⲉ ⲓⲃ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲁⲁϩϥ· ⲉ ⲁⲩⲱⲕⲉ ⲁⲩⲥⲙⲉ ⲛ ⲟⲩⲛⲟⲥ
ⲛ ⲱⲙⲉ· ⲉ ⲁⲩⲥⲕⲉⲣⲕⲱⲣϥ· ⲁⲩⲱ ⲁⲥⲟⲩⲱⲛϩ ⲉ ⲃⲟⲗ ⲛⲥⲓ
ⲧⲧⲁⲡⲣⲟ ⲙ ⲡⲧⲁⲫⲟⲥ:—Ⲫⲛⲉ ⲁ ⲣⲟⲩⲣⲉ ϫⲁⲣ ⲱⲱⲡⲉ ⲙ
ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲉⲣⲟⲟⲩ (*sic*) ⲉⲧ ⲙⲙⲁⲩ· ⲁⲧⲁⲛⲁϫⲱⲣⲓ ⲱⲁ
ⲡϥⲣⲁⲥⲧⲉ ⲉ ⲧⲙ ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲁⲫⲟⲥ· Λⲩⲱ ⲛⲉⲧⲡ-
ⲕⲱⲧⲕ ⲣⲙ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ⲛⲥⲓ ⲙ ⲡⲓⲥⲧⲟⲥ ⲙ ⲡⲗⲁⲟⲥ:—
Λⲩⲱ ⲛⲉⲧⲟⲉⲟⲣⲓ ⲙ ⲡⲟⲩⲟⲉⲓⲙ ⲉϥϯ ⲱⲁϥ ⲛⲱⲉ ⲛ ⲟⲩⲕⲱϥ
ⲱⲁⲓⲧⲉ ⲡⲟⲩⲟⲉⲓⲙ ⲉⲓ ⲉ ⲣⲁⲓ· Ⲏ ⲧⲉⲣⲉ ϥ | [ⲧⲟⲟⲩⲉ ⲁⲉ Fol. 33 *b* 2
ⲱⲱⲡⲉ ⲁⲥⲧⲱⲟⲩⲓ] ⲛⲥⲓ ⲧⲣⲣⲱ[1] ⲱⲟⲣⲡⲥ ⲙⲙⲏ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲙⲙⲏ ⲙ ⲡⲓⲥⲧⲟⲥ ⲁⲩⲃⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ ⲓⲥ·: Λⲩⲱⲓ
ⲙⲙⲁⲩ ⲛ ⲉⲡⲱⲟⲩⲟⲣⲙⲉ· ⲙⲙⲏ ⲉⲡⲕⲁⲛⲧⲓⲗⲁ ⲉⲧⲙⲟⲩϩ
ⲁⲥⲱⲱⲩⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲁⲫⲟⲥ ⲛ ⲓⲥ· ⲁⲩⲁⲧ ⲉ ⲱⲟⲙⲙⲧ
ⲥϧⲟⲥ ⲉⲧⲕⲓⲛ ⲉ ⲣⲁⲓ ⲙⲙⲏ ⲛⲉⲧⲉⲣⲛϩ· (ⲙⲙⲏ ⲟⲩⲧⲟⲙⲟⲥ
ⲛ ⲱⲁⲁⲣ ⲉϥ[ⲕⲓⲛ] ⲉ ⲣⲁⲓ ⲣⲁⲧⲛϩ)[2]· Λⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩ-
ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ ⲡⲧⲁⲫⲟⲥ· ⲁⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲛⲥⲓ ⲛⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ· ⲁⲩⲱⲓ ⲙ ⲡⲧⲟⲙⲟⲥ ⲛ ⲱⲁⲁⲣ· ⲁⲩⲣⲉ ⲉ ⲣⲟϥ·
ⲉϥⲥⲛⲍ ⲛⲣⲃⲣⲁⲓⲕⲟⲛ: ⲁⲩⲧⲁⲁϥ ⲛ ⲓⲟⲩⲇⲁⲥ ⲁϥⲟⲱⲕ ⲉ
ⲣⲟⲟⲩ· ⲉⲣⲉ ⲧⲣⲣⲱ ⲥⲱⲧⲙ ⲙⲙⲏ ⲡⲙⲛⲛⲱⲉ ⲧⲏⲣⲕ:—Λⲩⲱ
ⲛⲁⲓ ⲛⲉ ⲉⲧ ⲥⲛⲍ ⲉ ⲣⲟϥ ⲁⲉ ⲁⲛⲟⲕ ⲡⲉ ⲓⲱⲥⲏϥ ⲡⲁⲣⲓ-
ⲙⲁⲑⲁⲓⲁ· ⲙⲙⲏ ⲡⲏ|ⲕⲱⲁⲛⲛⲟⲥ· ⲁⲛⲃⲉⲓ ⲙ ⲡⲉⲥϧⲟⲥ ⲛ Fol. 34 *a* 1
ⲓⲥ ⲙⲙⲏ ⲛⲁ ⲡⲗⲏⲥⲧⲏⲥ· ⲉ ⲃⲟⲗ ϩⲙⲙ ⲡⲕⲣⲁⲓⲛⲟⲛ:—Λⲩⲱ
ⲁⲛⲕⲁⲁⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲁⲫⲟⲥ· ⲉⲧⲉ ⲡⲁⲁ ⲡⲉ ⲡⲧⲁⲧⲕⲁ
ⲡⲥⲱⲁⲁ ⲛ ⲓⲥ ⲡⲛⲧϥ· ⲁϥⲧⲱⲟⲩⲓ ⲉ ⲃⲟⲗ ϩⲙⲙ ⲛⲉⲧ
ⲙⲟⲟⲩⲧ· ⲁⲩⲱ ⲡⲧⲁⲛⲉⲣ ⲡⲁⲓ ⲡⲧⲉⲧⲩⲛ· ⲉ ⲧⲃⲉ ⲃⲟⲧⲉ
ⲛ ⲡⲓⲟⲩⲇⲁⲓ:—Ⲡⲛ ⲡⲕⲁ ⲣⲱⲗⲉ ⲉ ⲉⲓⲗⲉ ⲉ ⲡⲡⲧⲁⲛⲁⲁϥ·
ⲉ ⲃⲟⲗ ϫⲉ ⲛⲉⲣⲉ ⲡⲓⲟⲩⲇⲁⲓ· ⲝⲓ ⲛ ⲟⲩⲱⲟϫⲛⲉ ⲉ ⲣⲟⲕϥ

[1] ⲛⲥⲓ ⲧⲣⲣⲱ added in smaller letters.

[2] The words within parentheses are added in smaller letters.

ⲙ̀ⲡⲉⲥ̀ⲥⲱⲥ· ⲛ̀ ⲛⲓⲥ̅ ⲡⲉⲭ̅ⲥ̅:—Ⲥ ⲧⲃⲉ ϯ ⲁⲓϯⲁ ⲟⲩ
ⲁⲛⲟⲟⲙⲟⲩ ⲉ ⲃⲟⲗ ⲉⲙ̀ ⲡⲙⲁ ⲙ̀ ⲡⲣⲁⲙⲟⲛ· ⲁⲛⲕⲁⲁ
ⲉⲙ̀ ⲡⲙⲁ ⲡⲧⲁⲩⲕⲁ ⲛⲥⲱⲙⲁ ⲙ̀ ⲡⲭⲟⲉⲓⲥ ⲡⲣⲛⲧⲛ̅: ⲁⲩⲥ
Fol. 34 *a* 2 ⲡⲓ ⲥⲥ̀ⲥⲱⲥ· ⲉⲧ ⲉⲣⲉ ⲡⲓⲧⲓⲧⲗⲟⲥ ⲥⲛⲉ ⲉ ⲥⲱⲟⲩ· ⲡⲁ ⲓⲥ̅ ⲡⲉ⌈ⲭ
ⲡⲉ· ⲗⲩⲱ ⲁⲧⲁⲙⲁⲣⲧⲉ ⲙ̀ⲙⲟⲩ· ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲁⲩⲭⲓⲧⲛ̅ ⲉ ⲡⲉⲩⲣⲁⲙⲛⲣ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙ̀ⲙⲟⲩ· ⲁⲩⲛⲧⲛ̅
ⲉⲩⲧⲱⲟⲩⲛ ⲙ̀ⲙⲟⲩ ⲁⲩⲧⲁⲁⲩ ⲛ̀ ⲧⲣⲣⲱ:—ⲗⲩⲱ ⲁⲥⲕ
ⲡⲉⲥⲣⲁⲙⲛⲣ ⲉⲁ ⲣⲟⲩ· ⲛ̀ ⲛ̀ ⲟⲩⲛⲟⲥ ⲛ̀ ⲛⲁⲩ· ⲁⲥⲣⲟⲗⲍ
ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲩ· ⲙⲛ̀ ⲛⲓⲟⲥ ⲛⲁⲍⲓⲱⲙⲁϯⲕⲟⲥ· ⲁⲩ
ⲛⲁⲍⲓⲱⲡⲓⲥⲧⲟⲥ:—ⲗⲩⲱ ⲁⲥⲧⲣⲉ ⲧⲥⲟⲟⲗⲛ̅ ⲛ̀ ⲟⲩⲡⲟⲣⲫⲛⲣⲁ
ⲉ ⲧⲁ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲡⲣⲣⲟ ⲧⲉ· ⲁⲥⲧⲣⲉ ⲧⲥⲟⲟⲗⲛ̅
ⲉⲡⲉⲓⲧⲙⲁ ⲉⲛⲁⲛⲟⲩⲟⲩ:—ⲗⲩⲱ ⲁⲥⲧⲣⲉ ⲧⲥⲕⲉⲡⲁⲍⲉ ⲙ̀ⲙ
ⲙⲟⲩ· ⲉ ⲃⲟⲗ ⲉⲣⲓ ⲧⲟⲟⲧⲥ̅· ⲯⲁⲛⲧ ⲉⲥⲥⲣⲁⲓ ⲙ̀ ⲡⲣⲣⲟ
ⲧⲃⲉ ⲡⲧⲁⲥⲯⲱⲡⲉ:—ⲗⲥⲧⲣⲉ ⲙ̀ⲙⲁⲧⲟⲓ ⲁⲛⲁⲥⲕⲁⲍⲉ ⲛ̀ ⲛⲓⲟⲩ
Fol. 34 *b* 1 ⲍⲁⲓ· ⲉ ⲧⲣⲉⲩⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̀ ⲡⲙⲁ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ [ⲁⲥⲧ]⌈ⲣ
ⲍⲉ ⲧⲍⲓ ⲛⲡⲉ ⲛ̀ ⲛⲉⲣⲱⲙⲉ ⲧⲛⲟⲩ· ⲁⲥⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉⲩⲉⲓⲣ
ⲡⲯⲉ ⲙⲙⲛ̀ ⲧⲯⲟⲗⲓⲧ ⲛ̀ⲯⲟ· ⲉ ⲃⲟⲗ ⲉⲙ̀ ⲡⲥⲉⲛⲟⲥ ⲛ̀ ⲛⲉ
ⲫⲃⲣⲁⲓⲟⲥ:—ⲗⲩⲱ ⲧⲣⲣⲱ ⲫⲛⲗⲛⲓⲛ· ⲁⲥⲥⲣⲁⲓ ⲛ̀ ⲟⲩⲥⲫⲁ
ⲙ̀ ⲡⲉⲥⲯⲛⲣⲉ ⲉⲥⲍⲱ ⲙ̀ⲙⲟⲥ· ⲍⲉ ⲛⲁⲓⲁⲧⲏ ⲁⲩⲱ ⲡⲡⲉⲧⲛⲁ
ⲛⲟⲩⲃ· ⲛⲁⲯⲱⲡⲉ ⲙ̀ⲙⲟⲕ· ⲍⲉ ⲡⲓⲧⲁⲕ ⲁⲓϯ ⲙ̀ⲙⲟ
ⲉⲧⲙ̀ ⲡⲭⲟⲉⲓⲥ· ⲁⲫⲭⲁⲣⲓⲍⲉ ⲙ̀ⲙⲟⲩ ⲛⲁⲕ· ⲁⲕⲯⲙⲉ ⲉ
ⲡⲁ ⲙⲉⲣⲓⲧ ⲡⲯⲛⲣⲉ· ⲁⲕⲥⲙⲉ· ⲁⲕⲧⲟⲣⲙ̀ ⲁⲩⲟⲩⲟⲛ ⲛⲁ
ⲙ̀ ⲡⲣⲟ ⲛ̀ ⲧⲁⲙⲁⲥⲧⲁⲥⲓⲥ ⲙ̀ ⲡⲭⲟⲉⲓⲥ· ⲁⲕⲥⲙⲉ ⲙ̀ ⲡⲉⲧ ⲁ
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲛ̀ⲯⲁ ⲙⲙⲟⲩ ⲁⲛ· ⲉⲧⲉ ⲡⲉⲥ̀ⲥⲱⲥ ⲉ
ⲟⲩⲁⲁⲃ ⲡⲉ ⲙ̀ ⲡⲛⲭⲟⲉⲓⲥ ⲓⲥ̅ ⲡⲉⲭⲥ̅: ⲛⲁⲓⲁⲧⲏ ⲛⲧⲟⲕ ⲱ
Fol. 34 *b* 2 ⲛⲁ ⲯⲛⲣⲉ ⲙ̀ ⲙⲉⲣⲓⲧ ⲍⲉ ⲁⲕⲕⲱ ⲛⲥⲱⲕ ⲙ̀ ⲡⲣⲟⲟⲩⲯ ⲁ
ⲡⲉⲕⲟⲥⲙⲟⲥ· ⲙⲛ̀ ⲛⲩ̀ⲭⲣⲏⲙⲁ ⲉⲧ ⲯⲟⲩⲉⲓⲧ ⲯⲁⲛⲧ ⲛ̀ⲥⲓⲛ
ⲙ̀ ⲡⲉⲧ ⲥⲟⲧⲛ̅ ⲉ ⲭⲣⲏⲙⲁ ⲙⲙⲁ ⲉⲧ ⲥⲟⲧⲛ̅·:—ⲙⲛ̀ ⲱⲛ
ⲙ̀ ⲙⲉ ⲛⲓⲙ ⲉⲛⲁⲛⲟⲩⲃ· ⲥⲕⲧⲗⲗⲉⲓ ⲙ̀ⲙⲟⲕ ⲁⲙⲟⲩ ⲛⲓ
ⲛⲁⲩ ⲉ ⲡⲓⲧⲁⲫⲫⲟⲣⲉⲓ ⲙ̀ ⲡⲓⲟⲩⲧⲉ:—Ⲡⲁⲗⲗⲟⲛ ⲁ
ⲡⲓⲧⲁ ⲡⲓⲟⲩⲧⲉ· ⲫⲟⲣⲓ ⲙ̀ⲙⲟⲩ· ⲉⲕⲯⲁⲙⲁⲩ ⲉ ⲣⲟ
ⲉⲙ̀ ⲡⲥⲁ ⲙⲙⲛ̀ ⲡⲉⲫⲁⲓ· ⲧⲕⲙⲡⲧⲕⲟⲩ ⲛⲁⲣ ⲃⲣⲣⲉ ⲡⲉ
ⲡⲓⲧⲁ ⲟⲩⲁⲉⲧⲟⲥ· ⲥⲕⲧⲗⲗⲓ ⲙ̀ⲙⲟⲕ ⲱ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ̀ ⲯⲛⲣⲉ
ⲛⲓⲥ̅ ⲉⲓ ⲛⲓⲥ̅ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ· ⲁⲩⲱ ⲛⲓⲥ̅ ⲟⲩⲱⲯⲧ̅· ⲁⲩⲱ ⲛ⌈

ⲁⲥⲡⲁⲍⲉ ⲙ̅ ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅ ⲡⲁⲓ ⲛ̅ⲧⲁⲕⲁⲁⲧ ⲉ ⲣⲟⲩ | ⲉ̅ⲡ̅ ⲡⲱⲛⲉ̅ Fol. 35 a 1
ⲉ ϧⲟⲗ ⲉⲛ̅ϯ ⲛⲁⲕ ⲙ̅ ⲡⲉϫⲣⲟ ⲉ̅ⲙ̅ ⲡⲡⲟⲗⲟⲓⲙⲟⲥ· Κⲱⲛ- ⲕ̅ⲍ̅
ⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲥⲩⲥⲓ ⲛ̅ ⲛⲉⲥⲣⲁⲓ ⲛ̅ ⲧⲉ̅ⲙⲁⲁⲩ·
ⲁⲥⲱⲱⲟⲩ· ⲁⲧⲱ ⲛ̅ ⲧⲉⲣ ⲉ̅ⲙ̅ⲉⲓⲙⲉ ⲭⲉ ⲁⲩⲥⲓⲙⲉ· ⲙ̅ ⲡⲉⲧ
ⲉ̅ⲙ̅ⲙⲉ ⲛ̅ⲥⲱⲥ: ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̅
ⲡⲡ̅ⲭ̅ⲟ̅ⲉ̅ⲓ̅ⲥ̅· ⲁⲩⲛⲟⲥ ⲛ̅ ⲣⲁⲙⲉ ⲙⲙⲟⲡⲉ ⲛⲁⲥ· ⲙ̅ⲡ̅ ⲟⲩⲉⲩ-
ⲫⲣⲟⲥⲩⲛⲏ· ⲁⲥⲧⲱⲟⲩⲛ ⲉ̅ⲡ̅ ⲟⲩⲍⲉⲡⲏ ⲁⲥⲉⲓ̈· ⲉ ⲟ̈ⲩⲏ̅ⲛ̅ⲏ̅·
ⲧⲉⲙⲁⲁⲩ ⲁⲉ ⲙ̅ⲡ̅ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲓⲣⲟⲩ ⲛ̅ ⲧⲉⲣ ⲟⲩⲧⲁ-
ⲙⲟⲟⲩ ⲭⲉ ⲁ ⲡ̅ⲣ̅ⲣ̅ⲟ̅ ⲉ̈ⲓ̈· ⲁⲥⲣⲱⲙ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲁⲩⲉⲓ
ⲙ̅ ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅ ⲉⲧ ⲧⲁⲓⲛⲩ· ⲁⲩⲍⲟⲟⲗⲉ̅ ⲛ̅ ⲧⲡⲟⲣⲫⲩⲣⲁ ⲙ̅
ⲡⲣ̅ⲣ̅ⲟ̅· ⲙ̅ⲡ̅ ⲉ̅ⲡ̅ⲙⲁⲁⲡⲡⲁ ⲉⲩⲧⲁⲓⲛⲩ· | ⲁⲩⲧⲁⲗⲟⲥ ⲉⲧ- Fol. 35 a 2
ⲙⲟⲩⲗⲗⲁ ⲛ̅ ⲗⲉⲩⲕⲟⲛ· ⲁⲩⲃⲱⲕ ⲛ̅ⲙ̅ⲙⲁⲩ ⲉ̅ⲣⲏⲧ̅ⲉ̅ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ̅·
ⲛⲁⲥⲟⲟⲩ ⲙ̅ ⲙⲛ̅ⲗⲗⲓⲟⲛ:—Ⲗⲧⲱ ⲛ̅ ⲧⲉⲣ ⲧ̅ⲙⲁⲩ ⲉ ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅·
ⲛ̅ⲥⲓ ⲡ̅ⲣ̅ⲣ̅ⲟ̅ ⲙ̅ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ̅ ⲣ̅ⲣ̅ⲟ̅ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ·:—
Ⲗⲫⲟⲧⲁⲣⲓ̅ⲕ̅ ⲉ ⲡⲉⲥⲛⲧ ⲉ̈ⲓ̈ ⲡ̅ⲧ̅ⲣ̅ⲁⲣⲭⲓⲁ· ⲁⲫⲁⲗⲁⲣⲧⲉ ⲙ̅
ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅: ⲁⲩⲃⲓⲧ̅ⲕ̅ ⲉ ⲡ̅ⲧ̅ⲣ̅ⲁⲙⲛⲣ ⲁⲧⲱ ⲁⲩⲣⲓⲙⲉ ⲉ ⲣⲁⲓ
ⲉ ϫⲱⲕ·:—Ⲗⲫⲉⲓ ⲛ̅ ⲛ̈ⲓ̈ⲃⲁⲗ ⲉ ⲣⲁⲓ̈ ⲉ ⲧⲡⲉ· ⲡⲉϫⲁⲕ
ⲭⲉ ⲁⲛⲁⲩ ⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅· ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ
ⲛ̈ⲁⲓⲕⲁⲓⲟⲥ· ⲉ̅ⲡ̅ ⲧⲁⲡⲟⲥⲧⲟⲗⲓⲕⲁ ⲛ̅ ⲧⲥⲁⲣ̅ⲍ̅·:—Ⲉⲩⲉⲓⲣⲉ ⲛ̅
ⲉ̅ⲙ̅ⲛⲟⲥ ⲛ̈ⲱⲩⲛⲓⲣⲉ· ⲉⲓⲧⲛ̅ ⲡⲉⲛⲧⲁⲭⲉⲗⲧⲟⲛ ⲙ̅ⲙⲟⲩ ⲉⲓ
ϫⲱⲕ | ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅ ⲛ̅ ⲣ̅ⲧ̅ϯ ⲱⲛ̅ⲍ̅· ⲁⲧⲱ ⲟⲛ ⲁⲛⲁⲩ ⲉ ⲡⲥⲱⲣ Fol. 35 b 1
ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲓⲣⲟⲩ· ⲉⲩⲧ ⲥⲟⲙ ⲛ̅ ⲛⲉⲧ ⲱⲙⲉ ⲛ̅ⲥⲱⲩ· ⲕ̅ⲏ̅
ⲛⲁⲓ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲣⲟⲩ ⲉⲓⲧⲛ̅ ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ: Ⲗⲧⲱ
ⲛⲉⲧⲣⲓⲟⲛ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ̅· ⲛ̅ⲥⲓ ⲛ̈ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ̅ⲡ̅ ⲛⲉⲫⲓⲗⲟ-
ⲡⲟⲛⲟⲥ· ⲉⲧⲯⲁⲗⲗⲓ ⲉ̅ⲡ̅ ⲉ̅ⲡ̅ⲱⲁⲛ ⲙ̅ ⲡⲡ̅ⲕ̅ⲟ̅ⲛ̅· Ⲉⲧⲥⲱⲕ
ⲣⲓⲟⲛ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ̅· ⲙ̅ⲡ̅ ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅ ⲱⲁ ⲣⲟⲩⲛ̅ ⲉ ⲧⲡⲟⲗⲓⲥ:
Ⲗⲧⲱ ⲛ̅ ⲧⲉⲣ ⲟⲩⲡⲱϩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲛ
ⲉ̅ⲡ̅ ⲙ̅ⲡⲛⲏⲛ· ⲁⲧⲭⲱ ⲙ̅ ⲙ̅ (*sic*) ⲡⲏ̈ ⲣⲙⲛⲟⲥ: Ⲭⲉ ⲣⲁⲱⲉ
ⲙⲛ ⲥⲱⲙ ⲧⲡⲟⲗⲓⲥ ⲙ̅ ⲡⲛⲟⲥ ⲙ̅ⲡ̅ⲣ̅ⲣ̅ⲟ̅ ⲡⲉϫ̅ⲥ̅· ⲭⲉ ⲉⲓⲥ ⲡⲟⲩ-
ⲉ̅ⲣ̅ⲣ̅ⲟ̅· ⲁⲫⲉⲓ ϣⲁⲣⲟ ⲉ̅ⲡ̅ ⲟⲩⲣⲁⲱⲉ· ⲙ̅ⲡ̅ ⲛ̅ ⲛⲛⲟⲥ ⲉⲧ
ⲛ̈ⲁⲙⲁⲩ | ⲉⲧ ⲉⲟⲟⲩ ⲙ̅ ⲡⲣ̅ⲣ̅ⲟ̅ ⲡϫⲟⲉⲓⲥ· ⲡⲁⲓ ⲛ̅ⲧⲁⲫⲉⲣ̅ⲣ̅ⲟ̅ Fol. 35 b 2
ⲉ ϧⲟⲗ ⲉⲙ̅ ⲡⲱⲉ ⲙ̅ ⲡⲉⲥ̅ϥ̅ⲟ̅ⲥ̅: Ⲗⲧⲱ ⲡⲣ̅ⲣ̅ⲟ̅ ⲁⲩⲃⲱⲕ ⲉ
ⲣⲟⲩⲛ ⲉ ⲡⲓⲁ ⲉⲧ ⲟⲩⲣ̅ ⲣⲱⲃ ⲛ̅ⲣⲏⲧ̅ⲉ̅· Ⲁⲩⲃⲱⲕ ⲉ ⲡⲧⲁⲫⲟⲥ
ⲛ̅ ⲓⲥ̅· ⲁⲫⲟⲧⲱⲱⲧ̅ ⲉⲭⲙ̅ ⲡⲕⲁⲣ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ ⲧⲱⲡⲉ

ⲣⲙⲟⲧ ⲛ ⲧⲟⲟⲧⲕ ⲡⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ ⲯⲛⲣⲉ ⲛⲧⲉ ⲡⲓⲱⲧ
ⲍⲉ ⲡⲁ ⲛⲧⲁⲩⲕⲱ ⲉ ⲡⲕⲥⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲣⲏⲧⲟⲩ·
ⲁⲓⲉⲓⲯⲁ ⲉ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲉⲓⲙⲟⲩ: Ⲗⲩⲱ ⲁⲩⲛⲁⲩ ⲉⲓⲙⲁ
ⲧⲏⲣⲟⲩ· ⲛⲧⲁ ⲡⲓⲟⲩⲁⲁⲓ ⲕⲁⲑⲁⲣⲓⲍⲉ ⲉⲓⲙⲟⲟⲩ· ⲁⲩⲱ
ⲁⲩⲃⲱⲕ ⲉⲭⲉⲛ ⲧⲡⲉⲧⲣⲁ ⲉ ⲡⲕⲣⲁⲙⲟⲛ· ⲡⲁ ⲛⲧⲁⲩⲥ̅ⲫⲟⲩ̅
ⲉ ⲡⲭⲟⲉⲓⲥ ⲛⲣⲏⲧⲟⲩ· ⲁⲩⲟⲩⲱⲱⲧ̅ ⲥⲓ ⲭⲟⲥ· ⲁⲩⲱ ⲛ̅ⲧ̅ⲍⲉ ⲥⲓ
Fol. 36 *a* 1 ⲛⲁⲓ ⲁⲩⲃⲓ ⲉ| [ⲡⲉⲥ̅ⲫⲟⲥ̅ ⲁⲩ]ⲕⲁⲁⲩ ⲉ ⲣⲟⲩⲙ ⲉ ⲡⲧⲁⲫⲟⲥ ⲯⲁⲛⲧ
ⲍⲑ ⲟⲩⲕⲱⲧ ⲉ ⲣⲟⲩ ⲛ ⲟⲩⲧⲟⲡⲟⲥ· ⲕⲁⲧⲁ ⲡⲩⲉⲟⲟⲩ ⲉⲡ̅ ⲟⲩⲉ̅[ⲡ]-
ⲯⲁ:—Ⲗⲩⲱ ⲡⲣ̅ⲣⲟ ⲁⲩⲯⲁ[ⲍⲉ] ⲙ̅ⲡ̅ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲍⲉ
ⲓⲟⲩⲱⲯ ⲉ ⲕⲱⲧ ⲛ ⲟⲩⲡⲟⲗⲓⲥ ⲛ ⲃ̅ⲣ̅ⲣⲉ· ⲉⲡ̅ ⲡⲁ ⲛⲧⲁ
ⲡⲭⲟⲉⲓⲥ ⲟⲩⲁⲣ̅ⲧ ⲛ̅ⲣⲏⲧⲟⲩ ⲉⲓⲧⲙ̅ ⲟⲩⲕⲗⲟⲟⲗⲉ:—Ⲍⲙ̅ ⲡⲣ̅ⲩ-
ⲟⲩⲱⲯ ⲉ ⲛⲟⲩⲉⲙ̅ ⲙⲙⲟⲓ· ⲛ ⲧⲟⲟⲧⲟⲩ· ⲛ ⲛⲉⲛⲧⲁⲩⲯⲙⲉ
ⲛⲟⲩⲟⲩⲧ ⲙⲙⲟⲓ ⲉⲧⲉ ⲙ̅ⲡ̅ⲣ̅ⲥⲟⲥ ⲛⲉ:—Ⲗⲩⲱ ⲧⲁⲕⲱⲧ ⲛ
ⲉⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲩⲡⲣⲉⲡⲓ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲙ̅ ⲡⲉⲓ ⲙⲁ· ⲉⲩⲉⲟⲟⲩ
ⲙ̅ ⲡⲉⲩⲥ̅ⲫⲟⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲩⲟⲩⲱⲯⲃ̅ ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲩ· ⲍⲉ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ|
Fol. 36 *a* 2 ⲡⲉⲧⲉ ⲡⲱⲩ ⲡⲉ ⲡⲧⲛⲣ̅ⲩ· ⲙ̅ⲡ̅ ⲡⲩⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ ⲯⲛⲣⲉ
ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲧⲭⲟⲉⲓⲥ· ⲙ̅ⲡ̅ ⲡⲉⲡⲓⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲁ-
ⲣⲁⲣⲉⲩ ⲉ ⲣⲟⲕ ⲙ̅ⲡ̅ ⲡⲉⲕⲓⲟⲥ ⲛ ⲁⲙⲁⲣⲧⲉ· ⲛ ⲟⲩⲟⲥ ⲛ
ⲟⲩⲟⲉⲓⲯ ⲛ ⲉⲓⲣⲏⲛⲓⲕⲟⲛ: ⲯⲁⲛⲧ ⲕⲭⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲡ-
ⲧⲁⲕⲁⲉⲉⲩⲉ ⲉ ⲣⲟⲩ ⲧⲏⲣⲛ̅ⲩ:—Ⲗⲩⲱ ⲛ̅ⲧ̅ⲍⲉ ⲁⲧ̅ⲫ ⲡⲗⲟⲃⲓ̅ⲯ
ⲛ ⲧⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲕⲱ ⲛ ⲡⲧⲉⲭⲛⲓⲧⲏⲥ ⲧⲏⲣⲟⲩ· ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲉⲡ̅ ⲧⲛ̅ⲉⲓⲟⲡⲉ· Ⲉ ⲁⲩⲧⲣⲉ,ⲉⲡⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ⲥⲱ ⲉⲓⲭ̅ⲙ̅
ⲡⲃⲏⲛⲉ· ⲛ ⲡⲣⲟⲁⲥⲧⲏⲣⲓⲟⲛ ⲧⲏⲣⲟⲩ:—Ⲉ ⲁⲩⲧ̅ ⲟⲛ ⲛ
ⲧⲛ̅ⲙⲁⲁⲩ ⲛ ⲉⲡ̅ⲭ̅ⲣⲏⲙⲁ ⲉⲛⲁⲩⲟⲟⲩⲉ· ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲛⲉⲧⲉ
ⲛⲟⲩⲥ ⲛⲉ· ⲉ ⲧⲣ̅ⲩ̅ⲭⲱ ⲉ ⲃⲟⲗ ⲛⲣⲏⲧⲟⲩ ⲉ ⲛⲉⲕⲟⲗⲟⲙⲛ
Fol. 36 *b* 1 ⲛ ⲧⲕⲕⲗⲏⲥ[ⲓⲁ]· | ⲁⲩⲱ ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲫⲉⲓ ⲙⲁⲩ· ⲛ
ⲟ ⲟⲩⲙⲛⲓⲩⲉ ⲛ ⲱⲙⲉ ⲛ ⲁⲗⲁⲃⲁⲥⲧⲣⲟⲛ· ⲉⲓ ⲯⲩⲫⲟⲧⲟⲛ·
ⲙ̅ⲡ̅ ⲟⲩⲙⲁⲣⲙⲁⲣⲟⲛ· ⲙ̅ⲡ̅ ⲉⲡⲓⲩⲉ ⲛ ⲡⲉⲧⲱⲙⲟⲛ· ⲙ̅ⲡ̅
ⲟⲩⲣⲁⲧ· ⲙ̅ⲡ̅ ⲟⲩⲣⲟⲙⲡⲧ· ⲙ̅ⲡ̅ ⲟⲩⲧⲁⲣⲧ ⲉⲩⲟⲩ ⲙⲙⲁⲧⲉ·
Ⲍⲁⲡⲗⲱⲥ ⲁⲩⲧⲣⲉⲫⲉⲓ ⲡⲥⲟⲩⲧⲉ ⲧⲏⲣⲟⲩ ⲛ ⲡⲕⲱⲧ· ⲁⲩ̅ⲫ
ⲡⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲉ ⲧⲟⲟⲧⲉ ⲛ ⲧⲛ̅ⲙⲁⲁⲩ· ⲁⲩⲕⲱ ⲙⲙⲟⲥ ⲉⲡ̅
ⲟⲩⲉ̈ⲉ̈ⲗⲏⲙ ⲉ ⲧⲣⲉ ⲥⲕⲱⲧ ⲛ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉⲓⲙⲁ ⲛ
ⲡⲧⲁⲫⲟⲥ· ⲛⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲍⲉ ⲁⲥⲓⲁ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ·

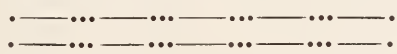
ⲁⲩⲓⲁ ⲁⲩⲁⲡⲏ· ⲁⲩⲓⲁ ⲉⲓⲣⲏⲛⲏ· Ⲁⲩⲱ ⲛ̄ⲥⲉⲕⲱⲧ ⲙ̄ ⲕⲉ ⲟⲩⲉⲓ
ⲛ̄ⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲥ ⲭⲉ ⲁⲩⲓⲟⲩ ⲁⲓⲙⲓⲟⲩ|[illegible]ⲥⲧⲟ Fol. 36 b 2
[illegible]ⲉ ⲡ̄ⲣⲁⲙⲓⲟⲛ· ⲁⲩⲱ ⲁⲥⲕⲱⲧ ⲙ̄ ⲛⲉⲡⲗⲁⲧⲁ· ⲙⲛ̄ ⲙⲙⲁ
ⲉⲧ ⲧⲁⲓⲛⲧ:—Ⲁⲛⲕⲟⲧⲟⲩ̄ ⲟⲛ ⲛ̄ⲥⲓ ⲡ̄ⲣ̄ⲣⲟ· ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ·
ⲫ̄ ⲟⲩⲁⲁⲓ ⲉⲩⲧ ⲉⲟⲟⲩ ⲙⲛ̄ ⲡⲉⲭ̄ⲥ̄ ⲙⲉⲙ̄ ⲡ̄ⲩ̄ⲥ̄ⲫ̄ⲟ̄ⲥ̄ ⲉⲧ
ⲟⲩⲁⲁⲃ:—Ⲥⲁϣⲟⲟⲩ ⲉ ⲑⲓⲉⲗⲏⲙⲓ ⲙ̄ ⲧⲩ̄ⲙⲁⲁⲩ· ⲙ̄ ⲣ̄ϧⲣⲓⲁ
ⲙⲙⲁ ⲉⲧ ⲉⲥⲁⲣⲉ ⲛⲁⲩ· Ⲁⲩⲱ ⲛⲉⲧⲟⲩ ⲛ̄ⲥⲓ ⲛ̄ⲉⲧ ⲣ̄ ϩⲱⲃ
ⲉ ⲑⲓⲉⲗⲏⲙⲓ ⲙ̄ ⲃ̄ⲣ̄ⲣⲉ· ⲥϧⲉⲗⲟⲛ ⲉ ϫⲟⲟⲥ ⲭⲉ ⲥⲉⲟⲩ·
ⲛ̄ⲣⲟⲩⲉ ⲛⲉⲧ ⲣ̄ ϩⲱⲃ ⲉ ⲡⲉⲣⲡⲉ ⲙ̄ ⲥⲟⲗⲟⲙⲱⲛ ⲙ̄ ⲡⲓⲟⲩ-
ⲟⲉⲓⲱ:—Ⲁⲩⲱ ⲁⲧⲣ̄ ϩⲱⲃ ⲩⲁⲛⲧ ⲟⲩⲁϣⲕ ⲉ ϧⲟⲗ ⲛⲉⲧⲟⲡⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲟⲩ ⲛ̄ⲑⲟⲉ ⲙ̄ ⲡⲉⲥⲧⲉⲣⲉⲱ |
[illegible]ⲙ̄ ⲡ̄ⲩ̄ⲥⲁ· Ⲁϥⲣⲁⲥⲓⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲛ̄ⲥⲓ ⲡⲡⲉⲧ Fol. 37 a 1
ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲓⲱⲥⲏⲫ ⲡⲁⲣⲁⲥⲓⲁ (sic) ⲙ̄ ⲡⲟⲗⲓⲥ· ⲁⲩⲱ ϩⲁⲣ ⲟⲁ
ⲛ̄ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲛⲉⲧ ⲛⲓⲙⲁⲩ ⲡⲉ· ⲉ ⲁⲩⲉⲓ
ⲉ ⲡⲭⲓⲁⲉⲓⲕ ⲙ̄ ⲡⲉⲥ̄ϧⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ ⲡⲉϩⲟⲟⲩ
ⲛ̄ⲧⲁⲣⲁⲥⲓⲁⲍⲉ· ⲙ̄ ϯⲁⲥⲓⲁ ⲛ̄ⲛⲕⲗⲏⲥⲓⲁ ⲛ̄ϩⲛⲧ̄ⲩ̄· ⲡⲉ
ⲥⲟⲩ ⲙⲉⲛ̄ⲧⲥⲁⲱⲩ̄ ⲙ̄ ⲑⲟⲟⲩⲧ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉϩⲟⲟⲩ ⲙ̄
ⲡⲟⲩⲱⲓⲛ̄ ⲉ ϧⲟⲗ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲛ ⲙ̄ ⲥ̄ϧⲟⲥ̄ ⲙⲛ̄ ⲡⲧⲁϥⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ ⲁⲩⲃⲁⲗϩⲙ̄ ⲙ̄ ⲓⲟⲩⲁⲁⲥ· ⲫⲓⲧⲙ̄ ⲁⲡⲁ
ⲓⲱⲥⲏⲫ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙⲛ̄ ⲡⲕⲉ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲟⲣⲑⲟ-
ⲇⲟⲝⲟⲥ· ⲁⲩⲱ ⲡⲧⲟϥ ⲓⲟⲩⲁⲁⲥ· ⲁϥϣⲱⲡⲉ ⲙ̄ ⲟⲩⲣⲱⲙⲉ Fol. 37 a 2
ⲙ̄ ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲙ̄ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲙ̄ ⲥⲱⲧⲙ̄: Ⲁⲩⲱ ⲟⲩ-
ⲙⲛⲛⲩⲉ ⲛⲓⲟⲩⲁⲁⲓ· ⲙⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲛⲣⲱⲙⲟⲥ ⲁⲩⲃⲁⲗϩⲙ̄ ⲙⲙⲟⲟⲩ:
Ⲁⲩⲉⲓ ⲉⲩⲛⲁⲡⲉⲓⲧⲉⲗⲓ ⲙ̄ ⲧⲉⲣⲟⲥⲫⲟⲣⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲁⲓϯ ⲉⲩⲧⲁⲟⲩⲟ ⲙ̄ ⲧⲉⲩⲱⲛ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛⲥⲓ ⲁⲡⲁ ⲓⲱⲥⲏⲫ· Ⲉⲓⲥ ⲟⲩⲥ̄ϧⲟⲥ̄ ⲙ̄ ⲟⲩⲟⲉⲓⲙ ⲁⲫⲟⲩⲱⲛⲟ̄
ⲉ ϧⲟⲗ· ⲙ̄ ⲧⲡⲉ ⲧⲡⲉ (sic) ⲙ̄ ⲡⲧⲁϥⲟⲥ ⲙ̄ ⲡⲥ̄ⲱ̄ⲣ̄· ⲙⲛ̄ ⲉ
ϣⲟⲣⲡ̄ ϣⲁⲧ ⲭⲙ̄ ⲯⲓⲧⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ· Ⲁⲩⲱ ⲛⲉⲧⲑⲉⲱⲣⲓ
ⲙⲙⲟⲩ ⲧⲏⲣⲟⲩ· ⲛⲥⲓ ⲣⲑⲛⲟⲥ ⲙⲙⲁ· ⲉⲧ ⲟⲩⲏⲣ ⲣⲙ̄
ⲑⲓⲉⲗⲏⲙⲓ· ⲙⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲣⲟⲥ· Ⲁⲩⲱ
ⲣⲙ̄ ⲡⲛⲁⲩ ⲙ̄ ⲭⲙ̄ ⲯⲓⲧⲉ· ⲁⲫⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲉⲩ-
ϭⲱⲟⲩⲧ̄ ⲛⲥⲱⲟⲩ ⲧⲏⲣⲟⲩ· ⲡ̄|ⲇⲓⲕⲁⲓⲟⲥ ⲙⲛ̄ ⲡ ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ· Fol. 37 b 1
ⲁⲩⲱ ⲛⲉⲧⲁⲓⲱⲕⲓ ⲛ̄ϩⲛⲧ̄· ⲭⲉ ⲙⲉⲧⲑⲉⲱⲣⲓ ⲙⲙⲟⲟⲩ· ⲡ ⲟⲩ
ⲕⲉ ⲥⲟⲛ· Ⲥⲧⲟⲟⲩⲉ ⲭⲉ ⲟⲛ ⲡ ⲧⲉⲣⲉ ⲩⲱⲙⲉ· ⲁⲩⲉⲓ ⲉ

птафос хеннаущлл (sic)· аунат є пєс̄ф̄ос̄ н̄ ог
оеин н̄ роуи є птафос· єрнех актин н̄ оуоеи
є ϧол· н̄ое н̄ отєрнсе· н̄ тере наї ѧе щωп
н̄тре: Ѧєсраі н̄ р̄сраі н̄сі ппет оуааϧ· ап
єшснф· ѧѧн̄ тѧаноуте н̄ єусевнс· Ѧутаѧ
пр̄ро констан†нос· є рωϧ шѧ н̄тащωпе· ау
ас̄р̄упире ас† єоот ϯ пноуте· ѧѧн̄ пӯс̄ф̄ос̄ є
оуааϧ:—Ѧуω ѧѧнѧса наі ас̄ϯтоп ѧѧоу н̄с
апа ішснф· аукаоіста н̄ іоуаас є пӯ[ѧа]· ас̄
Fol. 37 *b* 2 ѧӯ ѧѧн̄тн | не [nearly a line wanting] є ϯ пєϧϧе хн
є неноуте· п̄апостолос:—Ѧуω ас̄щωпе н̄ соєт
р̄н̄ тӯѧѧн̄тєпіскопос· є тϧе тролоуєіа н̄ тӯѧѧн̄т
орθодоξос· Н̄ тер ч̄ноткн̄ ѧе н̄сі їоуаас· ас̄х
н̄ тӯѧѧн̄тєпіскопос· н̄сі оуа хе ѧархос· ет
наі пе пщорп̄ п̄тас̄р̄ єпіскопос є ϧол р̄н̄ θіелн̄ѧ
Н̄таітау є наі тнроу є тетн̄сащпн· єіоуωнϭ̄ инт̄
є ϧол· хе пет щще пе· є тр̄н̄р̄щѧ р̄ѧ поуωнϭ̄
є ϧол ϯ пес̄ф̄ос̄· ϯ пеоот· єте сот ѧѧн̄тсащϭ̄
пе ϯ пєϧот θоотт· Єіс р̄инте ѕе тепоу а пρωϩ
Fol. 38 *a* 1 оуωнϭ̄ наш є ϧол· р̄ітн̄ нαпотеξіс тнроу | [nearly
ов a line wanting] оуωнϭ̄ є ϧол ϯ пес̄ф̄ос̄· ѧѧн̄ пхіаєи
н̄ ϩасіа нѧклнсіа н̄ тапастасіс:—єте сот ѧѧн̄т
сащϭ̄ пєϧот те θωотт пе· ката н̄ рѧѧ н̄ кнѧе:—
Єіс наі ѧѧн̄ аіхоот щα пі'ѧа· є пеоот ѧѧн̄ птаєі
ϯ пес̄ф̄ос̄ ет оуааϧ:—Нар̄н̄ ϩω є рои щα пі ѧа
н̄тн̄† ϯ нноуоі є пϧаптістнріон· ѧѧн̄ теθусіа
ет оуааϧ хе а пнау прокопте· ѧаллон є тϧ
ноісе· н̄н̄ н̄тауеї̈ щα рои· є пει топос· є
оуааϧ ϯпоот· ет† єоот ϯ пхоеіс ї̄с̄ пе χ̄с̄· ѧї
пӯс̄ф̄ос̄ ет оуааϧ· н̄ р̄ѵтоухо н̄ оуои ѧѧ є
Fol. 38 *a* 2 п̄ѕтеуе є роч· наι ѵа[р] н̄щахе ϯ пноуте се
сотн̄ є пноуϧ ѧєн пωпе ϯ ѧе· серолѯ̄ є пӯєіо
ѧѧн̄ ѧноуλϭ̄· н̄р̄ѧрал ϯ пноуте ϩаρеρероот
Ипр̄ тре ноє є рои єпр̄ щα ϯ прасіон н̄ с̄ф̄о

ⲉⲛ ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲉⲛⲧⲱⲣ ⲣⲱⲱⲙ ⲙⲉⲛ ⲛ̄ⲣⲉⲛⲛⲉ·
ⲙⲛ̄ ⲛ̄ⲣⲉ̄ⲛⲟⲥ· Ⲡⲛ̄ⲣ̄ ⲧⲣ ⲛ̄ ⲣⲉ ⲉ ⲣⲟⲛ ⲛ̄ ϯⲉⲟⲟⲩ ⲙ̄ⲙ̄ ⲡⲉϫ̄ⲥ̄·
ⲛⲥⲙⲟⲩ ⲉ ⲣⲟⲩ· ⲉⲛ̄ ⲛ̄ ⲛⲥⲡⲟⲧⲟⲩ ⲙ̄ⲙⲁⲧⲉ· Ⲉⲙⲓⲉⲉⲩⲉ
ⲉ ⲃⲟⲗ ⲉⲛ̄ ⲛⲉⲛⲉⲛⲧ· ⲉ ⲧⲃⲉ ⲧⲙ̄ⲡⲧⲣⲁⲣ ⲛ̄ⲛⲟⲩⲧⲉ ⲛ̄ ⲛ-
ⲉⲗⲗⲏⲛ· ⲟⲩⲉⲧ ⲡⲱⲁϫⲉ ⲟⲩⲉⲧ ⲡⲓⲱⲕⲓⲉⲕ· ⲟⲩⲉⲧ
ⲧⲣⲟⲙⲟⲗⲟⲅⲓⲁ ⲙ̄ⲙ̄ ⲡⲗⲁⲥ· ⲟⲩⲉⲧ ⲧⲡⲓⲥⲧⲓⲥ ⲉⲧ ϫⲛ[ⲕ ⲉ] ⲃⲟⲗ
ⲉⲛ̄ ⲛⲉⲛⲧ· Ⲁ ⲡⲉⲫⲥⲓⲁ ⲁⲉ[illegible]ⲙⲟⲛ ⲉ ⲧⲃⲉ ⲟⲩⲧⲃⲏⲛ Fol. 38 b 1
ⲡⲁⲗⲟⲥⲟⲛ· ⲉⲩⲣⲛ̄ ⲛⲧⲟⲩⲛ· ⲛ̄ⲧⲱⲁⲧⲛⲟⲩⲧⲉ ⲉ ⲣⲟⲩ· ⲁⲉ ⲟⲁ
ⲕⲁⲙⲉⲗⲉⲟⲡⲁⲣⲇⲁⲗⲓⲥ· ⲉⲩⲟ ⲛ̄ⲛⲟⲥ ⲉ ⲡⲛ̄ⲟⲩⲟ· Ⲉⲩⲉⲙⲉ
ⲛ̄ ⲟⲩⲥⲁⲗⲟⲩⲗ ⲣⲓⲟⲛ ⲙ̄ⲙⲟⲩ· ⲁⲩⲱ ⲟⲩⲣⲟ ⲙ̄ⲙⲁⲥⲉ ⲡⲉ
ⲣⲓ ⲡⲁⲣⲟⲩ ⲙ̄ⲙⲟⲩ· Ⲉⲩⲟ ⲛ̄ ⲧⲥⲟⲩ ⲛ̄ ⲟⲩⲥⲁⲗⲟⲩⲗ· ⲁⲩⲱ
ⲟⲛ ⲉⲣⲉ ⲡⲛ̄ⲥⲙⲟⲩ ⲉⲙⲉ ⲛ̄ ⲟⲩⲥⲁⲗⲟⲩⲗ· ⲣⲱⲥ ⲧⲉ ⲙⲛ̄ⲡⲱⲣ
ⲉ ⲣⲛⲧ ⲛ̄ⲧⲱⲛⲓ ⲉⲧ ϫⲟⲟⲥⲉ· ⲙⲛ̄ⲧⲟⲩⲱⲁ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲧⲟⲩ
ⲉⲩⲟ ⲛ̄ ⲗⲁⲓⲛⲉ ⲗⲁⲓⲛⲉ· ⲉⲩⲟ ⲛ̄ⲁⲩⲉⲓⲁⲓ· Ⲡⲁⲓ ⲁⲉ ⲥⲟⲟⲩ
ⲣⲙ̄ ⲡⲉⲣⲙⲛ̄ⲧ· ⲙⲙ̄ ⲡⲉⲥⲱⲟⲩⲁ· Ⲧⲁⲓ ⲣⲱⲱⲩ ⲧⲉ ⲟⲉ ⲛ̄
ⲛⲉⲣⲉⲣⲉⲧϩⲟⲥ· ⲛ̄ ⲁⲧ ⲛⲟⲩⲧⲉ· ⲛ̄ⲥⲉⲃⲉⲉⲧ ⲁ[illegible]ⲟⲩⲙⲉⲉⲩⲉ
ⲛ̄ ⲟⲩⲱⲧ· | Ⲉ [one line wanting] ⲣⲁ ⲡⲣⲁⲓ ⲙ̄ ⲡⲉ[ⲥ̄ⲫⲟⲥ̄]· Fol. 38 b 2
ⲥⲉⲉⲣⲉ ⲙ̄ⲙⲟⲩ[illegible][ⲣⲱ]ⲙⲉ ⲙ̄ⲙⲁⲧⲉ· Ⲉⲩϫⲉ ⲟⲩⲣ[ⲱⲙⲉ]
ⲙ̄ⲙⲁⲧⲉ ⲡⲉ ⲡⲉ[ⲭ̄ⲥ̄] ⲁⲩⲱ ⲛ ⲟⲩⲛⲟⲩⲧⲉ ⲁⲙ ⲡⲉ· Ⲡ
ⲡⲣⲉⲣⲉⲧϩⲟⲥ· ⲉⲓ ⲉⲕⲱⲙⲉ ⲛ̄ⲧⲟⲕ ⲛ̄ ⲟⲩⲣⲱⲙⲉ· Ⲡⲉⲕⲣⲏⲧ
ⲥⲁⲣ ⲟⲛ ⲙⲉⲙⲉ ⲙⲉⲙⲉ· ⲁⲩⲱ ⲙ̄ⲡ ⲕⲥⲱ ⲉⲛ̄ ⲟⲩⲙⲉⲉⲩⲉ
ⲛ̄ ⲟⲩⲱⲧ ⲱ ⲡⲣⲉⲣⲉⲧϩⲟⲥ· Ⲡⲁⲣⲁ ⲟⲩⲕⲟⲓ ⲙ̄ⲡ ϫⲟⲟⲥ
ⲛ̄ⲧⲣⲉ· ⲭⲉ ⲛ̄ ⲟⲩⲛⲟⲩⲧⲉ ⲁⲙ ⲡⲉ ⲙⲙⲁⲛⲟⲩⲛⲗ· Ⲡⲉⲕ-
ⲙⲟⲩⲧⲉ ⲥⲁⲣ ⲱ ⲡⲣⲉⲣⲉⲧϩⲟⲥ· ⲡⲉ ⲡⲙⲁⲉⲓⲛ ⲛ̄ ⲧⲟⲣⲟⲟ-
ⲗⲟⲅⲓⲁ· Ⲉⲕⲓⲛⲓ ⲉ ⲃⲟⲗ ⲙ̄ⲙⲟⲥ ⲡⲕ̄ⲙⲟⲩⲧⲉ ⲙⲉⲓ ⲡⲕ-
ⲙⲉⲉⲩⲉ ϫⲟⲟⲥ ⲉ ⲉⲓⲕⲛ· ⲕⲟⲩⲱⲙ | [illegible]ⲟⲩ· Fol. 39 a 1
ⲙⲉⲓ [illegible]ϫⲉⲕⲱⲙ[illegible]ⲧⲉⲗⲓⲟⲛ [ⲉⲧ [ⲟⲉ]
ⲟⲩⲁ]ⲁⲃ· ⲁⲩⲱ ⲕⲱⲡ ⲛ̄ ⲛⲉⲩⲱⲁϫⲉ· ⲉ ⲫⲡⲱⲃ ⲛ̄ⲣⲗⲗⲟ·
Ⲡⲱⲣ ⲱ ⲡⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲉⲧ ⲛⲡⲉ ⲉ ⲡⲉϫ̄ⲥ̄· ⲙ̄ⲡⲣ̄
ⲅⲣⲏⲙⲉⲉⲩⲉ ⲉ ⲛⲁ ⲡⲣⲉⲣⲉⲧϩⲟⲥ· ⲟⲩⲁⲉ ⲙ̄ⲡⲣ̄ ⲧⲣ ⲛ̄ⲃⲱⲕ
ⲉ ⲣⲟⲩⲛ· ⲉ ⲛⲉⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̄ⲧⲉⲧⲛ̄ⲯⲩⲭⲏ ϫⲉ ⲛ̄ ⲣⲡⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲁⲙ ⲛⲉ· Ⲁⲗⲗⲁ ϫⲡⲟ ⲓⲛⲧⲛ̄ ⲛ̄ ⲟⲩⲙⲉⲉⲩⲉ· ⲉⲧ
ⲙⲁⲛⲟⲩⲛ· ⲙ̄ⲙⲛ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ ⲉⲥϫⲏⲕ ⲉ ⲃⲟⲗ· ⲉ ⲣⲟⲩⲛ ⲉ
ⲛⲟⲩⲧⲉ ⲙ̄ⲙⲛ̄ ⲡⲉϫ̄ⲥ̄ⲫⲟⲥ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ϫⲟⲟⲥ

Fol. 39 *a* 2 ϩⲛ̅ ⲡⲉⲧⲛ̅ϩⲏⲧ ⲧⲏⲣⲟ̅· ⲭⲉ ⲟⲩⲛⲟⲩ|ⲧⲉ ⲁⲓ ⲡⲉ ⲙ̅ⲙ̅[ⲁⲛⲟⲩ]ⲏⲗ
ⲉ ⲁϥⲣ̅ ⲣⲱ[ⲙⲉ]· Ⲗⲁⲱ ⲙ̅ⲡⲉ ⲧⲟ̅[ⲙ̅ⲡⲛ]ⲟⲩⲧⲉ ⲡⲟⲟⲩⲉ
ⲧ[ⲟ]ⲙ̅ⲡⲣⲱⲙⲉ· ⲏ ⲟⲩⲥⲟⲩ ⲏ ⲟⲩⲱⲧ· ⲏ ⲟⲩⲣⲓⲕⲉ ⲛ̅ⲃⲁⲗ
ⲁⲗⲗⲁ ⲛ̅ⲣⲟⲩⲟ ⲁϥⲧ ⲉⲟⲟⲩ ⲛⲁⲓ· ⲭⲉ ⲁϥⲫⲟⲣⲓ ⲏ ⲧⲥⲁⲣⲝ
ⲡⲓⲟⲩⲧⲉ ⲡⲉ ϩⲙ̅ ⲟⲩⲙⲉ: Ⲉ ⲃⲟⲗ ϩⲙ̅ ⲧⲟⲩⲥⲓⲁ ⲙ̅ ⲡⲓⲱⲧ
ⲙ̅ⲙ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲡⲉⲛⲧⲁϥⲉⲓⲣⲉ ⲙ̅ ⲡⲩ̅ⲥ̅ⲫ̅ⲟ̅ⲥ̅· ⲏ
ⲟⲩⲟⲩⲥⲓⲁ ⲥ̅Ⲛ̅ⲓⲟⲛ· Ⲗⲁⲱ ⲛ̅ⲧⲟϥ ⲡⲉⲧ ϣⲟⲡ ⲉ ⲣⲟϥ
ⲛ̅ⲧⲉϥⲟⲩⲥⲓⲁ ⲙ̅ⲙ̅ⲙ̅ ⲉⲙⲙⲟϥ· Ⲏⲧⲟⲕ ϩⲱⲟⲕ ⲱ̅ ⲉⲓⲥⲁⲕ
ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ· ⲡⲁⲓ ⲉⲧ ⲟⲩⲱϣ ⲉ ⲟⲡ̅ ⲡⲱϩ ⲉⲙ̅ ⲡⲉϫ̅ⲥ̅·
ⲣⲓⲧⲙ̅ ⲡⲃⲁⲡⲧ̅ⲥ[ⲙⲁ ⲙ̅]ⲧⲉⲕⲙⲁϩⲓⲧ̅ⲭⲉ ⲁⲛϣ̅
Fol. 39 *b* 1 [oc] ⲉ ⲉ ⲣⲁⲛⲁⲕ ⲙ̅ⲙ̅[ⲙ̅]ϣⲁϩⲉ ⲙ̅ ⲁⲡⲁ ⲃⲁ[ϫⲟⲥ]· ⲡⲣⲉⲥⲃⲩ-
ⲧⲉⲣⲟⲥ· ⲁⲩⲱ ⲕⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲓⲟⲩⲧⲉ ⲣⲙ̅ ⲡⲛ̅ϩⲏⲧ ⲧⲏⲉⲩ:
Ⲫⲓⲉϯ (*sic*) ⲙ̅ ⲡⲛ̅ⲟⲩⲟⲓ ⲉ ⲡⲃⲁⲡⲧⲥⲙⲁ· ⲛ̅ⲩ̅ ϫⲓⲧⲩ̅ ⲣⲙ̅ ⲟⲩ-
ⲧⲃⲃⲟ· ⲙ̅ⲙ̅ ⲟⲩⲡⲓⲥⲧⲉ· ⲡⲉⲧⲣⲟⲡⲟⲥ ⲥⲁⲣ· ⲡⲉⲧ ⲥⲛⲓⲣⲓⲥⲧⲁ ⲙ̅
ⲧⲛ̅ⲡⲓⲥⲧⲉ· ⲙ̅ⲙ̅ ⲧⲛ̅ⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ: Ⲉⲩϣⲉ ⲉⲕⲟ ⲛ̅ⲣⲁⲣ-
ⲙⲟⲥ· ϩⲙ̅ ⲡⲛ̅ϩⲏⲧ ⲧⲏⲣⲟ̅· ⲉⲓⲉ ⲧⲛ̅ⲥⲃⲧⲱⲧ ϩⲱⲟⲩ ⲉ ϫⲱⲕ
ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲛ̅ⲟⲩⲱϣ· Ⲁϥⲱϣ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲟⲩⲟⲥ ⲙ̅
ⲥⲙⲏ· ⲛ̅ⲥⲓ ⲓⲥⲁⲕ ⲡⲥⲁⲙⲁⲣⲓⲧⲏⲥ [ⲉ]ⲭⲱ ⲙ̅ⲙⲟⲥ· [ϯ]ⲡⲓ-
Fol. 39 *b* 2 ⲥⲧⲉⲩⲉ ⲁⲩⲱ [ϯⲛⲁϩⲟⲙⲟⲗⲟ]ⲩⲉⲓ· ⲙ̅ ⲡ[ⲛ̅ϫⲟ]ⲉⲓⲥ· |
[one line wanting] ⲉⲧ ⲟ ⲙ̅ⲡ[illegible]ⲥⲁ[illegible]ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲉⲧ ⲟⲩⲁ[ⲁⲃ]· Ⲗⲁⲱ ⲁ[illegible]ⲟⲥⲙⲟⲥ· ⲁⲩⲥ̅ⲫ̅ⲟⲩ [ⲙ̅]ⲙⲟⲩ
ϩⲁ ⲣⲟⲙ[illegible]Ⲗⲉⲩⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲉⲧ ⲙⲟⲟⲩⲧ· ⲙ̅ ⲡⲛⲩ̅
ⲱⲟⲙⲙⲧ ⲛ̅ⲣⲟⲟⲩ· Ⲗⲉⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉⲙ ⲙ̅ⲡⲛⲧⲉ· ⲁⲩ-
ⲣⲙⲟⲟⲥ ⲛ̅ⲥⲁ ⲟⲩⲛⲁⲓ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· Ⲗⲁⲱ ⲥⲛⲏⲧ ⲉ ⲕⲣⲓⲙⲉ
ⲛ̅ ⲡⲉⲧ ⲟⲛϩ̅· ⲙ̅ⲙ̅ ⲡⲉⲧ ⲙⲟⲟⲧ· ⲛⲩ̅ϯ ⲙ̅ ⲡⲟⲩⲁ ⲡⲟⲩⲁ
ⲕⲁⲧⲁ ⲡⲣⲃⲛⲧⲉ· Ⲗⲁⲱ ϩⲙ̅ ⲡⲣⲛ̅ϩⲟⲙⲟⲗⲟⲩⲉⲓ ϩⲓ ⲛⲁⲓ·
ϩⲙ̅ ⲟⲩϩⲏⲧ ⲉⲩⲥⲟⲩⲧⲱⲛ ⲙ̅ⲙ̅ ⲙⲧ̅ ⲛⲙ̅ⲙⲁⲩ ⲧⲏⲟⲩ·
Ⲗⲁⲓ ⲃⲁⲡⲧⲥⲙⲁ ⲉ ⲡⲣⲁⲓ ⲉ ⲡⲉⲓⲱⲧ ⲙ̅ⲙ̅ ⲡⲱⲛⲣⲉ ⲙ̅ⲙ̅
Fol. 40 *a* 1 [oz] ⲡⲉⲡ[ⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ] [about five lines wanting] ⲙⲁ[illegible]
ϯ ⲉⲟⲟⲩ ⲱ̅ ⲡⲓⲟⲩⲧⲉ· ⲙ̅ⲙ̅ ⲡⲉⲩⲥ̅ⲫ̅ⲟⲥ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲟⲩ-
ⲛⲟⲥ ⲥⲁⲣ ⲁⲗⲏⲑⲱⲥ· ⲡⲉ ⲡⲉⲟⲟⲩ ⲱ̅ ⲡⲛ̅ⲡⲓⲟⲩⲧⲉ· ⲙ̅ⲙ̅
ⲡⲉⲟⲟⲩ ⲏⲧⲁⲩϫⲁⲣⲓϩⲉ ⲙ̅ⲙⲟⲩ ⲛⲁⲓ· ⲙ̅ⲙ̅ ⲡⲛ̅ⲉⲛⲟⲥ
ⲁ̅ⲛⲟⲛ ⲛⲉϫⲣⲓⲥⲧⲁ̅ⲛⲟⲥ· Ⲉ ⲧⲣ ⲛ̅ⲧⲱⲱⲡⲉ ⲉⲙⲧⲛ̅ⲧⲱⲛ ⲉ ⲣⲟⲩ
ϩⲙ̅ ⲏ ⲛ̅ⲣⲃⲛⲧⲉ ⲧⲏⲟⲩ· ⲉ ⲁⲛⲁⲁⲁⲩ ⲉⲧⲉⲣⲁⲛⲁⲩ ⲙ̅

ⲡⲛⲟⲩⲧⲉ· ⲛ ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ· Ⲁⲩⲱ ⲛ ⲟⲩ[ⲱϣ]ⲧ ⲉⲣ ⲡⲉⲥ-
ϧⲟⲥ ⲛ[ⲟⲩⲟⲉⲓ]ϣ ⲙⲙⲁ· ⲉ ⲧⲃ[ⲉ] ⲛⲧⲁϥⲁⲗⲉ ⲉ ⲭⲱ[ϥ]
[one or two lines wanting] Ⲡⲁⲓ ⲡⲉⲟⲟⲩ [ⲛⲁϥ ⲙⲙⲛ̄] ⲡϥⲉⲓⲱⲧ Fol. 40 *a* 2
ⲛ[ⲁⲩⲁⲑ]ⲟⲥ· ⲙⲙⲛ̄ ⲡⲉⲡⲓⲧⲁ̄ [ⲉⲧ] ⲟⲩⲁⲁⲃ· ⲛ ⲣⲏⲧ[ⲁⲛ]ⲣⲟ
ⲁⲩⲱ ⲛ ⲣⲟⲙⲙⲟⲩⲥⲓⲱⲛ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛ ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ·
ϣⲁ ⲉⲛⲏ̄ ⲛⲉⲛⲏ̄ ⲣⲁⲙⲛⲓ·



ⲡⲟⲟⲩ ⲡⲁⲓ ⲓⲉ̄ ⲉ ⲡⲁⲱⲙⲉ ϯⲣⲟⲙⲡⲉ ⲧⲁⲓ ✻ ⲙⲁⲣ ⲯⲍⲟ
ⲥⲁⲣⲁⲥⲉⲏ ⲧⲙⲛ̄ⲛ̄ ⲉⲣⲉ ⲡⲉⲭ̄ⲥ̄ ⲟ ⲛ ⲉⲣ̄ⲣⲟ ⲣⲓ ⲭⲱⲛ ⲣⲁⲙⲛⲓ·

Ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲥⲁⲡⲛ· ⲁⲛⲟⲕ ⲡⲓⲣⲉ̄ⲣ ⲛⲟⲃⲉ ⲉ ⲡⲁⲣⲁ
ⲡⲕⲁⲣ· ⲧⲛⲣⲉ̄ⲩ· ⲡⲓ̈ ⲁⲧ ⲉⲙⲙⲁ ⲉ ⲡⲓ ⲣⲁⲛ ⲭⲉ ⲁ[illegible]ⲙⲉⲣⲕⲟⲩⲣⲉ·
ⲡⲧⲥ̄ ⲉ ⲡⲁⲡⲁⲙⲉⲟⲥ· ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲥⲁⲡⲛ· ⲭⲉ ⲁⲛⲏ̈ ⲟⲩⲕⲟⲟⲩ
ⲉⲙⲡⲁ ϯⲛⲟⲩ ⲕⲁⲗ[illegible]ⲗⲁⲉⲓⲥ ⲭ[illegible]ⲥⲃⲱ ⲛ[illegible]
[one or two lines wanting] | [illegible]ⲭⲓⲛⲓ ⲗ[illegible] Fol. 40 *b*
[illegible]ⲉ ⲡⲓⲉⲓⲱⲧ[illegible] [ⲟⲛ]
ⲓⲧⲉ ⲭⲛⲣⲁ· ⲓⲣⲛⲓ[illegible]
ⲁⲗⲗⲟⲥ ⲉ ⲡⲓⲉⲓⲱⲧ[illegible]
ⲉ ⲡⲓ̄ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ[illegible]
ⲡⲧⲥ̄ ⲙⲙⲁⲱⲡⲛⲁ· ⲉ[illegible]
ⲡⲁ ⲡⲧⲟⲩ ⲡⲁⲭⲱⲣⲁ ⲓⲧⲉ ⲛ[illegible]
ⲡⲓⲧⲁϥⲭⲱ ⲉ ⲃⲟⲗ ⲉⲣⲟ ⲛⲉⲩⲣⲓⲥⲉ ⲙⲙⲁⲓⲛ ⲙⲙⲟϥ ⲁϥⲥ-
ⲙⲓⲛ· ⲡⲓⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ ⲛ ⲭⲱⲱⲙⲉ· ⲁϥⲕⲁⲁϥ ⲉⲣⲟ ⲧⲏ-
ⲕⲗⲏⲥⲓⲁ· ⲉ ⲡⲥ̄ϧⲟⲥ ⲉ ⲡϯⲉ ⲥⲉⲣⲣⲁϥ ⲉⲁ ⲡⲟⲩⲭⲁⲓ ⲛ
ⲧⲉⲩⲯⲩⲭⲏ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲉⲣⲟ ⲥ (*sic*)
ⲥⲙⲟⲩ ⲙⲙⲁ ⲉ ⲡⲓⲧⲕⲱⲙ· ⲁⲩⲱ ⲛ ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ·
ⲡⲧⲟϥ ⲙⲙⲛ̄ ⲧⲉⲩⲥⲩⲛⲉ· ⲙⲙⲛ̄ ⲛⲉⲩⲙⲩⲣⲉ· ⲙⲙⲛ̄ ⲉⲛⲕⲁ
ⲙⲙⲁ ⲉⲧ ⲡⲧⲁϥ· ⲛⲉⲩⲥⲣⲁⲓ ⲉ ⲡⲉⲩⲣⲁⲛ ⲉ ⲡϫⲱⲱⲙⲉ ⲉ

ⲡⲱⲛϩ̄ · ⲛϥⲁⲁϥ ⲛⲁⲁⲩⲁ · ⲙ̄ ⲡⲣⲁⲩⲉ ⲛ̄ ⲧϥⲁⲛ-
ⲁⲥⲧⲁⲥⲓⲥ · ⲙⲙⲏ̄ ⲛϥⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲫⲁⲛⲏ ·

——··——··——··—··——··——
——··—··——··——··——··——

ⲟⲩⲛⲁ ⲙ̄ ⲡⲉⲧ ⲥϩⲁⲓ · ⲟⲩⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲉⲧ ⲱⲩ · ⲟⲩⲙⲉ-
ⲧⲁⲛⲟⲓⲁ ⲙ̄ ⲡⲧ̄ ⲥⲱⲧⲙ̄ · ⲫⲁⲛⲏ ⲉⲥⲉⲱⲟⲡⲉ ·

——··——··—··——··——··——
——··——··——··—–··——··——

ⲓ̄ⲍ̄ ⲭ̄ⲥ̄ ⲑ̄ⲥ̄ χαρμ (*sic*)

THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6801)

ⲦⲘⲀⲢⲦⲨⲢⲒⲀ Ⲏ ⲪⲀⲒⲞⲤ ⲘⲈⲢⲔⲞⲨⲢⲒⲞⲤ Fol. 2 *a*
ⲠⲈⲤⲦⲢⲀⲦⲒⲖⲀⲦⲎⲤ ⲀⲨⲰ ⲠⲘⲀⲢⲦⲨⲢⲞⲤ ⲔⲀ
ⲈⲦ ⲞⲨⲀⲖⲀⲂ ⲒⲈ ⲠⲈⲬⲈ ⲒⲦⲀⲤⲬⲞⲔⲤ ⲈⲂⲞⲖ
ⲤⲢⲀⲒ ⲤⲒⲈ ⲠⲞⲞⲨ ⲒⲘⲞⲞⲨ ⲈⲦⲈ ⲠⲈⲒ ⲠⲈ
ⲤⲞⲨ ⲬⲞⲦⲈ ⲒⲈ ⲠⲈⲂⲞⲦ ⲀⲘⲰⲢ ⲤⲒⲈ ⲞⲨⲈⲒ-
ⲢⲎⲚⲎ ⲘⲐ·

ⲤⲒⲈ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲓ ⲇⲉⲕⲓⲟⲥ ⲙⲓⲉ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲉⲧⲟ
ⲙⲡⲣⲣⲟ ⲉⲓⲉ ⲧⲛⲟⲥ ⲕⲉ ⲡⲟⲗⲓⲥ ⲉⲣⲱⲙⲏ· ⲁⲩⲕⲱ ⲉ ⲉⲣⲁⲓ ⲓ
ⲟⲩⲁⲓⲁⲧⲁⲥⲓⲁ ⲙⲓⲉ ⲟⲩⲱⲟⲭⲙⲉ ⲓ ⲟⲩⲱⲧ ⲉⲱⲥ ⲧⲉ ⲉ ⲧⲣⲉ
ⲟⲩⲟⲛ ⲙⲓⲉ ⲉⲓⲉ ⲙⲁ ⲙⲓⲉ· ⲑⲩⲥⲓⲁⲍⲉ ⲓ ⲙⲛⲟⲩⲧⲉ ⲙⲡⲥⲉ-
ⲟⲩⲱⲧⲙ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲙⲡⲥⲩⲛⲕⲗⲏⲧⲟⲥ
ⲧⲏⲣⲟⲩ· ⲁⲩⲕⲱ ⲛⲁⲩ ⲉ ⲉⲣⲁⲓ ⲓ ⲙⲉ ⲙⲡⲁⲩⲙⲉⲉⲩⲉ ⲉ
ⲣⲟⲟⲩ ⲉⲓⲉ ⲡⲉⲓ ⲩⲟⲭⲙⲉ ⲓ ⲟⲩⲱⲧ· ⲁⲩⲱ ⲁⲩⲉⲉ ⲉ ⲣⲟⲟⲩ
ⲉⲧⲟ ⲓ ⲟⲩⲉⲛⲏⲧ ⲓ ⲟⲩⲱⲧ ⲙⲙⲁⲁⲩ ⲁⲩⲣⲁⲩⲉ ⲉⲙⲁⲧⲉ ⲉⲧⲁⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲧⲙⲩⲙ ⲉⲙⲟⲩ ⲙⲡⲓ ⲙⲛⲟⲩⲧⲉ ⲓ ⲁⲧ ⲙⲟⲩ ⲛⲁⲓ
ⲙⲡⲁⲩⲥⲱⲗⲙ ⲉ ⲃⲟⲗ· ⲓ ⲧⲉⲓ ⲥⲛⲱⲙⲛ ⲓ ⲟⲩⲱⲧ· ⲁⲩⲱ ⲉⲓⲙ
ⲧⲉⲓ ⲟⲩⲟⲛ ⲉⲧ ⲙⲙⲁⲁⲩ· ⲁⲩⲟⲧⲉⲣⲥⲁⲣⲝⲉ ⲉ ⲕⲱ ⲉ ⲉⲣⲁⲓ
ⲓ ⲟⲩⲁⲟⲩⲙⲁ ⲉⲩⲥⲛⲍ ⲓ ⲧⲉⲓ ⲣⲉ ⲉⲓⲙ ⲟⲩⲥⲉⲣⲁⲓ ⲙⲡⲉ | ⲙⲡⲣⲣⲟ Fol. 2 *b*
ⲉⲩⲥⲛⲍ ⲓⲓ ⲡⲉⲓ ⲧⲩⲡⲟⲥ ⁘—ⲇⲉⲕⲓⲟⲥ ⲙⲓⲉ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲃ
ⲙⲡⲣⲣⲱⲟⲩ ⲡⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ ⲁⲩⲱ ⲡⲉⲩⲥⲉⲃⲏⲥ· ⲙⲓⲉ ⲡⲥⲩⲛ-
ⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲟⲩ ⲓ ⲉⲣⲱⲙⲏ· ⲉⲧⲥⲣⲁⲓ ⲓ ⲛⲉⲧ ⲟⲩⲏⲛⲍ
ⲉⲓⲉ ⲙⲁ ⲙⲓⲉ· ⲁⲛⲟⲡⲩ ⲇⲉ ⲟⲩⲁⲡⲁⲥⲕⲁⲓⲟⲛ ⲡⲉ ⲉ ⲧⲣⲡⲧⲁ-
ⲙⲱⲧⲙ· ⲉ ⲛⲉⲧ ⲉⲣⲁⲛⲁⲛ ⲓⲓ ⲡⲙ ⲓⲓⲧⲟ ⲉ ⲃⲟⲗ· Ⲉⲡⲉⲓ ⲁⲛ ⲕⲁ
ⲑⲛ Ⲏ ⲟⲩⲟⲥ ⲓ ⲟⲩⲟⲉⲓⲱⲩ (*sic*) ⲁⲓⲣⲉ ⲉ ⲣⲟⲥ· ⲭⲉ ⲙⲛⲟⲩⲧⲉ
ⲓ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲉⲧ ⲧⲁⲣⲟ ⲉ ⲣⲁⲧⲉ· ⲙⲧⲙⲙⲡⲧⲉⲣⲟ· ⲁⲩⲱ ⲉⲧ
ⲭⲁⲣⲓⲍⲉ ⲓⲓ ⲛⲉⲧ ⲛⲁⲛⲟⲩⲥ ⲓ ⲟⲩⲟⲛ ⲙⲓⲉ· ⲉⲧ ⲕⲁ ⲡⲉⲛⲁ-

ⲙⲁⲣⲧⲉ· ⲉⲙⲥⲟⲟⲩⲛ ⲛ̄ ⲛⲉⲩⲙⲛ̄ⲧⲣⲉϥⲣ̄ⲡⲉⲛⲛⲁⲟⲩϥ (sic)·
ⲙⲛ̄ ⲛⲉⲩⲁⲱⲣⲉⲁ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲩϫⲟⲟⲥ ⲙⲁⲗⲗⲟⲛ ⲁⲉ
ⲁⲛⲁⲡⲟⲗⲁⲩⲉ ⲙ̄ ⲡⲉϫⲣⲟ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲉϫⲛ̄ ⲡ-
ⲣⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ·:—ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ⲁⲗⲗⲁ ⲁⲩϫⲱⲣⲓⲥⲉⲓ
ⲛⲁⲓ ⲛ̄ ϩⲉⲛⲕⲁⲣⲡⲟⲥ ⲉⲧⲟⲩ ϩⲓⲧⲛ̄ ⲧⲉⲕⲣⲁⲥⲓⲥ ⲙ̄ ⲡⲁⲛⲣ·
ⲉ ⲧⲃⲉ Ⲡⲁⲓ ⲁⲓⲕⲱ ⲉ ϩⲣⲁⲓ ⲙ̄ ⲡⲓ ⲁⲟⲩⲙⲁ ⲛ̄ ⲟⲩϣⲟⲭⲙⲉ
ⲛ̄ ⲟⲩⲱⲧ ⲁⲛⲟⲛ ⲙⲛ̄ ⲡⲥⲩⲛⲕⲗⲏⲧⲓⲕⲟⲥ ⲧⲏⲣⲟⲩ ϥⲛ̄ ⲟⲩⲟⲥ
Fol. 3a ⲛ̄ ⲥⲡⲟⲩⲁⲛ | ϩⲱⲥ ⲧⲉ ⲉ ⲧⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ϩⲙ̄ ⲙⲁ ⲙⲙⲁ·
ⲙ̄ ⲡⲣⲙ̄ⲣⲉ ⲙⲛ̄ ⲡⲣⲙ̄ϩⲁⲗ· ⲙⲙⲁⲧⲟⲓ ⲙⲛ̄ ⲙⲡⲁⲥⲁⲛⲟⲥ
ⲉ ⲧⲣⲉϥⲉⲙⲉ ⲉ ϩⲟⲩⲓ· ⲛ̄ ϩⲉⲛⲟⲩⲥⲓⲁ· ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲥⲉ-
ⲟⲩⲱⲧⲛ̄ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ϩⲉⲛⲧⲱⲃϩ̄· ⲙⲛ̄ ϩⲉⲛⲥⲟⲡⲥⲛ̄· ⲣⲫⲁⲛ
ⲟⲩⲁ ⲁⲉ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲉⲧⲥ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲟⲙⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲁⲙⲕⲉⲗⲉⲩⲉ ⲙⲙⲟϥ ϩⲛ̄ ⲟⲩϣⲟⲭⲙⲉ ⲛ̄ ⲟⲩⲱⲧ·
ⲡⲉⲛⲕⲣⲁⲧⲟⲥ ⲕⲉⲗⲉⲩⲉ ⲉ ⲉⲧⲛ̄ ⲡⲁⲓ ⲛ̄ ⲧⲉⲓ ⲙⲉⲓⲛⲉ ⲉ ⲣⲟⲩⲓ·
ⲉⲩⲉⲱⲧⲉⲕⲟ ⲛ̄ ⲕⲁⲕⲉ ⲛ̄ⲥⲉⲡⲁⲣⲁⲇⲟⲝⲟⲥ ⲙⲙⲟϥ ⲛ̄ ϩⲉⲛ-
ⲃⲁⲥⲁⲛⲟⲥ ⲉⲧⲛⲁⲱⲧ· ⲡⲉⲧ ⲛⲁⲥⲱⲧⲙ̄ ⲁⲉ ⲛⲥⲁ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲥⲓⲁ
ⲭⲛⲁⲥⲓ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲛ̄ ⲛ̄ ⲟⲩⲟⲥ ⲛ̄ ⲧⲁⲓⲟ·
ⲉⲕⲱⲙⲁⲛ ⲣ̄ ⲁⲧ ⲥⲱⲧⲙ̄ ⲁⲉ ⲛ̄ⲥⲱⲟⲩ ⲙⲛ̄ ⲡⲉⲛⲧⲟⲥⲓⲁ ⲉⲧⲉ-
ⲡⲁⲣⲁⲇⲟⲝⲟⲥ ⲙⲙⲟϥ ⲛ̄ ⲧⲧⲙⲟⲣⲓⲁ ⲛ̄ ⲧⲥⲛⲩⲉ· ⲛ ⲙⲙⲟⲩ
ⲛⲉⲓⲟⲟⲩⲉ· Ⲏ ⲛ̄ⲥⲉⲧⲁⲁϥ ⲛ̄ ⲉⲣⲉ ⲛ̄ ⲛⲉⲟⲛⲣⲓⲟⲛ ⲙⲛ̄ ⲡⲣⲁ-
ⲗⲁⲧⲉ· ⲡⲣⲟⲧⲟ ⲁⲉ ⲛⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲉⲧⲉⲙⲥⲱⲡⲉ ⲉⲁ ⲧⲁⲡⲟ-
ⲫⲁⲥⲓⲥ ⲛ̄ ⲧⲉⲓ ⲙⲉⲓⲛⲉ· Ⲛⲉⲧ ⲛⲁ ⲥⲱⲧⲙ̄ ⲁⲉ ⲉⲣⲱⲟⲩ ⲛ̄ⲥⲁ |
Fol. 3b ⲡⲉⲛⲁⲟⲩⲁ ⲉⲧⲉⲙⲥⲱⲡⲉ ⲉⲩⲟⲛϩ̄ ⲉⲣⲏ ⲟⲩⲙⲛ̄ⲧⲙⲁⲕⲁⲣⲓⲟⲥ·
ϫ Ⲏ ⲧⲉⲣ ⲟⲩⲧⲱⲥⲉ ⲁⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲙ̄
ⲡⲣⲣⲟ· ⲁ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ ⲉⲣⲱⲙⲉⲛ ⲙⲟⲩϩ̄ ⲛ̄ ⲡⲧⲟⲣⲧⲣ̄
ⲣⲓ ⲣⲟⲧⲉ ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ⲁⲗⲗⲁ ⲛ̄ ⲛⲉ ⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ ⲁⲧ-
ⲡⲧⲟⲣⲧⲣ̄· ⲉ ⲃⲟⲗ ϩⲉ ⲁⲧⲧⲙⲟⲟⲩ ⲭⲁ ⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲓ
ⲇⲓⲁⲧⲁⲥⲓⲁ ⲛ̄ ⲟⲩⲱⲧ· ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ
ⲁⲧⲟⲩⲉⲣⲥⲁⲣⲓⲉ ⲙⲙⲁⲛⲛⲓⲃⲉ· ⲉ ⲧⲣⲉϩⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉ
ⲛⲧⲁⲧⲟⲩⲉⲣⲥⲁⲣⲓⲉ ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲉⲣⲏ ⲟⲩⲥⲉⲡⲛ·:—ⲁⲥ-
ⲭⲱⲡⲉ ⲇⲉ ⲉⲙⲙⲁ ⲛⲉⲟⲩⲟⲉⲓⲛ ⲉⲧ ⲙⲙⲁⲩ ⲁⲩⲡⲟⲗⲩⲙⲟⲥ
ⲧⲱⲟⲩⲛ ⲉϩⲛ̄ ⲛⲉⲣϣⲙⲁⲓⲟⲥ· ⲉ ⲃⲟⲗ ϩⲓⲧⲛ̄ ⲃⲁⲣⲃⲁⲣⲟⲥ·
ⲉⲧⲣⲉ ⲛⲉⲩⲁⲉⲓⲛ ⲭⲟⲃⲉ· ⲁⲩⲥⲟⲃⲧⲉ ⲉⲣⲱⲟⲩ ⲙⲙⲁ ⲛⲉⲩⲥⲧⲣⲁ-
ⲧⲓⲱⲧⲁ· ⲉ ⲧⲣⲉⲩⲡⲟⲗⲉⲙⲉⲓ ⲙⲙⲁⲩ· ⲁⲩⲱ ⲁⲩⲟⲩⲉⲣ-

сарне е тре пархнос ката ма ачω ката полис·
ει ⲛⲥⲉϯ тоотоу ⲛⲁⲁⲩ· ⲛ тер оуеї де ⲡⲉ тоуеι
тоуеι ⲛ ⲙⲡолис· ⲉⲩсвтωт ⲡⲉ оусполан· | Λуеι Fol. 4 a
ρωмq ⲛⲥι пархнос ⲛ нет оумоотте е роот же
ⲙ
мартсιон· нет щооп ⲡⲉ тщорп ⲛ ϩармениа·
ерра ратц ⲛ оутριвоунос· е пеϩран пе сарωнι-
кос·:—Δекιос де ачει е βоλ е ппολтнос· ота-
лерианос де ачсω ⲡⲉ ϩρωмн· ечтаюкει ⲛ
нервиче ⲛ тмптеро· ппολтнос де Λуτахро
ⲡⲉ тмнте ⲛ ⲡβарβарос· ⲙⲡ нерρωмаюс·
ауаре ратоу оуве неуернт· ⲛ тер оумоуи де е
βоλ ⲛ тει ре· ⲛ оумнще ⲡроот·:—ота де ⲡⲉ
ⲙ
пархнос ⲛ не етоумоотте е роот мартсιон
е пеϩран пе мерκоуριос ачиат ерωме ⲛ
оуоеιн ечхосе· ет ⲡρεϥρⲁсω ерреюмот ϩ ⲙχq·
ачмаρте ⲛ оуснце естокⲙ ⲡⲉ теуσιχ ⲛ оуиаи·
ауω неуχω ⲙⲙос наq· же мерκоуριе· ⲙⲡр ϩ
роте· оуде ⲙⲡр щλаϩ· ⲡтаутⲡноот сар е
βоноει е рок ауω е оуоеρⲡ е βоλ ⲛ ρⲝхро· | ιχ Fol. 4 b
ⲛ
наκ ⲛ тει снце е βоλ ϩ тоот ⲙⲡ вщк е βоλ· е
ⲡβарβарос· ауω екщанхро е роот· ⲙⲡр ϩ
пωⲃⲓ ⲙ пχⲥ пекноотте·:—паι де Ⲏ тер ⲫⲙπе ⲡⲉ
оυекстасις ачмееуе же ота пе ⲡⲉ пиоσ ⲛ архωн
ⲙⲡе ⲡρро пет щаже ⲛⲙⲙаq: Ⲏ тер еq ιχ де ⲛ
тснце· ауω ачмоуϩ е βоλ· ⲙⲡ пепиⲁ ет оуааⲃ·
ачвщк е роуи ⲡⲉ теуμнте· ачмоотоуτ ⲙ пиоσ
ет ϊ̈ χωοτ ауω ρеи ке мнще ⲛⲙⲙаq· ρωс те
ⲙⲡе пеуσβοι ρисе ерϩιоте ауω ριτⲙ песноу ет
нащщq· ⲙⲡе тⲫσιχ тωрⲥ е роуи е ттωре ⲛ
тснце· таι те θе ⲙⲡаупωт ⲙⲡι ⲡβарβарос· ауω
ауσωтⲙ ρι ϩⲏ ⲛ нерωмаюс· Тоте пρро δекιос·
ⲛ тер ⲫеμне е тмптхар ϩнт ⲙ пеї рωме ⲛ
χωωре· ачмоотте е роq ачϯ наq ⲛ оуаχιωмс·
ачϩаq ⲛ стратⲗатнс ауω ⲛ архωн ехⲙ пⲫ-

Fol. 5 a ζ стратеγ|ια тнр̄ϥ· Δεκιος δε ειμεγε δε ⲡⲧⲁϥ-
ϩρο ε ⲡⲣⲟⲗⲁⲓⲟⲥ ϩⲓⲧⲛ̄ τε ⲡⲣⲟⲛⲓⲁ ⲛ̄ ⲛⲓⲟⲩⲧⲉ· ⲁϥ-
ϣⲁⲩⲉ ⲉⲙⲁⲧⲉ· ⲁⲩⲱ ϩⲉⲛϫⲣⲏⲙⲁ ⲉⲛⲁⲩⲱⲟⲩ ⲁϥⲥⲁ-
ⲣⲟⲩ ⲉϫⲛ̄ ⲙⲙⲁⲧⲟⲩ· ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩϫⲟⲟⲩ
ⲛ̄ ⲡⲁⲣⲓⲱⲗⲟⲥ ⲉ ⲛⲉⲩⲧⲟⲡⲟⲥ ⲙⲙⲏⲛ ⲙⲙⲟⲟⲩ·:—ⲡⲧⲟϥ
Ϩⲱⲱϥ ⲛⲉϥϣⲏϣ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ ⲙⲙⲁ· ⲡⲧⲁϥⲡⲁⲣⲁⲥⲉ
ⲙⲙⲟⲟⲩ ⲉϥⲃⲓⲛⲕ ⲉ ϩⲣⲱⲙⲏ·:—ϩⲣⲁⲓ ⲇⲉ ϩⲓⲧⲛ̄ ⲟⲩⲟϫⲱⲛ
ⲉⲣⲉ ⲡⲉⲥⲧⲣⲁⲧⲉγⲁ ⲟⲩⲱϣ̄ ⲁϣⲁϩⲉ ⲣⲁⲧϥ̄ ϩⲓϫⲛ̄ ⲙⲉⲣⲕⲟⲩ-
ⲣⲓⲟⲥ ⲛ̄ⲥⲓ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ϩⲓⲙ̄ ⲡⲉⲥϫⲏⲙⲁ ⲙ̄ ⲡⲣⲱⲙⲉ
ⲛ̄ⲧⲁϥⲛⲁⲩ ⲉ ⲣⲟϥ ϩⲓⲙ̄ ⲡⲣⲟⲗⲁⲓⲟⲥ· ⲁⲩⲱ ⲁϥⲧⲉⲃⲥ̄
ⲡ̄ϫⲥⲧⲟⲣ· ⲁϥⲧⲟⲛⲟⲥϥ̄· ⲛ̄ ⲧⲉⲣ ⲉϥⲛⲁⲩ ⲇⲉ ⲉ ⲣⲟϥ·
ⲁϥⲱⲱⲡⲉ ϩⲓⲧⲛ̄ ⲟⲩⲣⲟⲧⲉ ⲡⲉϫⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲇⲉ ⲛⲁϥ·
ϫⲉ ⲉⲡⲉⲕⲉⲓⲣⲉ ⲙ̄ ⲡⲓⲉⲉⲩⲉ ⲙ̄ ⲡⲱⲁϫⲉ ⲛ̄ⲧⲁⲓϫⲟⲟϥ
ⲛⲁⲕ ϩⲓⲙ̄ ⲡⲣⲟⲗⲁⲓⲟⲥ ⲱ̄ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·. ⲥⲱⲓⲱⲧ ⲙ̄ⲡⲣ̄
ⲣ̄ ⲡⲱⲃⲱ̄ ⲙ̄ ⲡϫ̄ⲥ̄ ⲡⲉⲕⲛⲟⲩⲧⲉ ⲣⲁⲡ̄ⲥ̄ ⲥⲁⲣ ε ⲣⲟⲕ
Fol. 5 b ⲏ ⲡⲉ ε ⲧⲣⲉ ⲕⲁⲥⲱⲛⲓϫⲉ | ⲉϫⲙ̄ ⲡⲉⲩⲣⲁⲛ ⲕⲁⲗⲱⲥ·
ⲁⲩⲱ ⲙⲡ̄ ϫⲓ ⲙ̄ ⲡⲉⲕⲗⲟⲓ ⲙ̄ ⲡⲉϫⲣⲟ ⲛ̄ ⲧⲁⲓⲡⲧⲉⲣⲟ
ⲛ ⲙⲡⲛⲧⲉ· ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲥⲃⲧⲱⲧϥ̄ ⲛ̄ ⲛⲉⲧ ⲙⲉ ⲙⲙⲟⲩ
ⲧⲛⲟⲩ·:—Ⲁⲩⲱ ⲛ̄ ⲧⲉⲣ ⲉⲩϫⲉ ⲛⲁⲓ ⲁⲩⲥⲁⲣⲱⲩ ε ⲃⲟⲗ
ⲙⲙⲟⲩ ϩⲓⲙ̄ ⲧⲉⲧⲛⲟⲩ ⲉⲧ ⲙⲙⲁⲩ·:—ⲛ̄ ⲧⲉⲣⲉ ⲡⲛⲧ ⲙ̄
ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲱⲱⲡⲉ ⲙⲙⲟⲩ· ⲁⲩⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲙ̄ ⲡⲱⲁϫⲉ·
ⲁⲩⲱ ⲙⲁⲣ̄ ⲱⲡⲛⲣⲉ ⲛ̄ ⲧⲥⲟⲗ ⲛ̄ ⲧⲙⲡⲧⲙⲁⲓ ⲣⲱⲙⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲙⲉ ⲁⲩⲥⲱⲧⲙ̄ ⲥⲁⲣ ε ⲧⲃⲉ ⲧⲡⲓⲥⲧⲉ ⲛ̄ ⲙⲉϫⲣⲓ-
ⲥⲧⲁⲛⲟⲥ· ϩⲓⲧⲛ̄ ⲙⲉⲩⲉⲓⲟⲟⲧⲉ· ⲡⲉⲓⲉⲓⲱⲧ ⲇⲉ ⲡⲉ ⲕⲟⲣⲁⲓⲁ-
ⲛⲟⲥ· ⲁⲩⲱ ⲙⲉⲩⲟ ⲙ̄ ⲡⲣⲓⲙⲉ ⲕⲩⲣⲓⲟⲥ ε ⲡⲉⲓ ⲁⲣⲓⲱⲗⲟⲥ ⲛ̄
ⲟⲩⲱⲧ· ⲡⲱⲛⲣⲉ ⲇⲉ ⲱⲛⲉ· Ⲙⲉⲣⲁⲣ̄ ϫⲟⲩⲧⲛ ⲛ̄ ⲣⲟⲙⲡⲉ·
ⲙⲉ ⲁⲩⲥⲱⲧⲙ̄ ⲥⲁⲣ ε ⲃⲟⲗ ϩⲓⲧⲙ̄ ⲡⲉⲩⲉⲓⲱⲧ ⲛ̄ ⲣⲁϩ ⲛ̄ ⲥⲟⲛ
ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲉ ⲛⲁⲓⲁⲧϥ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁⲣ̄ ⲙⲁⲧⲟⲓ ϩⲁ
ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲧⲡⲉ· Ⲥⲛⲁϫⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲛ̄ ϩⲉⲛⲛⲟⲥ
ⲛ̄ ⲧⲁⲓⲟ ⲛ̄ ⲁⲧ ⲟⲩⲉⲙⲉ· ⲁⲩⲱ ⲥⲛⲁⲙⲓⲱⲉ ε ϩⲣⲁⲓ ε ϫⲱϥ
Fol. 6 a ⲏ ⲛⲁϩⲣⲏ ⲛⲓϣⲁϫⲉ·:—ⲡⲣ̄ⲣⲟ ⲥⲁⲣ ⲉⲧ ⲙⲙⲁⲩ | ⲡⲧⲟϥ
ϑ ⲡⲉ ⲡⲧⲁⲩⲧⲁⲙⲓⲉ ⲡⲧⲏⲣ̄ϥ ϩⲓⲙ̄ ⲡⲉⲛϣⲁϫⲉ· ⲧⲡⲉ ⲙⲉⲛ
ⲁⲩⲧⲁⲣⲟⲥ ε ⲣⲁⲧ̄ⲥ̄ ⲡⲱⲉ ⲏ ⲟⲩⲥⲉⲡⲏ· ε ⲁⲩⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲥ
ϩⲓⲙ̄ ϩⲉⲛⲥⲓⲟⲩ ⲉⲩⲣ̄ ⲟⲩⲟⲉⲓⲏ· ⲡⲕⲁϩ ⲇⲉ ϩⲓⲙ̄ ϩⲉⲛϩⲣⲏⲣⲉ

ⲉⲛⲉⲥⲱⲟⲩ· ⲉⲧⲟ ⲙ̄ ⲥ☥ ⲛⲟⲩⲉ ⲉ ⲧⲣⲉ ⲧⲱⲱⲡⲉ ⲛ̄ⲥⲟⲗⲥⲗ̄
ⲙⲙ̄ ⲟⲩⲧⲁⲗⲥⲟ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲑⲁⲗⲗⲁⲥⲁ ⲣⲱⲟⲥ ⲉ ⲧⲣⲉ
ⲛⲉⲭⲛⲧ ⲥⲛⲣ ⲛ̄ⲣⲛⲧⲉ̄ ⲁⲧⲱ ⲁⲩⲕⲁⲁⲥ ⲙ̄ⲙ ⲙⲁ ⲙ̄ ⲥⲁⲛⲧ̄ⲥ
ⲙ̄ ⲛⲧⲃⲧ̄· Ⲗⲧⲱ ⲍⲉ ⲛ̄ⲧⲟⲩ ⲡⲉⲧ ⲓⲛⲧ ⲉ ⲕⲣⲓⲛⲉ ⲙ̄ ⲛⲉⲧ ⲟⲛⲉ̄
ⲙⲙ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲛⲉ☥ⲧ ⲙ̄ ⲡⲟⲩⲁ· ⲡⲟⲩⲁ ⲕⲁⲧⲁ ⲛⲉ☥-
ⲣⲏⲛⲉ·:—ⲙ̄ ⲧⲉⲣ ⲉⲩⲣ̄ ⲡⲓⲓⲉⲉⲧⲉ Ⲇⲉ ⲡ̄ⲥⲓ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲙ̄ ⲡⲛ̄ⲁⲍⲉ ⲙ̄ ⲡⲉ̄ⲉⲓⲱⲧ ⲉⲣⲁⲓ ⲡⲛⲧ̄ⲉ̄ ⲁⲧⲱ
ⲡⲥⲱⲗⲡ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲁⲥⲙⲁⲩ ⲉ ⲣⲟⲩ· ⲁⲩⲙ̄ⲡⲉ ⲉⲡ̄ ⲟⲩⲟⲥ
ⲙ̄ ⲧⲱⲃ̄ⲉ̄ ⲁⲩⲁⲣⲭⲉⲓ ⲙ̄ ⲣⲓⲙⲉ ⲁⲧⲱ ⲙ̄ ⲁⲩⲁⲣⲟⲙ· ⲍⲉ ⲟⲩⲟⲓ
ⲛⲁⲩ ⲁⲛⲟⲕ ⲡⲣⲉⲥⲃ̄ ⲛⲟⲃⲉ· ⲉⲓⲟ ⲙ̄ⲡⲟⲉ ⲙ̄ ⲟⲩⲕⲗⲁⲟⲥ ⲙ̄
ⲁⲧ ⲕⲁⲣⲡⲟⲥ ⲉ ⲁⲩ☥ⲟⲩⲱ ⲉ ⲙⲙ̄ⲧⲁⲩ ⲛⲟⲩⲙⲉ ⲙⲙⲁⲧ ⲙ̄ⲧⲉ
ⲡⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲧⲙⲟⲩⲧⲉ· ⲉ☥ ⲍⲉ ⲉⲩⲱⲁⲍⲉ |
ⲙ̄ⲧⲉⲧⲛⲟⲩ ⲁ ⲡ̄ⲣ̄ⲣⲟ ⲭⲟⲟⲩ ⲙ̄ ⲥⲛⲁⲩ ⲙ̄ ⲛⲉⲧ ⲟⲩⲙⲟⲟⲩⲧⲉ Fol. 6 b
ⲉ ⲣⲟⲟⲩ ⲍⲉ ⲥⲉⲗⲉⲛ☥ⲁⲣⲓⲟⲥ· ⲙⲙ̄ ⲣⲉⲛⲕⲟⲟⲩⲉ ⲛⲙⲙⲁⲩ
ⲉ ⲧⲣ ⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ⲛⲁⲩ· ⲉ ⲃⲟⲗ ⲍⲉ Ⲛⲧⲟⲩ ⲡⲉⲧ ⲟ
ⲙ̄ ⲣⲉⲭⲥⲓ ⲱⲟⲭⲙⲉ ⲛⲁⲩ ⲁⲩⲡⲁⲣⲁⲓⲧⲉ ⲉ ⲧⲙⲙ̄ ⲃⲱⲕ ⲉⲩⲭⲱ
ⲙⲙⲟⲥ· ⲍⲉ ⲡⲁ ⲥⲱⲙⲁ ⲟ̄ ⲙ̄ ⲁⲧ ⲥⲟⲙ ⲁ ⲡ̄ⲣ̄ⲣⲟ ⲕⲁ ⲣⲱⲩ·
ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲧ· ⲙ̄ ⲡⲉⲩⲣⲁⲥⲧⲉ ⲍⲉ ⲟⲛ ⲁⲩⲭⲟⲟⲩ
ⲡⲥⲱⲩ ⲣⲱⲙⲟⲓⲟⲥ ⲡ̄ⲥⲓ ⲍⲉⲕⲓⲟⲥ· ⲙ̄ ⲧⲉⲣ ⲉⲩⲉⲓ ⲍⲉ ⲱⲁ ⲣⲟⲩ
ⲁⲩⲁⲓ ⲱⲟⲭⲙⲉ ⲙⲙ̄ ⲛⲉⲧⲉⲣⲛⲧ ⲉ ⲡⲣⲱⲃ ⲉⲧ ⲙ̄ ⲧⲁⲓⲛⲛⲧⲉ·
Ⲡⲉⲭⲉ ⲡ̄ⲣ̄ⲣⲟ ⲛⲁⲩ ⲍⲉ ⲙⲁⲣⲟⲩⲃⲱⲕ ⲱ̄ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲉ
ⲡⲓⲟⲥ ⲙ̄ ⲉⲣⲡⲉ ⲙ ⲧⲁⲣⲧⲉⲗⲓⲁⲥ· ⲡⲧⲙ̄ⲧⲁⲗⲟ ⲛⲁⲥ· ⲉ ⲣⲁⲓ ⲙ̄
ⲣⲉⲛⲟⲩⲥⲓⲁ· ⲙ̄ ⲧⲉⲣ ⲉⲩⲙⲟⲟⲩⲉ ⲍⲉ ⲙ̄ⲥⲓ ⲡ̄ⲣ̄ⲣⲟ· ⲁⲩⲟⲥ
ⲙ̄ ⲙⲁⲓⲛⲉ ⲟⲩⲁⲣⲟⲩ ⲙ̄ⲥⲱⲩ :—ⲡⲉⲁⲕⲁⲣⲓⲟⲥ ⲍⲉ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲁⲩⲕⲟⲧⲛ̄ ⲉ ⲡⲁⲣⲟⲩ ⲁⲩⲣⲟⲡⲛ̄ ⲣⲙ̄ ⲡⲉ ⲡⲣⲁⲓ-
ⲧⲟⲣⲓⲟⲛ·ⲟ·ⲧⲁ ⲍⲉ ⲁⲩⲁⲓⲁⲃⲁⲗⲉ ⲙⲙⲟⲩ ⲙ̄ ⲛⲁⲣⲡ̄ ⲡ̄ⲣ̄ⲣⲟ·
ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲍⲉ ⲡⲓⲟⲥ ⲡ̄ⲣ̄ⲣⲟ ⲉⲧ ⲁⲙⲁⲣⲧⲉ ⲁⲧⲱ ⲙ̄
ⲣⲉⲩⲭⲣⲟ ⲙ̄ ⲉⲧⲥⲉⲃⲛⲉ· ⲡⲉ ⲛⲧⲁⲭⲥⲟⲧⲡ̄ | ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̄ Fol. 7 a
ⲡⲓⲟⲩⲧⲉ ⲙ̄ ⲣⲉⲩⲥⲓⲟⲓⲕⲉⲓ ⲙ̄ ⲧⲙⲡⲧⲉⲣⲟ ⲧⲛⲣ̄ⲥ ⲙ̄ ⲛⲉⲣⲣⲱ- ⲓⲁ
ⲙⲁⲓⲟⲥ· ⲙⲁ ⲧⲱⲉ ⲛⲁⲓ ⲛ̄ⲧⲁⲱⲁⲭⲉ ⲙⲙ̄ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ⲉⲡ̄
ⲟⲩⲙⲡⲧⲣⲙ̄ⲣⲁⲱ :—ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ ⲛⲧⲁ ⲧⲉⲕⲟⲩⲛⲁⲙ
ⲉⲧ ⲁⲙⲁⲣⲧⲉ ⲭⲁⲥⲧ̄ ⲁⲧⲱ Ⲗⲛ☥ ⲉⲟⲟⲩ ⲛⲁⲩ· ⲉⲡ̄
ⲧⲙⲡⲧⲉⲣⲟ ⲙ̄ ⲛⲉⲣⲣⲱⲙⲁⲓⲟⲥ ⲙⲡ̄ ⲉⲩⲉⲓ ⲛⲙⲙⲁⲛ ⲕⲁⲧⲁ
ⲡⲉⲕⲟⲩⲉⲣⲥⲁⲣⲓⲉ ⲙⲙ̄ⲣ̄ ⲟⲩⲥⲓⲁ ⲉⲡ̄ ⲡⲉⲣⲡⲉ ⲙ̄ ⲧⲛⲟⲩ ⲙ̄

артеннс нϥталло нас є ϩраі ката поуерсарне ет ммарте·:—асоуωшϣ̄ нαι пρро хе ннн пе паі пехас хе мерκоуріос паі нтакϥ нас м̄ пехро мп̄ тмнтнос нсас мп̄ шмнт̄ епоот нроот· Ауω акхістϥ̄ ϩм̄ пазωма нроуо н тмнтнос паі де Оу монон· хе ас ρ̄ ат сωтм̄ нса текмнтнос алла ас ρ̄ [illegible]пк епюе н ϩар ефшмше н нноуте· екшанхноот де екпаеіне е пхωк н неπταιхοοτ
Fol. 7b пак:—деκιος де | Пехас де ϩарнт нта оу- ιϐ̄ фюопос шωпе ϥ̄ пекрнт е роуи е прωме акшахе ρι наі алла н ϯпістеуе нак ан ει мн тєі нтаеіне ϥ̄ оуоуωρχ̄ е тме ауω нтанау е прωϧ ϥ̄ оуωρχ̄ н ро ρι ро· пнау ϣар ϥ̄ нβал шаутапроттϥ̄ ерооте псωтм̄ ϥ̄ ммахе·:—ка рωк бе тенот нϥ̄ тм̄ тауе ке λаау н шахе е прωме· ауω ешωпе нτακКатнсорєі мπλος ϥ̄ оуфюопос ката θе нт аιхοος нак ειне нак хе екпашωпе екбнп етнос н†мморіа·:—р̄шаи не нт акхοος де шωпе ετο м̄ме кнахі и ренноσ н ѡρеа е βол ρι тоотн· ρωс ено поγρнт поγωт нммаи е роуи е ннοуτе· ауω е роуи епр̄рωоу·:—Λукелеуе е тр еуеіне м̄ фас̄ιος мерκоуріос ϥ̄ т†мин ет ешωпе н шορп̄·:—паі де Н̀ тер ϥ̄ει ωа роч пехас
Fol. 8a нас нσι пρро· хе мерκоуріос мн | анок ан пе ιϑ̄ нт аї† нак м̄ пει нοσ н таιο· мп̄ пазωма· е аіаак н стратнλатнс ϥ̄ тмнντе н нархωн тнроу· е тβе текмнтрм̄ρнт мп̄ пехро нта ннοуτе Харіζе м̄ноч нαи ϩм̄ ппολεμος· Ауω н аш н ре ннοσ н оуωш ет оунтаач е роуи е рок акпоопе е ренносте ероот·:—ауω ннοσ н таιο акпоопоу е†λаау· е аккатафронеі н ннοуτе н тєі ре тирс̄· ката θе нт аутсавееіатп̄ е βол ϥ̄ тмнтеусевнс·:—тоте Пілатоі н сеннаιος нτе пехрс̄ ϥ̄ оуме· ачкаач ка ϩнт м̄ прм̄ н ас

ⲙⲡ ⲛⲉⲥⲣⲏⲧⲉ [κατα] ⲡⲱⲁⲥⲉ ⲙ̅ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲉ ⲁⲩ ϯⲥⲱⲧⲙ ⲙ̅ ⲡⲣⲏ̅ ⲛ̅ ⲃ̅ⲣ̅ⲣⲉ ⲛⲁⲓ ⲛ̅ⲧⲁⲩⲥⲟⲛⲧ̅ⲩ̅ ⲛ̅ⲑⲛⲧ̅ⲩ̅
ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲉⲓⲧⲙ̅ ⲡⲃⲁⲡϯⲥⲙⲁ· ⲁⲩⲟⲧⲱⲙⲃ̅ ⲛ̅ⲥⲓ
ⲫⲁⲙⲓⲟⲥ ⲉⲡ̅ ⲟⲩⲥⲙⲏ ⲙ̅ ⲙⲙⲧⲣⲙ̅ⲙⲉⲣⲁⲙⲱ ⲙⲙ̅ ⲟⲩⲙⲛ̅ⲧⲭⲁⲣ
ⲟⲛⲧ· ⲁⲉ ⲛⲉⲓ ⲧⲁⲓⲟ ⲛ̅ ⲧⲉⲓ ⲙⲙⲁ ⲙⲁⲣⲉϥⲱⲡⲉ ⲛⲁⲕ·
ⲁⲛⲟⲕ ⲅⲁⲣ ⲉⲱⲱⲕ ⲁⲓⲃⲱⲕ ⲉ ⲃⲟⲗ ⲉ ⲡⲡⲟⲗⲧⲓⲟⲥ ⲁⲓ̈ⲙⲁ|ⲥⲉ
ⲁⲛⲟⲕ ⲁⲉ ⲁⲛ ⲛⲉ ⲛⲓⲧ ⲁⲓⲭⲣⲟ ⲁⲗⲗⲁ ⲡⲭ̅ⲥ̅· ⲡⲉⲛⲧ ⲁⲩ- Fol. 8 b
ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ̅ ⲡⲭ̅ⲥ̅· Ⲡⲗⲏⲓ ⲉⲓ ⲛⲁⲕ ⲛ̅ ⲛⲉⲕⲧⲁⲓⲟ ⲛ̅ⲑⲟⲉ ⲓⲁ
ⲛⲧ ⲁⲕⲭⲟⲟⲥ· ⲁⲛⲟⲕ ⲅⲁⲣ ⲛ̅ⲧⲁⲓⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲉⲛⲧⲥ̅ ⲛ̅
ⲧⲁ ⲙⲁⲁⲧ ⲉⲓⲕⲛ ⲕⲁ ⲉⲛⲧ ⲉⲡⲁⲃⲱⲕ ⲟⲛ ⲉⲓⲕⲛ ⲕⲁ ⲉⲛⲧ·
Ⲏ ⲧⲉⲣⲉ ⲭⲉ ⲛⲁⲓ ⲁⲉ ⲁⲩⲕⲁⲁⲩ ⲕⲁ ⲉⲛⲧ ⲛ̅ ⲧⲫⲭⲗⲁⲙⲧⲥ·
ⲁⲩⲃⲟⲗⲫ̅ ⲉ ⲃⲟⲗ· ⲛ̅ ⲧⲉⲩⲍⲱⲙⲓⲛ ⲁⲩⲟⲩⲟⲭⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲁ
ⲣⲁⲧⲫ̅ ⲙ̅ ⲡⲣⲣⲟ ⲁⲩⲭⲓⲱⲕⲁⲛ ⲉ ⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ
ⲁⲛⲫ̅ ⲟⲩⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁⲧⲱ ⲥⲱⲧⲙ̅ ⲧⲏⲣⲧⲛ̅ ⲁⲉ ⲁⲛⲫ̅
ⲟⲩⲭⲣⲓⲥⲧⲁⲛⲟⲥ·:—ⲧⲟⲧⲉ ⲁⲉⲕⲓⲟⲥ Ⲗⲩⲣ̅ ⲑⲉ ⲛ̅ ⲛⲉ ⲛⲓⲧ
ⲁⲧⲡⲱⲥⲙ̅ (sic) ⲁⲩⲉⲓⲱⲣⲙ̅ⲙⲉ ⲉ ⲣⲟⲟⲩ ⲉ ⲣⲁⲁⲩ· ⲛ̅ ⲟⲩⲟⲥ ⲛ̅
ⲛⲁⲓ· ⲁⲩⲣ̅ ⲱⲡⲣⲉ ⲙ̅ ⲡⲉⲙⲉ ⲙ̅ ⲡⲥⲁ ⲛ ⲧⲫⲙⲙⲧⲃ̅ⲣ̅ⲣⲉ·:—
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲛ ⲉⲛⲉⲥⲱⲩ ⲉⲙⲁⲧⲉ ⲣⲙ̅ ⲡⲉⲭⲉⲙⲉ ⲉⲩ-
ⲧⲣⲉⲫⲣⲱⲙ ⲉⲙⲁⲧⲉ ⲣⲙ̅ ⲡⲉⲭⲁⲧⲉⲓⲱⲛ· ⲉⲩⲟ ⲙ̅ ⲙⲉⲣⲡ̅ ⲣⲙ̅
ⲡⲉⲭⲱⲙ ⲉⲩⲕⲟⲥⲙⲉⲓ ⲣⲙ̅ ⲙⲙⲧⲥⲁⲓ ⲙⲙⲁ· ⲓⲇ ⲙⲙⲧⲭⲱⲙⲣⲉ
ⲉⲣⲉ ⲣⲁⲩ ⲥⲱⲙⲧ̅ ⲛ̅ⲥⲱⲙ ⲉⲧⲣ̅ ⲱⲡⲣⲉ ⲙ̅ⲙⲟⲩ·:—ⲙⲙⲧⲥⲁ
ⲛⲁⲓ ⲁⲉ ⲁⲉⲕⲓⲟⲥ ⲡⲣⲣⲟ ⲁⲩⲕⲓⲙ ⲛ̅ ⲧⲉⲩⲁⲡⲉ ⲟⲩⲉⲑⲥⲁⲣⲝ Fol. 9 a
ⲉ ⲛⲟⲭⲣ̅ ⲉ ⲡⲉⲓⲧⲉⲕⲟ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲉ ⲓⲉ
ⲙⲙ̅ ⲉⲩⲥⲟⲟⲩ ⲛⲧⲁⲓⲟ ⲙⲁⲣⲉⲭⲓ ⲡⲓⲣⲁ ⲧⲉⲛⲟⲩ ⲙ̅ ⲡⲉⲧ-
ⲥⲁⲓⲟ· ⲛⲧⲁⲩⲭⲉ ⲛⲁⲓ ⲁⲉ ⲉⲩⲙⲉⲉⲩⲉ ⲁⲉ ⲉⲩⲛⲁⲉⲓⲡⲉⲛⲉ
ⲡⲉⲩⲗⲟⲅⲓⲥⲙⲟⲥ ⲛ̅ ⲉⲧⲥⲉⲃⲛⲉ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ ⲙ̅ ⲡⲉⲭⲥ̅
ⲉⲧⲁⲓ ⲙⲙⲟⲩ ⲉ ⲡⲉⲓⲧⲉⲕⲟ· ⲛⲁⲣⲁⲓⲉ ⲁⲧⲱ ⲛⲓⲧⲉⲗⲛⲗ
ⲙⲡ ⲡⲉⲡⲛⲁ· ⲉⲩϯ ⲗⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·:—Ⲃⲛ̅ ⲧⲉⲧⲙⲛ ⲁⲉ
ⲉⲧ ⲙⲙⲁⲩ ⲁⲧⲁⲥⲥⲉⲗⲟⲥ ⲁⲣⲉ ⲣⲁⲧⲫ̅ ⲣⲉ ⲭⲱⲙ ⲡⲉⲭⲁⲩ ⲛⲁⲩ·
ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲉ· ⲧⲱⲕ ⲛ̅ ⲣⲏⲧ ⲁⲩⲱ ⲙ̅ⲡⲣ̅ ⲣ̅ ⲣⲟⲧⲉ
ⲣⲏⲧⲟⲩ· ⲛ̅ ⲛⲁⲡⲗⲏ ⲙ̅ ⲡⲧⲣⲁⲛⲓⲟⲥ· ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉⲭⲥ̅
ⲡⲛⲟⲩⲧⲉ ⲙⲡ̅ ⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲙⲟⲩ ⲁⲉ ⲡⲧⲟⲩ ⲛⲉ ⲡⲉⲭⲥ̅
ⲡⲛⲟⲩⲧⲉ ⲁⲉ ⲟⲩⲱⲩⲥⲟⲩ ⲙⲙⲟⲩ ⲉ ⲧⲟⲩⲭⲟⲕ ⲉ ⲃⲟⲗ ⲉⲡ̅
ⲑⲗⲓⲯⲓⲥ ⲙⲙⲁ· Ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ ⲣⲱⲙⲉ ⲛⲉ ⲁⲩⲥⲱⲥⲙ·

ⲡⲣⲟⲧⲟ · ⲛⲁⲓ ⲛⲉ ⲛⲧⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲟⲩ ⲉ ⲣⲟⲩ ⲥⲓ ⲛ
ⲧⲣ ⲉⲩⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟⲩ ·:—ⲓⲁ ⲡⲉⲩⲣⲁⲥⲧⲉ ⲁⲉ ⲁⲩⲣⲙⲟⲥ
ⲉ ⲡⲃⲓⲛⲓⲁ ⲛ̄ⲥⲓ ⲁⲉⲛⲓⲟⲥ · ⲁⲩⲟⲧⲉⲣⲥⲁⲣⲓⲉ ⲉ ⲧⲣ ⲉⲧⲡⲁⲣ-
Fol. 9b ⲣⲓⲥⲧⲁ ⲛⲁⲩ | ⲓⲁ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ · ⲁⲧⲱ ⲡⲉϫⲁⲩ ⲛⲁⲩ · ϫⲉ
ⲓⲉ ⲁⲣⲁ ⲡⲉⲓ ⲧⲁⲓⲟ ⲛ ⲧⲉⲓ ⲙⲙⲉ ⲡⲣⲉⲡⲉⲓ ⲛⲁⲕ ⲛ̄ⲧ ⲁⲕϩⲓⲧⲟ̄ ⲉ
ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧ ⲉⲧⲉ ⲡⲉⲧⲥⲁⲓⲟ ⲡⲉ ⲛ̄ⲧ ⲁⲕⲥⲟⲧⲡ̄ ⲛⲁⲕ
ⲙⲁⲧⲁⲁⲕ ·:—ⲁⲩⲟⲧⲱⲘⲃ̄ ⲛ̄ⲥⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉϫⲁⲩ ϫⲉ
ⲙⲡⲣⲉⲡⲉⲓ ⲛⲁⲓ ⲛ̄ⲣⲟⲩⲟ · ⲁⲓϩⲓ ϭⲁⲣ ⲛ̄ ⲟⲩⲁϩⲓⲱⲙⲁ · ⲛ̄
ⲁⲧ ⲧⲁⲕⲟ · ⲡⲉϫⲉ Ⲡⲣ̄ⲣⲟ ⲛⲁⲩ ϫⲉ ϫⲱ ⲉ ⲣⲟⲓ ⲙ̄ ⲡⲉⲕ-
ⲥⲉⲛⲟⲥ ⲙⲙ̄ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛ̄ⲧⲟⲕ ϭⲁⲣ ϯⲥⲟⲟⲩⲛ ⲙⲙⲟⲕ ϫⲉ
ⲉⲕⲛⲓ ⲉ ⲁⲩ ⲛ̄ ⲧⲁϩⲓⲥ · ⲡⲉϫⲁⲩ ⲛⲁⲩ Ⲛⲥⲓ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ · ϫⲉ ⲉⲩϫⲉ ⲕⲟⲧⲱⲩ ⲉ ⲥⲟⲩⲛ̄ ⲡⲁ ⲥⲉⲛⲟⲥ ⲙⲙ̄
ⲧⲁ ⲡⲟⲗⲓⲥ · ⲁⲛⲟⲕ ϭⲁⲣ ϯⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲣⲟⲟⲩ · ⲡⲁ ⲉⲓⲱⲧ
ⲙⲉⲛ ⲕⲁⲧⲁ ⲥⲁⲣϩ̄ ⲟⲩ ⲉ ⲃⲟⲗ ⲡⲉ ⲫ̄ ⲧⲉⲥⲕⲓⲱⲓⲁ · ⲉ ⲡⲉⲣ-
ⲣⲁⲓ ⲡⲉ ⲕⲟⲣⲁⲓⲁⲛⲟⲥ · ⲉ ⲁⲩⲣ̄ ⲙⲁⲧⲟⲓ ⲫⲙ̄ ⲡⲁⲣⲓⲱⲛⲟⲥ ·
ⲡⲙⲙⲁⲣⲧⲩⲥⲓⲟⲛ · ⲫⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲛ Ⲇⲉ ⲛⲁⲓ ⲁⲩⲣ̄ ⲡⲣⲱⲧⲟⲥ
ⲉ ⲡⲁⲣⲓⲱⲛⲟⲥ ⲛ̄ ⲟⲩⲱⲧ · ⲛⲁ ⲉⲓⲱⲧ ⲁⲉ ϩⲱⲟⲩ ⲛ̄ ⲁⲗⲏ-
ⲑⲉⲛⲟⲥ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲁⲧⲱ ⲧⲁ ⲡⲟⲗⲓⲥ ⲧⲉ ⲑⲉⲗⲏⲙⲁ ⲛ̄ |
Fol. 10a ⲧⲡⲉ · ⲧⲡⲟⲗⲓⲥ ⲓⲁ ⲡⲛⲟⲥ ⲛ̄ ⲣⲣⲟ ·:—Ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ ⲟⲛ
ⲓⲍ ϫⲉ ⲛ̄ⲧⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ⲓⲁ ⲡⲉⲓ ⲣⲁⲓ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲣⲓⲧⲛ̄ ⲛⲉⲕⲉⲓⲟⲟⲧⲉ ⲁⲓⲏ ⲙⲙⲟⲛ ⲓⲁ ⲙⲁⲧⲟⲓ ⲛⲉⲛⲧ ⲁⲧⲁⲁϥ
ⲉ ⲣⲟⲕ ·:—Ⲡⲉϫⲁϥ ⲛ̄ⲥⲓ ⲫⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ϫⲉ ⲡⲁ
ⲉⲓⲱⲧ ⲛ̄ⲧⲁⲙⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ϫⲉ ⲫⲓⲗⲟⲡⲁⲧⲱⲣ · ⲉⲧⲉ
ⲡⲉⲥⲣⲟⲧⲱϩⲙ̄ ⲡⲉ ⲡⲓⲁⲓ̈ ⲛⲉⲕⲉⲓⲟⲟⲧⲉ ⲛ̄ ⲧⲉⲣ ⲉⲓⲣ̄ ⲙⲁⲧⲟⲓ
ϫⲉ ⲁⲙⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲣⲓⲧⲛ̄ ⲡⲧⲣⲩ̈ⲃⲟⲩⲛⲟⲥ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣ-
ⲓⲟⲥ · Ⲡⲣⲣⲟ ⲁⲉ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲱⲡ ⲉⲧ
ⲕⲁⲱ ⲙⲙⲟⲩ ⲕⲛⲁⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲡⲉⲓⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲛ̄ⲧ
ⲁⲛⲧⲟⲥϥ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲙ̄ⲡ̄ ⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲛ̄ ⲡⲛⲟⲩⲧⲉ
ⲙ̄ⲡ̄ⲭⲓ ⲓⲁ ⲡⲉⲕⲧⲁⲓⲟ · ⲛ̄ ⲱⲟⲣⲡ̄ ⲙⲙ̄ ⲡⲕⲉⲟⲟⲩ ϫⲓⲛ ⲙⲙⲟⲛ ·
ⲱⲡ ⲉⲧ ⲉⲕⲁⲱ ⲙⲙⲟⲩ · ⲁⲭⲓⲥ ⲛⲁⲓ ϥ̄ ⲟⲩⲥⲉⲡⲛ ϩⲱⲥ
ⲉⲕⲥⲟⲟⲩⲛ̄ ϫⲉ ⲛⲧⲁⲩⲛⲧⲛ̄ ⲉ ⲡⲉⲓ ⲙⲁ · ⲉ ⲧⲃⲉ ⲡⲓ̈ ϩⲱⲃ ·:—
ⲁⲩⲟⲧⲱⲘⲃ̄ ⲛ̄ⲥⲓ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲉϫⲁϥ ϫⲉ ⲁⲛⲟⲕ ⲕⲁⲧⲁ
Fol. 10b ⲟⲉ ⲛ̄ⲧ ⲁⲓⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ ϩⲱⲥ ϫⲉ ⲉⲓⲉϫⲣⲟ ⲉ ⲣⲟⲕ ⲙⲙ̄
ⲙ̄ ⲡⲉⲕⲉⲓⲱⲧ ⲡⲥⲁⲧⲁⲛⲁⲥ · ⲡⲉ ⲛⲧⲁ | ⲡⲉⲟⲟⲩ ⲙⲙⲁ · ⲱⲙⲡⲉ

ε ϧολ ϩⲓ τοοτⲟⲩ· Ⲥⲓϣⲁⲓⲭⲣⲟ ⲁⲉ ϣⲁⲣⲧ† ⲕⲗⲟⲙ· ε
ⲭⲱⲓⲣⲓⲧⲉ ⲡⲁⲩⲱⲛⲟⲫⲉⲧⲛⲥ· ⲛⲉⲙⲙⲉ ⲡⲁ ⲭⲥ ⲓⲥ ⲡⲉϫⲥ· ⲡⲉⲧ
ⲉⲣⲛⲁⲕ ⲥⲉ ⲟⲩⲛ ⲁⲣⲓⲩ ⲉⲡⲓ ⲟⲩⲥⲉⲡⲛ ⲙⲡⲟ ⲧⲙⲉ ⲱⲥⲕ· ⲟⲩⲛ-
ⲧⲁⲓ ⲅⲁⲣ ⲛⲙⲁⲩ ⲛ ⲧⲡⲁⲣⲟⲡⲗⲓⲁ ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲛ
ⲡⲉⲟⲩⲣⲱⲙ ⲛ ⲧⲡⲓⲥ†ⲥ· ⲛⲁⲓ ε ϧολ ϩⲓ ⲧⲟⲟⲧⲟⲩ· †ⲛⲁ-
ϩⲣⲟ ε ⲛⲉⲕⲙⲉⲉⲩⲉ ⲙⲛ ⲛⲉⲕⲧⲉϫⲙⲛ ⲧⲛⲣⲟⲩ· ⲛ ⲕⲣⲟϥ
ε ⲣⲟⲩⲛ ε ⲣⲟⲓ· ⲧⲟⲧⲉ ⲡⲣⲣⲟ ⲁϥⲙⲟⲩϩ ⲛ ⲭⲱⲓⲧ ⲡⲉϩⲁϥ
ⲭⲉ ⲉⲡⲉⲓ ⲁⲛ ⲛⲁⲓ ⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲟⲩⲛⲧⲁⲓ ⲙⲙⲁⲩ ⲛ
ⲟⲩⲡⲁⲣⲟⲡⲗⲓⲁ· ⲛ ⲣⲱϧ Ⲕⲁⲓ ⲡⲉⲣ ⲉⲩⲕⲛ ⲕⲁ ⲣⲏⲧ ⲉⲩⲁⲣⲉ
ⲣⲁⲧⲩ· †ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲩⲧⲟⲥⲩ ⲉ ϧολ· ⲉ ⲩⲧⲟ ⲉⲙ
ϣⲙⲟⲟⲩⲓ· ⲛⲥⲉ ϫⲟⲗⲕⲩ· ⲉ ϧολ ⲟⲩⲧⲉ ⲧⲡⲉ ⲙⲛ ⲡⲕⲁϩ
ⲛⲁⲟⲩⲙⲁⲣⲉ· ⲛ ⲧⲉⲣ ⲟⲩⲣ ⲛⲁⲓ Ⲇⲉ ⲛⲁⲩ· ⲡⲉϩⲁϥ ⲛⲥⲓ
ⲡⲣⲣⲟ ⲭⲉ ⲉⲩⲧⲱⲛ ⲧⲉⲛⲟⲩ ⲛⲉⲕⲣⲟⲡⲗⲟⲛ ⲉⲧ ⲉⲕⲱⲁⲣⲉⲓ
ⲉ ⲣⲟⲟⲩ· ϣⲉ ⲡⲛⲟⲥ ⲛ ⲛⲟⲩⲧⲉ ⲡⲍⲉⲩⲥ· ⲁⲩⲧⲟⲥⲕ ⲉ ϧολ
ⲉⲙⲁⲧⲉ· ⲁⲩⲥⲱⲙⲧ | ⲁⲉ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ ⲛⲥⲓ ⲡⲛⲉⲧ Fol. 11 a
ⲟⲩⲁⲁⲃ ⲡⲉϩⲁϥ ⲭⲉ ⲡⲁ ⲭⲥ ⲃⲟⲛⲑⲉⲓ ⲉ ⲣⲟⲓ ⲁⲛⲟⲕ ⲡⲉⲕ- ⲓⲑ
ⲣⲙⲙⲁⲗ· ⲡⲁⲗⲓⲛ ⲟⲛ Ⲗⲩⲕⲉⲗⲉⲩⲉ (sic) ⲛⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣ
ⲉⲧⲙⲱⲗϩ ⲙ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲡⲓ ⲉⲛⲉⲟⲣⲧⲉ ⲉⲧⲭⲏⲣ ⲉ ⲡⲙⲁ·
ⲛ ⲉⲛⲙⲁⲥ†ⲩϩ· Ⲗⲩⲱ ⲙⲙⲟⲥ ⲛⲥⲉⲡⲉⲣⲡ ⲉⲛ ⲭⲃⲃⲥ
ⲛ ⲕⲱⲣⲧ ⲉⲁ ⲣⲟⲩ ⲭⲉ ⲕⲁⲥ ⲉⲩⲉⲣⲱⲕϩ· ⲕⲁⲧⲁ ⲕⲟⲩⲓ ⲕⲟⲩⲓ
ⲁⲩⲱⲙⲙ ⲛⲥⲓ ⲡⲙⲁⲣ ⲙ ⲡⲕⲱⲣⲧ ⲉⲙⲙ ⲡⲉⲥⲛⲟⲩ ⲙ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ ⲉⲧ ⲉⲁⲧⲉ ⲉ ⲡⲉⲥⲏⲧ· ⲡⲣⲁⲓⲟⲥ ⲁⲉ ⲁⲩⲱ ⲉ ⲣⲟⲩ
ⲉⲡⲓ ⲟⲩⲟⲥ ⲙ ⲙⲡⲧⲭⲱⲟⲣⲉ ⲉⲡⲓ ⲧⲉⲓ ⲛⲟⲥ ⲛ ⲃⲁⲥⲁⲛⲟⲥ ·:—
ⲁⲉⲛⲓⲟⲥ ⲁⲉ ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲧⲃⲟⲗϥ ⲉ ϧολ ⲭⲉ ⲕⲁⲥ
ⲛⲛⲉⲩⲙⲟⲩ ⲉⲡⲓ ⲟⲩⲥⲉⲡⲛ ⲛⲥⲉⲟⲧⲡϥ ⲉ ⲣⲟⲩⲛ ⲉⲧⲙⲁ ⲛ
ⲕⲁⲕⲉ ⲛⲥⲉⲱⲣϫ ⲉ ⲣⲱⲩ ⲉⲡⲓ ⲟⲩⲥⲉⲡⲛ ·:—ⲙⲙⲁⲧⲟⲩ ⲁⲉ
ⲁⲩⲱ ⲉ ⲣⲁⲓ ⲉⲁ ⲣⲟⲩ· ⲉⲩⲟ ⲙ ⲡⲁⲱ ⲙⲟⲩ ⲉⲙⲛ ⲟⲩⲕⲟⲩⲓ
ⲛ ⲙⲉⲉ· ϣⲟⲭⲛ ⲛⲣⲏⲧϥ ⲉⲧⲙⲉⲉⲩⲉ ⲭⲉ ⲉⲩⲛⲁⲙⲟⲩ ·:—
ⲙⲙⲏⲥⲁ Ⲟⲩⲕⲟⲩⲓ ⲁⲉ ⲉⲡⲓ ⲧⲉⲛⲟⲩ ⲉⲧ ⲙⲙⲁⲩ | ⲁ ⲡⲁⲩ- Fol. 11 b
ⲉⲗⲟⲥ ⲙ ⲡⲭⲥ ⲟⲩⲱϩ ⲛⲁⲩ ε ϧολ ⲡⲉϩⲁϥ ⲛⲁⲩ ⲭⲉ ⲕ
†ⲣⲛⲓⲛ ⲛⲁⲕ ⲡⲓⲱⲟⲉⲓⲁ ⲛ ⲣⲉⲩϫⲣⲟ· ⲛ ⲧⲉⲣ ϥⲭⲉ ⲡⲁⲓ ⲁⲉ
ⲁⲩⲧⲁⲗⲅⲉ ⲛϥⲥⲁϣ ⲉⲧ ⲣⲙⲙ ⲡⲉⲥⲱⲙⲁ· ⲁⲩⲱ ⲁⲩⲧⲁⲣⲟⲩ
ε ⲣⲁⲧϥ ⲉⲩⲟⲩⲟϫ ⲣⲱⲥ ⲧⲉ ⲛϥⲧⲱⲟⲩⲛ· ⲛϥⲁⲣⲉ ⲣⲁⲧϥ
ⲛϥ† ⲉⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲡ ⲁⲩⲃⲟⲛⲑⲉⲓ ε ⲣⲟⲩ ·:—ⲙⲙⲏ-

Ca nai aqkelete e tp etaqoq e ratⲉ e pmna·
atw n̄ ter eqnat e roq n̄si n̄pro nexaq nac xe
aqcitⲉ e bol ri toot eko ⲙⲙ nay mot n̄ ay n̄ re
tenot ekmooue ⲙⲉuak ro ⲙn̄ laat ⲙ nwlⲉ ri
nekswma· tote aqkelete n̄ n̄bai ⲙerⲉ e tare
ratot e tp etmotuⲧ ⲙ neqswma· nai de nexaq
ⲙ n̄pro xe ue nekratos· ⲱ n̄pro n̄ etsebnc·
neqswma tirⲉ· otoc e ⲙn̄ laat n̄ tako rwmⲉ
n̄oc n̄ ota ⲙn̄ otxwⲣ e roq e ntirⲉ ⲙ ne-
Fol. 12 a ⲧnbe ·:—dekatos de | rwmⲉ nexaq xe nantws qna- ka
xoos xe nexc̄ nent aqtotxoi aqtalsoi· ⲙn
atetn̄xi caein erotn e nenuteko e tp eqsoerapeute
ⲙmoq· n̄toot de nexaq Xe ue tekmn̄tnos et
taiⲧ et aaarte exn̄ tonotⲙmein tirⲉ· ⲙne
laat oerapeute ⲙmoq· alla n̄ⲧⲙeeute xe qna-
mot ne· n̄ ay n̄ re tenot qonⲉ n̄ ntaqlo n̄ ay n̄
re· n̄tn̄ cootn an· nexaq de nai xe tetn̄sootn
xe otaⲩ n̄ sot· te tmntⲁ· n̄ nexriⲥtianos· atw
n̄ ay n̄ re caq ⲙⲉn aqr̄kwos· ⲙnoot rwmⲉ qare
ratⲉ eqotoot· Aqmootⲉ de n̄ swn̄ nexaq nac xe
axic e roi r̄n̄ otⲙe· xe nn̄ nent aqtalsok xw-
ris ⲙntⲁ· Aqotwnⲩ n̄si fntos ⲙerkoutos xe
Fol. 12 b na xc̄ ic̄ nexc̄ ncaein ⲙ ⲙe n̄ nenⲧ|xn ⲙn̄ nen- kb
swma· n̄toq net otwⲛ e xariⲍe nai ⲙ ntalso·
nata oe n̄t aixoos· ⲙ farnaos de ⲙn̄ n̄resⲙ
moute ⲙn̄ n̄ resⲩⲙue eiaolon ceo n̄ ⲩeⲙⲙo e
roq· atw qnaparot n̄ genarre n̄ at bωl e bωl·
nⲥparadaiot ⲙmoot e nkwr̄ n̄ tuerenna· e tbe
xe ⲙn̄ otsoin nnoute ⲙ ⲙe n̄tacⲧaⲙioot· nexe
n̄pro xe ⲫnaapalisse ⲙ nekswma r̄n̄ genbasanos etnaⲩ̄ ⲙarenat xe nexc̄ et ekmarte
e roq· nataltsok·:—Nexaq n̄si fntos xe ⲫni-
steue e na xc̄ ic̄ nexc̄· xe ekuanen otⲙnnue n̄
ⲫⲙwria· e xωi· nⲛ̄ naⲩⲩⲧⲣⲧωrⲣ̄ an· aqxoos

ⲥⲁⲣ ⲁⲉ ⲙⲡⲣ ⲡ ⲣⲟⲧⲉ ⲉⲛⲧⲟⲩ· ⲛ ⲛⲉⲧ ⲛⲁⲙⲟⲩⲟⲩⲧ ⲙ
ⲡⲉⲧⲡⲥⲱⲙⲁ· ⲉⲙⲡⲥⲟⲙ ⲁⲉ ⲙⲙⲟⲟⲩ ⲉ | ⲙⲟⲩⲟⲩⲧ ⲛ Fol. 13 a
ⲛⲉⲧⲙⲯⲩⲭⲏ· ⲁⲗⲗⲁ ⲁⲣⲓ ⲣⲟⲧⲉ ⲉⲛⲧⲕ ⲛ ⲣⲟⲩⲟ ⲙ ⲕⲏ
ⲡⲉⲧⲉ ⲟⲩⲛ ⲥⲟⲙ ⲙⲙⲟⲩ ⲉ ⲧⲁⲕⲟ ⲛ ⲛⲉⲧⲙⲯⲩⲭⲏ
ⲙⲙⲛ ⲡⲉⲧⲡⲥⲱⲙⲁ ⲣⲁⲓ ⲉⲣⲡ ⲧⲙⲉⲣⲉⲙⲛⲁ ⲛ ⲥⲁⲧⲉ ⁘ ⁘
Τοτε ⲁⲛⲕⲉⲗⲉⲩⲉ ⲡⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣ ⲉⲩⲉⲙⲉ ⲛ ⲟⲩⲛⲉⲙⲙⲉ
ⲉⲩⲗⲟⲃⲓⲟⲩ ⲡⲥⲉⲕⲁⲁⲥ ⲉⲣⲁ ⲛⲉⲭⲁⲛⲁⲥⲕⲁⲓⲟⲛ· Ⲁⲩⲱ ⲙⲙⲟⲥ
ⲛⲁⲓ ⲉⲛⲗⲁⲙⲡⲁⲥ ⲛ ⲕⲱⲣⲓ ⲉⲣⲁ ⲛⲉⲩⲥⲡⲣⲟⲟⲩⲉ ⁘—Ⲏ ⲧⲉⲣ
ⲟⲩⲣ ⲛⲁⲓ ⲁⲉ ⲉ ⲡⲁⲁ ⲛ ⲟⲩⲕⲁⲡⲟⲥ ⲁⲛⲟⲩ ⲛ ⲥ☩ ⲡⲟⲩⲉ
ⲙⲱⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣⲙⲁ ⲡⲁⲁ ⲉⲧ ⲙⲙⲁⲩ·
ⲉⲩⲃⲁⲥⲁⲙⲓⲍⲉ ⲁⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲣⲟⲧⲟ ⲙⲡ ⲥⲁⲙⲱⲣⲟⲙ
ⲟⲩⲁⲉ ⲙⲡ ⲉⲩⲣⲙⲙⲉ· ⲡⲉϩⲁⲩ ⲁⲉ ⲛⲁⲩ ⲛⲥⲓ ⲁⲉⲛⲟⲥ·
ⲁⲉ ⲉⲩⲧⲱⲛ ⲡⲉⲕⲁⲉⲓⲛ ⲧⲉⲛⲟⲩ· ⲙⲁⲣⲉⲡⲉⲓ ⲛⲧⲃⲟⲉⲣⲁⲛⲉⲩⲉ
ⲙⲙⲟⲕ· ⲕⲁⲓ ⲥⲁⲣ ⲁⲛⲧⲟⲟⲥ ⲛⲉ ⲟⲩⲛ ⲱⲥⲟⲙ ⲙⲙⲟⲩ
ⲉⲧⲟⲩⲛⲟⲩⲧ ⲉⲙⲡⲁⲛⲟⲩⲧ· · ⲫⲁⲥⲓⲟⲥ ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·
ⲡⲉϩⲁⲩ ⲛⲁⲩ ⲁⲉ ⲁⲣⲓ ⲡⲉⲧ | ⲉⲣⲙⲁⲕ ⲟⲩⲛⲧⲁⲕ ⲉⲍⲟⲩⲥⲓⲁ ⲉ Fol. 13 b
ⲣⲟⲙⲓ ⲉ ⲡⲁ ⲥⲱⲙⲁ· ⲧⲁ ⲯⲩⲭⲏ ⲁⲉ ⲙⲛⲟⲩⲧⲉ ⲡⲉⲧⲟ ⲙ ⲕⲁ
ⲡⲉⲥϫ̄· ⲛⲁ ⲥⲱⲙⲁ ⲙⲉⲛ Ⲕⲁⲓ ⲉⲙⲙⲁⲛⲧⲁⲕⲟⲥ· ⲧⲁ ⲯⲩⲭⲏ
ⲛⲁⲗⲱⲟⲩⲓ ⲉ ⲃⲟⲗ ⲉⲥⲟ ⲛ ⲁⲧ ⲧⲁⲕⲟ ⁘ Ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲛⲕ-
ⲕⲉⲗⲉⲩⲉ ⲡⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣ ⲉⲧⲁⲓⲩⲧⲉ ⲡⲥⲁ ϫⲱⲥ· ⲁⲩⲱ ⲡⲥⲉ
ⲉⲙⲙⲉ ⲛ ⲟⲩⲟⲥ ⲛ ⲱⲛⲉ ⲉ ⲡⲉⲙⲛⲁⲕ̄ ϫⲉ ⲛⲁⲥ ⲣⲙ ⲛ
ⲧⲣⲉ ⲥⲱⲧⲉ̄ (*sic*) ⲉⲩⲉⲙⲟⲩ ⲣⲙ ⲟⲩⲥⲉⲛⲉ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ
ⲁ ⲧⲥⲟⲙ ⲙ ⲙⲛⲟⲩⲧⲉ ⲟⲩⲱϥ ⲡⲣⲏⲧⲉ̄ ⲙⲙⲛ ⲧⲉⲩⲭⲁⲣⲓⲥ·
ⲁⲙⲱⲟⲩⲓ ⲉ ⲃⲟⲗ ⲛ ⲟⲩⲟⲥ ⲛ ⲛⲁⲩ ⲣⲙ ☩ⲃⲁⲥⲁⲛⲟⲥ ⲧⲁⲓ·
Δⲉⲕⲓⲟⲥ ⲁⲉ ⲛ ⲧⲉⲣ ⲉⲙⲁⲩ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ϫⲉ ⲙⲙⲁⲓ ⲛⲁ
ⲛ ☩ⲙⲱⲣⲓⲁ· ⲣⲙ ⲟⲩⲙⲛⲧϫⲱⲟⲣⲉ· ⲁⲩⲱ ⲙⲙⲉ ⲗⲁⲁⲩ
ⲡⲃⲁⲥⲁⲛⲟⲥ ϫⲱϥ ⲉ ⲣⲟⲩ ⲁⲛⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲧⲙ ⲡⲱⲛⲉ
ⲙⲙⲁⲩ ⲉ ⲃⲟⲗ ⲙ ⲡⲉⲙⲛⲁⲕ̄ ⲛⲥⲉ ⲉⲙⲉ ⲛ ⲟⲩⲁⲥ☩ⲩⲭ̄
ⲛ ⲕⲱⲃϥ̄ ⲉⲥⲟ ⲛⲧⲟⲟⲩ ⲛⲛⲩⲗⲟⲛ· ⲛⲥⲉⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲩ
ⲱⲁⲧⲉ ⲛⲕⲁϥ· ⲉⲣⲱⲣⲡ ⲉⲙⲙ ⲡⲉⲥⲛⲟⲩ· ⲙ ⲧⲉⲙⲁⲓⲟⲩ ⲁⲉ
Ⲛⲉⲥⲟ ⲛⲟⲉ ⲛ ⲟⲩⲱⲙⲉ ⲛ ⲁⲗⲁⲙⲁⲥ· ⲁⲩⲧⲱⲟⲩⲛ ⲉⲡⲛ ⲟⲩ-
ⲙⲛⲧϫⲱⲟⲣⲉ ⲉⲣⲁ ⲧⲉⲓ ⲃⲁⲥⲁⲛⲟⲥ· ⲁⲩⲱ ⲡⲉϩⲁⲩ ⲁⲉ Fol. 14 a
Τⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ ⲛⲁⲕ ⲙ[ⲁ]ϫ̄ⲉ ⲁⲉ ⲁⲕⲁⲁⲧ ⲛ ⲙⲛⲛⲩⲁ· ⲛ ⲕⲉ
ⲩⲡ ⲫⲓⲥⲉ ⲉϫⲙ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲗⲏ· ⲡⲣⲣⲟ ⲁⲉ ⲛ ⲧⲉⲣ

ϥⲙⲁⲩ Ⲭⲉ ⲟⲩⲁⲧⲡⲱⲱⲙⲉ ⲡⲉ ⲡⲉϥⲗⲟⲓⲥⲓⲙⲟⲥ ⲁⲩⲱ ⲭⲉ
ϥⲙⲁⲉⲱⲡⲟⲉ ⲁⲛ ⲛⲓⲙⲟⲩ ⲉ ⲧⲣ ⲉⲩⲟⲩⲥⲓⲁⲍⲉ· ⲁϥⲭⲓ-
ⲱⲟⲩⲉ ⲛⲉϥⲥⲉⲡⲛ ⲥⲁⲣ ⲉ ⲃⲱⲕ ⲡⲉ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲱⲙⲉⲛ
ⲁϥ† ⲁⲡⲟⲫⲁⲥⲓⲥ ⲉ ⲣⲟϥ ⲉ ⲧⲣ ⲉⲧⲏⲙⲱⲣⲉⲓ ⲛⲓⲙⲟⲩ ⲉⲡ
ⲧⲥⲛⲉ ⲉϥⲭⲱ ⲛⲓⲙⲟⲥ· ⲭⲉ Ⲡⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲁⲓ ⲛⲧ ⲁϥ-
ⲥⲱⲙ ⲛ ⲛⲓⲟⲩⲧⲉ ⲁⲩⲱ ⲁϥⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ ⲡⲁⲟⲩⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲧⲉ ⲧⲁⲓⲛⲧⲣⲉⲣⲁⲙⲱ· ⲉ ⲁⲩⲟⲡⲉ ⲉⲩⲗⲁⲁⲩ
ⲡⲉⲓⲕⲣⲁⲧⲟⲥ ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣ ⲉⲩⲭⲓ ⲛ ⲧⲉϥⲁⲡⲉ ⲉⲡ
ⲧⲉⲭⲱⲣⲁ· ⲛ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ· ⲉⲙⲉ ⲡⲓⲙⲁ ⲉⲧ ⲙⲙⲁⲩ
ⲉⲣⲉ ⲟⲩⲟⲓ ⲙⲙⲁ ⲛⲁⲩ ⲉ ⲣⲟϥ· Ⲟⲩⲟⲓ ⲥⲁⲣ ⲙⲙⲁ ⲛⲧ
ⲁⲩⲭⲓ ⲉⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲓⲧⲙ ⲡⲣⲣⲟ ⲉⲧⲙⲁⲁⲛ†ⲗⲉⲩⲉ ⲉ ⲧⲃⲉ
ⲡⲉϥⲟⲩⲉⲣⲥⲁⲙⲉ· ⲥⲉⲛⲁ† ⲛⲁϥ ⲛ ⲣⲉⲛⲥⲛⲩⲉ· ⲉ ⲡⲣⲁⲛ
ⲛⲥⲉⲡⲁⲣⲁⲍⲁⲓⲟⲩ ⲙⲙⲁⲩ· ⲉ ⲧⲟⲟⲧⲥ ⲛ ⲧⲥⲛⲉ:—ⲙⲉ ⲛⲧ
ⲁⲩⲧⲟⲩⲟⲩ ⲁⲉ ⲉ ⲧⲣ ⲉⲩⲭⲓⲧⲟ· ⲁⲩⲱ ⲣⲁ ⲣⲟϥ· ⲁⲩⲱ
Fol. 14 b ⲁⲩⲧⲁⲗⲟⲥ ⲉⲩⲧⲃⲏⲏⲩ | ⲁⲩⲙⲟⲣⲫ ⲉ ⲣⲣⲁⲓ ⲉ ⲭⲱϥ· ⲉ ⲃⲟⲗ
ⲕⲉ ⲭⲉ ⲁ ⲡⲥⲱⲙⲁ ⲙ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ ⲥⲁ ⲥⲁ
ⲛⲓⲙ· ⲁⲩⲣ ⲑⲉ ⲛⲓⲉⲓⲕⲱⲟⲩⲉ· Ⲁⲩⲙⲟⲟⲩⲉ ⲁⲉ ⲫⲛ ⲟⲩⲟⲓⲛ
ⲉⲥⲟⲩⲛⲏⲩ· ⲁⲩⲱ ⲫⲓⲧⲛ ⲣⲉⲛⲕⲟⲩⲓ ⲛ ⲣⲟⲟⲩ ⲁⲩⲧⲁⲣⲉ
ⲧⲡⲟⲗⲓⲥ ⲧⲕⲁⲓⲥⲁⲣⲓⲁ· ⲁⲩⲱ ⲛ ⲧⲉⲓ ⲣⲉ ⲁⲩⲟⲩⲁⲣⲁ ⲉ ⲡⲉⲥⲛⲧ
ⲕⲟⲩⲓ ⲕⲟⲩⲓ· Ⲡⲭⲥ ⲁⲉ ⲁϥⲁⲣⲉ ⲣⲁⲧⲛ ⲣⲓ ⲭⲱϥ ⲡⲉϩⲁϥ
ⲙⲁⲩ· ⲭⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲉ· ⲁⲙⲟⲩ ⲛⲧⲛ ⲛⲓⲧⲟⲛ ⲛⲓⲙⲟⲛ
ⲣⲁ ⲣⲧⲛⲓ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲕⲭⲉⲕ ⲡⲉⲕⲁⲣⲟⲙⲟⲥ ⲉ ⲃⲟⲗ· ⲁⲕ-
ⲣⲁⲣⲉϥ ⲉ ⲧⲡⲓⲥ†ⲥ· ⲁⲓ ⲙⲁⲕ ⲙ ⲡⲉⲕⲗⲟⲓ· ⲛ ⲧⲙⲡⲧ-
ⲱⲟⲉⲓⲭ ⲡⲉ ⲛⲧ ⲁⲩⲧⲟⲱⲧ ⲙⲁⲕ ⲉ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ
ⲛⲓⲙⲟⲩ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ ⲣⲙ Ⲡⲧⲣⲉ ⲡⲭⲥ ⲟⲩⲱⲛϥ
ⲉ ⲣⲟϥ ⲁⲩⲥⲙⲟⲟⲩ· ⲡⲉⲭⲁⲩ ⲛ ⲛⲉⲧ ⲣⲁ ⲣⲧⲛϥ· ⲭⲉ
ⲁⲣⲓ ⲡⲉⲛⲧ ⲁⲩⲟⲩⲉⲣⲥⲁⲙⲉ ⲛⲓⲙⲟⲩ· ⲙⲛⲧⲛ ⲣⲙ ⲟⲩ-
ⲥⲉⲡⲛ· ⲉⲣⲉ ⲡⲭⲥ ⲁⲉ ⲙⲁⲓ ⲉⲧ ⲧⲱⲣⲙ ⲛ ⲟⲩⲟⲓ ⲙⲙⲁ
ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉⲫⲉⲧⲣⲉ ⲧⲉⲧⲛⲛⲓⲡⲓⲁ ⲛ
ⲧⲉϥⲭⲁⲣⲓⲥ· ⲟⲩⲣⲙⲙⲁⲟ ⲥⲁⲣ ⲡⲉ ⲁⲩⲱ ⲡⲁⲩⲭⲁ-
Fol. 15 a ⲣⲓⲍⲉ ⲛ ⲛⲉⲧ ⲙⲁ† ⲡⲉⲧⲟⲩⲟⲓ ⲉ ⲣⲟϥ | ⲣⲙ ⲟⲩⲁⲱ-
ⲛⲍ ⲣⲉⲁ ⲁⲭⲙ ⲫⲟⲛⲟⲥ:—ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲉⲩⲭⲉ ⲙⲁⲓ ⲁⲩⲓ ⲛ
ⲧⲉⲩⲁⲡⲉ ⲁⲩⲭⲱⲕ ⲉ ⲃⲟⲗ· ⲛ ⲑⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲧ ⲛⲁⲛⲟⲧⲉ
ⲙ ⲡⲉⲛⲥⲛⲣ ⲛ ⲥⲟⲩ· ⲭⲟⲩⲧⲛ ⲙ ⲡⲉⲃⲟⲧ ⲛⲟⲉⲃⲣⲓⲟⲥ ⲉⲧⲉ

ⲁⲑⲱⲣ̄ ⲡⲉ· Ⲁⲛⲟⲥ ⲇⲉ ⲛ̄ ⲙⲡⲛⲏⲣⲉ ⲙⲡⲟⲣⲉ ⲉⲥⲁⲙⲡⲱⲁ ⲛ̄
ⲣ̄ ⲡⲉⲥⲙⲉⲉⲧⲉ· ⲙⲡⲥⲁ ⲧⲣⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲕ ⲉ ϩⲟⲗ
ⲁ ⲡⲉⲩⲥⲱⲙⲁ ⲟⲩϩⲁⲙ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲟⲩϫⲓⲱⲛ ⲉⲙⲙⲉⲛ ⲥⲧ
ⲙⲟⲩϣⲉ ⲉ ϩⲟⲗ ⲛ̄ⲑⲟⲉ ⲛ̄ ϩⲉⲙⲙⲟⲩϩⲣⲏⲓⲉ· ⲉⲩⲥⲟⲧⲡ̄ ⲙⲙⲁ
ⲟⲩⲥⲙⲛ̄ⲧⲉ ⲉ ⲧⲃⲉ ⲛⲓ ⲙⲁⲉⲓⲛ ⲥⲉ ⲡⲁⲓ· Ⲗ ϩⲁⲣ ⲡⲣⲱⲙⲉ ⲣ̄
ϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲛⲡⲉⲧ ⲟⲩⲁⲁⲩ ⲇⲉ ⲁⲧⲟⲩⲁⲣϣ̄ ϩⲓ̄ ⲟⲩⲧⲟⲡⲟⲥ
ⲉⲩⲙⲟⲩⲛϩ̄ ⲉ ϩⲟⲗ ⲡⲁⲁ ⲉⲧ ⲉⲣⲉ ⲟⲩⲙⲛⲛⲩⲉ ⲛ̄ ⲥⲟⲙ·
ⲣⲓ ⲧⲁⲗⲥⲟ ⲙⲱⲟⲡⲉ ⲙⲙⲁⲩ ⲉⲩⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ
ⲙⲙ̄ ⲡⲉⲩⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ ⲙⲛⲣⲉ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄ ⲡⲉⲛϫ̄ⲥ̄ ⲙⲙ̄
ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲙⲁ ⲉⲡⲉϥ· ϩⲁⲙⲏⲛ· Ⲧⲉⲱⲙⲛⲣⲉ
ⲛ̄ⲧ ⲁⲥⲟⲩⲱⲛϩ̄ ⲉ ϩⲟⲗ ϩⲓⲧⲙ̄ ϕⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲱⲉ
ⲛ̄ⲧ ⲁϥⲛⲁⲧⲁⲥⲥⲉ ⲛ̄ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲡⲁⲛⲟⲙⲟⲥ· ⲡ̄ⲣ̄ⲣⲟ
ⲩ̈ⲙ̄ⲙ̄ ⲡⲉⲡⲙⲉⲣⲉϥ | Ⲗⲁⲱ ⲧⲉⲱⲙⲛⲣⲉ ⲡⲉⲥⲥⲛϩ̄ ϩⲓ̄ ⲧⲙⲉϥ Fol. 15 b
ϣⲓⲧⲉ ⲡϧⲓⲥⲧⲟⲣⲓⲁ· ⲡⲧⲉⲕⲕⲗⲏⲥⲓⲁ ϩⲁⲙⲏⲛ· ϩⲓ̄ ⲡⲉⲟⲩ- ⲕⲏ
ⲟⲉⲓⲛ ⲉⲧ ⲙⲙⲁⲩ Ⲉⲣⲉ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲟⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ
ⲉⲗⲏⲛⲓ· ⲁⲛⲟⲥ ⲙⲙⲁⲉⲓⲛ ⲟⲩⲱϩ̄ ⲉ ϩⲟⲗ ⲡⲧⲉ ⲡⲉϫ̄ⲥ̄·
ⲙⲏ ⲥⲡ̄ ⲙⲟⲩⲧⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙⲁ ⲥⲡ̄ ϣⲓⲧⲉ· Ⲗⲛⲟⲥ
ⲓ̄ ⲥⲧⲁⲩⲣⲟⲥ· ⲛ̄ ⲟⲩⲟⲉⲓⲛ· ⲟⲩⲱϩ̄ ⲉ ϩⲟⲗ· ⲉⲩⲁⲣⲉ ⲣⲁⲧ̄ⲗ
ⲣⲓⲁⲓ ⲡⲉⲓⲣⲁⲁⲩ ⲙ̄ ⲡⲥⲛⲣ ⲙ̄ ⲡⲣⲱⲧ ⲉ ϩⲟⲗ ⲛ̄ ⲥⲁⲣⲝ̄
ⲙⲙⲁ· ⲙⲡⲓⲥⲧⲟⲥ ⲙⲙ̄ ⲛⲁⲡⲓⲥⲧⲟⲥ· ⲃⲁⲣⲃⲁⲣⲟⲥ ⲫⲣⲱ-
ⲙⲁⲓⲟⲥ· ⲫⲱⲥ ⲧⲉ ⲛⲧⲉ ⲙⲙⲁⲉⲓⲛⲛⲉ ⲛⲣⲟⲩ ⲉⲧ ⲙⲱⲟⲡ ⲉⲡ̄
ⲙ̄ ⲡⲟⲗⲓⲥ· ⲥⲱⲟⲩⲣ̄ ⲙⲙ̄ ⲛⲉⲩⲥⲛⲟⲩⲱⲙ ⲙⲙ̄ ⲛⲉⲩⲥⲛⲥⲱ
ⲙⲙ̄ ⲛⲉⲩⲛⲣⲡ̄ ⲡⲥⲉⲱⲙ [illegible] ⲙ̄ ⲡⲉⲥⲧⲁⲩⲣⲟⲥ
ⲩⲁⲛⲧ ⲉⲩⲃⲱⲕ ⲉ ⲫⲣⲁⲓ ⲉ ⲧⲡⲉ(?) [illegible] ⲡⲧⲁⲡ̄ ϣⲓⲧⲉ·
ⲉⲣⲉ ⲡⲃⲁⲗ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲥⲱⲙⲧ̄ ⲡⲥⲱϥ· Ⲕⲩⲣⲓⲗⲗⲟⲥ
Ⲇⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲑⲉⲗⲏⲛⲓ ⲁⲩⲥⲱⲁⲓ ⲛ̄ ⲧⲉⲱⲙⲛⲣⲉ ⲙⲡⲧ
ⲁⲩⲱⲙⲡⲉ· ⲁⲩⲥⲱⲁⲓ ⲛ̄ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ· ⲁⲩϫⲟⲟⲥ ⲛ̄
ⲕⲱⲥⲧⲟⲥ ⲡ̄ⲣ̄ⲣⲟ | ⲉ ⲡⲕⲱⲙⲉⲛⲧⲁⲧⲟⲛ· ⲡⲁⲓ ⲉⲧⲁⲓ ⲛ̄ Fol. 16 a
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ Ⲗⲭⲁⲗⲁⲣⲧⲉ ⲉϫⲡ̄ ⲧⲉⲕ- ⲕⲏ
ⲗⲏⲥⲓⲁ ⲛ̄ ⲣⲁⲕⲟⲧⲉ ⲛ̄ ⲕⲉ ϫⲟⲩⲧⲛ ⲡⲣⲟⲙⲡⲉ· ⲡⲥⲁ-
ⲛⲉⲧⲉⲣⲛⲟⲩ ⲙⲙⲁⲓⲛⲉ ⲗⲁⲁⲩ ⲙ̄ ⲡⲟⲗⲩⲙⲟⲥ ⲧⲱⲟⲩⲛ ⲉ ϫⲱⲕ·
Ⲗⲩⲣ̄ ϫⲟⲩ ⲥⲛⲟⲟⲩⲥ ⲥⲁⲣ ⲡⲣⲟⲙⲡⲉ ⲉⲡ̄ ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲛ ⲙⲙ̄
ⲧⲉϫⲟⲣⲓⲥⲧⲁ· ⲛ̄ ⲧⲉⲣ ⲫⲁⲟⲩ ⲇⲉ ⲛⲥⲓ ⲕⲱⲥⲧⲟⲥ ⲁⲩⲣ̄ⲣⲣⲟ
ⲉ ⲡⲉⲙⲁ ⲛⲥⲓ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲉⲧⲁⲡⲟⲗⲟⲅⲟⲥ ⲡⲉ ⲛ̄ ⲫⲉⲗⲏⲛⲓ

ет е вол пе ⲡⲓ̅ тсωпе ⲛ̅ кωстантїнос пноб тесра
сар пе отрелни пе ⲡⲱнре ае ⲛ̅ кωнстантїно
апнат е пωнре ωнн ае отнаⲱ̅ ⲣрач пе апⲣ̅
роте ае ⲛ̅ нⲏⲩⲓ ⲛ̅т[illegible]т ммітеро ⲙ̅ пет[illegible]
ⲛ̅кот апталч е текклнсіа· аталч ⲛ̅ анасто
стнс· ⲡрωмне ае ⲙ̅ пеⲭеωт ателне ⲙ̅ноч
ⲣраі ⲡⲓ̅ тмⲛ̅тⲣеллни· ⲛ̅ тер еⲩноот ае ⲛ̅б
Fol. 16 b кωстос аⲩⲣⲣⲣо е пеⲭма | ⲛ̅бі іоуліанос· ато
ⲗ̅ аутаач е тмⲛ̅тⲣеллни ⲛ̅тецнот· Ⲗⲱⲱне ⲛ̅сы
отωн ⲛ̅ ⲡрⲛ̅нте анноснa· паі бе аⲩбω ⲡⲓ̅
ппаллафон ⲛ̅ таиаохїа ⲛⲧⲙⲙⲁⲱа сар ан ⲛ̅
ⲙⲙа ⲛ̅ кω[с]тантїнос е трефотωⲣ ⲡⲣнтот· аⲩ
ⲃωк е пма ⲛ̅ ⲡрелли ⲙⲛ̅ пеⲧеⲓωлон· аⲩбі ⲛ̅
отⲃнб аутаач ⲙ̅ ⲡтеретс ауталоч е ⲣраі ⲛ̅
ⲑтсіа ⲙ̅ паліωн· аⲩⲱ ⲙ̅ ⲡрупар аутаач нас
аⲩотоⲩⲓ̅· Іоуліанос ае ⲡⲱнре и т̅ⲡ̅сωпе пе
аутаⲡрⲟттⲓ̅ е тмⲛ̅теро· ⲛ̅ тере ⲫиат ае е те-
προθεсμια ⲙ̅ псоп ⲛ̅ тецмаат· аⲩбωпе ⲙ̅
фаυстос θеοδорїхос пепресⲃутерос· ато поіко-
ноμос ⲛ̅ текклнсіа аⲩноотⲓ̅· аⲩеі ае аⲩбі
поτω ⲛ̅ іоуліанос· ⲛ̅точ ае аⲩноубс̅ еⲩбω ⲙ̅-
Fol. 17 a μος ае аⲛⲱⲧⲣ̅тωрⲣ̅ ⲛ̅тоⲩ[illegible]ⲱⲱ ан еⲙⲛоотоⲩ· ае
ⲗ̅ⲩ ⲡⲙⲉⲧⲱⲟⲩⲱⲟⲩ ⲙ̅ⲙⲟⲟⲩ ае, анр̅ мартурос ⲫⲱⲱⲛ
аλλа ⲉⲡⲱⲁⲛⲉⲓ ⲫⲓ̅ тперсіс ⲧнака отноμос е ⲣраі
наү· ае ⲱоⲩⲛⲧ̅ ⲡролокот⳨нос е таре ⲙ̅ ппа-
сапос те роⲙⲙе ⲛ̅ неⲭрі⳨анос· пβоуλеуτнс
ае ⲱоⲩⲛⲧ̅ ⲡоуκωна· наї ае еⲩеⲓре ⲙⲙоот неⲩ-
роⲍⲣⲍ ⲛ̅ неⲭрі⳨анос ⲫⲓ̅ сноот ⲙⲙа· ⲫⲙ̅ неоуоеⲓⲱ
ае ет ⲙⲙаү ⲙере текклнсіа о ⲛ̅ рⲙⲙло ⲫⲓ̅
тмⲛ̅тхωωре ⲡⲙⲉⲡⲁтофорос· ере ⲭтоос ⲡстулос
тωоуп ⲫа рос· ете паі ⲙе· аⲃанасіос ⲛ̅ раноте·
ато антωнос ⲙⲛ̅ пαρωⲙⲱ ⲫⲙ̅ ⲡмарїс̈· ато
ⲃасλеіос ⲫⲓ̅ ткаппаⲇокїа· Ⲃасλеіос ае неⲩо
ⲛ̅ ⲱⲩⲣ е іоуліанос е тⲃе тмⲛ̅ткоі ⲡтаγаас ⲙⲛ̅

нетернт ⲉⲡ таⲙⲧⲛⲃе· ⲛ тере ⲩсωтⲙ ⲁе є тⲃе Fol. 17 b
нєⲩпраⲝіс ⲉⲃⲟⲟⲩ· ⲁⲩⲉі ⲱа роⲩ ⲙⲡ ⲫенкереⲩ- ⲗⲃ
ⲱⲙⲉ ⲡоⲩте ⲡⲱⲃнр є пеⲡіскопос ⲛтаⲩ· Ⲏ тер
оⲩⲃⲱк ⲁе є роⲩ ⲱа роⲩ ⲁⲩнат є нетⲥхнма
ⲉⲧⲃⲃⲏнт· ⲁⲧⲱ нере нетⲙорⲧ рнт пе· пеха ⲩ
нат ⲁе ере наⲓ ⲱⲙе ⲛⲥа ⲟⲩ· ⲁⲩоⲩⲱⲙⲃ ⲛⲥⲓ
ⲃаⲥⲓⲗеіос ⲁе ⲉⲡⲱⲙе ⲛⲥа ⲟⲩⲱⲟ ⲉнаноⲩ ⲡрес-
ⲙоопе· пеха ⲩ ⲛ ⲃаⲥⲓⲗеіос ⲁе ⲛтакка ⲡⲱнре
ⲙ ⲡⲁⲙⲉ тωп акеі є пеї ⲙа· пеха ⲩ наⲩ
ⲁе ⲛтаікаа ⲩ ета[illegible]аїⲃе етоⲩнаноⲩⲧⲁⲕ є рос·
пехе пⲣⲣо наⲩ ⲁе Ⲥнєⲫіλософеі ⲁⲓ ⲁе нтⲕ
па ⲱⲃнр· пеⲡатретⲩⲥ пе ⲛтекапе· Пехе ⲃаⲥі-
λеіос наⲩ ⲙⲡ екфіλософеі· ⲉⲡентакфіλософеі
ⲥар пекнака ⲛⲥωк ⲁⲓ пе ⲛ тсофіа· ⲛт ⲁⲩтсаⲃок
є рос· ⲉкω ⲛ ⲣєⲩⲱⲱ ⲉⲡⲓ ⲛ[illegible]хωⲱⲙе ⲛ тсофіа ⲙ Fol. 18 a
ⲙе· Пехе пⲣⲣо наⲩ ⲁе ⲁⲓⲱⲟⲩⲟⲩ ⲁⲧⲱ ⲁⲙⲟⲓ ⲙ- ⲗⲧ
ⲙоⲟⲩ· пехе ⲃаⲥі λеіос ⲁе ⲙⲡе коⲱⲟⲩ калωс·
оⲩⲁе ⲙⲡе кноⲓ ⲙⲙоⲟⲩ· ⲉнеⲩ ⲉⲡентакноⲓ ⲥар
ⲙⲙоⲟⲩ· ⲛⲛ ⲛатⲥаⲓоⲟⲩ ⲁⲓ пе· пехе пⲣⲣо наⲩ
ⲁе ϯнаетⲡ тнтⲛ є роⲩ ⲱаⲓ таеі ⲉⲡ тперсіс·
таре тетⲛеⲙе ⲁе ⲟⲩ пет ϯоⲩⲃе пⲣⲣо ⲛтетⲛⲙоⲩⲣ
ⲙ проⲝⲱ ⲙ пеа ⲛ ωтⲛ є роⲩ:—Пехе ⲃаⲥі λеіос
ⲁе ⲉкⲱⲁⲛⲃωк є тперсіс и[ⲙе] котⲕ еіе ⲙⲡе пноⲩте
ⲱаⲭе ⲉⲡ ⲃаⲥі λеіос· Пⲣⲣо ⲁе іωⲩλїанос пеха ⲩ
ⲁе ⲟⲩ пе ϯнаау ⲙ пісаλіλаіос пресⲃⲩ сол
ⲁⲩⲭоос ⲥар ⲉⲙ пеⲩрнт ⲁе ⲛⲥенака ⲟⲩωⲙе ⲁⲓ
ⲣⲓⲭⲛ ⲟⲩωⲙе ⲉⲙ пⲣⲡе ⲛ ⲡіоⲩаλї· Ⲁнок ⲫ ϯна-
котⲛ ⲛⲣⲱⲃ ⲛⲣⲣо· ⲛтар неⲩⲱⲁⲭе ⲛⲥол тароⲩ-
ⲉⲙе ⲁе ⲟⲩрецхісол пе· | Ⲁⲧⲱ ⲁⲩоⲩерсаⲙе є Fol. 18 b
тре ⲧωтⲛ є роⲩ ⲛ ⲃаⲥі λеіос є пⲱⲧкоⲙ ⲙⲡ пке ⲗⲃ
снат ет ⲙⲙаау· Ⲁⲧⲱ ⲁⲩтаау є ⲃωк є тперсіс·
ⲁⲩⲉі ⲁе ехⲡ ⲫїелⲙⲙ· ⲁⲩнат енⲩоρⲱⲣ ⲙ пⲣⲡе·
ⲉⲙⲡ ⲟⲩхое ⲛ ⲟⲩⲱт кωте є роⲩ· ката ⲑе ита
ⲟⲩаспасіанос такоⲩ ⲙⲁ птако ⲛтаⲩаау· ⲛ ноⲩ-

ⲁⲁⲓ· ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲁⲉ ⲕⲁ
ⲉⲧⲉⲕⲟⲧⲥ ⲉⲩⲧⲁⲓⲛⲧ ⲉ ⲡⲉⲣⲟⲩⲟ· Ⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲁⲉ ⲁⲩ·
ⲕⲁⲑⲓⲥⲧⲁ ⲛ ⲟⲩⲕⲟⲙⲉⲥ ⲉⲭⲙ ⲡⲣⲡⲉ· ⲁⲉ ⲉⲩⲉⲕⲁⲑⲁⲣⲓⲍⲉ
ⲙⲙⲟⲩ ⲩⲁⲓⲧ ⲉⲩⲥⲉⲙ ⲥⲉⲛⲧⲉ ⲙⲙⲟⲩ· ⲛⲩⲕⲟⲧⲥ· ⲛⲧⲟⲩ
ⲁⲉ ⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲡⲉⲣⲥⲓⲥ· ⲁⲩⲡⲟⲗⲉⲙⲉⲓ ⲁⲩⲕⲁ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲉⲩⲟⲧⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲱⲧⲉⲕⲟ· ⲛⲉⲧ ⲱⲟⲣⲱⲣ ⲁⲉ
ⲉ ⲡⲉⲣⲡⲉ ⲁⲧⲕⲁⲑⲁⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲙⲡ ⲟⲩⲕⲁ ⲟⲩⲱⲛⲉ ⲣⲓⲭⲏ
ⲟⲩⲱⲛⲉ· ⲙⲡⲟⲩⲃⲟⲗⲉ ⲉ ⲃⲟⲗ ⲕⲁⲧⲁ ⲡⲩⲁⲭⲉ ⲙ ⲡⲉⲓⲥⲏⲣ·

Fol. 19 *a* ⲁⲧⲁⲣⲭⲉⲓ ⲁⲉ ⲡⲕⲱⲧ | ⲩⲁⲧⲕⲱⲧ ⲙⲡⲓ ⲣⲧⲟⲟⲩⲉ ⲩⲁ ⲣⲟⲩⲣⲉ
ⲗⲉ ⲡⲥⲉⲡⲱⲣ ⲉ ⲣⲧⲟⲟⲩⲉ· ⲡⲥⲉⲥⲏ ⲛ ⲕⲱⲧ ⲡⲧⲁⲧⲕⲟⲧ ⲉⲧⲱⲣ-
ⲱⲱⲣ ⲉⲡ ⲟⲩⲥⲓⲭ ⲁⲙ ⲡⲣⲱⲙⲉ· ⲁⲧⲣ ⲉⲃⲟⲧ ⲁⲉ ⲥⲙⲁⲩ
ⲡⲣⲟⲟⲩ ⲉⲧⲙⲙⲓ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲓ ⲉ ⲉⲧⲁⲗⲁⲙⲡⲟⲣⲉⲓ ⲉⲙⲡ
ⲟⲩⲣⲱⲃ ⲟⲩⲙⲛⲍ ⲡⲥⲱⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲁⲉ ⲧⲉⲡⲣⲟⲛⲟⲓⲁ ⲧⲉⲧ
ⲕⲱⲗⲉⲓ ⲙⲙⲟⲟⲩ· Ⲗⲧⲁⲙⲟⲟⲩ ⲁⲉ ⲛⲥⲓ ⲡⲓⲟⲩⲁⲁⲓ ⲉⲧ
ⲙⲙⲁⲩ ⲁⲉ ⲣⲱⲕⲍ ⲡⲉⲓⲣⲁⲁⲩ ⲉⲧ ⲉⲣⲉ ⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ·
ⲧⲟⲙⲥ ⲡⲣⲛⲧⲟⲩ· ⲁⲧⲱ ⲧⲉⲧⲛⲥⲙⲥⲟⲩ ⲉ ⲕⲱⲧ ⲁⲩⲥⲱⲧⲙ
ⲁⲉ ⲡⲥⲱⲟⲩ ⲁⲧⲱ ⲁⲩⲣⲱⲕⲍ ⲛ ⲡⲉⲓⲣⲁⲁⲩ:—Ⲏ ⲧⲉⲣ
ⲟⲩⲡⲱⲣ ⲁⲉ ⲉⲭⲙ ⲡⲓⲣⲁⲁⲩ· ⲉⲧ ⲉⲣⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲃⲁⲡ-
ⲧⲓⲥⲧⲏⲥ ⲡⲣⲛⲧⲍ ⲙⲡ ⲉⲗⲉⲥⲁⲓⲟⲥ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙⲡⲉ
ⲡⲕⲱⲣⲧ ⲭⲱⲣ ⲉ ⲣⲟⲟⲩ· ⲉ ⲁⲧⲣ ⲟⲩⲙⲛⲛⲧⲱⲉ ⲡⲣⲟⲟⲩ· ⲉⲣⲉ
ⲡⲕⲱⲣⲧ ⲙⲟⲩⲣ· ⲛ ⲡⲉⲧⲕⲱⲧⲉ· ⲡⲧⲟⲟⲩ ⲁⲉ ⲙⲡⲉ ⲡⲕⲱⲣⲧ
ⲭⲱⲣ ⲙⲙⲟⲟⲩ·: ⲣⲟⲙⲉ ⲁⲉ ⲛ ⲛⲉⲥⲏⲛⲧ ⲁⲧⲧ ⲛⲁⲩ ⲛ

Fol. 19 *b* ⲣⲉⲓⲭⲣⲏⲙⲁ ⲁⲧⲥⲡⲥⲱⲡⲍ ⲉ ⲧⲣ ⲍⲧⲟⲉ ⲛⲁⲧ ⲉ ⲧⲣⲉ
ⲗⲍ ⲧⲩⲓ ⲛ ⲛⲕⲉⲉⲥ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲧⲟⲩ ⲁⲉ ⲁⲩⲭⲓ ⲛ
ⲡⲣⲟⲙⲛⲧ· ⲁⲩⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲡⲧⲁⲧⲭⲟⲟⲥ ⲛⲁⲩ· ⲁⲩⲕⲁ
ⲟⲩⲱⲙ ⲛⲁⲧ ⲉ ⲣⲁⲓ ⲉ ⲧⲣⲉⲧⲉⲓ ⲛ ⲧⲉⲧⲙⲛ ⲛⲥⲉⲫⲓ ⲙⲛⲕⲉⲉⲥ
ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲓ̅ⲥ̅ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲙⲡ ⲉⲗⲉⲥⲁⲓⲟⲥ ⲡⲉ-
ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲡⲧⲟⲟⲩ ⲁⲉ ⲉⲣⲉ ⲧⲍⲓⲭ ⲙ ⲡⲭ̅ⲥ̅ ⲩⲟⲟⲡ
ⲛⲁⲁⲩ· ⲁⲧⲧⲟⲃⲥⲟⲩ ⲁⲉ ⲉ ⲭⲓⲧⲟⲩ ⲉ ⲕⲛⲉ ⲛ ⲁⲃⲁⲛⲁⲥⲓⲟⲥ·
ⲉ ⲃⲟⲗ ⲁⲉ ⲛⲉⲥⲉⲡⲓⲟⲩⲙⲉⲓ ⲣⲱ ⲉ ⲛⲁⲧ ⲉ ⲣⲟⲟⲩ· Ⲗⲧⲉⲓ
ⲁⲉ ⲉ ⲃⲟⲗ ⲉⲭⲙ ⲑⲁⲗⲗⲁⲥⲁ ⲁⲣⲉ ⲉ ⲡⲭⲟⲉ ⲉⲡ ⲟⲩⲙⲡ
ⲛ ⲩⲱⲡ· ⲁⲧⲁⲗⲉ ⲁⲧⲉⲓ ⲉ ⲣⲁⲕⲟⲧⲉ ⲉⲡ ⲟⲩⲁⲥⲁⲓ ⲁⲧⲧⲁⲁⲩ
ⲛ ⲁⲃⲁⲛⲁⲥⲓⲟⲥ· ⲁⲩⲣⲁⲱⲉ ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲟⲩ· ⲡⲱⲉ ⲙⲧⲁⲩ-
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲣⲱⲥ ⲁⲉ ⲡⲧⲁⲩⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲉⲡⲉ ⲡⲥⲱⲙⲁ

ⲁⲩⲣⲟⲡⲟⲩ ⲉⲧⲉ ⲡⲃⲁⲡⲧⲥⲧⲏⲣⲓⲟⲛ· ⲉⲩⲱⲙⲉ ⲛⲥⲁ ⲟⲩⲟⲉⲓⲱ·
ⲏ ⲕⲱⲧ ⲉ ⲣⲟⲟⲩ ⲏ ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ:—ⲉⲩⲟⲩⲱⲙ ⲁⲉ ⲏ
ⲟⲩⲥⲣⲟⲟⲩ ⲉⲧⲉ ⲡⲕⲏⲡⲟⲥ ⲏ ⲛⲉⲡⲉⲓⲟⲟⲧⲉ ⲙⲛ̄ ⲛⲉⲥⲏⲛⲓ· Fol. 20 a
ⲛⲑⲙⲟⲟⲧⲉ ⲅⲁⲣ ⲙⲙⲏⲛⲓⲙⲉ ⲉⲛⲛⲟⲥ ⲉ ⲡⲉⲕⲗⲏⲣⲟⲥ· ⲓ̅ⲍ̅
ⲉⲩⲟⲩⲱⲙ ⲛⲙⲙⲁⲩ· ⲛⲁⲓ ⲉⲛⲉⲧⲏⲛⲓ ⲱⲁ ⲣⲟⲩ ⲉⲣⲛⲁⲩ·
Ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ⲭⲉ ⲉⲧⲟⲩⲱⲙ· ⲁⲗⲗⲁ ⲉⲩⲥⲱⲧⲙ̄ ⲟⲛ
ⲉⲡⲱⲁⲭⲉ ⲛ ⲧⲥⲟⲫⲓⲁ· ⲛⲧⲁ ⲡⲓⲟⲟⲧⲉ ⲧⲁⲁⲥ ⲛⲁⲩ· ⲕⲁⲧⲁ
ⲑⲉ ⲉⲧ ⲥⲛⲟ· ⲣⲱⲃ ⲙⲙⲁ ⲉ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲓⲟⲟⲧⲉ· ⲉⲓⲧⲉ ⲙ̄
ⲡⲛⲁⲩ ⲏ ⲙⲛⲥⲧⲉⲩⲉ· ⲉⲓⲧⲉ ⲙ̄ ⲡⲛⲁⲩ ⲏ ⲟⲩⲱⲙ· ⲁⲩⲱ
ⲡⲥⲱ· ⲉⲩⲟⲩⲱⲙ ⲉⲩⲥⲱ ⲉⲣⲏ ⲡⲱⲁⲭⲉ ⲙ̄ ⲡⲓⲟⲟⲧⲉ ⲏ
ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· Ⲉⲩⲟⲩⲱⲙ ⲥⲉ ⲙⲛ̄ ⲛⲉⲥⲏⲛⲓ ⲙⲛ̄ ⲛⲉ-
ⲕⲗⲏⲣⲓⲕⲟⲥ ⲙⲛ̄ ⲡⲛⲟⲩ ⲙ̄ ⲫⲓⲗⲟⲡⲟⲛⲟⲥ ⲏ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ·
ⲉⲣⲏ ⲡⲕⲏⲡⲟⲥ ⲉⲧ ⲱⲟⲟⲡ ⲛⲁⲩ ⲉⲣⲏ ⲡⲥⲓⲣ· ⲉⲧⲟⲩⲙⲟⲟⲧⲉ
ⲉ ⲣⲟⲩ ⲭⲉ ⲡⲣⲉⲣⲙⲛⲥ ⲙ̄ ⲡⲣⲛⲥ ⲏ ⲧⲡⲟⲗⲓⲥ· ⲉⲩⲟⲩⲛⲓ
ⲉⲭⲏ ⲉⲙⲛⲕⲟⲡⲣⲓⲁ· ⲙⲛ̄ ⲉⲙⲡⲗⲁⲧⲁ ⲏ ⲭⲁⲓⲉ· ⲡⲉⲭⲁⲩ
ⲭⲉ Ⲥⲓⲱⲁⲛⲥⲏ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲧⲛⲁⲕⲁⲑⲁⲣⲓⲍⲉ ⲏ ⲛⲉⲕⲟ-
ⲣⲓⲁ· ⲏ⳨ⲧⲁⲕⲱⲧ ⲏⲛⲧⲟⲟⲩ· ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲏ ⲓⲱ- Fol. 20 b
ⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲥⲧⲏⲥ· Ⲑⲉⲟⲫⲓⲗⲟⲥ ⲁⲉ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲓ̅ⲏ̅
ⲉⲧ ⲙⲙⲁⲩ ⲛⲱⲁⲣⲉ ⲣⲁⲧⲏ̅ ⲉ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲉⲩⲟⲩⲱⲙ·
ⲉ ⲃⲟⲗ ⲭⲉ ⲛⲉⲩⲟ ⲙⲡⲟⲧⲁⲣⲓⲟⲥ ⲛⲁⲩ· Ⲗⲩⲥⲱⲧⲙ̄ ⲉ
ⲡⲱⲁⲭⲉ ⲡⲧⲁⲩⲭⲟⲟⲩ ⲡⲥⲓ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲩⲕⲁⲁⲩ ⲙ̄
ⲡⲉⲩⲣⲏⲧ· Ⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲁⲉ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲱⲕ ⲙⲙⲟⲩ·
ⲉ ⲧⲣⲉ ⲩⲃⲱⲕ ⲙ̄ ⲟⲩⲥⲱⲙⲧ ⲉ ⲧⲙⲉⲣⲥⲓⲥ· ⲁ ⲡⲉⲭ ⲣⲥ ⲓⲥ
ⲡⲓⲟⲟⲧⲉ ⲧⲁⲁⲩ ⲉ ⲣⲁⲓ ⲉ ⲧⲟⲟⲧⲟⲩ ⲏ ⲙⲙⲉⲣⲥⲟⲥ· ⲉ ⲃⲟⲗ
ⲭⲉ ⲁⲩⲕⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲩ· ⲉⲩⲟⲧⲛ̄ ⲉ ⲣⲟⲩⲓ ⲁⲩⲱⲕ ⲉ
ⲧⲙⲉⲣⲥⲓⲥ· Ⲡⲓⲟⲟⲧ ⲁⲉ ⲛⲧⲁⲥⲙⲟⲟⲩ ⲙⲙⲟⲩ ⲛ̄ⲉ ⲟⲩⲧⲣⲉ ⲡⲉ·
ⲁⲩⲛⲁⲩ ⲙ̄ ⲧⲉⲧⲱⲙ ⲉⲧⲙⲛⲛⲧⲉ ⲏ ⲙⲁⲧⲟⲓ ⲉⲧⲙⲛⲧ ⲉ
ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲁⲛⲣ· ⲉⲓⲥ ⲟⲩⲗⲟⲩⲭⲏ ⲁⲉ ⲁⲥⲣⲁⲣⲧⲏ̅
ⲉⲭⲏ ⲛⲑⲍⲗⲟⲟⲧⲉ ⲁⲥⲟⲟⲩⲱⲙⲟⲩ ⲭⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲩ ⲛⲉ·
ⲁⲩⲓ ⲥⲉ ⲏ ⲡⲥⲉⲛⲟⲩ ⲁⲩⲛⲟⲩⲭⲏ̅ ⲉ ⲣⲁⲓ ⲉ ⲧⲙⲉ ⲉⲩⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲭⲓⲧⲏ̅ ⲛⲁⲕ ⲓⲥ ⲁⲕⲱⲓ ⲡⲙⲁ ⲧⲏⲣⲩ̅· ⲛ ⲧⲉⲣ
ⲓ̅ⲃ̅ⲓ ⲟⲩⲁ· ⲅⲁⲣ ⲛⲧⲉⲩⲛⲟⲩ ⲁⲩⲣⲉ ⲁⲩⲱ ⲁ ⲡⲓⲟⲟⲧⲉ ⲣ̅ Fol. 21 a
ⲣⲙⲙⲉ ⲏ ⲡⲉⲩⲗⲁⲟⲥ· ⲁⲩⲱ ⲁⲩⲧⲟⲩⲭⲟⲛ· ⲓⲉ ⲣⲱⲙⲁⲓⲟⲥ ⲕⲍ̅
ⲉ ⲣⲁⲓ ⲉ ⲡⲉⲩⲙⲁ· ⲃⲁⲥⲓⲗⲉⲓⲟⲥ ⲥⲉ ⲭⲁⲟⲛ ⲛⲑⲟⲙⲛⲧ

ⲡⲣⲟⲟⲩ ⲉ ⲡⲓⲟⲩ ⲛ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ⲁⲩⲡⲁⲩ ⲉⲧⲣⲁⲥⲟⲩ ϩⲙ
ⲡⲉⲩⲧⲉⲕⲟ· ⲁⲩⲛⲉⲣⲥⲉ ⲇⲉ ⲁⲩϫⲟⲥ ⲉ ⲡⲉⲩⲥⲟⲛ ⲥⲛⲁⲩ ⲉⲩϫⲱ
ⲙⲙⲟⲥ· ϫⲉ ⲁⲛⲁⲩ ϩⲓ ⲧⲉⲓ ⲟⲩⲱⲛ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲩ ⲫⲁⲩ[ⲥ] ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉ ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ
ⲡⲉⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲁⲩⲧⲱⲕⲙ ⲛ ⲡⲉⲩⲙⲉⲣⲉϥ ⲉⲩϫⲱ ⲙ-
ⲙⲟⲥ ϫⲉ ⲉⲙⲁⲕⲁ ⲡⲉⲓ ⲁⲛⲟⲙⲟⲥ ⲛ ⲧⲉⲓ ϩⲉ· ⲉⲩϩⲓⲟⲩⲁ·
ⲉ ⲡⲓⲟⲩⲧⲉ ⲛ ⲧⲡⲉ· Ⲗⲩⲱ ⲛ ⲧⲉⲣⲉ ϥϫⲉ ⲛⲁⲓ ⲁⲩⲃⲱⲕ
ⲁⲓⲗⲟ ⲉ ⲛⲁⲩ ⲉ ⲣⲟϥ· Ⲗⲩⲟⲩⲱⲱⲩⲃ ⲇⲉ ⲛⲥⲓ ⲡⲛⲉ ⲥⲛⲁⲩ
ϫⲉ ⲛⲁⲙⲉ ⲁⲛⲟⲛ ϩⲱⲱⲛ· ⲁⲙⲛⲁⲩ ⲉ ⲡⲉⲓ ϩⲟⲣⲟⲙⲁ ⲛ
ϯⲙⲉⲙⲉ:—Ⲏ ⲧⲉⲣ ⲟⲩⲁⲩ ⲇⲉ ⲛ ⲧⲉⲓ ⲥⲱⲙⲁⲛ ⲛⲧⲁ
ⲡⲓⲟⲩⲧⲉ ⲧⲥⲁⲃⲟⲟⲩ· ⲉ ⲣⲟⲥ· ⲁⲩⲡⲓⲥⲧⲉⲩⲉ· ⲡⲉϫⲁⲩ ⲛ
Fol. 21 b ⲛⲉⲧⲉⲣⲛⲓ ϫⲉ ⲙⲁⲣⲉⲡ[ϩ]ⲟⲟⲩ ⲉ ⲡⲙⲁⲣⲧⲩⲣ[ⲓ]ⲟⲛ ⲙ
ⲙ ϥⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲧⲡⲛⲁⲩ ⲇⲉ ⲉⲣⲉ ⲡⲉⲩⲙⲉⲣⲉϥ
ⲧⲟⲕⲉ ⲉ ⲡⲉⲩⲙⲁ ϫⲉ ⲛ ⲙⲙⲟⲛ· Ⲗⲩⲧⲡⲟⲟⲩ ⲥⲉ ⲁⲩⲱ
ⲙⲡ ⲟⲩⲥⲱⲧⲉ ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲣⲟⲣⲟⲙⲁ· ⲙⲡⲥⲁ ⲡⲟⲩⲱⲧ
ⲇⲉ ⲛⲣⲟⲟⲩ ⲁⲩⲧⲡⲟⲟⲩ ⲛⲛⲉⲥⲣⲁⲓ ⲉ ⲧⲁⲛϩⲟⲭⲓⲁ ϫⲉ ⲁ
ⲡⲣⲣⲟ ⲙⲟⲩ ⲣⲙ ⲡⲡⲟⲗⲉⲙⲟⲥ· Ⲧⲉⲩⲕⲗⲓⲛⲧⲟⲥ ⲇⲉ ⲧⲓⲣⲉ
ⲣⲙ ⲟⲩϣⲧⲫⲟⲥ ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲁⲧⲁⲙⲁⲣⲧⲉ ⲛ ⲓⲟⲩⲃⲓⲁⲛⲟⲥ·
ⲁⲧⲁⲁⲥ ⲛ ⲣⲣⲟ· ⲉ ⲡⲙⲁ ⲛ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· Ⲥⲧⲣⲱⲙⲉ ⲡⲉ
ⲙ ⲡⲓⲥⲧⲟⲥ· ⲛ ⲣⲙ ⲛ ⲛⲟⲩⲧⲉ ⲙⲙⲓ ⲧⲉϥⲙⲛⲧⲕⲟⲩⲓ· ⲛⲧⲟϥ
ⲇⲉ ⲛⲧⲉⲙⲟⲩ ⲁϥⲕⲱ ⲉ ⲃⲟⲗ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲩ ⲃⲁⲥⲓⲗⲉⲟⲥ·
ⲡⲉⲥⲧⲩⲗⲗⲟⲥ ⲛ ⲧⲙⲉ· ⲡⲕⲁⲡⲡⲁⲇⲟϫ· ⲙⲙⲛ ⲛⲉⲥⲛⲓⲛ·
ⲁⲩⲱ ⲥⲉ ⲙⲡⲉ ⲉⲩⲟⲧⲉ ⲛⲥⲓ [ⲓ]ⲟⲩⲗⲓⲁⲛⲟⲥ ⲕⲁⲧⲁ ⲡⲓⲁϩⲉ
ⲛ ⲃⲁⲥⲓⲗⲉⲟⲥ· ⲣⲙ ⲟⲩⲉⲓⲣⲛⲓⲉ ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ· ⲉⲣⲉ ⲛⲉⲩ-
ⲗⲏⲗ ⲙⲙⲛ ⲛⲧⲱⲃⲉ ⲙ ⲡⲓⲟⲥ ⲛ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲫⲁⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲛⲁⲓ ⲉ ⲣⲁⲓ ⲉ ϩⲱⲛ ⲛⲧⲛⲟⲩϩⲁⲓ ⲙ ⲟⲩ-
ⲥⲟⲛ· ϥⲃ·

———·····———·····———·····———·····———·····———

ϹΟΡΤΗΗ ΤΟΥ ΑΓΙΟΥ ΜΕΡΚΟΥΡΙΟΥ ϹΤΡΑΤΗΛΑΤΑ ϵΠΑΚΟΝ· Fol. 22 *a* [ΜΑ]

Δοξη και τηιμη (*sic*) εστεφανο (*sic*)
σας αυτων· και κατεστησας
αυτον· επι παντα τα ερϒα
λδ· των (*sic*) χειρων σου ⁘ [1]
Θωνκας επι την κεφαλην
αυτου στεφανον· εκ λιθου
τιμιου· ζωην ητησατω (*sic*)
σαϊ (*sic*)· και εδωκεν (*sic*) αυτων (*sic*)
μακροτητα ημερων (*sic*)· εις αιωνα του
αναϒ αιωνος ⁘ ⁘ ⁘ [2]
Ηλαττωσας αυτων (*sic*)· βραχυ
τι παρα Ꝑαγγελος (*sic*)· δοξα Ϛ (*sic*)·
τιμη εστεφανωσας
αυτων (*sic*)· και κατεστη-
σας αυτων (*sic*)· επι παν(τα (*sic*)
τα ερϒα· των χειρων (*sic*) σου· [3]

ϵΚ ΤΟΥ ΚΑΤΑ ΛΟΥΚΑΝ ⁘

[Chapter xiv. 25–35]

Συνεπορευοντο δε αυτω οχ-
λοι πολλοι· και στραφεις
ειπεν προς αυτους· ει τις
ερχεται προς με· και ου
μισει τον πατερα· αυτου·
και μητερα· και την γυναι-
κα· και τα τεκνα και τους
αδελφους· και τας αδελφας·
ετι δε Ϛ την εαυτου ψυχην·

ΠΚΑΤΑ ΛΟΥΚΑϹ ⁘ Fol. 23 *a* ΜΓ

[Chapter xiv. 25–35]

Νεμοουϣε δε ⲛ̅ⲧ̅ⲙⲁϥ ⲛ̅ⲥⲓ
ϩⲉⲙⲁⲛⲓⲛⲓϣⲉ ⲉⲛⲁϣⲱⲟⲩ ⲁϥⲕⲟⲧⲟ̅
δε ⲡⲉϫⲁϥ ⲛⲁⲩ ⲁⲛ ⲡⲉⲧ ⲛⲓⲛⲁ
ⲣⲟⲓ ⲛ̅ⲧⲙⲟⲥⲧⲉ ⲁⲛ ⲙ̅ ⲡⲉϥⲉⲓⲱⲧ·
ⲙ̅ⲡ̅ ⲧ̅ⲙⲁⲁⲩ· ⲙ̅ⲡ̅ ⲧⲉϥⲥⲣⲓⲙⲉ·
ⲙ̅ⲡ̅ ⲛ̅ⲧ̅ⲙⲏⲣⲉ· ⲙ̅ⲡ̅ ⲛⲉϥⲥⲛⲏⲩ·
ⲙ̅ⲡ̅ ⲛⲉϥⲥⲱⲛⲉ· ⲉϥ̅ ⲇⲉ ⲧⲉϥⲕⲉ-
ⲯⲩⲭⲏ· ⲙ̅ⲡⲧ̅ⲟⲩⲟⲙ ⲉ ⲧⲣⲓ̅ ⲣⲏ̅
ⲙⲁⲑⲏⲧⲏⲥ· ⲛⲁⲓ· ⲁⲩⲱ ⲡⲉⲧ ⲉⲡⲓ̅

[1] Ps. viii. 6, 7. [2] Ps. xxi. 4, 5. [3] Ps viii. 6, 7.

ⲟⲩ ⲁⲛⲁⲧⲁⲓ ⲙⲟⲩ ⲉⲓⲛⲁⲓ ⲙⲁⲏⲛⲧⲏⲥ · ⲕⲁⲓ ⲟⲥ ⲟⲩ ⲃⲁⲥⲧⲁⲍⲉⲓ ⲧⲟⲛ
ⲥⲣⲟⲛ ⲁⲩⲧⲟⲩ · ⲕⲁⲓ ⲉⲣⲭⲉⲧⲁⲓ
ⲱⲡⲓⲥⲱ ⲙⲟⲩ · ⲟⲩ ⲁⲛⲁⲧⲁⲓ ⲙⲟⲩ
ⲉⲓⲛⲁⲓ ⲙⲁⲏⲛⲧⲏⲥ · ⲧⲏⲥ ⲅⲁⲣ ⲉⲝ
ⲩⲙⲱⲛ · ⲟ ⲑⲉⲗⲱⲛ ⲡⲩⲣⲣⲟⲛ ⲟⲓ-
ⲕⲟⲇⲟⲙⲏⲥⲁⲓ · ⲟⲩⲭⲓ ⲡⲣⲱⲧⲟⲛ
ⲕⲁⲑⲓⲥⲁⲥ · ⲯⲏⲫⲓⲥⲉⲓ ⲧⲏⲛ ⲇⲁ-
ⲡⲁⲛⲏⲛ · ⲉⲓ ⲉ̄ⲭⲉⲓ ⲧⲁ · ⲉⲓⲥ ⲁⲡⲁⲣ-
Fol. 23 *b* ⲧⲓⲥⲙⲱⲛ · ⲓⲛⲁ ⲙⲏⲡⲟⲧⲉ | ⲧⲓ-
ⲑⲉⲓⲧⲟⲥ ⲁⲩⲧⲟⲩ ⲑⲉⲙⲉⲗⲓⲟⲛ ·
ⲕⲁⲓ ⲙⲏ ⲓⲥⲭⲩⲟⲛⲧⲟⲥ ⲉⲕⲧⲉⲗⲉ-
ⲥⲁⲓ · ⲕⲁⲓ ⲡⲁⲛⲧⲉⲥ ⲟⲓ ⲑⲉⲱⲣⲟⲩⲛⲧⲉⲥ ·
ⲁⲣⲍⲱⲛⲧⲁⲓ ⲉⲙⲡⲉⲍⲉⲓⲛ
ⲁⲩⲧⲟⲩ · ⲗⲉⲅⲱⲛⲧⲉⲥ · ⲟⲧⲓ ⲟⲩ-
ⲧⲱⲥ ⲟ ⲁ̄ⲡ̄ⲟⲥ ⲏⲣⲍⲁⲧⲟ ⲟⲓⲕⲟⲇⲟ-
ⲙⲉⲓⲛ · ⲕⲁⲓ ⲟⲩⲕ ⲓⲥⲭⲩⲥⲉⲛ ⲉⲕⲧⲉ-
ⲗⲉⲥⲁⲓ · ⲏ ⲧⲓⲥ ⲃⲁⲥⲓⲗⲉⲩⲟⲥ ⲡⲟⲣ-
ⲉⲩⲟⲙⲉⲛⲟⲥ ⲥⲩⲙⲃⲁⲗⲉⲓⲛ ⲉⲧⲉⲣⲱ
ⲃⲁⲥⲓⲗⲉⲟⲓⲥ(*sic*) ⲡⲟⲗⲉ̄ⲙⲟⲛ · ⲟⲩⲭⲓ
ⲕⲁⲑⲓⲥⲁⲥ ⲡⲣⲱⲧⲟⲛ ⲃⲟⲩⲗⲉⲩ[ⲥ]ⲉ-
ⲧⲁⲓ ⲉⲓ ⲁⲛⲁⲧⲟⲥ ⲉⲥⲧⲓⲛ ⲉⲛ ⲇⲉⲕⲁ
ⲭⲓⲗⲓⲁⲥⲓⲛ ⲁⲡⲁⲛⲧⲏⲥⲁⲓ ⲧⲱ ⲙⲉ-
(?)
ⲧⲁ ⲉⲓⲕⲟⲥⲓ ⲭⲓⲗⲓⲁⲧⲟⲛ · ⲉⲣ-
ⲭⲟⲙⲉⲛⲱ ⲉⲛ ⲁⲩⲧⲱⲓ · ⲁⲓ ⲇⲉ
ⲙⲓ ⲛⲉ ⲉⲧ ⲡⲟⲣⲣⲱ ⲁⲩⲧⲟⲩ ⲟⲩⲛⲧⲟⲥ ·
ⲡⲣⲉⲥⲃⲉⲓⲁⲓ · ⲁⲡⲟⲥⲧⲉⲓⲗⲁⲥ · ⲉ̄ⲣⲱ-
ⲧⲁ ⲧⲁ ⲡⲣⲟⲥ ⲟⲓⲣⲓⲛⲓⲛ · ⲟⲩⲧⲱⲥ
ⲟⲩⲛ ⲛⲁⲥ ⲉⲝ ⲩⲙⲱⲛ ⲟⲥ ⲟⲩⲕ
ⲁⲡⲟⲧⲁⲥⲥⲉⲧⲁⲓ ⲡⲁⲥⲓⲛ ⲧⲟⲓⲥ ⲉⲁⲩ-|
Fol. 24 *b* ⲧⲟⲩ ⲩⲡⲁⲣⲭⲟⲩⲥⲓⲛ · ⲟⲩ ⲁⲛⲁ-
ⲧⲁⲓ ⲙⲟⲩ ⲉⲓⲛⲁⲓ ⲙⲁⲏⲛⲧⲏⲥ · ⲕⲁ-
ⲗⲱⲛ ⲧⲟ̀ ⲁ̀ⲗⲁⲥ · ⲉ̄ⲁⲛ ⲇⲉ ⲧⲱ
ⲁ̀ⲗⲁⲥ ⲙⲱⲣⲁ̄ⲛⲟⲛ ⲉⲛ ϯⲛϥ ⲁⲣ-
ϯⲥⲟⲛⲥⲉⲧⲁⲓ · ⲟⲩⲇⲉ ⲉⲓⲥ ⲩⲛⲓ ·
ⲟⲩⲇⲉ ⲉⲓⲥ ⲕⲟⲡⲣⲓⲁⲛ · ⲉ̀ⲃⲟⲉⲑⲱⲛ
ⲉⲥⲧⲓⲛ ⲉ́ⲍⲱ · ⲃⲁⲗⲗⲟⲛⲧⲉⲥⲓ · ⲁⲩ-
ⲧⲱ · ⲟ ⲉ́ⲭⲱⲛ · ⲱ́ⲧⲁ ⲁⲕⲟⲩⲉⲓⲛ
ⲁⲕⲟⲩⲉⲧⲱ ·⁘ ·⁘ ·⁘ ·⁘

ⲛⲁⲓ ⲙⲛ ⲡ̄ ⲡⲉⲩⲥϧⲟⲥ ⲛϩⲟⲩⲁⲣⲉϥ
ⲛ̄ⲥⲱⲓ · ⲙⲡⲱⲥⲙⲟⲩ · ⲉ ⲧⲣⲉ
ϥⲙⲱⲛⲉ ⲛⲁⲓ · ⲡ̄ ⲙⲁⲏⲛⲧⲏⲥ ·
ⲙⲓⲛ ⲅⲁⲣ ⲡⲙⲱⲧⲛ̄ ⲉⲩⲟⲉⲙ ⲕⲉⲧ
ⲟⲩⲛⲁⲣⲭⲟⲥ · ⲙⲛ ⲛⲓⲙⲁⲣⲙⲟⲟⲥ
ⲙⲛ ⲡ̄ ⲙⲟⲣ ⲛ̄ϩⲏⲓ ⲛⲱⲛ ⲛ̄ ⲧⲉϥ-
ⲍⲁⲡⲁⲛⲏ · ⲁⲉ ⲕⲁⲥ ⲛ̄ⲧⲉⲩⲥⲙ̄
ⲥⲉⲛⲧⲉ ⲛ̄ϩⲏⲧ̄ ⲉⲙⲙⲟⲙ | ⲉ
Fol. 25 *a* ⲭⲟⲕ̄ ⲉ ⲗⲟⲩ · ⲛ̄ⲧⲉ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲉⲧ ⲛⲁⲩ ⲉ ⲣⲟϥ ⲥⲱⲃⲉ ⲡ̄ⲥⲱϥ
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ ⲁ ⲡⲉⲓ ⲣⲱⲙⲉ
ⲁⲣⲭⲏ ⲛ̄ ⲕⲱⲧ · ⲁⲩⲱ ⲙ̄ⲡⲉ ⲭⲉⲙ-
ⲙⲓⲥⲙⲟⲩ ⲉ ⲭⲟⲕ̄ ⲉ ⲗⲟⲩ · ⲏ
ⲙⲙⲁ ⲛ̄ ⲉⲣⲣⲟ ⲉⲙⲁⲓϣⲟⲕ ⲉ ⲙⲡⲉ
ⲙ̄ⲡ̄ ⲕⲉ ⲣⲣⲟ · ⲙⲛ ⲛⲓⲙⲁⲣⲙⲟⲟⲥ
ⲁⲛ ⲉⲛ ϣⲟⲣ̄ ⲛⲓⲁⲓ ϣⲟⲱⲡⲉ ⲁⲉ
ⲉⲡⲉ ⲟⲩⲙⲟⲩ ⲙ̄ⲙⲟⲩ ⲉ ⲧⲱⲙⲡ̄ⲧ
ⲣⲛ̄ⲧⲏⲁ ⲉⲙⲁⲩ · ⲉⲙⲡⲱⲡⲉ ⲁⲉ ⲙ̄ⲙⲟⲛ ·
ⲉⲧⲏ ⲉⲩⲙ̄ⲡⲟⲩⲉ ⲭⲙⲁⲭⲟⲟⲩ
ⲛ̄ ⲣⲉⲛϩⲁⲓⲙⲓⲛⲉ ⲉⲩⲥⲟⲡⲥⲛ̄ ⲁⲉ ⲁⲣⲓ
ⲟⲓⲣⲏⲛⲏ · ⲧⲁⲓ ⲥⲉ ⲧⲉ ⲑⲉ ⲛ̄ ⲟⲗⲟⲟ
ⲙⲛ ⲉ ⲗⲟⲩ ⲛ̄ⲣⲏⲧ ⲧⲏⲩⲧⲛ̄ · ⲉⲡⲉ-
ⲭⲛⲁⲁⲡⲟⲧⲁⲥⲥⲉ ⲁⲛ · ⲛ̄ ⲡⲉⲩⲥⲩ-
ⲡⲁⲣⲭⲱⲛⲧⲁ ⲧⲏⲣⲟⲩ · ⲙⲡⲱⲥⲙⲟⲩ
ⲙⲙⲟⲩ | ⲉ ⲧⲣⲉ ϥⲙⲱⲛⲉ ⲛⲁⲓ ⲛ̄ Fol. 25 *b*
ⲙⲁⲏⲛⲧⲏⲥ · ⲛⲁⲛⲟⲩ ⲡⲉⲣⲙⲟⲩ
ⲉⲣϣⲁⲛ ⲡⲉⲣⲙⲟⲩ ⲇⲉ ⲃⲁⲁⲃⲉ ·
ⲉⲧⲙⲁⲙⲟⲗⲟⲃⲏ ⲉⲡ̄ ⲟⲩ · ⲙⲉⲧⲣ̄
ϥⲁⲩ ⲉ ⲡⲕⲁⲣ ⲟⲩⲇⲉ ⲉ ⲧⲕⲟⲡⲣⲓⲁ
ⲉϥⲙⲁⲛⲟⲩⲉⲃⲏ ⲉ ⲗⲟⲩ · ⲙⲉⲧⲉ ⲟⲩⲛ-
ⲧⲏ ⲙⲁⲁϩⲉ ⲉ ⲥⲱⲧⲙ̄ ⲙⲁⲣⲉⲡⲥⲱⲧⲙ̄

ⲭⲟⲓⲁⲕ ⲙⲏ ⲥⲟⲣⲧⲏⲥ ⲧⲉⲛⲛⲏⲥⲉⲱⲥ ⲧⲟⲩ ⲥⲏⲣⲟⲥ ⲛⲓⲱⲛ ⲓⲏ ⲭⲣⲓⲥⲧⲟⲩ ⁘ ⲉⲕ ⲧⲟⲩ ⲕⲁⲧⲁ ⲙⲁⲑⲑⲁⲓⲟⲩ ⁘

[Chapter ii. 1–12]

Τοτ ⲇⲉ ⲓⲏ ⲧⲉⲛⲛⲏⲑⲉⲓⲧⲟⲥ ⲉⲛ ⲃⲏⲑⲗⲉⲉⲙ ⲧⲏⲥ ⲓⲟⲩⲇⲁⲓⲁⲥ ⲉⲛ ⲏⲙⲉⲣⲁⲓⲥ ⲏⲣⲱⲇⲟⲩ ⲧⲟⲩ ⲃⲁⲥⲓ-
155b ⲗⲉⲱⲥ ⲓⲇⲟⲩ ⲙⲁⲅⲟⲓ ⲁⲡⲟ ⲁⲛⲁⲧⲟⲗⲱⲛ ⲡⲁⲣⲉⲅⲉⲛⲟⲛⲧⲟ ⲉⲓⲥ ⲓⲉⲣⲟⲩ-
ⲥⲁ ⲗⲏⲙ ⲗⲉⲅⲱⲛⲧⲉⲥ · ⲡⲟⲩ ⲉⲥⲧⲓⲛ ⲟ ⲧⲉⲭⲑⲱⲛⲉ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲧⲱⲛ ⲓⲟⲩⲇⲁⲓⲱⲛ · ⲓⲇⲱⲙⲉⲛ ⲅⲁⲣ ⲁⲩ-
ⲧⲟⲩⲧⲟⲛ ⲁⲥⲧⲉⲣⲁ ⲉⲛ ⲧⲏ ⲁⲛⲁⲧⲟⲗⲏ · ⲕⲁⲓ ⲏⲗⲑⲁⲙⲉⲛ ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲁⲓ ⲁⲩⲧⲱ · ⲁⲕⲟⲩⲥⲁⲥ ⲇⲉ ⲟ ⲃⲁⲥⲓ-
ⲗⲉⲩⲥ ⲏⲣⲱⲇⲟⲩ ⲉⲧⲁⲣⲁⲭⲑⲏ ⲗⲓⲁⲛ · ⲕⲁⲓ ⲡⲁⲥⲁ ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲙⲉⲧ ⲁⲩⲧⲟⲩ · ⲕⲁⲓ ⲥⲩⲛⲁⲅⲁⲩⲱⲛ ⲡⲁⲛⲧⲁⲥ · ⲧⲟⲩⲥ ⲁⲣⲭⲓⲉⲣⲉⲓⲥ ⲕⲁⲓ ⲅⲣⲁⲙⲙⲁⲧⲉⲓⲥ ⲧⲟⲩ ⲗⲁⲟⲩ · ⲉⲡⲩⲛⲑⲁⲛⲉⲧⲟ ⲡⲁⲣ ⲁⲩⲧⲱⲛ · ⲡⲟⲩ · ⲟ ⲭⲥ ⲅⲉⲛⲛⲁⲧⲁⲓ · ⲟⲓ ⲇⲉ ⲉⲓⲡⲁⲛ ⲁⲩⲧⲱ ⲉⲛ ⲃⲏⲑⲗⲉⲉⲙ ⲧⲏⲥ ⲓⲟⲩⲇⲁⲓⲁⲥ · ⲟⲩⲧⲱⲥ ⲅⲁⲣ ⲅⲉⲅⲣⲁⲡⲧⲁⲓ ⲇⲓⲁ ⲧⲟⲩ ⲡⲣⲟⲫⲏⲧⲟⲩ · ⲕⲁⲓ ⲥⲩ ⲃⲏⲑⲗⲉⲉⲙ ⲩⲏ ⲓⲟⲩⲇⲁ · ⲟⲩⲇⲁⲙⲱⲥ ⲉⲗⲁⲭⲓⲥⲧⲏ ⲉⲓ ⲉⲛ ⲧⲏⲥ ⲏⲅⲉⲙⲟⲥⲓⲛ ⲓⲟⲩⲇⲁ · ⲉⲕ ⲥⲟⲩ ⲅⲁⲣ · ⲉⲝⲉ-
ⲗⲉⲩⲥⲁⲓ · ⲏⲅⲟⲩⲙⲉⲛⲟⲛ · ⲟⲥⲧⲓⲥ ⲡⲟⲓⲙⲁⲛⲉⲓ ⲧⲟⲛ ⲗⲁⲟⲛ ⲙⲟⲩ ⲧⲱⲛ ⲓⲥⲗ · ⲧⲟⲧⲉ ⲏⲣⲱⲇⲟⲥ ⲗⲁⲑⲣⲁ · ⲕⲁⲗⲉⲥⲁⲥ ⲧⲟⲩⲥ ⲙⲁⲅⲟⲩⲥ · ⲏⲕⲣⲓ-
ⲃⲱⲥⲉⲛ · ⲡⲁⲣ ⲁⲩⲧⲟⲛ ⲧⲟⲛ ⲭⲣⲟⲛⲟⲛ · ⲧⲟⲛ ⲫⲁⲓⲛⲟⲙⲉⲛⲟⲛ ⲁⲥⲧⲉ-
ⲣⲟⲥ · ⲕⲁⲓ ⲡⲉⲙⲯⲁⲓ · ⲁⲩⲧⲟⲩⲥ ⲉⲓⲥ ⲃⲏⲑⲗⲉⲉⲙ · ⲉⲓⲡⲉⲛ ⲡⲟⲣⲉⲩ-
ⲑⲉⲛⲧⲉⲥ ⲉⲝⲉⲧⲁⲥⲁⲧⲉ ⲁⲕⲣⲓⲃⲱⲥ

ⲭⲟⲓⲁⲕ ⲙⲏ ⲡⲙⲍ ⲓⲏ ⲡⲉⲛ ⲥⲱⲧⲏⲣ ⲓⲥ ⲡⲉⲭⲣⲥ ⲛⲕⲁⲧⲁ ⲙⲁⲑⲑⲁⲓⲟⲥ ⁘—

[Chapter ii. 1–12]

Πεⲛ ⲁⲥ ⲇⲉ ⲓⲥ ⲛ ⲧⲉⲣ ⲟⲩⲁⲡⲟⲩ ⲉⲣⲁⲓ ⲉⲡ ⲃⲏⲑⲗⲉⲉⲙ ⲡⲧⲉ ⲓⲟⲩⲇⲁⲓⲁ · ⲉⲡ ⲏⲉⲣⲟⲟⲩ ⲛ ⲟⲩⲣⲱⲙⲉ ⲙⲡⲣⲟ · ⲉⲓⲥ ⲫⲉⲙⲙⲁⲩⲟⲥ ⲁⲩⲉⲓ ⲉ ⲛⲟⲩ ⲉⲡ ⲙ ⲙⲁ ⲛ ⲙⲙⲁ ⲉ ⲉⲣⲁⲓ ⲉ ⲑⲓⲉⲣⲟⲩ-
ⲥⲁⲗⲏⲙ ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲉⲩ-
ⲧⲱⲛ ⲙⲡⲣⲟ ⲡⲧⲁⲩⲭⲟⲩ · ⲁⲙⲛⲁⲩ ⲅⲁⲣ ⲉ ⲡⲉⲩⲥⲓⲟⲩ ⲉⲡ ⲙ ⲙⲁ ⲛ ⲙⲙⲁ · ⲁⲙⲉⲓ ⲉ ⲟⲩⲱⲱⲧ ⲛⲁⲩ · ⲁⲩ-
ⲥⲱⲧⲙ ⲇⲉ ⲛⲥⲓ ⲉⲣⲱⲟⲩⲛⲉ ⲙⲡⲣⲟ ⲁⲩ|ⲱⲧⲟⲣⲧⲣ ⲉⲙⲁⲧⲉ ⲙⲛ ⲑⲓⲉⲣⲟⲩ- Fol. 26a
ⲥⲁⲗⲏⲙ ⲧⲏⲣⲟ ⲛⲓⲙⲁⲩ · ⲁⲩ- ⲙⲑ
ⲥⲱⲟⲩⲣ ⲉ ⲣⲟⲩⲛ · ⲛ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲙⲛ ⲛⲉ ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ · ⲧⲏⲣⲟⲩ ⲙ ⲡⲗⲁⲟⲥ · ⲁⲩⲱⲙⲉ ⲉ ⲛⲟⲩ ⲣⲓ ⲧⲟⲟⲧⲟⲩ · ⲁⲉ ⲉⲧⲁⲭⲣⲟ ⲙ ⲛⲉ ⲭⲣⲥ ⲧⲱⲛ · ⲛⲧⲟⲟⲩ ⲇⲉ ⲛⲉⲭⲁⲩ ⲛⲁⲩ ⲁⲉ ⲉⲣⲁⲓ ⲉⲡ ⲃⲏⲑⲗⲉⲉⲙ ⲡⲧⲉ ⲓⲟⲩⲇⲁⲓⲁ (*sic*) ⲩⲥⲏⲉ ⲅⲁⲣ ⲛ ⲧⲉⲓ ⲣⲉ ⲣⲓⲧⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲩⲭⲱ ⲙ-
ⲙⲟⲥ ⲁⲉ ⲛⲧⲟ ⲣⲱⲟⲩⲧⲉ ⲃⲏⲑⲗⲉⲉⲙ ⲛⲕⲁⲣ · ⲛ ⲓⲟⲩⲇⲁ · ⲛⲧⲉ ϧⲟⲗϧ ⲁⲛ ⲉⲡ ⲛⲣⲓⲛⲉⲙⲱⲛ ⲛ ⲓⲟⲩⲇⲁ · ⲩⲏⲧ ⲅⲁⲣ ⲉ ⲛⲟⲩ ⲛ ⲣⲏⲧⲉ ⲛⲥⲓ ⲟⲩⲣⲏⲟⲩⲙⲉⲛⲟⲥ ⲡⲁⲓ ⲉⲧ ⲛⲁ-
ⲙⲟⲟⲩⲉ ⲙ ⲛⲁ ⲗⲁⲟⲥ ⲙⲥⲣⲁⲏⲗ ⁘ Τοτⲉ ⲣⲏⲣⲱⲙⲉ · ⲁⲙⲟⲟⲩⲧⲉ ⲙ-
ⲙⲁⲩⲟⲥ ⲛⲁⲓⲟⲩⲉ · ⲁⲩⲱⲱⲙⲉ ⲉ ⲛⲟⲩ ⲣⲓ ⲧⲟⲟⲧⲟⲩ ⲛⲥⲁ ⲛⲉⲟⲩⲟⲉⲓⲱ ⲙ ⲡⲥⲓⲟⲩ ⲡⲧⲁϥⲟⲩⲱⲛϥ ⲉ ⲛⲟⲩ · ⲁⲧⲱ ⲁⲩⲭⲟⲟⲩ ⲥⲟⲩ ⲉ ⲣⲁⲓ ⲉ ⲃⲏⲑⲗⲉⲉⲙ ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲫⲱⲕ ⲡⲧⲉⲧⲛ-
ⲱⲱⲙⲉ ⲉⲡ ⲟⲩⲱⲣϫ ⲉ ⲧⲏⲉ ⲡⲱⲙⲣⲉ

Fol. 26 b
ⲡ περι τοϒ παιδιοϒ · | επαι δε
ετρητε · απαγγειλατε̄ μοι
ϭπως καγω ελθων προσκυ-
νησω · αϒτω · οι δε ακοϒ-
σαντες · παρα τοϒ βασιλεως ·
επορεϒθησαν · και ιδοϒ α-
στηρ · ον ιδον εν[1] τη ανα-
τολη προηγεν αϒτοϒς · εως
οϒ (*sic*) ελθων εσταθη επανω ·
οπου ην · το παιδιον · ιδον-
τες δε τον αστερα · εχαρη-
σαν χαραν μεγαλην · σφο-
δρα · και ελθοντες δε εις
την οἰκιαν · ιδον το παιδιον
μετα μαριας · της μητρος
αϒτοϒ · και πεσοντες προσεκυ-
νησαν αϒτω και ανοιξαντες ·
τους θησαυροϒς αϒτων προσ-
ηνεγκαν αϒτω δωρα χρυ-
σον και λιβανον και σμυρ-
ναν · και χρηματισθεντες
κατ οναρ (*sic*) · μη ανακαμψαι
προς ηρωδην · δι αλλης
οδοϒ ανεχωρησαν εις την
χωραν αϒτων ⁘—

Fol. 26 b
ⲡ ϣηη · ⸗ ⲉϣⲱⲡⲉ δε ⲉⲧⲉⲧⲛϣⲁⲛⲣⲉ
ⲉ ρⲟϥ · ⲙⲁⲧⲁⲙⲟⲓ ϩⲱ δε ⲕⲁⲥ ·
ⲉⲓⲉⲉⲓ ⲛ̄ⲧⲁⲟϒⲱϣⲧ̄ ⲛⲁϥ · ⲛ̄ⲧⲟⲟϒ
δε ⲛ̄ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ ⲉ ϩⲟⲗ ⲁⲃ-
ϩⲱⲕ · ⲁⲩⲱ ⲉⲓⲥ ⲡⲥⲓⲟϒ ⲛ̄ⲧⲁⲩⲛⲁϒ
ⲉ ρⲟϥ ⲣⲙ̄ ⲙ̄ ⲙⲁ ⲛ̄ ϣⲁ · ⲁϥ-
ⲙⲟⲟϣⲉ ϩⲛⲧⲟϒ ϣⲁⲩⲧ ⲉⲫⲉⲓ ⲛ̄ϥ-
ⲁⲣⲉ ⲣⲁⲧϥ̄ ⲉⲣⲙ̄ ⲡⲙⲁ ⲉⲡ ⲉⲣⲉ
ⲡϣⲩⲣⲉ ϣⲩⲙ ⲡⲣⲏⲧϥ̄ · ⲛ̄ ⲧⲉⲣ
ⲟⲩⲁⲩ δε ⲉ ⲡⲥⲓⲟϒ ⲁϩⲣⲁϣⲉ ⲣⲙ̄
ⲟⲩⲟⲥ ⲛ̄ ⲣⲁϣⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱ
ⲛ̄ ⲧⲉⲣ ⲟⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉ ⲡⲛⲓ ⲁⲩⲁⲩ
ⲉ ⲡϣⲩⲣⲉ ϣⲩⲙ ⲙⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲉϥ-
ⲙⲁⲁⲩ ⲁⲩⲁⲣⲧⲟⲩ ⲁⲩⲟⲩϣⲧ̄
ⲛⲁϥ · ⲁⲩⲟⲩⲱⲛ ⲛ̄ ⲛⲉⲧⲁϩⲱⲟⲩⲱⲣ ·
ⲁⲩⲉⲓⲓⲛⲉ ⲛⲁϥ ⲛ̄ ϩⲉⲛⲁϣⲟⲣⲱⲛ · ⲟⲩ-
ϩⲟϐ ⲙⲙ̄ ⲟⲩⲗⲓⲃⲁⲛⲟⲥ · ⲙⲙ̄ ⲟⲩ-
ϣⲩⲗ · ⲁⲩⲧⲟⲩⲙⲟⲉⲓⲁⲧⲟⲩ δε ⲉ
ϩⲟⲗ ⲣⲙ̄ ⲟⲩⲣⲁⲥⲟⲩ · ⲉ ⲧⲙ̄ ⲕⲁⲧⲟⲩ
ϣⲁ ϩⲛⲣⲱⲛⲓⲥ · ⲉ ϩⲟⲗ δε ⲣⲓⲧⲛ̄
ⲛ̄ ⲕⲉ ⲣⲓⲛ · ⲁⲫⲁⲛⲁⲭⲱⲣⲉⲓ ⲉ ⲡⲉⲧ-
ⲭⲱⲣⲁ ⁘ ⁘

Fol. 27 b
ⲛⲃ **ΟΙΑΗΟΥΑΡΙΟϹ ⲓⲁ ⲁⲣ̄ ⲭ̄**
ΚΑΤΑ ΠΑΡΚΟΝ ·

[Chapter i. 1–11]

Αρχη τοϒ ευαγγελιοϒ ⲓ̄ⲥ̄
ⲭ̄ⲥ̄ ϋιοῖ τοϒ ⲑ̄ⲩ̄ ⲱⲥ̄ γεγράπται
εν ησαιαϒ τοϒ προφητη · ιδοϒ
εγω αποστελλω τον αγγέλον
μοϒ πρ̄ο̄ προσ̄ωπον σοϒ · ⲟ̄ⲥ̄
κατασκευασει την οδον σοϒ ·
Φωνη βοωντος εν τη ερημω ·

Fol. 27
ⲓⲁ **ΤΥΒΙ · ⲓⲁ ⲧⲁⲣ̄ ⲭ̄ ⲁ ⲡⲕⲁ̄ ⲧ̄**
ΠΑΡΚΟϹ ·

[Chapter i. 1–11]

Αρχη ⲙ̄ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ ⲓⲥ̄
ⲡⲉⲭ̄ⲥ̄ ⲡϣⲏⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ
ⲟⲉ ⲉⲧ ⲥⲛⲟ ⲣⲙ̄ ⲛⲥⲁⲓⲁⲥ · ⲛⲉⲡⲣⲟ-
ⲫⲏⲧⲏⲥ · ⲁⲉ ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲛⲟⲕ
ϥⲛⲁϩⲁⲧ ⲛⲁ ⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ⲉⲣⲏ
ⲙ̄ⲙⲟⲕ ⲛ̄ⲧⲥⲟⲃⲧⲉ ⲡ̄ⲧⲉⲕⲣⲓⲛ ⲙ̄ ⲛⲁ
ⲙ̄ⲡⲧⲟ ⲉ ϩⲟⲗ · ⲧⲉⲥⲙⲁⲓ ⲙ̄ ⲡⲉⲧⲱⲓ

[1] MS. ιδοντος altered into ιδον εν.

ετοιμάσατε την οδον κ̄ϲ̄· ειθιας ποίειτε τας τριβους (*sic*) αυτου: — ευενετο Ιωαννης βαπτίζων εν τη ερημω· και κηρίσσων· βάπτισμα μετανοιας εις αφεσιν αμαρτιων· και εξεπορεύετο προς αυτόν πασά η ϊουδαία χωρα· και οι ερουσολυμειταϊ και εβαπτίσοντο παντες εν το ιορδανη· ποταμω ὑπ αυτου εξομολογούμενοι τας αμαρτιας· αὐτων· ήν δε ο ιωαννης· ενδεδυμένος (*sic*)

18*a* τριχας καμηλου | και ζωνην δερματινην περι την οσφυν αυτου· και εσθιων ακριδας και μέλι αγριον· και εκήρυσσεν λεγων ερχέται ισχυρότερος μου· οὗ ουκ ειμι ικανος κ̄ϲ̄ας λυσαϊ τον ιμαντα των ὑποδηματων αυτου· εγω μεν εβαπτισά ὑμας εν ὑδατι· αυτος δε εβαπτιζε ὑμας εν πν̄ι αγιω και πυρί· και ευενετο εν εκειναις ταις ημεραις· ήλθεν ῑϲ̄ απο ναζαρεθ της γαλιλαιας· και εβαπτισθη· ὑπο ιωαννου εις τον ιορδάνην· και ευθεως αναβαινων· απο του ὑδατος· ειδεν σχιζομενους· τους ουρανους· και το πν̄α ως περιστεραν καταβαινον επ αυτον· και φωνη ευενετο εκ τών ουρανων· σὺ ει ὁ ὑῑός μου ὁ αγαπητος εν σοι ευδόκησα ·:·

e ϧoλ ϩi nxaie ze cβte terin·
ⲙ nxoeic· aγω ntetnsoβte
n nⲛ̀ma ⲙ̀ mooⲩe· aqⲱⲱne
nsi ⲓⲱannhc eqⲉ βaptⲥma
ϩⲙ̀ nxaie· eqtaⲱeoⲥⲙⲓ· n
oγbaptⲥma ⲙ̀ metanoia· e
nka e ϧoλ n nnoβe· aγω ac-
ϧωk e ϧoλ e ratⲟ̀ nsi tⲉri-
χωρος tnrⲟ̀ ⲙ̀ ⲡiopdanhc·
nte ϯoudaia ⲙ̀n ⲓerocoⲗ-
ⲩma· aγⲱ ⲓβaptⲥma tnroϥ·
ϩⲙ̀ ⲡeiopdanhc ⲡeiepo· eq-
ezomoⲗoγei n ⲛennoβe· Ⲓω-
annhc | ze nepe ϧenϫω n Fol. 29*a*
ϭamoⲩⲗ to ϩiomϥ· epe ou- ⲡⲉ
ϩⲙ̀moⲩ n ⲱⲁⲣ· ⲙ̀nⲣ e teϫⲙ̀ne·
eqⲟⲁⲉⲓ ⲙ̀ⲡⲉ ϩⲓ eⲃⲓⲱ ϩⲓ
aγω eqtaⲱeoⲥⲙⲓ eqⲭⲱ
ⲙ̀moc ze ⲭⲓⲛⲓ ⲙ̀ⲙⲡⲥⲱⲓ n̄si
ⲡet ϫoop e poi nai e aⲩ̄ ou-
ⲟⲓⲕaioc ⲛⲓ e tpa paⲣ̄ e
ϣϥ̄ e ϧoλ ⲙ̀ ⲡioⲩc ⲙ̀ ⲡeⲩtⲱne·
anok men eiⲓ̀ βaptⲥma
ⲙ̀ⲡⲓⲛ n̄ϩ̄ ⲟⲙⲟⲟ· ⲡⲓⲏ̀
ze ⲉqnaβaptⲓ̀ze ⲙ̀ⲙⲱⲧ n̄ϩ̄ ⲟⲩⲁ
ⲉqⲟⲩaⲁⲩ ⲙ̀ⲡⲉ ⲟⲩⲁⲱϩ̄· acⲱⲱne
ze e ϧraⲓ ϩ̄ⲛ̄ neϩoo· et
ⲙ̀ⲙⲁⲩ· aqei n̄si ⲓ̄ⲥ̄ e ϧoλ ϩ̄ⲛ̄
nazareθ ⲛ̄te tⲅaλiλaia· aq-
ⲓ̀ βaptⲥma ⲙ̀ⲡ n ⲓⲱ̄ⲥ̄ e
ϧoλ ϩ̄ⲛ̄ ⲡiopdanhc· ⲡⲉtⲅⲟⲁⲟ eq-
ⲙⲓⲛ e ϧraⲓ ϩ̄ⲛ̄ ⲡⲓⲙⲟ ϩoo aⲩⲱ
ⲙ̀ⲙⲓⲛⲉ aⲁⲟⲁⲟ· aγω ⲡeⲛⲧⲁ
eqⲙⲓⲛ e ⲡeⲥⲛ̀ e ϩⲙ̀ ⲡoⲩ
n ⲟⲩϩⲣⲟⲙⲡe· aγω eic ⲟⲩⲥⲁⲛ
acⲱⲱne e ϧoλ ϩ̄ⲛ̄ ⲙ̀ⲙⲓⲛⲉ· ze
ⲛ̀toк ne na ⲱⲓⲣe na meⲣⲓ̀ ⲛ̀ⲧⲁ
na ⲱⲙ ⲱⲱne ⲡⲣⲏⲧ̄ ·:· ·:· ·:·

Fol. 29 b
ⲛⲉ

ⲟⲩⲥ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲡⲉⲣ
ⲕⲁ[ⲧⲁ] ⲙⲁⲑⲁⲓⲟⲩ·

[Chapter viii. 5–13]

Ⲥⲓⲥⲉⲗⲑⲟⲛⲧⲉⲥ ⲇⲉ ⲁⲩⲧⲟⲩ ⲉⲓⲥ
ⲕⲁⲫⲁⲣⲛⲁⲟⲩⲙ· ⲡⲣⲟⲥⲏⲗⲑⲉⲛ ⲁⲩ-
ⲧⲱ ⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ ⲡⲁⲣⲁⲕⲁⲗⲱⲛ
ⲁⲩⲧⲱⲛ· ⲕⲁⲓ ⲗⲉⲅⲱⲛ ⲙⲉ ⲡⲁⲓⲥ
ⲙⲟⲩ ⲃⲉⲃⲗⲏⲧⲁⲓ ⲉⲛ ⲧⲏ ⲟⲓⲕⲓⲁ
ⲡⲁⲣⲁⲗⲩⲧⲓⲕⲟⲩⲥ· ⲇⲉⲓⲛⲱⲥ ⲃⲁⲥⲁ-
ⲛⲓⲍⲱⲙⲉⲛⲟⲥ· ⲕⲁⲓ ⲗⲉⲅⲉⲓ ⲁⲩ-
ⲧⲱ ⲟ ⲓⲥ ⲉⲗⲑⲱⲛ ⲑⲉⲣⲁⲡⲉⲩ-
ⲥⲟⲛ ⲁⲩⲧⲱⲛ· ⲕⲁⲓ ⲁⲡⲟⲕⲣⲓⲑⲉⲓⲥ
ⲟ ⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲉⲫⲏ ⲙⲉ ⲟⲩⲕ
ⲉⲓⲙⲓ ⲓⲕⲁⲛⲟⲥ ⲓⲛⲁ ⲙⲟⲩ ⲩⲡⲟ ⲧⲏⲛ
ⲥⲕⲉⲡⲏⲛ (*sic*) ⲉⲓⲥⲉⲗⲑⲏⲥ· ⲁⲗⲗⲟ (*sic*)
ⲙⲟⲛⲟⲛ ⲉⲓⲡⲉ ⲗⲟⲩⲱ ⲕⲁⲓ ⲓⲁⲑⲏ-
ⲥⲉⲧⲁⲓ· ⲕⲁⲓ ⲅⲁⲣ ⲁⲙⲱⲥ· ⲉⲓⲙⲓ
ⲩⲡⲟ ⲉⲝⲟⲩⲥⲓⲁⲛ ⲉⲭⲱⲛ ⲩⲫ
ⲉⲙⲁⲩⲧⲟⲛ ⲥⲧⲣⲁⲧⲓⲱⲧⲁⲥ· ⲕⲁⲓ
ⲗⲉⲅⲱ ⲧⲟⲩⲧⲱ ⲡⲟⲣⲉⲩⲑⲏⲧⲓ ⲕⲁⲓ
ⲡⲟⲣⲉⲩⲉⲧⲁⲓ· ⲕⲁⲓ ⲁⲗⲗⲱ ⲉⲣⲭⲟⲩ
ⲕⲁⲓ ⲉⲣⲭⲉⲧⲁⲓ· ⲕⲁⲓ ⲧⲱ ⲇⲟⲩⲗⲱ
ⲙⲟⲩ ⲡⲟⲓⲏⲥⲟⲛ ⲧⲁⲩⲧⲟ ⲕⲁⲓ ⲡⲟⲓⲉⲓ·
ⲁⲕⲟⲩⲥⲁⲥ ⲇⲉ ⲟ ⲓⲥ ⲉⲑⲁⲩⲙⲁⲥⲉⲛ
ⲕⲁⲓ ⲉⲓⲡⲉⲛ ⲧⲟⲓⲥ ⲁⲕⲟⲗⲟⲩⲑⲟⲩⲥⲓⲛ

Fol. 30 b
ⲛⲏ

ⲁⲩⲧⲱ· ⲁⲙⲏⲛ ⲗⲉⲅⲱ | ⲩⲙⲓⲛ·
ⲡⲁⲣ ⲟⲩⲇⲉⲓ ⲧⲟⲥⲁⲩⲧⲏⲛ ⲡⲓⲥⲧⲓⲛ·
ⲉⲛ ⲧⲱ ⲓⲏⲗ ⲉⲩⲣⲟⲛ· ⲗⲉⲅⲱ ⲇⲉ
ⲩⲙⲓⲛ ⲟⲧⲓ ⲡⲟⲗⲗⲟⲓ ⲁⲡⲟ ⲁⲛⲁⲧⲟⲗⲏⲥ·
ⲕⲁⲓ ⲇⲩⲥⲙⲱⲛ ⲡⲍⲟⲩⲥⲓⲛ· ⲕⲁⲓ ⲁⲛⲁⲕⲗⲓⲛⲟⲛⲥⲟⲛⲧⲁⲓ
ⲙⲉⲧⲁ ⲁⲃⲣⲁⲁⲙ ⲕⲁⲓ ⲓⲥⲁⲕ ⲕⲁⲓ
ⲓⲁⲕⲱⲃ· ⲉⲛ ⲧⲏ ⲃⲁⲥⲓⲗⲉⲓⲁ ⲧⲱⲛ
ⲟⲩⲣⲁⲛⲱⲛ· ⲟⲓ ⲇⲉ ⲩⲓⲟⲓ ⲧⲏⲥ ⲃⲁⲥⲓ-
ⲗⲉⲓⲁⲥ ⲉⲕⲃⲗⲏⲑⲏⲥⲟⲛⲧⲁⲓ ⲉⲓⲥ ⲧⲟ
ⲥⲕⲟⲧⲟⲥ· ⲧⲱ ⲉⲝⲱⲧⲉⲣⲟⲛ· ⲉⲕⲉⲓ
ⲉⲥⲧⲁⲓ ⲟ ⲕⲗⲁⲩⲑⲙⲟⲥ ⲕⲁⲓ ⲟ ⲃⲣⲩ-
ⲙⲟⲥ ⲧⲱⲛ ⲟⲇⲟⲛⲧⲱⲛ· ⲕⲁⲓ ⲉⲓⲡⲉⲛ
ⲇⲉ ⲟ ⲓⲥ ⲧⲱ ⲉⲕⲁⲧⲱⲛⲧⲁⲣⲭⲟⲥ·

ⲥⲓ ⲣⲟⲩⲥⲉ ⲛ ⲫⲁⲓ ⲡⲉⲣ
ⲡⲕⲁ[ⲧⲁ] ⲙⲁⲑⲁⲓⲟⲥ·

[Chapter viii. 5–13]

Ⲏ ⲧⲉⲣⲉ ⲫⲏⲟⲩ ⲇⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲕⲁ-
ⲫⲁⲣⲛⲁⲟⲩⲙ ⲁϥⲧ ⲛⲉⲩⲟⲩⲟⲓ· ⲉ
ⲣⲟϥ ⲛⲥⲓ ⲟⲩⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ·
ⲉϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ ⲉϥⲭⲱ ⲙ-
ⲙⲟⲥ ⲇⲉ ⲛⲁⲓ ⲛⲁ ⲡⲓⲣⲉ ⲙⲛⲁ ⲉ
ⲣⲁⲓ ⲣⲙ̄ ⲛⲁ ⲛⲓ ⲉⲩⲉⲛⲥ ⲁⲩⲱ ⲉⲩ-
ⲃⲁⲥⲁⲛⲓⲍⲉ ⲙⲙⲁⲧⲉ· ⲛⲉϩⲁⲩ ⲛⲁⲩ
ⲛⲥⲓ ⲓⲥ ⲇⲉ ⲁⲛⲟⲕ ϯⲛⲁⲩ ⲛⲧⲁⲣ
ⲣⲁⲣⲉ ⲉ ⲣⲟϥ· ⲁⲫⲟⲩⲱⲛϣ ⲛⲥⲓ
ⲡⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ· ⲉⲩⲭⲱ ⲙ-
ⲙⲟⲥ ⲇⲉ ⲛⲁⲓⲥ ⲛ ϯⲙⲡⲛⲟⲩⲁ ⲁⲛ ⲉ ⲧⲣⲉ
ⲕⲉⲓ ⲉ ⲣⲟⲩⲛ ⲣⲁ ⲧⲁ ⲟⲩⲉⲣⲥⲟⲓ ⲁⲗⲗⲁ
ⲝⲓ ⲙⲙⲁⲧⲉ ⲙ ⲡⲛⲩⲁⲝⲉ ⲁⲩⲱ ⲉⲩ-
ⲛⲁⲗⲟ· ⲕⲁⲓ ⲅⲁⲣ ⲁⲛⲟⲕ ⲁⲛⲥ ⲟⲩ-
ⲣⲱⲙⲉ ⲉⲙⲡⲟⲟⲩ ⲣⲁ ⲟⲩ ⲉⲝⲟⲩⲥⲓⲁ·
ⲉⲣⲉ ⲣⲉⲙⲙⲁⲧⲟⲩ ⲡⲟⲟⲩ ⲣⲁ ⲣⲁⲧ·
ⲡⲁⲓⲭⲟⲟⲥ ⲙ ⲛⲁⲓ ⲁⲉ ⲫⲱⲕ ⲁⲩⲱ
ⲡⲁⲩⲃⲱⲕ· ⲁⲩⲱ ⲕⲉ ⲟⲩⲁ ⲁⲉ
ⲁⲙⲟⲩ ⲁⲩⲱ ⲡⲉⲓ· ⲁⲩⲱ ⲛⲁ ⲣⲙ̄-
ⲣⲁⲗ ⲁⲉ ⲁⲣⲉⲕ ⲛⲁⲓ· ⲁⲩⲱ ⲡⲙ̄ⲁⲁϥ·
ⲁϥⲥⲱⲧⲙ̄ ⲁⲉ ⲉ ⲛⲁⲓ ⲛⲥⲓ ⲓⲥ ⲁϥⲣ̄
ⲡⲓⲛⲣⲉ· ⲁϥⲕⲟⲧⲧ̄ ⲉ ⲛⲉⲧ ⲟⲩⲛⲟ
ⲛⲥⲱϥ· ⲛⲉϩⲁϥ ⲛⲁⲩ ⲁⲉ ⲣⲁⲙⲙⲓ
ϯⲭⲱ| ⲙⲙⲟⲥ ⲓⲛⲧⲛ̄ ⲁⲉ ⲙⲡ ⲉⲓⲣⲉ Fol. 1
ⲉ ⲛ[ⲓⲥ]ϯⲥ ⲛ ⲧⲉⲓ ⲥⲟⲧ ⲛⲧⲛ̄ ⲗⲁⲁⲩ ⲛ
ⲣⲙ̄ [ⲛⲓⲥ]ⲣⲁⲛⲗ· ϯⲭⲱ ⲅⲁⲣ ⲙ-
ⲙⲟⲥ ⲛⲉⲧⲛ̄ ⲁⲉ ⲟⲩⲛ̄ ⲣⲁⲣ ⲓⲛⲩ ⲉ
ⲃⲟⲗ ⲣⲛ̄ ⲙⲁ ⲛ ⲙⲁ ⲙⲛ̄ ⲙ
ⲁⲃⲣⲁⲣⲁⲙ ⲙⲛ̄ ⲓⲥⲁⲕ ⲙⲛ̄ ⲓⲁⲕⲱⲃ·
ⲣⲁⲓ ⲣⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ ⲙⲡⲛⲩⲉ·
ⲡⲙⲡⲛⲩⲣⲉ ⲁⲉ ⲛ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲥⲉⲛⲁ-
ⲛⲟϩⲟⲩ ⲉ ⲃⲟⲗ ⲉ ⲛⲕⲁⲕⲉ ⲉⲧ
ⲣⲓ ⲃⲟⲗ ⲉϥⲛⲁⲱⲱⲡⲉ ⲙⲙⲁⲩ
ⲛⲥⲓ ⲡⲣⲓⲙⲉ ⲁⲩⲱ ⲡⲥⲁⲣⲍⲉⲣ ⲛ
[ⲛ]ⲟⲃⲣⲉ· Ⲛⲉϩ[ⲁϥ ⲇⲉ] ⲛⲥⲓ ⲓⲥ

ϯπαγε και ως επιστευσας· γενηθητω σοι· και ιαθη ο παις εν τη ωρα εκειν̅η·

⁘

π̅ π[ρε]κατοπταρχος· ⲁⲛⲟⲕ π[ⲁⲉ] ⲛ̄ⲧⲁⲕⲛⲓⲥⲧⲉⲩⲉ ⲙⲁⲣⲉⲥ-ϣⲱ[ⲡⲉ] ⲛⲁⲕ· ⲁⲩⲱ ⲁⲩⲗⲟ ⲙ̄ⲡⲥ̄ⲓ ⲡϣⲏⲣⲉ [ϣⲏⲙ] ⲙ̄ⲡⲉϫⲟⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ·

⁘ ⲉⲩϫⲁⲥⲑⲁⲓ ⲧ̄ⲡⲉⲣ ⲉⲙⲟⲓ ⲉⲥⲱ ⲧⲁⲗⲁⲥ ⲁⲙⲁⲣⲧⲱⲗⲟⲩⲥ· ⲁⲩⲣⲓⲗⲗⲓⲟⲥ· ⲃⲓⲕⲧⲱⲣ ⲉⲗⲁϫⲓⲥⲧⲟⲩ ⲏ ⲁⲛⲁϫⲓⲟⲩ ⲁⲓⲁⲕ̣ ⲡⲁⲓⲥ ⲧⲟⲩ ⲙⲁⲕⲁⲣⲓ ⲙⲉⲣⲕⲟⲩⲣⲓ ⲁⲓⲁⲕ̣ ⲧⲟⲩ ⲁⲙⲓⲛ ⲙ̄ⲙⲉⲣ ⲙⲉⲥⲁⲥⲧⲣⲁⲧⲏⲗⲁⲧ ⲁⲡⲟⲧ ⲡⲟⲗ ⲗⲁⲧ ⲉⲩⲣⲁⲯⲁⲥ ⲃⲓⲃⲗⲟⲥ ⲡⲁⲓⲧⲱⲛ ⲁⲛⲁⲥⲭⲱⲛ ⲧⲏⲓ ⲃⲓⲃⲗⲓⲟⲛ ⲉⲡⲉⲧⲭⲉⲧⲁⲓ ⲙⲉ ⲟⲡⲱⲥ ⲁⲓⲉⲭⲁⲥⲟⲓ ⲕ̄ⲉ̄ ⲧⲏⲓ ⲉⲗⲉⲟⲡⲟ ⲙⲟⲩ ⲃⲓⲟⲛ ⲉⲩⲁⲣⲉ-ⲥⲧⲱⲛ ⲁⲙⲏ̄

THE MARTYRDOM AND MIRACLES OF MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6802)

Fol. 1 *a* **ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲛ̄ ⲡⲅⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲡⲉⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ· ⲏ̄ⲧⲟⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲉⲩⲁⲓⲱⲏ· ⲉⲧⲁⲓⲏⲩ (*sic*) ⲛ̄ ⲥⲟⲩ ϫⲟⲩⲧⲏ ⲛ̄ ⲡⲉⲓⲉⲃⲟⲧ ⲗⲟⲱⲣ· ⲥⲛ̄ ⲟⲩⲉⲣⲏⲛⲏ ⲏ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲛⲉⲩⲥⲡⲟⲩ ⲉⲧ ⲟⲩⲗⲁⲃ· ⲉⲩⲉⲓⲱⲱⲡⲉ ⲏ̄ⲡⲓⲁⲛ ⲥⲁⲓⲏⲛ·**

[ⲗ]ⲉⲓⲱⲱⲡⲉ ⲇⲉ· [ⲫ̄] ⲧⲁⲉⲣ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲡⲣⲟⲙⲡⲉ ⲛ̄ ⲇⲉⲕⲓⲟⲥ ⲡⲣⲣⲟ· ⲟⲩⲁⲗⲗⲏⲣⲓⲁⲛⲟⲥ· ⲙⲛ̄ ⲙⲁϫⲓⲙⲓⲁⲛⲟⲥ· ⲉⲩⲟ ⲡⲕⲁⲓⲥⲁⲣ· ⲁⲧⲱ ⲡⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ· [ⲁ]ⲩⲛⲉⲥⲥⲉ ⲛ̄ ⲟⲩ-[ⲁⲓⲱ]ⲕⲗⲟⲥ ⲉ [one line wanting] ⲧⲏⲣⲟⲩ· ⲙⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ϩⲟⲙⲟⲗⲟⲩⲉⲓ ⲙ̄ⲙ̄ ⲡⲉϫ̄ⲥ̄· ⲁⲩⲧⲱⲥⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲩⲁⲓⲁ-ⲧⲁⲥⲙⲁ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ· ⲁⲧⲱ ⲕⲁⲧⲁ ϫⲱⲣⲁ· ⲁⲧⲱ ⲕⲁⲧⲁ ⲉⲡⲁⲣⲭⲓⲁ· ⲉ ⲧⲣⲉ ⲫⲉⲛⲟⲥ ⲙⲙⲁ ⲛ̄ [ⲣⲱ]ⲙⲉ ϩⲓ ⲗⲁ[illegible] ⲉⲩⲉⲟⲩⲥⲓ[ⲁϩⲉ] [illegible]ⲡⲟⲩⲧⲉ [one or two lines wanting]

Fol. 1 *b* [illegible] ⲏ ⲁⲧⲱⲱⲡⲉ ϩⲓ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ̄· ⲙ̄ ⲡⲉⲓ ⲟⲩⲟⲉⲓⲱ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛⲁⲓ ⲛⲉ ⲉⲧ ⲥⲛϩ ⲉ ⲡⲉⲓ ⲡⲣⲟⲥⲧⲁⲥⲙⲁ· ⲇⲉⲕⲓⲟⲥ ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ ⲙⲁϩⲉⲛⲧⲓⲟⲥ ⲡⲓⲟⲥ ⲡⲣⲣⲟ ⲡⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ· ⲉⲧⲁⲙⲁⲣⲧⲉ ⲉϫⲡ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ̄· ⲡⲉⲣⲁⲓ ⲉ ⲃⲟⲗ ⲫ̄ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ· ⲙⲛ̄ ⲛⲉϫⲱⲣⲁ· ⲙⲛ̄ ⲛⲉⲡⲁⲣⲭⲓⲁ· ⲉⲧ [ⲱⲱ]ⲡⲉ ⲡⲁⲙⲁⲣⲧⲉ [illegible] ⲇⲉ ⲁⲛⲟⲡϥ [illegible] ⲛⲁϥⲕⲁⲓ [illegible] ⲟⲛ ✝ [illegible] ⲃⲓⲕⲧⲱⲣⲓⲁ ⲧⲁ [illegible] ⲙⲛⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲟⲩ ⲟⲩⲟⲛϩⲟⲩ ⲉ ⲣⲟⲛ· ⲛ̄ⲑⲉ ⲉⲧⲟⲩⲣⲟⲟⲩϣ ϩⲁ ⲣⲟⲛ ⲫⲓⲧⲛ̄ ⲧⲉⲩⲡⲣⲟⲫⲉⲣⲉⲥⲓⲥ ⲉⲧⲙⲁⲛⲟⲩⲥ· ⲙⲁⲗⲓⲥⲧⲁ ⲧⲙⲟⲥ ⲛ̄ ⲃⲓⲕⲧⲱⲣⲓⲁ ⲙ̄ ⲡⲉⲓ ϩⲣⲟ· ⲉⲧⲟⲩ✝ ⲙⲙⲟⲥ ⲙⲁⲓ ⲫⲙ̄ ⲡⲡⲟⲗⲉⲙⲟ[ⲥ]· ⲉⲩⲛⲟⲩϩⲙ̄ ⲙⲙⲟ[ⲩ] ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲛⲉⲙϩⲁϩⲉ·

ет тωоγн є ϫωк кατа кαιρос є тре пαмαρτε
ⲡⲙєрωмαιос ⲛ єєоγ· ⲣⲙ̅ ⲙα ⲙⲙ· єре ⲡⲃαр-
ⲃαро[с] ⲣγпотассе нαи (?) ано[illegible]

[Eighteen pages wanting]

нαпαϊ̈ⲁєγє ⲙ̅ⲙок· ⲡтєγнογ ⲁϥєι· ⲍє єϥнαϥоσ ⲧ̅ϥ Fol. 2 a
є ⲃол· ⲣⲓϫⲙ̅ ⲡтⲃⲓн· ⲍє єϥнαⲣⲓоγє є ⲡρωмє· ⲙ̅ κ
αρκαтнс ⲙ̅ ⲣнκє· αγω ⲡтєγнογ ⲁ ⲡραϣιος ⲙєр-
коγрюс кⲓⲙ ⲙ̅ⲙоϥ· ⲙ̅ ⲣоγи ⲙ̅ тκαιсе· ⲁ тⲙоγλес·
ет єϥтαλнγ є рос· ⲃωк ϫа пαроγ: ⲁ тєϥоγєрнтє
ⲙ̅ оγωт єⲙⲉ є ⲣαι ⲣⲙ̅ тсλλе ⲙ̅пе тⲙоγλіс λо
єспнт: кⲙ̅ⲙαϥ єϥαⲙⲉ ⲛϫа ..... ет ..... [four
or five lines wanting] ⲛⲃλλе ⲁ тⲙоγλес· ⲛ и оγсⲁⲓн
ⲡρωмє· ⲁсωⲙ є ⲃол єϫω ⲙ̅ⲙос· ⲍє ⲱ рωмє
ет сωрⲙ̅· αγω ⲙ̅ ⲣλλнн· ⲛαι ⲛⲧа пє[illegible] оγωсⲙ̅ ⲙ̅
пєγнογтє ⲛтєγⲙ[illegible]· ⲁⲙⲛⲓтєⲓ є ⲃ[ол]· [ⲛтє]тⲛⲙαγ
є пⲙа[ртγ]рос ⲣαϣιος ⲙєркоγрюс ⲙⲙ̅ ⲁнⲙ[illegible]ρⲓа
ⲙ̅ пєтⲙ̅ⲙнре· ⲛтєтⲙ̅пістєγє є ⲓ̅с̅ пєⲭ̅с̅· ⲡноγтє
ⲙ̅ тпе ⲙⲙ̅ ⲡκαр· αγω ⲟⲛ ⲁ тⲙоγλес ⲡωт ⲙ̅ⲙⲙαϥ
[αγω ⲙⲙ̅][illegible]ескωт ..... [five or six lines wanting] | ⲱ Fol. 2 b
оγнр̅ ⲱ тєⲙ̅ⲙнре (*sic*) ⲙⲙ̅ тєθєωρⲓа ⲛтαсⲙ̅ωпе ⲙ̅ κⲁ
пєроογ ет ⲙ̅ⲙαγ· ⲙ̅пе оγρωмє [ⲙ̅] оγωт σωϥ ⲙ̅
тполіс тнрс̅· єіте [illegible]п· єіте ноσ· [illegible]ⲛтоγєι є ратⲧ̅·
ⲙ̅ пⲙαртγрос ет оγααβ: ϩωс те єγϩра: ⲙсωоγ
ⲣⲓтⲙ̅ оγєϫоγсїа· прωмє ⲍє ϩωωϥ· ⲙⲙ̅ тєϥсρⲙє·
ⲙⲙ̅ ⲙєⲙ̅ⲙнре ⲙєγнт: ⲛϫа пⲙоγλ[ес· а]γⲙγтортр̅
[seven or eight lines wanting] кⲙ̅ⲙαϥ· ⲁсϫⲓ ⲙ̅ пαтоγωт
ⲙ̅ ноγβ ет єсⲙ̅ⲙнре нαϥ· єϥо ⲙ̅ пⲛнре пⲛнре єι є
ⲃол· ⲣⲙ̅ тⲙнте ⲙ̅ тполіс· єре оγоⲛ ⲙⲙ̅ θєωρе
ⲙ̅ⲙос· ⲙ̅ пєсєϫωλоⲛ· єре тєсⲙ̅ⲙєєре ⲛ ⲙоєіт
нас· ⲛ̅θє ⲙ̅ ⲙет ⲙ̅ⲙит єсωⲙ̅ є ⲃол· ⲍє ⲣαϣιος
ⲙєркоγрюс· ⲁнαγ є па ⲟⲃⲃⲓо· ⲙⲙ̅ па ноσ ⲙ̅ⲙпе·
ⲙⲙ̅ пⲙ̅ⲙпе ⲙ̅ па тоγωт· ⲛⲧ̅ ⲛ̅а ⲛαι· ⲙ̅ тер єсеϊ̈
[ⲁ]є є ⲃол· ⲁ тєсⲙ̅ⲙе[ер]е тαⲙос· ⲍє[illegible]αⲙⲓо Fol. 3 a
[illegible] [five or six lines wanting] | ⲙ̅ тκαιсе· ⲁс[ω]ⲙ̅ є κⲃ

ϧολ · ϫε ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̄ⲧⲁⲥϫⲓ ⲙ̄ ⲡⲉⲥⲗⲟ · ⲙ̄ ⲡⲣⲣⲟ ⲡⲉⲭ̄ⲥ · ⲕⲱ ⲛⲁⲓ ⲉ ϧολ ⲛ̄ⲧⲁⲡⲓⲥⲧⲉⲩⲉ ⲣⲟⲕ · ⲙ̄ⲡ ⲡⲉⲕ-ⲛⲟⲩⲧⲉ · ⲡⲁⲓ ⲉⲧⲉ ⲉⲙⲡⲓϣⲁ ⲁⲛ · ⲛ̄ⲧⲁⲩⲟ ⲡⲉϥⲣⲁⲓ ⲉ ϧολ ϧⲛ̄ ⲣⲟ ⲉⲧ ϫⲁϥⲙ̄ · ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲧⲗⲉⲧⲏⲥ ⲙⲙⲟⲟⲩ · ⲩⲟⲩⲟ ⲉ ⲡⲉϣⲛⲧ ϧⲛ̄ ⲛⲉϣⲁⲗ · ϩⲱⲥ ⲉⲥⲣⲓⲙⲉ · ⲁϣⲁⲩ ⲉ ϧολ · ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲱ ⲁ ⲧⲉϥⲟⲣⲁⲥⲓⲥ ⲉⲙⲙⲉ · ⲛ̄ϩⲉ ⲛ̄ⲩⲟⲣⲡ̄ · ⲙⲙ̄ⲥⲱⲥ ⲁⲥⲥⲱⲛ ⲛ̄ ⲙⲙⲏⲛⲩⲉ ⲡⲛⲩⲉ ⲙ̄ ⲡⲉⲧⲟⲩⲱⲧ · ⲁⲥⲟⲩⲟⲥⲡⲟϥ ⲉⲭⲛ̄ ⲛⲉⲧⲉⲣⲛⲟ · ⲁⲥⲱⲩ ⲉ ϧολ · ϫε ⲁ ⲡⲁⲡⲟⲗⲗⲱⲛ · ⲛⲓ ⲩⲙⲉ · ⲁ ⲡⲉⲭ̄ⲥ ⲛⲓ ⲧⲁⲓⲟ ⲙ̄ⲡ ⲡⲉϥ-ⲙⲁⲣⲧⲩⲣⲟⲥ · ⲛⲉⲥⲉⲓⲟⲧⲉ ϫε ⲛ̄ ⲧⲉⲣ ⲟⲩⲁⲁⲩ ⲉ ⲡⲧⲁⲗⲥⲟ ⲛ̄ⲧⲁⲥϣⲱⲡⲉ · ⲛ̄ⲧⲉⲧⲩⲉ · ⲉⲣⲉ ⲁⲩⲱϣ ⲉ ϧολ · ϫε ⲁⲛⲟⲛ ⲉⲓⲛⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲉⲙⲓⲛ ⲛⲉ ⲛⲓⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ · ⲙⲙ̄ ⲡ̄ⲡ̄-ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ · ⲡⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲛⲉⲟⲟⲩ ⲛⲁϥ · ϣⲁ ⲛⲉⲣ ⲉⲛⲉⲣ ϩⲁⲙⲏⲛ ·

ⲧⲏⲉⲥ ϣⲟⲙⲛ̄ⲧ ⲛ̄ⲟⲟⲩ ⲛ̄ ⲡⲥⲁⲗⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ

Ⲁⲥϣⲱⲡⲉ ϫε · ⲙⲙ̄ⲥⲁ [ⲛⲁ]ⲓ ⲁ ⲡⲗⲁⲟⲥ ⲙ̄ⲡⲉϫⲣⲓⲥⲧⲓⲁ-ⲛⲟⲥ · ϣⲁϫⲉ ⲙ̄ⲡ ⲛⲉⲧⲉⲣⲛⲟ · ϫε ⲙⲁⲣⲉⲛϩ[ⲓ] ⲛ̄ ⲡⲥⲱⲙⲁ ⲛ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ · ⲉ ϩⲟⲧⲉ ⲉ ⲧⲉⲡⲟⲗⲓⲥ · ⲁ ϧⲉⲛⲕⲟⲟⲩⲉ
Fol. 3b ⲟⲩⲱϣ̄ · ϫε ⲁⲣⲏⲧ ⲉ ⲡϩ̄[ⲧ] · | ⲛ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲡ̈ⲛ̈ⲉ ⲁⲛ ·
ⲕⲉ ⲙⲙⲥⲁ ⲛⲁⲓ · ⲁⲧⲁⲣⲭⲉⲓ ⲛ̄ ⲙⲛⲩⲉ ⲙ̄ⲡ ⲛⲉⲧⲉⲣⲛⲟ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ · ⲁ ⲇⲓⲕⲁⲓⲟⲥ ⲕⲓⲙ ⲙⲙⲟⲩ ⲙⲁⲣⲁⲁϥ · ⲁϥⲃⲱⲕ ⲉ ϩⲟⲧⲉ ⲉ ⲧⲡⲟⲗⲓⲥ · ⲁⲩⲱ ⲁ ⲧⲙⲟⲩⲗⲗⲉⲥ ⲱⲙ ⲉ ϧολ · ϫε ⲯⲁⲗⲗⲉ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ · ⲁⲩⲱ ⲁ ⲡⲉⲓⲱⲧ ⲛ̄ ⲡⲙⲏⲣⲉ ⲙⲛⲓ · ⲉⲧ ⲁⲙⲉ ⲉ ⲧⲥⲗⲗⲉ ⲛ̄ ⲧⲙⲟⲩⲗⲗⲉⲥ · ⲱⲙ ⲉ ϧολ · ⲉϥϫⲱ ⲙⲙⲟⲥ · ϫε ✝ ⲥⲟⲡⲥ̄ ⲙⲙⲟⲕ ⲛⲁ ϩⲟⲉⲓⲥ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ · ⲛ̈ϩ̈ⲉ ⲛ̄ⲧⲁⲕ✝ · ⲛ̄ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̄ ⲧⲁ ϣⲉⲉⲣⲉ · ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁ̄ ⲟⲛ̄ ⲧⲁϩⲉ ⲛⲁ ⲕⲉ ⲙⲛⲣⲉ ⲙⲙⲟⲛ · ⲁⲥϩⲣⲓⲥⲉ ⲉⲥⲁⲙⲉ ⲉ ϩⲣⲁⲓ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲕⲁⲁϥ ⲉ ϩⲣⲁⲓ · ⲉⲧⲙ̄ ⲡⲕⲁϩ · ⲁⲩⲱ ⲁⲥⲧⲱⲟⲩⲛ ⲁⲥⲁϩⲉ

ρατϥ· ⲛ ⲁⲧ ⲗⲁⲁⲩ ⲛ ⲧⲁⲕⲟ ⲉⲓⲉ ⲡⲉϥⲥⲱⲙⲁ· ⲟⲩⲁⲉ
ⲡⲟⲗϩ· ⲟⲩⲁⲉ ⲙⲡ ⲫⲁⲓⲥⲟⲁⲛⲉ ⲭⲱⲗⲟⲥ· ⲛⲉⲕⲕⲗⲏⲣⲓⲕⲟⲥ
ⲁⲉ· ⲙⲡ ⲛⲉⲑⲗⲟⲡⲟⲛⲟⲥ (*sic*)· ⲛⲉⲧⲯⲁⲗⲗⲉ ⲫⲁ ⲧⲉⲭⲣⲏ ⲙⲡ
ⲫⲉⲛⲕⲁⲛⲧⲩⲗⲏ· ⲉⲧⲙⲟⲩϩ ⲙⲡ ⲫⲉⲛⲥϯ ⲛⲟⲩⲭⲉ ⲉⲧⲥⲟⲧⲡ:
ⲙⲡ ⲫⲉⲛⲕⲗⲁⲁⲩⲟⲥ ⲡⲉⲧⲟⲓ· ⲩⲁⲛⲧ ⲟⲩⲁⲓⲧϥ· ⲉ ⲣⲟⲙⲓ ⲉ
ⲧⲡⲟⲗⲓⲥ· ⲡⲣⲱⲙⲉ ⲁⲉ· ⲛⲉⲙⲟⲩⲱϣ ⲉ ⲁⲓⲧϥ· ⲉ ⲣⲟⲙⲓ
ⲉ ⲡⲉⲩⲏⲓ· ⲁⲩⲱ ⲙⲡⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲡⲓⲱⲉ· ⲉ ⲃⲟⲗ ⲭⲉ· ⲁ
ⲡⲉⲩⲥⲱⲙⲁ ⲣⲟⲙⲱ· ⲡⲱⲉ ⲛ ⲟⲩⲧⲁⲣⲧϥ (*sic*)· ⲙⲡ ⲟⲩⲉⲱⲕⲙ
ⲙⲛⲟⲩ ⲭⲟⲗⲟⲥ· ⲁ ⲡⲓⲛⲛⲱⲉ ⲱϣ ⲉ ⲃⲟⲗ· ⲭⲉ ⲛⲓⲙⲡⲱⲉ
ⲁⲛ· ⲁⲗⲗⲁ ⲙⲁⲣⲡⲁⲓⲧϥ ⲉ | ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ ⲁⲩ- Fol. 4 *a*
ⲟⲩⲟⲣϣ ⲛⲥⲱⲟⲩ· ⲁⲩⲁⲓⲧϥ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲕⲁⲁⲩ ⲕⲁ
ⲙⲙⲁⲩ ⲩⲁⲛⲧ ⲟⲩⲕⲱⲧ ⲉ ⲣⲟϥ ⲛ ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲕⲁⲧⲁ
ⲡⲉⲩⲙⲛⲧⲙⲛⲧⲣⲱⲙⲉ (*sic*)· ⲁ ⲡⲉⲟⲟⲩ ⲛⲁϥ· ⲱⲁ ⲛⲉϩ ⲉⲛⲉϩ
ⲣⲁⲙⲙⲓ·

ΤΙΘΕΣ ΨΤΟ ΕΝΘΟΠ Ν ΠΣΑΛΤΟΣ ΜΕΡΚΟΥΡΙΟΣ

ⲗⲉⲱⲱⲡⲉ ⲁⲉ ⲙⲡⲥⲁ ⲥⲁⲱϥ ⲛⲣⲟⲟⲩ· ⲉⲧⲟⲩⲱⲙ ⲉⲧⲥⲱ
ⲙⲛⲛⲱⲉ ⲧⲛⲟⲩ ⲛ ⲧⲡⲟⲗⲓⲥ· ⲉⲧⲣ ⲱⲁ ⲣⲛ ⲟⲩⲟⲩⲟⲥ ⲛ
ⲣⲁⲱⲉ· ⲉ ⲧⲃⲉ ⲡⲟⲩⲱⲓϩ ⲉ ⲃⲟⲗ· ⲛ ⲡⲥⲱⲙⲁ ⲛ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁ ⲡⲉⲓⲱⲧ ⲛ ⲡⲱⲉⲉⲣⲉ ⲱⲛⲓ· ⲛⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
☩ ⲡⲟⲧⲟⲉⲓⲛ ⲛⲁⲥ· ⲁⲩ☩ ⲡⲉⲩⲟⲧⲟⲓ ⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲁⲩⲁⲓⲧⲉⲓ ⲛ ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲁⲩⲕⲧⲣⲓⲥⲉ
ⲛⲁⲩ ⲛ ⲫⲉⲛⲟⲟⲩ ⲙⲛⲧⲉⲧⲉ· ⲙⲙⲟⲥ ⲁⲩⲃⲁⲡⲧⲓⲍⲉ
ⲙⲙⲟⲩ· ⲙⲡ ⲡⲉⲩⲏⲓ ⲧⲓⲣϥ· ⲉ ⲡⲣⲁⲓ ⲛ ⲡⲓⲱⲧ· ⲙⲡ
ⲡⲱⲛⲣⲉ· ⲙⲡ ⲡⲉⲡⲓⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲁⲧⲁⲓ ⲏⲛⲛⲉ·
ⲛ ⲡⲉⲩⲭⲉⲛⲟⲥ ⲛⲧⲁⲧⲁⲓ ⲙⲙⲁⲩ· ⲉ ⲃⲟⲗ ⲫⲁ ⲡⲟⲧⲟⲉⲓⲛ·
ⲛ ⲡⲟⲩⲃⲁⲡⲧⲓⲥⲙⲁ· ⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉⲩⲉⲓⲣⲉ ⲛⲧⲁⲓⲟⲩ
ⲱⲟⲙⲛⲧ ⲉⲙⲯⲩⲭⲏ· ⲁⲧⲁⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ· ⲙⲡⲓⲥⲁ ⲛⲁⲓ
ⲧⲛⲟⲩ· ⲉⲥ ⲡⲥⲁⲧⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲟⲩⲱⲛϥ ⲉ ⲃⲟⲗ· Fol. 4 *b*
ⲛ ⲡⲱⲙⲉ ⲛⲣⲱⲛⲕⲉ ⲛⲱⲉ ⲛⲱⲟⲣⲡ· ⲡⲉϩⲁⲩ ⲛⲁⲩ· | ⲁⲉ ⲕⲉ

ϵ τϐϵ ⲟⲩ ϵⲕⲙⲏⲟⲧⲕ· ϵⲕⲟ ⲛ ⲁⲣⲥⲟⲥ· ⲙⲡⲛ ϵⲕⲧⲱⲟⲩⲛ
ⲙ̅ⲡ̅ ⲡⲁⲡϵ ⲧⲱϐϵ ϵ ⲡⲁ ⲧⲟⲡⲟⲥ· ⲡϵϫϵ ⲡⲣⲱⲙⲉ ⲛⲁϥ·
ϫϵ ⲡⲁ ϫⲟⲉⲓ̈ⲥ· ⲁⲧ̅ ⲟⲩⲣⲛⲕϵ· ⲙⲡ̅ ⲧⲁⲓ ⲣⲱⲙⲉ ⲙⲡ̅ ⲧⲁⲓ
ⲧϐⲓⲛ· ⲟⲩⲁϵ ⲧⲁⲡⲁⲓⲛ· ⲡϵϫϵ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ ⲛⲁϥ· ϫⲉ
ϯⲛⲁϯ ⲛⲁⲕ· ⲡⲧⲉⲕⲣ̅ ⲭⲣⲓⲁⲁ ⲧⲓⲣⲉ̅· ⲙⲟⲛⲟⲛ ⲱⲟⲡⲉ
ⲡⲧⲏ̅ ⲟⲩⲣⲛⲕϵ· ⲉⲕⲣⲛⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲁ ⲛⲓ̈· ⲙⲡ̅ ⲟ ⲁⲓ·
ⲡϩⲛⲧ ⲥⲛⲁⲩ· ⲁⲩⲱ ⲕⲓⲁⲕⲁⲩ ⲉ ⲛⲁⲥⲟⲩ· ⲁⲩⲱ ⲉⲕ-
ⲱⲁⲓⲧⲱⲟⲩⲛ ⲡⲱⲟⲣⲡ̅· ⲁⲩⲟⲩ ⲉ ⲡⲉⲛⲃⲧ ⲣⲓ̈ⲓ ⲡⲱⲟⲣⲡ̅·
ⲛ ⲣⲓⲣ ⲛ ⲧⲡⲟⲗⲓⲥ· ⲉ ⲕⲓⲁⲣⲉ ⲉ ⲡⲉⲱⲛⲣⲉ ⲱⲛⲓ ⲛⲧⲁ
ⲧⲙⲟⲧⲗⲗⲉⲥ ⲡⲁⲣⲁ ⲉⲓⲕⲉ ⲙⲙⲟϥ· ⲉ ⲃⲟⲗ ϫⲉ ⲁϥⲟⲧⲱϣ
ⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲕ· ⲉ ⲧϐⲉ ⲡⲁ ⲥⲱⲙⲁ· ⲁϫⲓⲥ ⲛⲁϥ· ϫⲉ
ⲡⲉⲧ ⲛⲧⲟⲟⲧⲕ ⲧⲁⲁϥ ⲛⲁⲓ· ϫⲉ ϯⲣ̅ ⲭⲣⲓⲁ ⲙⲙⲟϥ· ⲁⲧⲱ
ⲁϥⲛⲁϯ ⲛⲁⲕ ⲛ ⲱⲟⲗⲙⲓⲧ ⲛ ⲣⲟⲗⲟⲕⲟϯⲛⲟⲥ· ⲉϥⲟⲧⲉϣ
ⲧⲁⲁⲩ ⲛ ⲁⲥⲁⲡⲓ· ⲙⲟⲛⲟⲛ ϯⲛⲁⲕⲁⲁⲕ ⲁⲛ ⲉⲣ ⲭⲣⲓⲁ
ⲛ ⲗⲁⲁⲩ· ⲁⲧⲱ ⲥⲉⲛⲁⲉⲙⲉ ⲛⲁⲕ· ⲙⲡ̅ ⲧⲙ̅ ⲉⲓⲙⲉ ϫⲉ
ⲉⲕⲙⲁⲣ ⲟⲩ ⲛⲁϥ· ⲁⲧⲱ ⲉϥⲱⲁⲛϩⲛⲟⲩⲕ· ϫⲉ ⲧⲁⲕⲉⲙⲉ
ⲉ ⲧⲱⲛ· ϫⲉ ⲟⲩⲛ̅ ⲗⲁⲩ ⲛⲧⲟⲟⲩ· ⲁϫⲓⲥ ⲛⲁϥ ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲡⲉ ⲛⲧⲁϥⲧⲁⲗⲁⲥⲟⲕ· ⲛⲧⲟϥ ⲡⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁⲓ·
Fol. 5 *a* ϫⲉ ⲁϫⲓⲥ ⲛⲁⲕ· ⲁⲧⲱ ⲟⲛ ⲙⲡ̅ⲫⲟⲟⲥ ⲙ̅ ⲡⲉϥⲉⲓⲱⲧ· ϫⲉ
ⲕⲉ ⲉⲕⲥⲟⲟⲩⲛ̅· ⲙ̅ ⲡⲛⲁⲩ ⲛⲧⲁⲕⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ· ⲁⲓⲥⲉⲡⲏ ⲁⲓ-
ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲕ· ⲁⲓϯ ⲡⲟⲧⲟⲉⲓⲛ ⲛ ⲧⲉⲕⲱⲉⲉⲣⲉ· ⲁⲧⲱ ⲟⲛ
ⲁⲓϫⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲙ̅ ⲡⲉⲕⲱⲛⲣⲉ ⲥⲱϫ· ⲉⲱⲱⲡⲉ ⲟⲩⲛ̅
ⲗⲁⲁⲩ· ⲙⲡⲧⲥ̅ ⲟⲛ ⲱⲟⲟⲡ ⲁⲣⲓ ⲱⲁⲩ ⲉⲭⲙ̅ ⲡⲉⲕⲱⲃⲛⲣ·
ⲙ̅ ⲙⲁⲣⲧⲩⲣⲟⲥ· ϫⲉ ⲡⲧⲁⲓⲟ ⲛ ⲟⲩⲱⲃⲛⲣ ⲉⲭⲛ̅ ⲟⲩⲱⲃⲛⲣ·
ⲉⲕⲱⲁⲓⲣ̅ ⲣⲟⲩⲟ—· ⲱⲁ ⲣⲧⲟⲟⲩⲉ ⲡⲉⲣⲟⲩⲟ ⲉ ⲡⲁⲓ· ⲟⲩ-
ⲣⲣⲱⲙ ⲡⲉ ⲙⲡ̅ ⲛⲥⲁ ⲥⲁ ⲙⲙⲁ· ⲉⲕⲱⲁⲛϯ ⲣ̅ ⲣⲱϐ ⲛⲁⲕ·
ⲁⲣⲓⲣⲉ· ⲉⲕⲧⲙ̅ ⲥⲱⲧⲙ̅ ⲛⲥⲱⲕ ⲟⲧⲱⲙ: ⲛⲁⲕ ⲣⲙ̅ ⲡⲉⲓ
ⲱⲟⲗⲙⲓⲧ ⲣⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ· ⲱⲁ ⲛⲉⲓ ⲛⲁⲕ ⲣⲙ̅ ⲡⲟⲧⲱⲱ
ⲡⲓⲟⲩⲧⲉ· ⲁⲧⲱ ϯⲛⲓⲧ ⲛⲁⲕ· ⲙⲙⲁ ϯⲱⲥⲕ̅ ⲱⲟⲡⲉ· ⲛⲁⲓ
ϫⲉ ⲛ ⲧⲉⲣⲉ ⲥⲭⲟⲟⲩ ⲛⲁϥ· ⲁⲥⲉⲓ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧϥ̅ ⲣⲙ̅
ⲟⲧⲉⲣⲛⲓⲛ—· ⲱⲟⲣⲡ̅ ϫⲉ· ⲉⲙ ⲧⲉⲣⲉ ⲥⲱⲱⲡⲉ· ⲁ ⲡⲣⲱⲙⲉ
ⲧⲱⲟⲩⲛ· ⲁⲥⲙⲟⲟⲩⲉ ⲣⲙ̅ ⲡⲱⲟⲣⲡ̅ ⲛ ⲣⲓⲣ· ⲁⲥⲉⲓ ⲉⲭⲙ̅
ⲡⲱⲛⲣⲉ ⲱⲛⲓ· ⲁⲥⲭⲓ ⲙ̅ ⲡⲱⲟⲩⲉⲧ ⲡⲣⲟⲗⲟⲕϯⲛⲟⲥ (*sic*)·
ⲁⲧⲱ ⲱⲁϫⲉ ⲙⲙⲁ ⲡⲧⲁ ⲡⲁⲙⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲟⲟⲩ

нач ⲙⲉ пороша· ауѯоот нач· ауѳѡк ⲙ̄ⲡⲥ
пшире ⲡⲁⲓ· ауѯоот ⲙⲉ | печ ⲉⲓѡт· ⲇⲓ̄ отроте· Fol. 5 b
пчеіѡт ⲁⲉ ⲛ̄ тере ⲥⲥѡтⲙⲉ ⲉ нач· ауⲧ] еоот ⲙⲉ ⲕⲍ
пноте ⲙⲛ̄ пеⲙⲙартурос ет отааѳ· прⲁⲓос
меркоуріос· ⲡточ ⲁⲉ· ⲙⲛ̄ ⲉⲩⲁⲅⲅⲉлеі ⲉ птирⲏ·
ⲁⲗⲗⲁ ауѳѡк ⲛ̄ неуѕⲁⲙоуⲗ· ⲙⲛ̄ отⲙⲛⲛⲩⲉ ⲛ̄-
ⲭⲁі ⲃⲉкⲉ· ⲙⲛ̄ отоѕ ⲛ̄ⲁⲣⲟⲗⲟⲙⲁ· ауⲥѡоуⲧ ⲉ
роуі· ⲡоуа ⲱⲛ ⲡⲣⲱⲙⲛ· ⲁⲩтаау ⲉ тоотⲟ ⲙⲉ
прωⲙⲉ ⲡ̄ⲛⲕⲉ· ⲉтре ⲭⲣⲁⲡⲉ тωⲃⲉ· ⲁⲩѡ ауⲧ
нач ⲙⲉ ⲡⲛⲧⲃⲉ· ⲉ тре ⲭⲥкаі ⲙⲉ ⲡкаⲣ· ⲁⲩѡ тесⲉр
ⲭⲣіаа тирⲥ̄· ⲁⲥⲱⲡⲉ ⲁⲉ· ⲛ̄ отроот ⲁⲛⲧⲃⲛⲟоуⲉ·
ⲉтскаі· ⲁ поуа ⲥⲱⲣ ⲡⲟⲩⲥⲱⲡⲉ ⲛⲥⲁ поуа ⲙⲙⲁⲥⲉ·
ⲁⲩⲡⲉⲣⲛⲧⲏ ⲇⲓ̄ ⲛⲉⲩⲧⲁⲗ· прωⲙⲉ ⲁⲉ ⲡⲛⲕⲉ ⲛ̄ тере
ⲭⲁⲧ ⲉ ⲡⲉⲓⲧ ⲁⲣⲱⲱⲡⲉ· ⲁⲩⲗⲧⲡⲉ ⲉⲙⲁⲧⲉ· ⲡⲉⲭⲁⲩ·
ⲁⲉ ⲟⲩⲟⲓ нач ⲙⲉ ⲡⲉі ⲥⲁⲭⲉ· прωⲙⲉ ⲉⲙⲁрⲭѡⲛ ⲁⲩ-
ⲣѡⲧⲃ ⲙⲉ ⲡⲏⲧⲃⲓⲛ· ⲣⲁⲙⲟі ⲙⲙⲛ̄ ⲉⲓⲭѡ ⲉ ⲡⲉі ⲱⲛⲣⲉ
ⲱⲛⲏ ⲙⲉ ⲡⲉі ⲣоромⲁ· ⲁⲉ ⲉⲩⲉⲭоос ⲙⲉ ⲡⲏⲉіѡт· ⲁⲉ
ⲭⲉтанⲣоот ⲉ прωⲙ· ⲛ̄тⲉ ⲡⲉі ⲛоѕ ⲉⲛоⲥⲉ тарої·
наі ⲁⲉ ⲉⲩⲭѡ ⲙⲙⲟоуⲉ· ⲉіс прⲁⲓос мер|коуріос· Fol. 6 a
ⲁⲩⲭі пⲓⲙⲉ ⲛ̄ отⲁрⲭѡн ⲛ̄тⲉ тполіс· ⲁⲩⲉі ⲉ парⲁⲥⲉ· ⲕⲍ
ⲁⲩⲛⲁⲩ ⲉ прωⲙⲉ· ⲁⲩⲙоощⲉ ⲉ роⲩ· ⲁⲩⲣ̄ песⲙот
ⲛ̄ нето ⲛ̄ ⲱпире· пеⲭⲁⲩ нач· ⲁⲉ ⲱ прωⲙⲉ ⲉ
тⲃⲉ ⲟⲩ· ⲁккѡ неⲧⲃⲛⲟоуⲉ ⲉⲡⲉтеⲣⲛⲧ· ⲱⲗⲛⲧⲉ ⲟⲩⲁ
пλⲁтⲓⲛ ⲡⲟⲩⲁ· ⲡ̄ⲭоеіс ⲥⲁр нⲁⲱⲓ̈тⲏ ⲙⲙⲟч· ⲁⲩѡ
ⲁⲩⲗⲩⲡⲉі ⲛ̄ⲥⲓ прωⲙⲉ ⲛ̄ ⲁрⲭⲁтнс ⲉⲙⲁⲧⲉ· ⲁⲩѡ ⲟⲛ
ⲉⲛ† еоот· ⲙⲉ ⲡноⲩⲧⲉ ⲙⲉ прⲁ̈ⲟс меркоуріос· ⲁⲥ-
ⲥѡⲧⲙⲉ ⲁⲉ ⲛ̄ⲥⲓ рωⲙⲉ ⲉтⲉ пωоⲩ пе птⲃⲓⲛ· ⲁⲩⲉі нⲁⲩ
ⲉ пе ⲡтоⲥⲱⲡⲉ (*sic*)· ⲁⲩѡ ⲁⲩⲙⲉ пкаⲣ ⲛ̄ ⲣⲏⲧ ⲉⲙⲁⲧⲉ·
ⲁⲉ ⲛⲉⲓⲥѡч ⲇⲓ̄ ⲡеуса ⲙⲛ̄ тесⲙⲛ̄тхѡⲱрⲉ· ⲁⲩѡ
ⲛⲉре прⲁⲓос меркоуріос ⲙⲡоте· ⲉⲣⲙоос ⲙⲛ̄
ⲗⲁⲁⲩ нⲁⲩ ⲉ роⲩ· ⲉ ⲙⲛ теї прωⲙⲉ ⲛ̄ ⲣⲏⲕⲉ·
ⲁⲥⲥѡоуⲧ ⲁⲉ ⲛ̄ отⲙⲛⲛⲩⲉ ⲡрωⲙⲉ· ⲉ птⲃⲓⲛ· ⲁⲩⲁ
ⲉ роуі ⲉ тполіс ⲉтⲙⲁ ⲙⲁⲣⲁⲁⲩ· ⲁⲩ† трофн
нач· ⲉ тре ⲭоⲩѡⲙⲉ· ⲡ̄точ ⲁⲉ ⲙⲛ̄ ⲭⲁі ⲡ̄ⲡ ⲡ̄трофн

Fol. 6b ϩ πτηρϥ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲉⲩϫⲟⲉⲓⲥ ⲗⲁⲡⲉⲓ ⲙ̅ⲡⲓⲟⲩ
ⲙ̅ⲃ ⲉⲙⲁⲧⲉ· ⲭⲉ ⲟⲩϫⲱⲟⲣⲉ ⲡⲉ ⲕⲁⲗⲟⲥ· ϩⲙ̅ ⲡⲩ̅ⲥⲱⲙⲁ·
ⲙ̅ ⲧⲉⲣ ⲡⲣⲱⲙⲉ ⲭⲉ ⲃⲱⲕ ⲉ ⲛⲉⲧⲛⲓ· ⲁ ⲡⲛⲓⲕⲉ ⲙ̅ ⲣⲱⲙⲉ
ⲥⲱϥ ⲛⲁⲣⲟⲩ ⲙ̅ ⲡⲧⲃⲓⲏ· ⲙⲁⲣⲁⲁϥ· ⲉⲩⲗⲁⲡⲉⲓ ⲉⲙⲁⲧⲉ·
ⲁⲩⲱ ⲛⲉⲩⲙⲉⲉⲩⲉ ⲉ ⲃⲟⲗ· ⲉ ⲧⲉⲩⲙⲛ̅ⲧⲣⲛⲕⲉ· ϩⲙ̅ ⲟⲩⲥⲧ̅ⲙⲉ
ⲭⲉ ⲉⲥ ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲉⲩⲥⲱⲃⲉ
ϩⲙ̅ ⲟⲩⲥⲱⲃⲉ ⲉⲩⲟⲩⲁⲁⲃ· ⲁⲩⲁⲣⲉ ⲣⲁⲧⲩ̅· ⲭⲁⲣⲧⲙ̅ ⲙ̅
ⲡⲧⲃⲓⲏ· ⲙ̅ ⲣⲱⲙⲉ ⲙ̅ ⲣⲛⲕⲉ· ⲉ ⲃⲟⲗ ⲭⲉ· ⲙⲁⲥⲟⲩⲱⲛϩ̅
ⲉ ⲣⲟⲩ ⲙ̅ ⲣⲟ ⲣⲓ ⲣⲟ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲉⲩⲥⲱⲃⲉ ⲭⲉ ⲙⲡⲉ
ⲕⲱⲥⲕ ⲉ ϯⲟⲩⲱ: ⲱ̅ ⲡⲥⲟⲓ· ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲩ· ⲭⲉ
ⲁⲙⲟⲩ ⲙ̅ⲡ̅ ⲛⲁⲩ ⲉ ⲡⲉ ⲡⲧⲟϥϣⲱⲡⲉ(sic)· ⲙⲙⲁⲥⲁ ⲛⲁⲓ ⲁ
ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲓⲙ ⲉ ⲡⲙⲁⲥⲉ· ⲙ̅ ⲧⲉⲩⲟⲧⲉⲣⲛⲧⲉ·
ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲭⲉ ϩⲙ̅ ⲡⲣⲁⲓ ⲙ̅ ⲓⲥ ⲡⲉⲭ̅ⲥ· ⲡⲁ ϫⲟⲉⲓⲥ·
ⲧⲱⲟⲩⲁ ⲙⲡ̅ ⲣ̅ ⲡⲏⲣⲱϩ ⲁϫⲙ̅ ⲙⲱⲙⲉ· ⲁⲩⲱ ⲁⲩⲟⲛⲕ̅ ⲉ
ⲣⲣⲁⲓ· ϩⲙ̅ ⲟⲩⲟⲩⲟⲥ ⲛⲟⲩⲧⲉ· ⲣⲱⲥ ⲉⲙⲯⲉ ⲙⲡ̅ ⲟⲩⲡⲗⲁⲧⲩⲙ
ⲙⲙⲁⲩ ⲉ ⲡⲧⲏⲣϥ· ⲁⲩⲱ ⲁⲩⲟⲩⲱⲙ ϩⲙ̅ ⲡⲉⲓ ϫⲟⲣⲧⲟⲥ·
ⲡⲧⲉⲩⲛⲟⲩ ⲣⲁⲙⲓⲟⲥ ⲁⲉ· ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲉⲡⲏⲧⲙⲁ
ⲙⲙⲁⲥⲥⲉ ⲉⲧ ϯ ⲟⲩⲃⲉ: ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ· ⲭⲉ ⲉⲣⲉ
Fol. 7a ⲛⲉⲕⲧⲁⲡ ⲛⲁⲧⲟⲧ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲧⲕⲁⲡⲉ· ⲡ ⲛⲕⲁⲙⲉⲟⲩ
ⲗ ⲉ ϫⲱ ⲙⲙⲟⲥ· ⲡⲛⲉ ⲥⲟⲡ· ⲡ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ· ⲟⲩⲁⲉ
ⲧⲃⲓⲏ ϣⲁ ⲉⲛⲉⲣ· ⲡ ⲟⲩⲟⲉⲓϣ ⲁⲗⲗⲁ ⲉⲕⲉϣⲱⲡⲉ ⲉⲕⲟ ⲡ
ⲟⲩⲙⲉⲣⲟⲥ ϣⲁ ⲉⲛⲉⲣ· ⲁⲩⲱ ⲡⲧⲉⲩ[ⲛⲟⲩ] ⲁ ⲛⲉⲩⲧⲁⲡ
ⲛⲟⲩⲣⲉ ⲉ ⲃⲟⲗ· ⲁⲩⲣⲉ ⲁⲩⲧⲱⲧ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲧⲉϥⲁⲡⲉ·
ⲁⲩⲱ ⲁϥϣⲱⲡⲉ ϩⲙ̅ ⲟⲩⲙⲛ̅ⲧⲣⲙ[ⲉ]ⲣⲟⲥ· ⲡⲣⲱⲙⲉ ⲁⲉ
ⲙ̅ ϩⲙⲕⲉ ⲁϥⲡⲁⲣⲧⲩ̅· ⲙ̅ ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲩϫⲱ
ⲙⲙⲟⲥ ⲛⲁⲩ· ⲭⲉ ⲡⲉⲕⲙⲟⲧ ϣⲛⲓ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲙ̅ ⲡⲉⲭ̅ⲥ ⲉⲓⲥ· ⲡⲉ ⲡⲧⲟⲕ̅ⲣ̅ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉϫⲙ̅
ⲡⲩ̅ⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲣⲟⲛ̅ⲍ̅ ⲉ ⲣⲟⲩ ⲡⲣⲱⲙⲉ ⲭⲉ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ·
ⲉⲩⲣⲁϣⲉ ⲉⲩⲙⲱϣ ⲉ ⲃⲟⲗ· ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲁ ⲡⲣⲁⲩⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲟⲩⲱⲛϩ̅ ⲉ ⲣⲟⲓ· ⲁⲩⲧⲁⲗⲍⲟ ⲡⲙⲁⲥⲉ·
ⲁⲩⲉⲡⲏⲧⲓ(sic) ⲙⲙⲁⲥⲉ ⲉⲧ ϯ ⲟⲩⲃⲉ· ⲁⲩⲣ̅ ⲥⲁⲃⲉ· ⲁⲩⲉⲓ
ⲛⲥⲓ ⲟⲩⲙⲛⲛⲩⲉ· ⲉ ⲛⲁⲩ ⲉ ⲡⲉ ⲡⲧⲟϥϣⲱⲡⲉ· ⲁⲩⲱϥ ⲉ
ⲃⲟⲗ ⲧⲏⲣⲟⲩ· ⲭⲉ ⲟⲩⲁ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲙ̅ ⲡⲣⲁⲩⲟⲥ ⲙⲉⲣ-

κοτριος · πεοοτ ναϥ ϣα επεϥ επεϥ ραιιιι ⸗::⸗

ΤΠΕΘ Τ ΕΝΟΟΠ Ⲛ ΠΙ ϩΑΓΙΟϹ ΜΕΡΚΟΥΡΙΟϹ

Λϭϣωπε ϫε ⲙⲙⲥⲁ ναϊ · αταρχει Ⲛ ⲣ̄ ϩωϐ ε παπε
τωϐε · ε πτοπος | ⲙ̄ ⲡϭⲁⲥⲓος ⲙⲉⲣⲕⲟⲩⲣⲓος · ες ογ- Fol. 7b
αρχων Ⲛ ϩⲗⲗηιι αϥει ϩωϥ ϩιτοτωϥ · Ⲛ ⲡⲁⲣⲕⲁτηϹ ⲗⲁ
ετπαπε ετωϐε · ε πτοπος ⲙ̄ ⲡϭⲁⲥⲓος ⲙⲉⲣⲓος (sic) ·
ⲁϥϲⲙⲓⲓⲙⲉ ϩωϥ · ⲙ̄ ⲡⲉϥⲙⲁ Ⲛ ⲡⲁⲡⲉ τωϐε ϩⲁⲣτηϩ
ταχε · ⲉⲩⲟτωϣ ϩωϥ ε κωτ Ⲛ ογⲁⲩⲗⲏ ϩⲙ̄ ⲡ̄ⲛ̄ⲏ ·
ⲁϥει ⲁⲉ Ⲛ ογⲣⲟⲟτ ⲁϥⲣⲙⲟⲟϲ ϩⲁⲣτη Ⲛ ⲡⲁⲣⲥⲁτηϹ · ετ
ⲣ̄ ϩωϐ · ⲁϥτωοτη ⲁϥⲙⲟⲩϯ̄ Ⲛ ⲡτωϐε · ϣⲁⲛτ ⲉⲩⲉι
ⲉϫⲛ̄ ⲡτωϐε ⲙ̄ ⲡⲉτ ογⲁⲁⲩ · ⲁτω ⲁⲩⲉⲡⲓⲑⲉⲙⲉι ⲡτωϐε
ⲙ̄ ⲡⲉτ ογⲁⲁⲩ ⲡⲣⲟτο ⲉⲛⲟτϥ τηροτ · πεϩⲁϥ ϫε ⲟⲛ-
τωϹ · ϯⲛⲁϥι ϣⲉ ⲛϲοτε ⲡτωϐε · ⲣⲛ̄ ⲙ ⲧωϐε ⲡⲛⲉϫⲣι-
ϲϯⲁⲛⲟϹ ⲡⲧⲁϫοος Ⲛ ⲡⲁⲣⲥⲁτηϹ ϫε ⲡⲧⲁⲩⲥⲙⲓⲧⲟⲩ
[ναι?] ⲁτω ⲉⲧϣⲁⲛϩοος ϫε ⲧⲡⲓⲁⲕⲁⲁⲕ ⲁⲙ · ⲉⲩⲉⲧⲟⲩ ·
ϯⲛⲁⲣⲓⲟⲩⲉ ε ρ̄οοτ · ⲡⲧⲁϥⲓⲧⲟⲩ ε ⲣⲙ̄ⲁⲧⲁⲙ · ⲡⲧⲁⲙⲁⲩ ϫε
ερε ⲡⲉι ογⲁ · ϫε ⲙⲉⲣⲕⲟⲩⲣⲓος · ⲛⲁⲣ ⲟⲩ ναι · ατω
ⲁϥⲃⲱⲕ ε ⲡⲛ̄ⲏ ⲙ̄ ⲡⲉρ̄οοτ ετ ⲙⲙⲁⲩ · ⲙⲙⲥⲁ ⲣⲉⲛ-
κοτι · ⲁⲉ ⲟⲩ ⲛ̄ρ̄οοτ · ⲁϥⲃⲱⲕ ⲁϥⲛⲁⲩ ⲡⲧⲱϐε · ⲙ̄ ⲡⲉτ
ογⲁⲁⲩ · ⲁϥⲱϣⲁρⲟⲙ (sic) ⲉⲙⲁτε · ε ϧⲟⲗ ϫε ⲡκοτϊ ⲙⲙ̄
ⲡⲛⲟϹ Ⲛ τπολις · ⲉⲧⲧⲙⲛⲟⲟτ ⲛⲟⲩⲁⲣⲥⲁτηϹ · ε ⲡⲟⲩⲁ
ⲙⲙⲏⲛⲛⲉ · ⲉⲧⲉⲣⲣⲱϐ ϫε ⲉⲧⲉⲡⲉⲓⲑⲉⲙⲉι[1] | ⲡⲕⲱτ ϫε Fol. 8a
ε ρⲟϥ Ⲛ ⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ · ⲗⲟϊⲡⲟⲛ ⲟⲛ ⲁ ⲡⲣⲱⲙⲉ Ⲛ ⲗϐ
ⲣⲉⲑⲛⲓⲕⲟϹ · ⲕⲱϩ ⲫ̄ⲛ̄ ⲟⲩⲛⲟϹ ⲡⲕⲱϩ · ⲡⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟϹ ·
ⲉⲡⲧⲱϐε ⲙ̄ ⲡⲉτ ογⲁⲁⲩ · ⲙⲙⲥⲁ ναι · ⲁϥⲙⲟⲩⲧⲉ ε
ⲡⲣⲱⲙⲉ Ⲛ ⲟⲛⲕⲉ · ⲡⲉι ετ ερε ⲡⲁⲥⲓος ⲙⲉⲣⲕⲟⲩⲣⲓος ·
ⲟⲩⲱⲛϩ̄ ε ρⲟϥ · πεϩⲁϥ ναϥ · ϫε ⲁⲙⲟⲩ ⲛⲧ̄ ⲧⲁⲙⲟⲓ ε
ⲡⲧⲱϥ · Ⲛ ⲛⲁτωϐε ⲙⲙⲏ ⲛⲟⲩⲕ · ⲉⲡⲓ ⲁⲛ · ϯⲟⲩⲱϣ
κωτ ⲙ̄ ⲡⲁ ⲛⲓ̈ · πεϫε ⲡⲣⲱⲙⲉ ναϥ · ϫε ⲛⲉⲕⲣⲱⲙⲉ

[1] Exactly under ειθεμει is written ⲓⲥ ⸗ ⲭⲥ.

cooyn: ⲛ tnnpe ⲛ nekτωbe· πεχας ⲁⲉ ⲙⲉⲓⲁⲓ
λaaτ ⲛ̄ρωⲙⲉ· ⲛ̄caⲃ̄λλak· ⲙ̄ⲙaⲓ· aλλa κατa
πa ⲙⲉⲉτⲉ ⲛ ϩnτ· ⲛⲟⲩ̈ⲓ τⲉ ⲛaⲓ ϣa ⲙa· ρωⲙⲉ ⲁⲉ
aϥⲣ̄ ϩⲃa· πεχας ⲛaϥ· ⲁⲉ ⲱ ρωⲙⲉ· ⲙ̄ⲡⲣ̄ ☩ ⲟⲥⲉ:
ⲛ̄τⲉⲕ̈ⲯⲩχⲏ ⲙ̄ⲡⲣ̄ ϫωϩ ⲉⲙⲧⲱⲃⲉ· ⲛ̄ ⲛⲉⲓ ⲡⲉⲧ ⲟⲩaaϩ·
ⲛ̄τⲉ ⲟⲩϫⲣⲟⲡ taρωκ· ⲡλⲏⲛⲓ ⲉⲕ̈ϣⲁⲛⲥⲓⲧⲟⲩ· ☩ⲛⲁⲉⲓⲙⲉ
ⲉ τⲏⲥⲟⲩ ⲙ̄ⲡ ⲧⲉⲕⲙ̄ⲡⲧϫⲱⲙⲣⲉ· aτω a ⲡλ̄λⲏⲛⲓ·
☩ ⲛ ⲟⲩⲥ̄ⲡⲛaⲥ· ⲛ̄ ρωⲙⲉ ⲛ ϩnκⲉ· πεχας ⲛaϥ·
ϫⲉ ⲙ̄ⲡ ϩⲟⲥⲟⲛ aκϫⲟⲟⲥ· ϫⲉ ⲡⲉⲧ ⲙ̄ⲙaⲧ ⲛaⲡλⲁⲧⲓⲛ
ⲙ̄ⲙⲟⲕ· ☩ⲛaⲩ̈ ϩⲟⲩⲟ· ⲉ ⲛaⲓ ⲛ̄ⲧaⲩ̈ⲉⲙⲉ· ⲉ τⲉⲕⲥⲟⲩ·
ⲙ̄ⲡ ⲡⲉⲧ ⲙ̄ⲙaⲧ· ϫⲉ ⲉϥⲛaⲣ̄ ⲟⲧ ⲛaⲩ̈ πεϫⲉ ρωⲙⲉ |
Fol. 8b ⲛaϥ· ϫⲉ ⲛ̄ⲟⲉ ⲉⲧ ⲉϥⲛaⲕ aρⲓⲥ· ⲉⲥ ⲡⲛⲟⲩⲧⲉ ⲙ̄ ⲡⲁⲥⲓⲟⲥ
ⲗⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙⲟⲛⲟⲛ ⲙ̄ⲡ̄ ⲛaϩⲣⲟ ⲉ ⲣⲟϥ
ⲁⲛ· ρωⲙⲉ ⲁⲉ aϥⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲧⲉⲩⲛⲟⲩ· ⲉⲣ̄ ⲛⲟⲥ ⲙ̄
ⲙ̄ⲡⲧⲁⲥⲓⲣⲏⲧ· ⲟⲩⲣ̄ⲣⲁⲗ ⲡⲱϥ· aϥⲃⲱⲕ aϥⲉⲙⲉ· ⲛ̄
ⲣⲉⲛⲥaⲙⲟⲩⲗ· aϥⲙⲟⲟⲩⲉ ⲉⲓⲟⲛ ⲙ̄ⲙⲟⲟⲩ· ⲉⲣ̄ ⲟⲩⲛⲟⲥ
ⲙ̄ⲡⲧⲁⲥⲓⲣⲏⲧ· aϥaⲣⲓⲧaλⲟ ⲛ̄ⲥaⲙⲟⲩⲗ ⲉⲣ̄ ⲛ̄ⲧⲱⲃⲉ
ⲙ̄ ⲡⲉⲧ ⲟⲩaaϩ· aτω aϥaⲣⲉ ⲣaτ̄ϥ· ⲉⲓⲟⲛ ⲛ̄ ⲟⲩⲛⲟⲥ
ⲛ̄ ⲥaⲙⲟⲩⲗ ⲣⲟⲟⲩⲧ· ⲡⲱϥ ⲡⲉ· aϥⲟⲩⲉⲣⲥaϩⲙⲉ ⲛⲉϥⲣⲁⲙ-
ⲣaλ· ⲉⲣ̄ ⲟⲩⲛⲟⲥ ⲙ̄ⲡⲧⲁⲥⲓⲣⲏⲧ· ⲉ ⲧⲣⲉϩⲧaλⲟ ⲧⲱⲃⲉ
ⲛ̄ⲥaⲙⲟⲩⲗ· ⲡⲉϫaϥ ϫⲉ ⲙaⲣⲉⲙⲁⲩ ⲧⲉⲛⲟⲩ· ⲉ ⲧⲥⲟⲩ
ⲙ̄ ⲡaⲓ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· aτω ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲙ̄ⲡaϯ
ⲡⲱⲁϫⲉ ⲗⲟ ⲉⲣ̄ ⲧ̄ⲧⲁⲡⲣⲟ· ⲁ ⲥaⲙⲟⲩⲗ ⲉⲧ ⲉϥaⲣⲉ
ⲣaτ̄ϥ· ⲉⲓⲟⲛ ⲙ̄ⲙⲟϥ· ⲟⲩⲱⲛ ⲙ̄ ⲧⲉⲩⲧⲁⲡⲣⲟ· aϥa-
ⲙaⲣⲧⲉ ⲙ̄ ⲡaⲣⲭⲱⲛ ⲙ̄ ⲣⲗ̄ⲗⲏⲛⲓ· aϥⲙⲟϫϥ̄ ⲉ ⲣⲟⲩⲛ ⲣaⲣ-
ⲧⲏⲛ· aϥⲡⲕⲟⲧϥ̄ ⲉ ϫⲟϥ· aτω ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲉⲥ ⲡⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· aϥⲉⲓ ⲉⲩⲧaλⲓⲟ· ⲉ ⲡ̄ⲣⲣⲟ ⲙ̄ ⲡⲙⲁ·
aϥaⲣⲉ ⲣaτ̄ϥ ⲣaⲣⲧⲙ̄ ⲙ̄ ⲥaⲙⲟⲩⲗ· ⲉⲧ aⲙaⲣⲧⲉ ⲉϫⲙ̄
ⲡρωⲙⲉ· aϥⲣaτ̄ϥ ⲙ̄ ⲡⲉϥⲕⲟⲩⲓⲧaⲣⲓⲟⲛ· ⲉ ⲧⲉϥⲟⲩⲉⲣ-
ⲡⲛⲧⲉ ⲛ̄ ⲣⲃⲟⲩⲣ aτω ⲛ̄ |

[One leaf wanting—pages ⲗⲍ and ⲗⲉ]

Fol. 9a ⲧⲉⲛⲟⲩ ⲉⲩaⲡ̈ⲗⲏ ⲉ ⲣⲟⲓ· ϫⲉ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛaϯ ⲡⲱⲱⲗ̄ⲍ̄·
ⲗⲍ ⲉ ⲡa ⲙaⲣⲧⲣⲓⲟⲛ· ⲉⲕaⲱⲉ ⲛ̄ⲥa ⲧⲉⲕ ⲟⲩⲉⲣⲛⲧⲉ ⲛ̄
ⲟⲩⲱⲧ· aτω a ⲡⲁⲛⲓⲱⲉ· ⲟⲩaⲣⲉ̄ ⲛ̄ⲥⲱϥ ⲉⲣ̄ ⲟⲩⲣⲟⲧⲉ·

ⲙⲡ ⲟⲩⲥⲧⲱⲧ· ⲯⲁⲛⲧⲉⲭⲱⲃⲣⲉⲓ ⲉ ⲣⲟⲙⲓ· ⲛ ⲧⲥⲏⲧⲉ ⲙ
ⲡⲧⲟⲡⲟⲥ· ⲉⲩⲁⲩⲉ ⲉ ⲣⲁⲓ ⲛⲥⲁ ⲍⲱϥ· ⲁⲩⲱ ⲁϥⲱⲯ
ⲉ ⲃⲟⲗ· ⲛⲥⲓ ⲡⲣⲱⲙⲉ· ⲉ[ϥ]ⲭⲱ ⲙⲙⲟⲥ· ⲍⲉ ⲡⲁ ⲍⲟⲉⲓⲥ
ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲟ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲧⲁ
ⲙⲡⲧⲁⲧⲥⲟⲟⲩⲛ· ⲁⲩⲱ ⲛⲁⲧⲱⲃⲛ ⲧⲏⲣⲟⲩ ϯⲛⲁⲧⲁⲁⲩ ⲛⲁⲕ·
ⲉ ⲧⲛⲟⲩⲟⲙⲓⲛ ⲙ ⲡⲉⲕⲧⲟⲡⲟⲥ· ⲁⲩⲱ: ⲯⲉ ⲙⲡⲙ ⲉⲛⲁⲟⲩϩ
ϯⲛⲁⲧⲁⲩ ⲛⲁⲕ ⲙⲡ ⲟⲩⲗⲏ ⲧⲏⲣⲥ̄ ⲡⲧ ⲁⲓⲥⲟⲟⲩϩ ⲉ ⲡⲁ ⲛⲓ·
ⲁⲩⲱ ϯⲛⲁⲯⲱⲡⲉ ⲛ ⲭⲣⲓⲥϯⲁⲛⲟⲥ· ⲙⲡ ⲡⲁ ⲛⲓ ⲧⲏⲣⲩ̄·
ⲡⲧⲁⲕⲟ ⲉ ⲃⲟⲗ ⲡⲙⲁⲣⲙⲉⲣⲓⲁⲗ· ⲉⲧⲟ ⲡⲣⲙⲉ· ⲡⲧⲁⲯⲱⲡⲉ
ⲙⲡⲙⲟⲩⲧ ⲉ ⲡⲉⲕⲧⲟⲡⲟⲥ· ⲯⲁ ⲡⲉⲓ ⲣⲟⲟⲩ ⲙ ⲡⲁ ⲙⲟⲩ· ⲛⲁⲓ
ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲩⲭⲱⲟⲩ: ⲁ ⲥⲁⲙⲟⲩⲗ ⲕⲁⲁⲩ ⲉ ⲡⲉⲥⲏⲧ· ⲉⲭⲙ
ⲡⲕⲁⲣ· ⲁⲩⲱ ⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲭⲱⲣ ⲉ ⲡⲉⲩ-
ⲥⲁⲱ· ⲁⲩⲧⲁⲗⲥⲟⲩ· ⲁⲩⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲙⲡ ⲗⲁⲁⲩ ⲙ
ⲡⲱⲗⲓ̄· ⲣⲙ ⲡⲓ̄ⲥⲱⲙⲁ ⲉ ⲡⲧⲏⲣⲩ̄· ⲁⲩⲱ ⲁⲩ (*sic*) ⲟⲩⲟⲥ
ⲛⲣⲟⲧⲉ· ⲧⲁⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧ ⲁⲣⲉ ⲣⲁⲧⲟⲩ· ⲉⲩⲛⲁⲩ ⲉ
ⲑⲉ ⲛ̀ⲧⲁ ⲥⲁⲙⲟⲩⲗ ⲡⲗⲁⲥⲙⲁ ⲙⲙⲟⲩ· ⲁⲩⲱ ⲁ ⲡⲣⲱⲙⲉ Fol. 9 *b*
ⲣⲱⲙⲟⲗⲟⲅⲉ ⲛⲁⲩ· ⲍⲉ ⲁⲓⲛⲁⲩ ⲉ ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲗⲍ
ⲉⲩⲗⲟⲅⲭⲓⲍⲉ ⲙⲙⲟⲓ· ⲗⲟⲓⲡⲟⲛ ⲁⲩⲙⲟⲩϯ̄ ⲙ ⲡⲥⲱⲙⲁ·
ⲙ ⲡⲱⲙⲉ ⲙⲡ ⲟⲩⲣⲉ ⲉ ⲗⲁⲁⲩ· ⲙ ⲡⲱⲗⲓ̄ ⲛⲣⲛⲧⲏ̄ ⲉ
ⲡⲧⲏⲣⲩ̄· ⲁⲩⲭⲓⲛⲟⲩ· ⲍⲉ ⲉⲩⲧⲱⲛ ⲙ ⲡⲱⲗⲓ̄ ⲉⲧ ⲣⲙⲃ
ⲡⲉⲕⲥⲱⲙⲁ· ⲛⲉ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲕⲱϣ· ⲉ ⲃⲟⲗ ⲍⲉ· ⲉⲓⲥ
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲗⲟⲥⲕⲓⲍⲉ ⲙⲙⲟⲓ· ⲉ ⲧⲁⲟⲩⲣⲛⲧⲉ ⲣⲙⲃ ⲡⲩ̄ⲕⲟⲩⲓ-
ⲧⲁⲣⲓⲟⲛ· ⲡⲉϩⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲩ· ⲍⲉ ⲭⲓⲙ ⲡⲧⲉⲩⲛⲟⲩ· ⲡⲧⲁ
ⲥⲁⲙⲟⲩⲗ ⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲉⲁⲩϫⲱϥ ⲉ ⲉ (*sic*) ⲡⲁ ⲥⲱⲙⲁ ⲧⲏⲣⲩ̄·
ⲁⲓⲟⲩⲍⲁⲓ· ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲣⲱⲙⲉ ⲃⲱⲕ ⲉ ⲣⲁⲧⲩ̄·
ⲙ ⲡⲉⲡⲓ̈ⲥⲕⲟⲡⲟⲥ· ⲁⲩⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲩ ⲙⲡ ⲡⲉⲩⲓⲛ (*sic*)
ⲧⲏⲣⲩ̄· ⲁⲩⲱ ⲛⲉⲩⲣⲙⲙⲁⲗ ⲧⲏ[ⲣ]ⲟⲩ· ⲁⲩⲕⲁⲁⲩ ⲉ ⲃⲟⲗ
ⲉⲣⲱⲣⲩ̄· ⲁⲩⲱ ⲁⲩϯ ⲟⲩⲗⲏ ⲧⲏⲣⲥ̄· ⲡⲧⲁⲩⲥⲟⲟⲩⲥ̄ ⲉ
ⲣⲟⲙⲓ· ⲉ ⲡⲕⲱⲧ ⲙ ⲡⲩ̄ⲏⲓ̈· ⲙⲡ ⲡⲯⲉ· ⲙⲡ ⲛ ⲡⲱⲙⲉ·
ⲁⲩⲱ ⲛⲉⲩⲧⲱⲃⲉ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲁⲩⲧⲁⲩ ⲉ ⲣⲟⲙⲓ· ⲉ ⲡⲧⲟ-
ⲗⲟⲥ· ⲙⲡ ⲟⲩⲟⲛⲟⲩ ⲉⲩⲥⲱⲧⲙ̄· ⲙⲡ ⲟⲩⲟⲥ ⲡⲁⲣⲣⲟⲗⲱ-
ⲙⲁ· ⲁⲩⲱ ⲛⲉⲩⲣ̄· ⲣⲙ ⲛⲉⲩⲥⲓϫ· ⲙⲡ ⲛⲉⲩⲣⲱⲙⲉ
ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲛⲉⲩⲧⲙⲛⲧⲥⲟⲟⲩⲉ· ⲉⲧⲣ ⲣⲱⲃ ⲧⲏⲣⲟⲩ·
ⲏⲁⲓⲁⲛ (*sic*) ⲁⲩⲱ ⲛⲩ̄ⲭⲱ ⲙⲙⲟⲥ· ⲡⲛⲉⲧ ⲣ̄ ⲣⲱⲃ· ⲭⲉ

ⲙⲟⲟⲩⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲕⲱⲧ· ⲙ̅ ⲡⲛⲏ̈ ⲙ̅ ⲡⲉⲓ ⲁⲅⲁⲗⲁⲟⲥ· ⲁⲩⲱ
ⲁϥⲙⲟⲩ ⲕⲁⲧⲁ ⲡⲧⲟϥ ⲛ̄ⲣⲱⲙⲉ ⲙⲙⲁ· ⲙ̅ⲡⲁⲧ ⲟⲩⲁⲕ ⲉ
Fol. 10 a ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉ ⲃⲟⲗ· ⲟⲩⲉⲟⲟⲩ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲙ̅ⲡ
ⲗⲏ ⲡ̅ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·

THES CO ENOU Ⲛ ΠΣΑΛΤΙΟΣ ΠΕΡΚΟΥΡΙΟΣ

Ⲁⲥⲱⲡⲉ ⲁⲉ ⲛ [ⲧⲉ]ⲣ ⲟⲩⲁⲣⲭⲉⲓ ⲛ̄ ⲕⲱⲧ ⲙ̅ ⲡⲙⲁⲣⲧⲩ-
ⲣⲓⲟⲛ· ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲡ̅ ⲟⲩⲟⲥ ⲉⲙⲉ-
ⲡⲓⲕⲛⲉ· ⲁⲉ ⲛⲁⲓⲉ· ⲛ̄ⲧⲟⲩⲗⲏ ⲙ̅ⲡ ⲛ̄ⲣⲱⲙⲉ· ⲉⲧ ⲣ̅ ⲣⲱⲃ·
ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲉⲧ ⲟⲩⲁⲁϩ· ⲙ̅ⲡⲥⲁ ⲛⲁⲓ· ⲁⲩ ⲟⲩⲣⲱⲙⲉ
ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲉⲓ ⲉⲩⲣⲁⲣⲁⲥⲉ· ⲁϥⲛⲁⲩ ⲉ ⲟⲩⲗⲏ ⲙ̅
ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲁⲩⲣ̅ ⲱⲡⲓⲣⲉ· ⲁⲩⲉⲡⲓⲟⲩ-
ⲙⲉⲓ ⲉⲧⲃⲉ· ⲉⲩⲙⲓϩ ⲉ ⲃⲟⲗ· ⲡⲉϩⲁⲩ· ⲉ ϯⲣ̅ ⲭⲣⲓⲁ
ⲙ̅ ⲡⲉⲓ ⲥⲁⲛ ⲛ̄ⲧⲃⲉ· ⲁⲩⲱ ϯⲛⲁⲥⲧⲉ̅· ⲁⲩϯ ⲡ̅ⲟⲩⲟⲓ ⲉ
ⲡⲧⲃⲉ· ⲁⲩⲧⲁⲗⲟⲩ ⲉ ϫⲱⲩ· ⲁⲩⲙⲟⲟⲩⲉ ⲙ̅ⲙⲁⲩ· ⲱⲁⲛⲧ
ⲉⲩⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲛ̄ ⲟⲩⲕⲟⲓ· ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲱⲣⲉ̅· ⲙ̅ⲡ
ⲉ̅ⲉⲓⲙⲉ· ϫⲉ ⲉⲩⲙⲟⲟⲩⲉ ⲉ ⲧⲱⲛ· ⲉ ⲃⲟⲗ ϫⲉ ⲁ ⲡⲉⲧ
ⲟⲩⲁⲁϩ ⲥⲱⲣⲉ̅ ⲡ̅ⲛⲟⲩⲉ· ⲱⲁⲛⲧ ⲉⲩⲉⲓ ⲛ̄ⲧⲁⲣⲉ ⲣⲁ[ⲧ̅ⲩ̅]·
ⲣⲓⲣⲉ̅ ⲡⲣⲟ· ⲛ̄ ⲣⲱⲙⲉ ⲛ̄ ⲣⲛⲕⲉ· ⲡⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ⲛ̄
ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲡⲁⲓ ⲉⲧ ⲉⲩⲟⲩⲱⲛϩ̅ ⲉ ⲣⲟϥ·
ⲛⲉⲩⲥⲟⲟⲩⲛ̄ ⲁⲛ· ϫⲉ ⲉⲩⲃⲛⲕ ⲧⲱⲛ· ⲁⲩⲱ ⲉⲥ ⲡⲉⲧ ⲟⲩⲁⲁϩ·
ⲁⲩⲱⲱⲭⲉ ⲙ̅ⲡ ⲡⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲙⲁⲩ· ϫⲉ
Fol. 10 b ⲉⲕ | ⲣⲙⲟⲟⲥ ⲉⲕⲣ̅ ⲟⲩ· ⲉⲥ ⲣⲛⲛⲧⲉ ⲁⲩϫⲓⲟⲩ ⲉⲙⲡⲉ ⲙ̅ ⲡⲁ
ⲗⲟ ⲧⲟⲡⲟⲥ· ⲁⲗⲗⲁ ⲧⲱⲟⲩⲛ ⲙ̅ⲡ̅ ⲃⲱⲕ ⲉⲣⲁ̅ ⲡⲣⲟ ⲙ̅ ⲡⲉⲕⲛⲏ̈·
ⲉⲕⲛⲁⲥⲙⲉ ⲙ̅ ⲡⲉⲣⲱⲙⲉ· ⲉⲣⲉ ⲡⲉⲓ ⲱⲉ ⲧⲁⲗⲏⲩ ⲉ ⲣⲟϥ·
ⲉⲩⲥⲱⲣⲉ̅ ⲉⲩⲥⲟⲟⲩⲛ̄ ⲁⲛ· ϫⲉ ⲉⲩⲃⲛⲕ ⲉ ⲧⲱⲛ· ϫⲉ ⲁⲛⲟⲕ
ⲡⲉ ⲛ̄ⲧⲁⲓⲥⲱⲣⲉ̅ [ⲙ̅]ⲙⲟϥ· ⲙ̅ⲡ ⲉⲓⲕⲁⲁϥ ⲉⲙⲉ· ϫⲉ ⲉⲩ-
ⲃⲛⲕ ⲧⲱⲛ ⲙⲁⲛ[ⲧ] ⲉⲩⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲙ̅ⲡ ⲛⲁⲩ ⲉ ⲣⲟϥ·
ⲉⲣⲉ ⲡⲱⲉ ⲛ̄ⲧⲁⲩⲗⲏ̈· ⲛ̄ⲥⲓⲟⲩⲉ· ⲧⲁⲗⲏⲩ ⲉ ⲣⲟϥ· ⲛ̄ ⲧⲉⲣ
ⲁ̅ⲛⲁⲩ ϫⲉ· ⲉ ⲡⲛⲓ ⲁⲩⲟⲩⲱⲛ ⲛⲁⲩ· ⲁⲩⲥⲟⲩⲱⲛϩ̅· ϫⲉ

ποικονομος πε · ⲙ̅ⲙ̅ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ πε · ⲁ ⲡ̅ⲛ̅ⲟⲩⲥ
ⲉⲓ ⲉ ⲣⲟϥ · ⲡ̅ⲧⲉⲩⲛⲟⲩ ⲁϥⲱϣ ⲉ ⲃⲟⲗ · ⲭⲉ ⲟⲩⲁ ⲡⲉ
ⲡⲛⲟⲩⲧⲉ · ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲙ̅ⲛ̅ ⲛⲁⲓ ⲙ̅ⲙ̅ⲉⲣ
ⲥⲱⲙ̅ⲧ̅ ⲉ ⲣⲟⲓ · ⲙ̅ⲡ̅ ⲉ̈ⲓ ⲡ̅ ⲟⲩⲡⲉⲑⲟⲟⲩ ⲉ ⲭⲟ̈ⲓ · ⲭⲉ ⲁⲓ̈ⲣ̅-
ⲛⲟⲃⲉ ⲉ ⲣⲟⲕ · ⲁ̈ⲓⲭⲓⲟⲩⲉ ⲉ ⲛⲉⲕⲱⲉ · ⲉⲓⲥ ⲡⲉⲧ ⲟⲩⲁⲃ̅ ⲟⲛ
ⲁϥⲭⲟⲟⲥ ⲙ̅ ⲡⲉϥ[ⲉ]ⲡⲓⲧⲣⲟ[ⲡⲟ]ⲥ · ⲭⲉ ⲭⲟⲟⲥ ⲡ̅ ⲡⲣⲱⲙⲉ ⲡ̅
ⲧⲉⲓ ⲣⲉ · ⲭⲉ ⲉ ⲧⲃⲉ ⲟⲩ · ⲙⲉⲕⲉⲓ ⲙ̅ⲡ̅ ⲣ̅ ⲟⲩⲣⲟⲟⲩ ⲙ̅ⲣⲣⲟⲟⲩ
ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ · ⲧⲕⲉ ⲱⲉ ⲡⲧⲁⲩⲧⲁⲁϥ ⲉ ⲣⲟⲩⲓ · ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ
ⲡ̅ ⲥⲱⲧⲉ · ⲣⲁ ⲡⲟⲩⲁⲓ · ⲡ̅ ⲛⲉⲩⲯⲩⲭⲏ · ⲁⲃⲃⲱⲕ ⲁⲕⲡⲓⲧ̅ⲉ̅
ⲡ̅ⲭⲓⲟⲩⲉ · ⲁⲗⲗⲁ ⲉ ⲧⲃⲉ ⲙ̅ⲡ̅ⲧⲩⲁⲣⲧⲏⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ :
ⲉⲥ ⲉⲛⲏⲧⲉ ⲁⲓⲕⲁⲁⲕ ⲉ ⲣⲟϥ · ⲫⲓ̈ ⲙ̅ ⲡⲱⲉ ⲙ̅ⲡ̅ ⲕⲁⲁϥ ⲉⲣⲉ
ⲡ̅ⲛ̅ⲙⲁ ⲡⲧⲉⲭⲣⲉ · ⲙ̅ⲡ̅ ⲃⲱⲕ ⲉ ⲡⲓⲛⲓ · ⲉⲙⲙⲁⲓⲧⲱⲛ ⲉⲧⲟⲟⲩⲉ
ⲙⲁⲣ̅ⲛ̅ ⲧⲁⲱⲉⲟⲉⲓⲙ ⲙ̅ ⲡⲡ[ⲧ]ⲟⲩⲁⲁϥ ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲕ Fol. 11 a
ⲟⲩⲥⲉⲉⲡⲉ ⲉ ⲣ̅ ⲣⲟⲧⲉ ⲡ̅ⲥⲉ ⲧⲙ̅ ⲭⲓⲟⲩⲉ · ⲉ ⲧⲟⲩⲗⲏ ⲙ̅ ⲡⲁ ⲙ̅
ⲧⲟⲡⲟⲥ · ⲡ̅ⲕⲉ ⲥⲟⲛ · ⲡ̅ⲧⲁⲉⲓⲡⲉ ⲉ ⲭⲱⲟⲩ ⲙ̅ ⲟⲩⲡⲉⲑⲟⲟⲩ ·
ⲛⲁⲓ ⲉ ⲙ̅ ⲧⲉⲣⲉ ⲭⲭⲟⲟⲩ · ⲁⲩⲣⲟⲡⲓ̅ ⲉ ⲣⲟϥ · ⲡⲣⲱⲙⲉ ⲉⲉ
ⲙ̅ ⲣⲛⲕⲉ · ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ · ⲁⲩⲣⲉ ⲉ ⲡⲣⲱⲙⲉ ·
ⲉⲣⲉ ⲡⲱⲉ ⲧⲁⲗⲛⲧ ⲉ ⲣⲟϥ · ⲉⲩⲁⲣⲉ ⲣⲁⲧ̅ⲩ̅ · ⲫⲣⲙ̅ⲙ̅ ⲡⲣⲟ ⲙ̅
ⲡⲛ̅ⲏⲩ · ⲉⲩⲥⲟⲟⲩ[ⲙ] ⲁⲛ · ⲭⲉ ⲉⲩⲛⲁⲉⲓ ⲧⲱⲛ · ⲁⲧⲱ ⲛⲉⲩⲭⲱ
ⲙ̅ⲙⲟⲥ · ⲭⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲱⲡ̅ ⲫⲧⲛⲕ ⲫⲁ ⲣⲟⲓ ·
ⲙ̅ⲡ̅ ⲛ̅ⲁ̅ ⲛⲁⲓ · ⲭⲉ ⲁⲓ̈ⲣ̅ ⲛⲟⲃⲉ · ⲱ̅ ⲡⲁ ⲭ̅ⲥ̅ · ⲡⲣⲱⲙⲉ ⲭⲉ ⲙ̅
ⲫⲛⲕⲉ · ⲁⲩⲱⲁⲭⲉ ⲙ̅ⲙⲁⲩ · ⲭⲉ ⲱ̅ ⲡⲁ ⲙⲉⲣⲓⲧ ⲙ̅ ⲥⲟⲛ ·
ⲉⲕⲓⲛⲧ ⲧⲱⲛ · ⲉⲣⲉ ⲡⲉⲱⲉ ⲧⲁⲗⲛⲧ ⲉ ⲣⲟⲕ ☩ⲭⲱ ⲙ̅ⲙⲟⲥ
ⲛⲁⲕ · ⲭⲉ ⲡⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉ · ⲡⲉⲓ ⲱⲉ ·
ⲗⲟⲓⲡⲟⲛ · ⲓⲉ ⲡⲉⲛⲧⲟϥⲱⲡⲉ ⲙ̅ⲙⲟⲕ · ⲧⲛⲣ̅ⲩ̅ ⲉ ⲣⲟⲓ ·
ⲡⲣⲱⲙⲉ ⲉⲉ ⲁⲩⲧⲁⲗⲟϥ · ⲉ ⲧⲃⲉ ⲑⲉ ⲡⲧⲁϥⲭⲓ ⲡⲱⲉ ·
ⲙ̅ⲙⲟⲥ ⲙ̅ⲡ̅ ⲑⲉ ⲡⲧⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲥⲱⲣⲙ̅
ⲙ̅ ⲡⲉϥⲛⲟⲩⲉ · ϣⲁⲛⲧ ⲫⲉⲓ · ⲉⲣⲙ̅ⲙ̅ ⲡⲣⲟ ⲙ̅ ⲡⲛⲏ̈ · ⲙ̅
ⲡⲣⲱⲙⲉ ⲡ̅ ⲫⲛⲕⲉ · ⲉⲫⲟ ⲡ̅ ⲁⲧ ⲥⲟⲟⲩⲡ̅ · ⲡⲣⲱⲙⲉ ⲉⲉ · ⲉⲧ
ⲉⲣⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲁⲩⲡⲁⲣⲁⲅ̈ⲗⲉ · ⲉ ⲡⲣⲱⲙⲉ
ⲧⲁⲥⲅ̈ⲓ ⲡⲱⲉ · ⲡ̅ ϣⲁ ⲭⲉ ⲙⲙⲁ · ⲡⲧⲁ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ ⲭⲟⲟⲥ ⲛⲁϥ · ⲁⲧⲱ ⲡ̅ ⲧⲉⲣⲉ ⲡⲣⲱⲙⲉ · ⲥⲱⲧⲙ̅
ⲛⲁⲓ · ⲁⲩⲣ̅ ϣⲡⲏⲣⲉ ⲁⲧⲱ ⲡⲉϫⲁϥ · ⲭⲉ ⲟⲩ ⲙⲟⲛⲟⲛ Fol. 11 b
ⲭⲉ ⲟⲩ[illegible]ⲟⲟⲩ ⲡ̅ ⲟⲩⲱⲧ ⲙ̅ⲙⲁⲧⲉ · ⲁⲗⲗⲁ ⲉⲣϣⲁⲛ ⲙⲙⲁ

пноуте· ⲡ ⲡсаѵіос ⲙеркоуріос· ⲭаріⲍе ⲛаі· ⲡ ⲡоухаі· ⲧⲛаⲗо ⲁⲛ· ⲉіⲣ̄ ⲣѡⲃ ⲉ пⲩ̄топос· ⲩⲁⲛⲧ ⲟⲩⲭоⲕ̄ ⲉ ⲃоⲗ· ⲁⲧѡ ⲧⲛⲁⲧⲁϣⲉоⲉіϣ· ⲡ ⲧⲉ[ⲕ]ⲥоⲙ ⲉⲓⲓ ⲙⲁ ⲙⲙⲁ· ⲉ ⲧ ⲃѡк ⲉ ⲣоⲩ· ⲁⲧѡ ⲛ̄ⲧⲉⲩⲛоⲩ· ⲁ ⲡⲉⲭⲣⲏⲧ ϣѡⲡⲉ ⲙⲙⲟⲩ· ⲁⲩⲃѡк ⲉ пⲏ̄ⲙ· ⲉⲩⲧ ⲉооⲩ ⲡ ⲡноуте· ⲙⲙ̄ пеⲩⲙⲁрⲧⲩрос ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲛ̄ⲕоⲧⲕ̄ ϣⲁ ⲉⲧооⲩⲉ· ⲁⲧѡ ⲛ̄ ⲧⲉⲣⲉ поⲩоⲉⲓⲙ ⲉⲓ ⲉ ⲃоⲗ· ⲁⲩⲧⲁϣⲉоⲉіϣ ⲉⲛ ⲧⲡоⲗіⲥ ⲧⲏⲣ̄ⲥ̄· ⲡ ⲡⲉⲛⲧоⲥϣѡⲡⲉ· ⲁⲧѡ ⲁⲩⲃѡк ⲉ ⲡⲙⲁ· ⲉⲧ ⲉⲣⲉ ⲡϣⲉ ⲙⲛ̄ⲧ ⲉ ⲃоⲗ ⲛ̄ⲣⲛ̄ⲧⲩ̄· ⲁⲩⲁⲗоⲥ ⲉⲭⲙ̄ ⲧⲉⲩⲛⲁⲣⲃ̄· ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲑⲉѡⲣⲉⲓ ⲙⲙⲟⲥ· ⲁⲩⲙⲩⲧ̄ⲥ̄ ⲉ птопос· ⲡ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲕⲁⲁϥ ⲉⲙ̄ ⲡⲙⲁ· ⲙⲧ ⲁⲩⲙⲩⲧ̄ⲥ̄ ⲛ̄ⲣⲛ̄ⲧⲩ̄· ⲁⲧѡ ⲁⲩⲟⲥ ⲛ̄ ⲣоте· ⲣⲉ ⲉ ⲣⲁⲓ ⲉⲭⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧ ⲛⲁⲩ ⲉ ⲣоⲩ· ⲁⲧѡ ⲙⲡ ⲟⲩⲭѡϥ ⲉ ⲉⲕⲉ ⲉⲓⲁⲟⲥ· ⲡ ⲡтопос ⲛ̄ⲕⲉ соⲛ· ϣⲩⲁⲛⲧ ⲟⲩⲭоⲕ̄ ⲉ ⲃоⲗ· ⲁⲧѡ ⲙⲡⲉ ⲡрѡⲙⲉ· ⲗⲟ ⲉⲩⲣ̄ ⲣѡⲃ· ⲉⲩⲡоⲩ (*sic*) ⲃⲙⲉ ⲣⲓ ⲧѡⲃⲉ· ⲉ птопос ⲡ ⲡⲉⲧ ⲟⲩⲁⲁⲃ·

Fol. 12 *a* ϣⲩⲁⲛⲧ ⲟⲩⲭоⲕ̄ ⲉ ⲃоⲗ· ⲁⲧѡ ⲉⲩⲧ ⲉооⲩ ⲡ ⲡноуте ⲙⲙ̄ ⲡ ⲡсаѵіос | ⲙеркоуріос·

ΤΗΕΣ ϹΑϢϤ ΕΝϬΟΠ· Ⲡ ΠΣΑΥΙΟϹ ΜΕΡΚΟΥΡΙΟϹ

Сѡтⲙ̄ ⲟⲛ· ⲉ теке ⲛоⲥ ⲛ̄ϣⲡнре· ⲱ ⲛⲁⲙⲉрате· ⲟⲩⲉооⲩ ⲡ ⲡноуте· ⲡ ⲡсаѵіос ⲙеркоуріос· ⲁⲥ-ϣⲱⲡⲉ ⲁⲉ ⲡ ⲧⲉр ⲟⲩⲥⲙⲏ· ⲡ ⲡтопос ⲕⲁⲗоⲥ· ⲣⲙ̄ ⲙⲛ̄ⲧⲥⲁⲛ ⲛⲓⲙ· ⲁⲩⲥⲙⲏ ⲉ роⲩ· ⲡ ⲟⲩⲥⲁⲉⲗоⲥ ⲛ̄ ϣⲉ: ⲛ̄ϣоуеⲃе· ⲉ ⲃоⲗ ⲁⲉ ⲉрⲉ ϣⲟⲙⲧ ⲛ̄ⲛоⲥ ⲛ̄ϣоуеⲃе ⲡ тесⲥⲙⲏ ⲛ̄ⲧⲁ ⲡсаѵіос ⲙеркоурїос ϯ поуоеіⲛ ⲛⲁⲥ· ⲛ̄ⲧⲁ песⲙ[ка]ріос ⲡ ⲣⲁⲓ ϯ поуτоϣ· ⲙⲡⲁⲧ ⲣⲙⲟⲩ· ⲉ ⲥⲙⲛ̄ⲧоⲩ ⲡ ⲟⲩⲟⲥ ⲡ ⲕⲓⲛⲇⲩⲛⲟⲥ· ⲗоіпоⲛ ⲁ

пноуте · а поуте ⲥⲓ ⲙ̅ ⲡⲉⲩⲱⲙⲉ · ката пτⲱⲟ ⲡ-
ρωⲙⲉ ⲛ̈ⲙ̅ · ⲁⲩⲙⲟⲩ · ⲁⲩⲕⲁ ⲟⲩⲁⲓⲛⲉ · ⲡⲕⲧⲛⲉⲓⲥ
ⲛⲁⲥ · τοτε ⲁⲧⲥⲱⲙⲉ ⲙ̅ ⲑⲁⲩⲓⲥ ⲡⲱⲟⲩⲉⲃⲉ ⲉ ⲛⲁⲛⲁ-
ⲡⲟⲩϥ (*sic*) ⲉⲙⲁⲧⲉ · ⲁⲧⲱ ⲙ̅ ⲧⲏⲣ ⲟⲧⲥⲱⲟⲩϩ · ⲙ̅ ⲙⲙⲁⲓⲛⲉ
ⲧⲁⲗⲟⲥ ⲉ ϩⲣⲁⲓ · ⲙ̅ ⲕⲟⲩⲓ̈ ⲁⲉ ⲡⲁⲣⲥⲁⲧⲛⲉ · ⲡⲉϩⲁⲧ
ⲙⲙⲉⲧⲉⲣⲛⲏⲧ ⲡⲱⲉ ⲛⲉⲧⲥⲱⲃⲉ · ϩⲁⲗⲱⲓ ⲉⲙⲱⲡⲉ ⲉ ⲡⲛⲏⲧ ·
ⲙ̅ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲧⲏⲧ ⲙⲙⲁⲁⲩ · ⲉ ⲕⲱⲧ ⲉ
ⲣⲟϥ ⲙ̅ ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ · ⲛ̈ⲧⲣⲉ ⲧⲉϩⲁⲩⲓⲥ ⲡⲱⲟⲩⲉⲃⲉ
ⲧⲁⲩⲟ · | ⲥⲁⲣⲡⲟⲥ ⲉⲥⲱⲧⲙ̅ · ⲉⲙⲱⲉ ⲉⲥϩⲏⲧ ⲙⲙⲁⲟⲩⲱⲁ Fol. 12 *b*
ⲛ̈ⲛⲧⲏϩ · ϩⲙ̅ ⲟⲩⲱⲥⲙⲉ ⲁⲉ · ϩⲟⲥⲟⲩ ⲉⲣⲉ ⲡⲱⲁⲉ ⲙⲁⲓ ⲙ̅
ⲉ ϩⲟⲗ ϩⲙ̅ ⲣⲱⲟⲩ · ⲁ ⲡⲱⲉ ⲧⲁⲩⲟ ⲉ ϩⲟⲗ ⲙ̅ ⲣⲉⲛⲕⲗⲁⲟⲥ
ⲉⲥⲱⲧⲙ̅ : ⲙ̅ⲡⲁⲛⲉⲓ ⲉⲙⲁⲟⲩϥ ⲉⲩⲗⲁⲕ · ⲁⲩⲱ ⲙ̅ⲡⲉⲣ
ⲟⲩⲁⲁⲩ ⲙ̅ⲡⲓ ⲙⲙⲁⲓⲛⲉ · ⲉ ⲡⲉ ⲡⲧⲟⲥⲙⲱⲡⲉ · ⲙⲁⲩⲁ ⲙ̅ ϩⲟⲗ
ϩⲙ̅ ⲟⲩⲟⲥ ⲙ̅ⲡⲉⲙⲛ · ⲉⲧ ϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲙ̅ ⲡⲉⲩ-
ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ · ⲛⲁⲓ ⲉⲓⲧⲉ (*sic*) ⲉⲓⲣⲉ ⲙ̅ⲡⲉⲍⲟⲙ · ⲙⲙ̅
ⲛⲉⲓ ⲱⲡⲛⲣⲉ · ⲉⲛⲁⲱⲟⲩⲟ · ⲁⲩⲱ ⲁⲩⲉⲓ[ⲛⲉ] ⲉ ϩⲟⲗ ϩⲙ̅ ⲡ-
ⲥⲁⲣⲡⲟⲥ · ⲛ̈ⲣⲟⲙⲉ ⲙ̅ⲡⲥⲡⲟⲩⲁⲟⲥ · ⲁⲧⲕⲁⲁⲩ ⲙ̅ⲧⲟⲟⲧⲟⲩ
ϩⲙ̅ ⲡⲉⲧⲛⲓ : ϩⲱⲥ ⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ · ⲱ ⲁⲉ ⲟⲩⲏⲣ ⲙ̅
ⲡⲓⲧⲁⲗⲥⲟ ⲙ̅ⲧⲁⲣⲱⲱⲡⲉ ϩⲙ̅ ⲡⲥⲁ[ρ]ⲡⲟⲥ ⲉⲧ ⲙⲙⲁⲩ · ⲙⲙ-
ⲙⲁⲓⲛⲉ ⲟⲩⲱⲉ · ⲁⲩⲥⲉⲓ ⲁⲩⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ·
ⲙ̅ⲙ ⲡⲉⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ · ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ·
ⲁⲩⲥⲱⲧⲙ̅ ⲉ ⲙⲡⲓ ⲟⲩⲟⲛ ⲙⲙⲁ · ⲉⲧ ϩⲙ̅ ⲧⲡⲟⲗⲓⲥ ⲙ̅ⲙ
ⲛⲉⲥⲕⲱⲧⲉ · ⲉⲓⲧⲉ ⲕⲟⲩⲓ̈ · ⲉⲓⲧⲉ ⲡⲟⲥ · ⲁⲩⲉⲓ ⲧⲏⲣⲟⲩ ϩⲓ
ⲟⲩⲥⲟⲩ · ⲉⲛⲁⲩ ⲉ ⲧⲉⲡⲟⲥ ⲙ̅ ⲱⲡⲛⲣⲉ · ⲛ̈ⲣⲟⲟⲩⲧ ⲙ̅ⲙ
ⲛⲉⲣⲟⲙⲉ · ⲉⲙⲛⲧ ⲉⲧⲟⲩⲁⲣⲉⲓ · ⲙ̅ⲙ ⲙ̅ ⲡⲉⲛⲧⲟⲥⲱⲙⲉ ·
ⲓⲧⲁ ⲡⲁⲓ̈ⲕⲁⲓⲟⲥ ⲁⲁⲩ · ⲛⲉⲙⲓ ⲟⲩⲁⲁⲩ · ⲁⲉ ⲟⲛ ϩⲙ̅ ⲧⲡⲟⲗⲓⲥ ·
ⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ · ⲁⲉ ⲥⲁⲓⲡⲓⲟⲥ · ⲉϥ[ⲁⲣⲡⲓⲟⲥ]ⲙⲉ · Fol. 13 *a*
ⲣⲟⲙⲓ ⲉ ⲣⲱⲙⲉ ⲙⲙ · ⲡⲣⲟⲧⲟ ⲁⲉ ⲉ ⲙⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ · ⲙ̅
ⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲩ · ⲡⲉϫⲁϥ ⲁⲉ · ϯⲁⲣⲁⲕⲗⲏⲧⲟⲥ · ϩⲙ̅
ⲉ ϩⲉⲙⲙⲉ ⲙⲉ ⲙ ⲱⲁⲉ · ⲉⲧⲉ ⲙⲉⲓ ⲭⲣ[ⲏⲥⲧ]ⲓⲁⲛⲟⲥ ⲙⲁ
ⲛ̈ⲛⲟⲟⲩ · ⲁⲉⲙ ⲉⲙⲟⲛ · ϩⲁⲣⲏⲧ ⲉⲧⲁⲓ ⲥⲟⲗ · ⲁⲩⲟⲧⲉⲣ-
ⲁⲣⲡⲉ ⲙⲉ ⲛⲓⲧⲉ ⲛ ⲟⲩⲙ̅ ⲟⲩⲛ̈ⲧⲣⲁ[ⲩ] ⲙ̅ ⲡⲟⲩ ⲡⲉ · ⲉ ⲧⲣⲉⲩ-
ⲱⲛ ⲛⲁⲩ · ⲛ̈ ⲟⲩⲙⲟⲩⲗⲗⲟⲥ ⲛ̈ ⲥⲣⲙⲉ · ⲛ̈ ⲗⲏⲧⲱⲛ ·

ⲁⲩⲁⲗⲉ ⲉ ⲣⲟⲥ· ⲡⲉϫⲁⲩ ⲙ̅ ⲡⲫ̅ⲣ̅ⲁⲗ· ϫⲉ ⲁⲙⲟⲩ
ⲛ̅ⲧ̅ⲡⲓⲁⲧ ⲉ ⲡⲥⲱⲃⲉ· ⲉⲧⲉ ⲙⲉϫⲣⲓⲥⲧⲁⲛⲟⲥ ⲉⲓⲣⲉ ⲙ̅ⲙⲟⲩ·
ⲗⲟⲓⲡⲟⲛ ⲁⲧⲙⲟⲟⲩⲉ· ⲙ̅ⲡ̅ ⲙⲉⲧⲉⲣⲛⲟ· ⲱⲁⲛⲧ ⲟⲩⲉⲓ ⲉ
ⲡⲧⲟⲡⲟⲥ· ⲙ̅ ⲡⲣⲁⲙⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲃⲟⲕ ⲉ ⲣⲟⲩⲓ
ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ ⲛ̅ ⲟⲩⲁⲓ· ⲉⲩⲧⲁⲗⲛⲟ ⲉ ⲡⲉⲧⲃⲓⲛ· ⲡⲉϫⲉ
ⲟⲩⲁ ⲛⲁⲩ· ⲫ̅ ⲛ̅ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲛ̅ⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲉⲧ ⲡⲟⲛⲟ
ⲟⲙⲉ ⲉ ⲡⲧⲟⲡⲟⲥ· ϫⲉ ⲉⲕⲃⲏⲕ ⲉ ⲧⲟⲡ· ⲱ̅ ⲡⲁⲧⲛⲟⲩⲧⲉ·
ⲙ̅ⲡ̅ ⲡⲉⲓ ⲧⲃⲓⲛ· ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̅ ⲡⲓⲟⲩⲧⲉ·
ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲣⲱⲙⲉ ⲛ̅ ⲓⲟⲩⲁⲓ· ⲥⲱⲧⲙ̅ ⲛ̅ⲥⲟⲩ ⲣⲱⲗⲟⲥ·
Fol. 13 b ⲁⲗⲗⲁ ⲁⲩⲃⲱⲕ· ⲁⲩⲁⲣⲉ ⲣⲁⲧ̅ⲩ· ⲁⲩⲥⲱⲧⲙ̅ | ⲉ ⲣⲁⲓ ⲉ
ⲙⲉ ⲧⲟⲁⲩⲓⲥ· ⲉⲥⲟⲧⲛ̅ ⲛ̅ⲧⲁⲣⲡⲟⲥ ⲣⲓ ⲥⲱⲃⲉ· ⲉⲙⲙⲉ ⲉⲣⲣⲓⲧ
ⲣⲓ̈ⲓⲓ̈ ⲡⲕⲁⲣ· ⲁⲩⲱ ⲡⲉϫⲁⲩ ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ ⲛ̅ ⲓⲟⲩⲁⲓ·
ϫⲉ ⲙⲁⲁ ⲡⲉ ⲛ̅ⲧⲟⲩϥ̅· ⲛ̅ⲙⲥⲱⲃⲉ ⲉⲛⲁⲗⲗⲟⲧⲣⲓⲟⲛ ⲉⲙⲉⲕ-
ⲗⲟⲙ· ⲉⲧⲁⲓ ⲥⲟⲗ· ⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ϫⲉ ⲛ̅ⲧⲟϥ ⲡⲉ
ⲛ̅ⲧⲁⲩⲣ̅ ⲡⲉⲓ· ⲁⲩⲟⲧⲱⲙⲃ ⲛ̅ⲥⲓ ⲡⲱⲛⲣⲉ ⲱⲛⲉ· ⲛ̅ⲁⲡ-
ⲟⲁⲣⲧⲟⲥ· ⲡⲉ ⲛ̅ⲧⲟϥⲱⲱϣⲉ· ⲙⲙⲁ ⲡⲱⲟⲣⲡ̅ ⲉ ⲧⲃⲉ ⲡⲧⲃⲓⲛ
ⲉⲧ ⲉⲩⲧⲁⲗⲛⲟ· ⲡⲉϫⲁⲩ ⲛⲁⲩ· ϫⲉ ⲡⲉⲧ ⲛⲁⲡⲁⲧⲁⲥⲥⲉ
ⲙ̅ⲙⲟⲕ· ⲣⲓ ϯⲟⲩⲛⲟⲩ· ⲛ̅ⲧⲟϥ ⲡⲉⲧ ⲟⲩⲱⲕ̅ ⲉ ⲃⲟⲗ· ⲛ̅-
ⲛⲉⲱⲡⲛⲣⲉ ⲧⲛⲟⲩ· ⲛ̅ⲧⲉⲩⲛⲟⲩ ϫⲉ ⲁⲙⲟⲩⲟⲩ ⲛ̅ ⲥⲱⲙ̅
ⲣⲓ̅ ⲛ̅ⲓⲟⲥ· ⲛ̅ ⲟⲩⲙⲟⲥ· ⲁⲩⲕⲁ ⲡⲧⲃⲓⲛ ⲉⲭⲓ̈ⲓ̈ ⲡⲱⲛⲣⲉ
ⲱⲛⲉ· ϫⲉ ⲉⲩⲛⲁⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲩ· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ·
ⲁ ⲧⲟⲩⲣⲛⲧ ⲉⲛ ⲧⲙⲟⲩⲗⲗⲥ· ⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲣⲓ̅ ⲡⲕⲁⲩ·
ⲛ̅ⲟⲉ ⲛ̅ ⲟⲩⲟⲙⲉ· ⲁⲩⲣⲉ ⲉⲭⲓ̈ⲓ̈ ⲡⲉⲩⲣⲟ· ⲁⲩⲡⲗⲁⲩⲛ ⲙ̅-
ⲙⲟⲩ· ⲣⲓ̅ ⲛⲉⲛⲓⲱⲙⲉ ⲙ̅ⲡ̅ ⲛ̅ⲧⲱⲃⲉ· ⲉⲧ ⲙⲛⲭ ⲉ ⲃⲟⲗ·
ⲣⲓ̅ ⲡⲙⲁ ⲛ̅ ⲕⲱⲧ· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ· ⲉⲓⲥ ⲡⲣⲁⲙⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲉⲓ ⲣⲓ̅ ⲡⲣⲟ· ⲉⲣⲉ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲙⲟⲟⲩⲉ
Fol. 14 a ⲙ̅ⲙⲁⲁⲩ· ⲉⲣⲉ ⲡⲉⲕⲛⲟⲩⲧⲁⲣⲓⲟⲛ ⲛ̅ ⲧⲟⲟ|ⲧ̅ⲩ̅ ⲡⲉϫⲁⲩ
ⲙⲉ ⲛⲁⲩ· ϫⲉ ⲉⲕⲣ̅ ⲟⲩ ⲛ̅ ⲡⲉⲓ ⲙⲁ· ⲱ̅ ⲡⲣⲱⲙⲉ ⲉⲧⲛⲩ (*sic*)
ⲉ ⲃⲟⲗ· ⲡⲙⲁ ⲛ̅ ⲭⲗⲓⲃⲁⲍⲉ ⲁⲛ ⲡⲉ ⲡⲉⲓ ⲙⲁ· ⲁⲕⲕⲟ ⲛ̅
ⲡⲉⲕⲥⲧⲟ ⲉⲓ ⲉ ⲣⲟⲩⲓ· ⲣⲉⲛⲫⲁⲗⲗⲟⲧⲣⲓⲟⲥ ⲛⲉ ⲙⲥⲱⲃⲉ·
ⲙ̅ⲡ̅ ⲡⲓ ⲥⲁⲣⲡⲟⲥ· ⲁⲧⲱ ⲛ̅ⲧⲁⲕⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ϫⲉ ⲉⲕⲉⲣⲓⲟⲩⲉ
ⲉ ⲛⲉⲧ ⲣ̅ ⲣⲱⲃ· ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ· ⲙ̅ⲡⲉ ⲕⲣ̅ ⲣⲱⲃ· ⲟⲩⲁⲉ
ⲙ̅ⲡⲉ ⲕⲕⲱ ⲛⲉⲧ ⲣ̅ ⲣⲱⲃ· ⲁⲧⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲩⲣⲟⲕⲩ̅ ⲙ̅
ⲡⲉⲕⲛⲟⲩⲧⲁⲣⲓⲟⲛ· ⲉ ⲧⲁⲓⲛⲓⲧⲉ ⲛ̅ⲣⲏⲧ̅ⲩ̅· ⲁ ⲡⲉⲭⲁⲁⲩ̅

ⲉⲓ ⲉ ϧⲟⲗ ⲙⲡⲛⲟⲩ· ⲉⲙⲉ ⲙⲙⲏ ⲗⲁⲁⲩ ⲛⲁⲩ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁϥ·
ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲡⲣⲱⲙⲉ ⲛ ⲟⲩⲁⲁⲓ· ⲛⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁϥ ⲛⲁ-
ⲧⲁⲥⲥⲉ· ⲁⲗⲗⲁ ⲛⲉⲙⲁⲩ ⲉ ⲡⲣⲱⲙⲉ· ⲉⲩⲛⲉϫ ⲉ ϧⲟⲗ·
ⲉⲩϣ ⲛ ⲁⲧ ⲉⲙⲙⲉ· ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ· ⲡⲉ ⲛⲧⲟⲩⲱⲙⲡⲉ
ⲙⲡⲛⲟⲩ· ⲙⲙⲡⲥⲱⲥ ⲁⲩⲱⲱ ⲉ ϧⲟⲗ· ⲛⲥⲓ ⲡⲣⲱⲙⲉ· ⲫⲛ
ⲟⲩⲛⲟⲩ ⲛ ⲥⲙⲏ· ⲉⲩϫⲱ ⲙⲡⲛⲟⲩ· ϫⲉ ⲡⲣⲁϣⲓⲟⲥ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ· ϧⲟⲓⲛⲑⲉⲓ ⲉ ⲣⲟⲓ· ⲫⲛ ⲧⲉⲟⲩⲛⲟⲩ ⲛ ⲁⲛⲁⲥⲧⲉⲕⲏ·
ϯⲛⲁⲟⲩⲱϥ ⲁⲛ ⲉ ⲧⲟⲟⲩ ϣⲁ ⲉⲙⲉϥ· ⲛⲟⲩⲟⲉⲓⲙ ⲉⲓⲥⲕⲟⲧⲉⲓ
ⲛⲥⲁ ⲗⲁⲁⲩ· ⲙ ⲡⲉⲧ ⲟⲩⲁⲁϥ· ⲁⲩⲱ [ⲉ]ⲩⲱⲡⲉ ⲉⲕϣⲁⲙⲉⲣ
ⲡⲛⲁ ⲛⲙⲙⲁⲓ· ⲛⲑ ⲕⲟ ⲛⲁⲓ ⲉ ϧⲟⲗ ⲫⲙⲏ ⲡⲉⲓ ϣⲱⲡⲉ· ϯⲛⲁ
ϣⲱⲡⲉ ϩⲱⲟⲩⲧ ⲛ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁⲩⲱ ϯ | ⲥⲙⲙⲉ ⲛ Fol. 14 b
ⲧⲉⲕⲥⲧⲏⲗⲏ· ϯ[illegible]ⲕ ⲧⲉⲛⲟⲩ ⲫⲙⲏ ⲡⲉⲕⲉⲟⲟⲩ· ⲙⲍ
ⲉⲣⲉ ⲡⲉⲕⲕⲟⲩⲓⲧⲁⲣⲓⲟⲛ ⲧⲟⲕⲥ̄ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ϯⲛⲁⲥⲙⲙⲉ
ⲛ ⲡⲁ ⲗⲁⲁⲩ ⲣⲱⲟⲩⲧ· ⲉⲩⲛⲏϫ ⲉ ϧⲟⲗ ⲫⲁ ⲛⲉⲕⲟⲩⲉⲣⲛⲧⲉ·
ⲫⲛ ⲟⲩⲛⲟⲩ ⲛ ⲩⲓⲡⲉ· ⲙⲛ ⲟⲩⲙⲛⲧⲁⲧⲥⲟⲙ· ⲡⲧⲁϫⲣⲥ-
ⲥⲟⲩ ⲛ ⲧⲉⲕⲣⲓⲕⲱⲛ ⲫⲛ ⲟⲩⲁⲟⲩⲧ· ⲉⲩⲥⲟⲧⲡ· ⲙⲛ ⲣⲉⲙⲙⲱⲉ
ⲡⲁⲩⲉⲓⲙ ⲡⲓⲱⲣⲧ· ⲉⲧⲉ ⲡⲉϫⲣⲧⲥⲟⲗⲓⲏⲟⲩⲉ ⲡⲉ· ⲁⲩⲱ
ⲡⲗⲓⲏⲙ ⲙ ⲡⲉⲕⲕⲟⲩⲓⲧⲁⲣⲓⲟⲛ· ϯⲛⲁ ⲧⲣⲉⲩⲧⲟⲕⲥ̄ ⲉⲙⲱⲉ
ⲙ ⲙⲉ· ⲛ ⲁⲧⲁⲙⲁⲥ· ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲓ ⲱ ⲡⲁ ϫⲟⲉⲓⲥ·
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲛⲁⲓ ϫⲉ ⲛ ⲧⲉⲣⲉ ⲭⲟⲟⲩ· ⲉⲩⲛⲏϫ ⲉ
ϧⲟⲗ· ⲉⲩϣ ⲙ ⲡⲛⲏ ⲙⲟⲩ: ⲙⲡⲥⲁ ⲛⲁⲓ· ⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲙ ⲡϫⲟⲉⲓⲥ· ⲡⲁϫⲉ ⲙⲛ ⲡⲣⲁϣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ϫⲉ
ⲙⲉϥ ⲡⲕⲕⲟⲩⲓⲧⲁⲣⲓⲟⲛ ⲣⲱⲟⲩⲧ· ⲉⲡⲩϫⲉ ⲉⲩⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ
ⲡⲉⲡⲣⲣⲟ ⲙ ⲙⲉ· ⲡⲉϫⲥ· ⲛⲁⲛⲟⲩ ⲟⲩⲣⲉⲩⲣ ⲛⲟⲃⲉ· ⲡⲣⲟⲩⲟ
ⲉⲧⲁⲓⲕⲁⲓⲟⲥ· ⲉⲩⲛⲁⲣ ⲛⲟⲃⲉ· ϣⲁⲣⲉ ⲟⲩⲣⲁϣⲉ ϣⲱⲡⲉ·
ⲫⲛ ⲧⲁⲓⲛⲛⲧⲉ ⲛ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲉⲁⲓ ⲟⲩⲣⲉⲩⲣ ⲛⲟⲃⲉ· ⲉⲡϣⲁⲛ-
ⲙⲉⲧⲁⲛⲟⲓⲁ ⲉⲁⲓ | ⲛⲉⲓⲛⲟⲃⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲡⲧⲁ· ⲡⲥⲱⲧⲏⲣ Fol. 15 a
ⲧⲁⲙⲉ ⲛⲉⲙⲙⲁⲑⲛⲧⲏⲥ· ϫⲉ ⲛⲉⲩ ⲙⲙⲁⲩ· ⲙⲁⲣⲉ ⲡⲛⲏ ⲙⲛ
ⲧⲁⲣⲟⲩ· ϫⲉ ⲟⲩⲁⲧ ⲥⲟⲟⲩⲛ ⲡⲉ· ⲁⲩⲱ ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁϥ
ⲕⲁⲁϥ ⲉ ϧⲟⲗ· ⲛ ⲧⲉⲣⲉ ⲡⲉⲩⲣⲏⲧ ϣⲱⲡⲉ ⲙⲡⲛⲟⲩ· ⲁⲩⲁⲓ
ⲣⲱⲟⲩ ⲛⲑⲓ· ⲡⲧⲁⲩϣⲱⲡⲉ ⲙⲡⲟⲩ (sic)· ⲉ ⲡⲁⲓⲛⲛⲉ ⲉⲧ ⲥⲟⲟⲩϩ
ⲉ ⲣⲟⲩⲙ· ⲡⲧⲟⲟⲩ ϫⲉ ⲁⲩϯ ⲉⲟⲟⲩ ⲛ ⲡⲛⲟⲩⲧⲉ· ⲛⲁⲓ ⲉⲧ
ⲓⲣⲉ ⲛ ⲛⲓ ⲥⲟⲙ· ⲉ ϧⲟⲗ ⲓϩ ⲧⲟⲟⲩ ⲛ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϥ· ⲙⲡⲥⲁ ⲛⲁⲓ· ϫⲉ ⲁ ⲡⲣⲱⲙⲉ ⲧⲱⲟⲩⲙ· ⲁⲩⲃⲱⲕ

ⲉ ⲡⲩⲏⲓ· ⲉⲩⲱⲁϩⲉ ⲉ ⲧⲉϥⲥⲣⲓⲙⲉ· ⲙⲛ̄ ⲛⲉϥⲣⲙ̄ⲣⲁⲗ· ⲡⲣⲱⲃ ⲛⲓⲙ ⲛⲧⲁⲩⲱⲟⲡⲉ ⲙⲙⲟϥ· ⲁⲩⲱ ϫⲉ ⲛⲉ ⲙⲙⲛ̄ⲧⲁⲁϥ ⲱⲛⲣⲉ ⲙⲙⲁⲩ· ϫⲉ ⲟⲩⲁⲥⲣⲛⲓ ⲧⲉ· ⲧⲉϥⲥⲣⲓⲙⲉ· ⲉ ⲛⲉϥ-ⲣⲁⲥⲧⲉ ⲁⲉ· ⲡⲉϩⲁϥ ⲛ̄ ⲧⲉϥⲥⲣⲓⲙⲉ· ϫⲉ ⲡⲉⲧ ⲟⲩⲉⲱ ⲡⲓⲟⲟⲧⲉ· ⲙⲁⲣⲉϥⲟⲩⲁⲣϥ̄ ⲛ̄ⲥⲱⲓ· ⲁⲩⲱ ⲁϥⲭⲓ ⲛ̄ ⲧⲉϥⲥⲣⲓⲙⲉ· ⲙⲛ̄ ⲛⲉϥⲣⲙ̄ⲣⲁⲗ· ⲁϥⲃⲱⲕ ⲉ ⲣⲁⲧϥ̄ ⲉ ⲡⲓⲥⲕⲟⲡⲟⲥ (*sic*)· ⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲟⲩ· ⲉ ⲡⲣⲁⲓ ⲉ ⲡⲣⲁⲓ (*sic*) ⲉ ⲡⲓⲱⲧ· ⲙⲛ̄ ⲡⲱⲛⲣⲉ· ⲙⲛ̄ ⲡⲉⲡⲧⲁ [ⲉ]ⲧ ⲟⲩⲁⲃ· ⲁⲩⲱ ⲁϥⲙⲟⲟⲩⲧⲉ |

Fol. 15 *b* ⲉ ⲡⲉⲩⲣⲁⲓ ϫⲉ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲁⲩⲱ ⲧⲉϥⲥⲣⲓⲙⲉ ϫⲉ ⲗⲉⲥⲁ-

ⲛ̄ (*sic*) ⲃⲉⲧ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ϥⲃⲱⲕ ⲉ ⲡⲉⲩⲏⲛ· ⲁϥⲥⲟⲩⲱⲛ ⲧⲉϥ-ⲥⲣⲓⲙⲉ· ⲁⲥⲱⲱ ⲡⲱⲛⲣⲉ ⲥⲛⲁⲩ· ⲡⲣⲟⲟⲩⲧ ⲛ̄ ⲟⲩⲥⲟⲛ ⲛ̄ ⲟⲩⲱⲧ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ϥⲭⲓⲥ ⲡⲉⲃⲟⲧ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲁⲥϫⲡⲟ ⲱⲛⲣⲉ ⲥⲛⲁⲩ ⲡⲣⲁⲧⲣⲉ· ⲁⲙⲟⲟⲩⲧⲉ ⲉ ⲡⲱⲟⲣⲡ̄ ⲙ̄ ⲙⲏⲉ· ϫⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲕⲁⲧⲁ ⲡⲣⲁⲓ ⲉ ⲡⲉⲧ ⲟⲩⲁⲁϥ· ⲉ ⲃⲟⲗ ϫⲉ ⲧⲁⲭⲁⲙⲁⲧⲉ ⲉ ⲡⲟⲩϫⲁⲓ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧϥ̄· ⲡⲁⲉⲣ ⲥⲛⲁⲩ ⲁⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ· ⲉ ⲡⲣⲁⲓ ⲉ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ· ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲁϥⲙⲟⲟⲩⲧⲉ ⲉⲧⲣⲱⲙⲉ ⲛ̄ ⲧⲧⲭⲏⲉⲓⲧⲏⲥ ⲁϥ☩ ⲛⲁϥ ⲉ ⲙⲛ̄ⲧ ⲛ̄ⲗⲓⲧⲣⲁ ⲛⲟⲩⲃ· ⲉϥⲥⲟⲧⲡ̄· ⲙⲛ̄ ⲣⲉⲛⲛⲱⲙⲉ ⲉ ⲙⲉ ⲉⲧⲧⲁⲓⲛⲩ· ⲁϥⲥⲉⲙ̄ ⲡⲗⲏⲙⲙ̄ ⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲣⲉ ⲡⲩⲕⲟⲛⲓⲧⲁⲣⲓⲟⲛ ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲁⲩⲧⲣⲉⲩⲧⲟⲕⲥϥ̄ ⲉⲛⲱⲙⲉ· ⲛ̄ ⲁⲧⲁⲙⲁⲥ ⲁⲩⲱ ⲁⲩⲧⲣⲉⲩⲥⲙⲛⲉ ⲉ ⲡⲩⲗⲏⲙⲛⲓ· ⲣⲱϥ ⲛ̄ ⲛⲟⲩⲃ· ⲣⲓ ⲱⲛⲉ ⲉ ⲙⲉ· ⲉⲩⲣⲁ ⲡⲉⲥⲛⲧ ⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉⲩ-ⲡⲁⲧⲁⲥⲥⲉ ⲙⲙⲟϥ ⲣⲉ ⲡⲩⲙⲉⲣⲉϥ· ⲉϫⲡ̄ ⲣⲛⲧϥ̄· ⲁⲩⲱ

Fol. 16 *a* ⲥⲛ | ⲛ̄ ⲧⲉⲥⲣⲓⲕⲱⲛ· ⲉ ⲣⲟⲙⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲙⲛ̄ⲛⲥⲁ

ⲛⲁ ⲡⲣⲁⲥⲓⲁⲥⲙⲟⲥ· ⲉⲉ ⲡⲧⲟⲡⲟⲥ ⲁⲩⲕⲁⲁⲥ ⲣⲓⲱⲛ ⲉⲉ ⲡⲣⲁⲧⲓⲟⲛ· ⲱⲁ ⲣⲣⲁⲓ ⲉ ⲡⲟⲟⲩ ⲡⲣⲟⲟⲩ· ⲁⲩⲱ ⲥⲉⲱⲟⲟⲛ ⲧⲉⲛⲟⲩ ⲉⲧⲙⲙⲛ̄ⲧⲙⲙⲏⲧⲣⲉ ⲛ̄ ⲛ̄ⲥⲟⲙ ⲉⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲣⲛ̄ ⲟⲩⲉⲣⲛⲓⲛ ⲛ̄ⲧⲉ ⲡⲓⲟⲟⲧⲉ ⲣⲁⲙⲛⲓ ⲝ⁝⁝⁝

THES ϢNOYT N̄SOU M̄ ϩAIOC ΠEPKOYPIOC

Λεϣωπε ⲁⲉ· ⲙ̄ⲡⲥⲁ ⲧⲣⲉϥⲣⲁⲥⲓⲁⲍⲉ· ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄
ⲡⲉⲧ ⲟⲩⲁⲁϧ· ⲁⲧⲱ ⲁ ⲡⲥⲟⲉⲓⲧ ⲙ̄ ⲙⲓⲥⲟⲩ (?) [ⲡ]ⲱϥ· ϣⲁ
ⲙⲁ ⲙⲓⲏ· ⲁⲧⲱ ⲟⲩⲛⲟⲥ ⲙ̄ⲙⲏⲛⲛⲉ· ⲉⲩⲓⲛⲧ ⲉ ⲡⲉϥⲗⲓ-
ϥⲁⲛⲟⲛ ⲉⲧ ⲟⲩⲁⲁϧ· ⲉⲩ[ⲟⲩ]ⲱⲡ̄ⲧ ⲉ ϫⲱϥ· ⲁⲩⲱ ⲛⲉⲧ
ϣⲱⲛⲉ ⲉⲧⲁⲙⲁⲧⲉ ⲙ̄ ⲡⲧⲁⲗⲥⲟ· ⲉⲩⲃⲏⲕ ⲉ ⲛⲉⲩⲏ̈· ⲡ-
ⲁⲙⲱⲙⲓⲟⲛ ⲉⲩⲛⲟⲩϫ ⲙ̄ⲙⲟⲟⲩ ⲉ ϧⲟⲗ· ⲁⲩⲱ ⲛⲉⲩϯ ϩⲁϩ
ⲡⲉⲓⲣⲛⲧ ⲣⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉ ϩⲟⲩⲓ ⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ· ⲛⲉⲩⲙ̄
ⲟⲩⲁⲣⲭⲱⲛ ⲁⲉ· ⲣⲙ̄ ⲟⲩⲭⲱⲣⲓⲟⲛ ⲣⲓⲧⲟⲩⲱϥ· ⲙ̄ ⲡⲁⲁⲓ (*sic*)
ⲟⲩⲁⲁ ⲉⲧⲙⲟⲟⲩⲧⲉ· ⲉ ⲡⲣⲁⲓ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲉⲧ ⲙⲙⲁⲩ·
ⲁⲉ ⲕⲩⲣⲓⲉ ⲫⲉⲣⲙⲁⲡⲟⲗⲗⲱⲛ· ⲉ ⲟⲩⲙ̄ⲧⲁϥ ⲙⲙⲁⲩ ‖ ⲙ̄ Fol. 16 *b*
ⲟⲩϣⲉⲉⲣⲉ [ϣⲙⲏ]· ⲙ̄ ⲙⲟⲛⲟⲫⲏⲥⲓⲥ· ⲙⲡ ϥⲁⲥ ϣⲛⲣⲉ [ⲙⲏ]
ⲉⲛⲉϥ· ⲡⲥⲁⲃⲗⲗⲁⲥ· ⲙ̄ⲧⲁϥⲕⲁⲁⲥ ⲉ ϩⲣⲁⲓ· ⲉⲥⲟ ⲙ̄ ⲕⲟⲩⲓ
ⲙ̄ ⲟⲣϩⲁⲛⲟⲥ· ⲉⲩϩⲱⲡⲧ̄ ⲙ̄ⲥⲱⲥ· ϩⲱⲥ ⲉⲙⲁⲩ ⲉ ⲡⲛⲟⲩⲧⲉ·
ⲁϥⲥⲱⲧⲙ̄ ⲉ ⲧⲃⲉ ⲙ̄ⲡⲥⲟⲩ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁϥ-
ϫⲱⲟⲩⲛ· ⲁϥϥⲓ ⲟⲩⲕⲟⲩⲓ ⲙ̄ⲡⲉⲩⲗⲟⲩⲓⲁ· ϣⲁ ⲙⲁⲁϧ ⲙ̄ⲡⲣⲟ-
ⲗⲟⲕⲟϯⲛⲟⲥ· ⲁϥϧⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁϧ· ⲁϥ-
ⲭⲩⲗⲏ ⲁϥϯ ⲙ̄ ⲡⲙⲁⲁϧ· ⲙ̄ⲡⲣⲟⲗⲟⲕⲟϯⲛⲟⲥ· ⲙ̄ ⲡⲟⲓⲕⲟ-
ⲛⲟⲙⲟⲥ ⲙ̄ ⲡⲧⲟⲡⲟⲥ· ⲁⲧⲱ ⲁ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ· ⲉⲓⲣⲉ ⲙ̄
ⲟⲩⲛⲟⲩ ⲙ̄ ϣⲟⲡⲉ̄ ⲉ ⲣⲟϥ· ⲁⲉ ⲛⲉ ⲫⲉⲙⲙⲁⲓⲣⲱⲙⲉ ⲛⲉ·
ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲉⲧ ⲙⲙⲁⲩ· ⲗⲟⲓⲡⲟⲛ ⲁⲧⲥⲱ ⲙ̄ ⲟⲩⲙⲛⲛⲧⲉ
ⲓ ⲛⲣⲡ̄· ⲁⲧⲱ ⲁⲧⲱⲙ: ⲙ̄ ⲟⲩⲙⲛⲛⲧⲉ ⲙ̄ ⲥⲙⲟⲧⲱⲙ·
ⲁϥϯ ⲙⲁ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲗⲟⲓⲡⲟⲛ ⲁⲧⲥⲙⲛ̄ϯϧⲓⲁ· ⲉⲓ
ⲧⲙⲛⲛⲧⲉⲓ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ· ϫⲉ ⲧⲉⲧⲛ̄ⲣ ϧⲣⲓⲁ ⲉⲛ
ⲟⲩ ⲙⲁⲧⲁⲗⲟⲓ· ⲛ̄ⲧⲁⲥⲙⲛ̄ⲧ̄ϥ ⲉ ⲡⲉⲓ ⲧⲟⲡⲟⲥ· ⲛⲉⲕⲗⲏ-
ⲣⲓⲕⲟⲥ ⲁⲉ ⲁⲧⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲉ ⲛ̄-
ⲧⲉⲛ ⲟⲩⲁⲁ ⲛ̄ ⲙⲛⲟⲧϧ ⲉⲛⲁⲟⲩϥ· ⲛ̄ⲧⲛ̄ⲧⲁⲗⲟ ⲡⲥⲱⲙⲁ
ⲉ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ ϫⲱϥ· ⲁ ⲡⲁⲣ[ⲭⲱⲛ ⲟⲩⲱϣⲃ̄· ⲉⲩϫⲱ Fol. 17 *a*
ⲙⲟⲥ· ϫⲉ ⲉⲣϣⲁⲛ ⲙⲛⲟⲩⲧⲉ· ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ- [ⲙⲏ]
ⲣⲓⲟⲥ· ⲛ̄ⲧⲉ ⲡⲁⲓ ⲁⲓⲧⲉⲓⲁ ϫⲱⲕ ⲉ ϧⲟⲗ· ϯⲛⲁⲥⲙⲛⲛⲉ ⲙ̄

ογ[ⲙⲁ] ⲛ ⲙⲛⲓⲕοτⲏ· ⲙ ⲡⲙⲁρτⲩρος· ⲛⲧⲁⲩⲉⲧⲩⲱⲧⲥ
ⲛ ⲛⲓⲗⲓⲫⲁⲛⲧⲓοⲛ ⲉⲩⲧⲁⲓⲛⲓ· ⲛⲟⲉ ⲙ ⲡⲁ ⲛⲉρρωⲟ·
ⲛ ⲛⲉρⲣⲱⲙⲁⲓος· ⲙⲛⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲛⲕοτⲏ ⲛⲥⲓ ⲡⲁρχωⲛ
ⲛⲧⲉⲧⲩⲛ· ⲁⲩⲱ ⲉⲥ ⲣⲁⲥⲓος ⲙⲉρⲕⲟⲩρⲓος· ⲁϥοⲩⲱⲕϥ
ⲉ ρⲟϥ· ⲙ ⲡⲉⲥⲓⲟⲩ ⲛ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ· ⲡⲉϩⲁϥ
ⲛⲁϥ· ϫⲉ ⲉⲕⲱⲁⲛⲧⲱⲟⲩⲛ· ▒ρ[τ]ⲁⲗⲉ ⲉ ⲡⲏⲧⲃⲓⲛ· ⲙⲡ
ⲃⲱⲕ ⲉ ⲡⲏⲏⲓ· ⲁⲩⲱ ⲙⲡⲣ̄ ⲕⲁⲧⲉϫⲉⲓ· ⲉ ⲥⲙⲏⲉ ⲙ ⲡⲉⲓ
ⲥⲗⲟⲥ· ⲛⲟⲉ ⲛⲧⲁⲕϩⲟⲟⲥ· ϯⲥⲟⲟⲩⲛ ⲥⲁⲣ ϫⲉ ⲟⲩⲛ·
ⲟⲩⲕⲟⲓ ⲛ ⲁⲙⲉⲗⲓⲁ ⲛⲁⲱⲟⲡⲉ ⲙⲙⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲧⲱⲱ
ⲙ ⲡⲙⲁ ⲛ· ⲙⲡⲏⲕοτⲏ· ⲛⲧⲁ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲧⲁⲙⲟⲕ· ⲉ
ⲧⲃⲏⲛⲧ̄ϥ· ⲉⲓ ⲣⲟⲩⲣⲉ· ⲁⲗⲗⲁ ϯⲭⲣⲓ ⲱⲡ ⲛⲙⲙⲁⲕ ⲁⲛ·
ϯⲥⲟⲟⲩⲛ ϫⲉ ⲙⲛⲛⲥⲁ ⲛⲁⲧ ⲛⲓⲙ· ⲉⲕⲛⲁϩⲡⲉ ⲉⲓ ⲉ ⲡⲁ ⲧⲟ-
ⲡⲟⲥ· ⲛⲧⲁⲛⲁ̄ ⲛⲁⲕ· ⲡⲁρχωⲛ ϫⲉ ⲁϥⲛⲉⲣⲥⲉ· ⲉⲣⲙ̄
Fol. 17 *b* ⲡⲣⲟⲣⲱⲙⲁ ⲉ ⲣⲁⲓ· ⲁⲩⲣ̄ ⲱⲡⲛⲣⲉ ⲉⲙⲁⲧⲉ· | ⲱⲣⲡ̄ ϫⲉ
ⲙ̄ⲍ ⲛ ⲧⲉρ ⲉⲙⲱⲡⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲧⲉⲕⲗⲏⲥⲓⲁ(*sic*)· ⲁϥοⲩⲱⲱⲧ̄
ⲉⲭⲙ̄ ⲡⲥⲱⲙⲁ ⲙ ⲡⲙⲁρτⲩρος· ⲁϥ[ⲉⲓ] ⲉ ⲃⲟⲗ· ⲁⲩⲁⲗⲉ
ⲉ ⲛⲉⲩⲧⲃⲏⲟⲩⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲧ̄ⲛⲏ· ⲛ ⲧⲉρⲉ ⲟⲩⲣⲟⲟⲩ
ϫⲉ ⲟⲩⲉⲙⲉ· ϫⲉ ⲛⲧⲁ ⲡⲁρχωⲛ· ⲉⲓ ⲣⲙ̄ ⲡⲙⲁρⲧⲩⲣⲓⲟⲛ
ⲙ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲁρχωⲛ ⲛⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲥⲱⲧⲙ̄ ⲉ
ⲧⲃⲉ ⲧⲉⲥⲩⲓⲉⲉⲣⲉ ⲙ ⲡⲁρⲑⲉⲛⲟⲥ· ϫⲉ ⲛⲉⲥⲟⲥ ⲉⲙⲁⲧⲉ·
ⲁⲥⲧⲛⲛⲟⲟⲩ ⲛ ⲣⲉⲛⲣⲱⲙⲉ ⲛⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲱⲁ ⲣⲟϥ· ⲉⲩϫⲱ
ⲙⲙⲟⲥ· ϫⲉ ⲉⲓⲟⲩⲱⲱ ⲉⲓ ⲣⲱⲓ· ⲛ ⲧⲉⲕⲱⲓⲉⲉⲣⲉ ⲙ ⲡⲁ
ⲱⲛⲣⲉ· ⲁⲩⲱ ϯⲛⲁⲧⲁⲱⲟ ⲧⲉⲃⲣⲏⲡⲉ· ⲣⲙ̄ ⲡⲛⲟⲩⲃ ⲙⲛ̄
ⲡⲣⲁⲧ· ⲁⲩⲱ ⲣⲉⲛⲣⲙ̄ⲣⲁⲗ ⲛⲣⲟⲟⲩⲧ· ⲙⲛ̄ ⲣⲉⲛⲣⲙ̄ⲣⲁⲗ
ⲛⲥⲣⲙⲉ· ⲁⲩⲱ ⲣⲉⲛⲥⲁⲗⲟⲩⲗ· ⲣⲉⲛⲣⲉⲭⲩⲗⲉⲓⲁ ⲣⲙ̄ ⲑⲁⲗ-
ⲗⲁⲥⲥⲁ· ⲕⲁⲧⲁ ⲛⲧⲁⲓⲟ ⲛⲧⲉⲕⲗⲏⲛⲧⲟⲥ ⲉⲓ ⲟⲩⲥⲟⲛ· ⲧⲟⲧⲉ
ⲧⲙⲁⲁⲩ ⲛ ⲧⲱⲉⲉⲣⲉ ⲱⲙⲉ ⲧⲉⲥⲣⲙⲉ ⲙ ⲡⲁρχωⲛ·
ⲁⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ· ⲁⲥⲧⲁⲙⲟϥ ⲁ ⲡⲱⲁϩⲉ· ⲡⲉϩⲉ ⲡⲁρ-
χωⲛ· ϫⲉ ⲉⲱⲱⲡⲉ ⲙⲓⲣⲉ ⲉ ⲱⲛⲣⲉ ⲱⲙⲉ· ⲛⲧⲁⲡⲧ̄ϥ ⲉ
ⲣⲟⲧⲛ ⲉ ⲡⲁ ⲛⲓ· ⲛⲧ ⲁⲓⲥⲣⲁⲓ ⲛⲁϥ· ⲛ ⲧⲁ ⲡⲣⲟⲥⲫⲟⲗⲟⲥ
Fol. 18 *a* ⲧⲏⲣ̄· ⲙⲛ̄ ⲥⲟⲙⲙⲟⲓ ⲉ ⲡⲟⲣϫ̄ ⲉ ⲣⲟⲓ ⲉⲙⲉϥ· | ⲁⲩⲱ
ⲙ̄ⲏ ⲡⲱⲛⲣⲉ [ⲱⲙⲉ] ϫⲉ ⲙⲛⲛⲧⲁⲓ ⲛⲥⲁⲃⲗⲗⲁⲥ· ⲉⲓⲥⲱⲱⲧ̄ ⲛⲥⲟⲥ
ⲉⲓⲥⲱⲱⲧ̄ ⲛⲥⲁ ⲡⲛⲟⲩⲧⲉ· ⲧⲟⲧⲉ ⲁ ⲧⲉⲥⲩⲓⲉ ⲙ ⲡⲁρχωⲛ·
ϫⲱ ⲡⲣⲱⲃ ⲙⲙⲁ· ⲉ ⲙⲉⲥⲩⲓⲉ ⲛⲧⲁⲉⲓ· ⲁⲩⲱ ⲁⲩⲃⲱⲕ

ⲉⲧⲗⲁⲡⲉⲓ· ⲁⲩⲭⲱ ⲛ̄ ϩⲱⲃ ⲉ ⲡϣⲏⲣⲉ ϣⲛⲁ: ⲙⲛ̄ ⲛⲉⲩ-
ⲉⲓⲟⲧⲉ· ⲁⲩⲱ ⲁⲧⲉⲙ ⲡⲕⲁϩ ⲛ̄ϩⲏⲧ· ⲁⲩⲱ ⲙⲛ̄ ⲟⲩϫⲁⲝⲉ·
ⲣⲟⲩⲣⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ϥϣⲱⲡⲉ· ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲡⲉⲧϣⲏⲣⲉ·
ⲁⲩϫⲁⲝⲉ ⲛⲛⲉⲙⲁϥ· ⲉ ⲧⲃⲉ ϩⲁϩ ⲛ̄ϣⲏⲣⲉ ϣⲛⲁ· ϩⲛ̄
ⲧⲛⲟⲗⲓⲥ· ⲁⲩⲱ [ⲙ̄]ⲡ ⲟⲩⲣⲁⲛⲁϥ ⲡϣⲏⲣⲉ ϣⲛⲁ· ⲁⲗⲗⲁ
ⲛⲉϥⲙⲟⲛϩ ⲛ̄ ϩⲛⲧ· ⲉ ϧⲟⲗ ⲁⲉ ⲉϥⲥⲟⲟⲩⲛ̄ ⲛ̄ ⲧϣⲉⲉⲣⲉ
ϣⲛⲁ· ⲁⲉ ⲛⲉⲥⲟⲥ ⲉⲙⲁⲧⲉ· ⲁⲉ ⲙⲛ̄ⲟ ⲙⲛⲟⲩ· ⲉϥϩⲛ̄
ⲧⲁⲓⲍⲉⲃⲉ· ϩⲁⲣⲧⲛ̄ ⲛⲉ ⲛⲉϥⲥⲁϩ· ϣⲁⲣⲉ ⲡⲥⲁϩ ⲧⲡⲟⲟⲩ
ⲛ̄ ⲡϣⲏⲣⲉ ϣⲛⲁ· ⲙⲙⲁⲛⲛⲉ· ⲛⲉϥⲁⲡⲁⲩⲥⲉⲗⲉ ⲉ ⲧϣⲉⲉⲣⲉ
ϣⲛⲁ· ⲛ̄ ⲛⲉⲧ ⲉⲣⲉ ⲡⲛ̄ⲥⲁϩ ⲛⲁⲥϩⲁⲓⲥⲟⲩ ⲛⲁϥ· ⲉ ⲧⲛ̄-
ⲡⲁⲛⲁⲩⲥ· ⲗⲟⲓⲡⲟⲛ ⲁϥⲣ̄ ⲧⲉⲩϣⲛ ⲧⲛⲣⲥ̄· ⲉⲥⲙⲛ̄ⲕⲟⲧⲕ̄·
ⲉϥⲙⲉⲉⲧⲉ ⲉ ϧⲟⲗ· ⲁⲉ ⲟⲩ ⲁⲣⲁ ⲡⲉⲧ ⲉϥⲛⲁⲁⲁϥ· ϣⲁⲛⲧ
ⲉϥⲁⲡⲁⲛⲧⲁ· ⲉⲧ | ⲉ ⲧϣⲉⲉⲣⲉ ϣⲛⲁ· ⲛ̄ ϧⲛ̄ ⲟⲩϣⲩⲛϧ Fol. 18 *b*
ⲛ̄ ⲥⲁⲗⲟⲥ· ⲙ̄ ϧⲛ̄ ⲟⲩⲡⲟⲣⲓⲁ· ⲉ ⲧⲃⲉ ⲡⲉϥⲛⲟⲩ ⲛ̄ ⲕⲱϩ· ⲙⲛ̄
ⲉ ϩⲟⲩⲓ ⲉ ⲣⲟⲥ· ϩⲁⲡⲗⲟⲥ ⲁϥⲥⲱ ⲉⲩⲗⲁⲡⲉⲓ· ⲁⲩⲱ ⲙⲛ̄ⲡ
ϯⲧⲁⲗⲉ ⲗⲁⲁϩ ⲛ̄ⲣⲱⲙⲉ ⲉ ⲡⲉⲩⲗⲁⲡⲉⲓ· ⲁⲩⲱ ⲛ̄ ⲡⲣⲟⲩⲓ
ⲛ̄ ⲟⲩⲉⲃⲟⲧ ⲛ̄ⲣⲟⲟⲩ· ⲙⲙⲁ ⲛ̄ⲧⲁ ⲛⲁⲓ ⲡⲱⲡⲉ· ⲁ ⲧⲙⲁⲁϩ
ⲛ̄ ⲡϣⲏⲣⲉ ϣⲛⲁ ⲙⲟⲩ· ⲁⲩⲱ ⲉ ϧⲟⲗ ⲛ̄ ⲧⲗⲁⲡⲉⲓ ⲛ̄
ⲧⲉⲩⲙⲁⲁϩ· ⲙⲛ̄ⲡⲉ ⲡⲉⲩⲉⲓⲱⲧ· ϣⲙⲉ ⲛ̄ⲥⲁ ⲗⲁⲁϩ ⲛ̄ ⲥⲣⲙⲉ
ⲛⲁϥ ⲛ̄ ⲕⲉ ⲥⲟⲡ· ⲡϣⲏⲣⲉ ⲁⲉ ϣⲛⲁ· ⲙⲛ̄ⲡⲉ ⲡⲁⲉⲉⲧⲉ
ⲗⲟ ⲉⲩⲉⲡⲱⲭⲗⲉ ⲛⲁϥ· ⲉ ⲧⲃⲉ ⲧϣⲉⲉⲣⲉ ϣⲛⲁ· ⲁⲩϯ ⲉ
ⲛⲁⲣⲟⲩ ⲙⲛ̄ⲙⲉ· ϣⲁⲛⲧ ⲉⲩϩⲱⲙ ⲉ ϩⲟⲩⲓ ⲉ ⲡⲁⲟⲩ·
ⲁⲩⲱ ϧⲁϩ ⲙⲛ̄ⲙⲁⲟⲩ ⲁⲩϧⲱⲕ ⲉ ⲣⲁⲧⲟⲩ· ⲉⲩⲟⲩⲱⲙ ⲥⲱⲕ
ⲛ̄ ⲡⲛⲟⲩⲉ ⲛ̄ ⲛⲉⲥⲉⲓⲟⲧⲉ· ⲡⲥⲉ ϯ ⲛ̄ ⲧⲱⲉⲉⲣⲉ ϣⲛⲁ ⲛⲁϥ
ⲗⲁⲁϩ· ⲁⲩⲱ ⲙⲛ̄ⲡ ⲉϥⲁⲙⲁⲧⲉ ⲛ̄ ⲡⲁⲓ· ⲁⲗⲗⲁ ⲁⲩⲣⲉ
ⲧⲛⲟⲩ ⲙⲙⲁⲟⲩ· ⲡⲣⲁⲛ ⲡⲉϩⲁϥ· ⲁⲉ ϯⲛⲁⲧⲣⲉⲕⲛⲁϩ
ⲛ̄ ⲣⲟⲥ· ⲙ̄ⲙ̄ ϣⲁϧⲉ ⲙⲙⲁⲥ· ⲛ̄ ⲟⲩⲙⲛⲛⲧϣⲉ ⲡⲥⲟⲛ·
ⲓⲧⲁⲣⲟ ⲣⲓ ⲧⲁⲣⲟ· ⲡϣⲏⲣⲉ ⲁⲉ ϣⲛⲁ ⲣⲓⲧⲛ̄ ⲡⲛ̄ⲟⲩⲥ
ⲓϣⲱϥ ⲛ̄ ϩⲛⲧ ⲉ ⲣⲟⲩⲓ ⲉ

[One leaf, or more, wanting]

ϣⲱϫ· ⲁⲩⲱ ⲟⲛ ⲣⲉⲛⲡⲉϫⲓⲟⲛ ⲁⲩⲥⲙⲛ̄ⲧⲟⲩ ⲛ̄ ⲡⲟⲩⲉ· Fol. 19 *a*
ⲁⲩϣⲉⲧϣⲱⲧⲟⲩ ⲛ̄ ⲛⲉⲧⲁⲗⲟⲛ ⲣⲓⲗⲉϥⲁ[ⲛ]ϯⲟⲛ· ⲁⲩⲱ [?]
ⲥⲁⲗⲟ ⲛ̄ ⲡⲛⲁ ⲛ̄ ⲥⲉⲕⲁⲧⲏ (*sic*) ⲁⲩⲱϥⲧ̄ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟϥ ⲛ̄
ⲓⲕⲱⲛ ⲛ̄ ⲛⲁⲁⲣⲧⲩⲣⲟⲥ ⲣⲓ̄ ⲣⲉⲛⲓⲱⲛⲉ ⲛⲁⲧⲁⲓ ⲉⲙⲥⲉ·

ⲙⲛ̄ ⲡⲟⲩⲁⲓ ⲛ̄ⲥϧⲟⲥ ⲛ̄ⲧⲟⲩϧ· ⲙⲛ̄ ⲡⲟⲩⲁⲓ ⲛ̄ⲥϥⲣⲁⲥⲓⲥ ⲓ
ⲣⲁⲧ· ⲗⲟⲓⲡⲟⲛ ⲁⲩϫⲟⲕ ⲉ ⲃⲟⲗ ⲕⲁⲗⲟⲥ· ⲡⲛ̄ ⲟⲩⲛⲟⲉ
ⲙⲡⲓⲏⲏⲥ· ⲁⲩⲧⲁⲗⲟ ⲡⲉⲕⲥⲗⲟⲥ· ⲉⲁⲙ̄ ⲛⲉⲩⲧⲃⲛⲟⲟⲩⲉ ⲛ̄
ⲧⲉⲧⲙⲏ· ⲙⲛ̄ ⲧⲉⲩⲥⲣⲓⲙⲉ ⲙⲛ̄ ⲧⲉⲩⲙⲉⲉⲣⲉ ⲉⲧ ⲙⲱⲛⲉ
ⲙⲛ̄ ⲛⲉⲣⲙⲁⲣⲧⲩⲣ ⲙⲁⲛⲧⲟⲩⲉⲓ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
[illegible]ⲡⲱⲟⲩⲛⲧ (*sic*) ⲉⲛⲣⲟⲟⲩ· ⲉ ⲡⲙⲁ ⲙ̄ ⲡⲣⲁⲩⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ·
ⲣⲓⲟⲥ· ⲉⲧⲉ ⲥⲟⲩ ϫⲟⲩⲧⲛ ⲛ̄ ⲁⲑⲱⲣ ⲡⲉ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ
ⲁⲉ· ⲉ ⲡⲉⲕⲥⲗⲟⲥ· ⲛ̄ⲥⲓ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ· ⲁⲧⲁⲃⲙⲁⲍⲉ (*sic*)
ⲉⲙⲁⲧⲉ· ⲁⲧⲯⲁⲗⲗⲉ ⲫⲱⲛ ⲙⲙⲟⲩ· ⲁⲩϫⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲓ
ⲉ ⲧⲏⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ· ⲙⲛ̄ ⲧⲉⲩⲥⲣⲓⲙⲉ· ⲙⲛ̄
ⲧⲉⲩⲙⲉⲉⲣⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲁⲩ·
ⲟⲩⲱⲱⲩⲧ ⲉϫⲙ̄ ⲡⲥⲱⲙⲁ· ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲣⲛ̄ ⲟⲩⲛⲟⲉ
ⲛ̄ ⲣⲁⲱⲉ· ⲁⲩⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁⲩϫⲓⲧⲟⲩ ⲉⲩⲙⲁ ⲙⲁⲣ·
Fol. 19 *b* [?] ⲁⲁⲩ· ⲁⲩⲁⲛⲁⲡⲉⲩ|ⲉ[illegible]ⲡⲣⲓⲥⲉ ⲙⲡⲉⲣⲓⲟⲟⲩⲉ· ⲁⲩⲱ
ⲉⲣⲉ ⲧⲉⲧⲙⲏⲉⲣⲉ ⲙⲱⲟⲡ ⲉⲁ ⲃⲁⲥⲁⲛⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲫⲙⲟⲥⲧ
ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉ ⲡⲓⲱⲛⲉ ⲉⲧ ⲙⲙⲁⲩ· ϫⲉ ⲟⲩⲣⲓⲥⲱⲓ
ⲡⲁⲁⲓⲙⲱⲛⲓⲟⲛ ⲡⲉ· ⲣⲛ̄ ⲧⲡⲛⲟⲩⲉ ⲛ̄ ⲧⲉⲧⲙⲏ ϫⲉ· ⲉ
ⲣⲣⲁⲩⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲣⲟⲕⲉ ⲛⲱⲉ ⲛ̄ ⲟⲩⲥⲧⲣⲁⲧⲏ·
ⲗⲁⲧⲏⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ
ⲉ ⲡⲏⲓ ⲙ̄ ⲡⲣⲉⲣⲡⲩⲣⲉ· ⲛ̄ⲧⲟⲩⲉⲙⲉ ⲙ̄ ⲡⲱⲟⲩⲉ ⲉⲧ ⲣⲟⲥⲉ
ⲉⲁⲙ̄ ⲧⲱⲉⲉⲣⲉ ⲱⲛⲏ· ⲁⲩⲟⲩⲱⲛϥ̄ ⲉ ⲣⲟⲩ ⲣⲛ̄ ⲟⲩⲛⲟⲉ
ⲙ̄ ⲫⲟⲃⲟⲥ· ⲉⲣⲉ ⲧⲉⲩⲥⲛⲩⲉ ⲧⲱⲕⲏ ⲛ̄ⲧⲟⲟⲧϥ̄· ⲁⲩⲣⲓⲟⲧ
ⲉ ϫⲱⲟⲩ· [illegible]ⲛ̄ ⲧⲥⲛⲩⲉ· ⲡⲱⲟⲩⲛⲧ ⲛ̄ⲥⲟⲛ· ⲉⲩⲥⲱⲛⲧ
ⲁⲩⲱ ⲁⲩⲟⲛⲕϥ̄ ⲉ ⲣⲣⲁⲓ ⲣⲁ ⲡⲙⲛⲏⲃ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲉ
ⲟⲩⲁⲁⲃ· ⲉⲩⲁⲣⲉ ⲣⲁⲧϥ̄ ⲓⲥ ϫⲟⲩ· ⲡⲣⲟ ⲓⲥ ⲣⲟ· ⲁⲩⲟⲛⲕϥ̄
ⲣⲓⲧⲉ ⲡⲉⲙⲁ ⲛ̄ ⲧⲙⲛⲧⲕ̄· ϫⲉ ⲉⲩⲛⲁⲧⲱⲟⲩⲛ ⲛⲉⲡⲱⲧ
ⲁⲩⲣⲉ ⲡⲧⲉⲩⲟⲩⲟ ⲉⲧⲉ ⲡⲉⲣⲟ ⲣⲁ ⲡⲟⲩⲣⲛⲧⲉ ⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲩⲱ ⲁⲩⲥⲱ ⲉⲩⲙⲁⲥⲧⲓⲥⲟⲩ ⲙⲙⲟⲩ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲛⲁⲩ ⲉⲓ
ⲟⲩⲁⲡⲓⲗⲏ· ⲁⲩⲱ ⲉⲩⲫⲙ: ⲉⲛⲟⲣⲛⲧⲉ ⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲟⲩⲟⲓ ⲛⲁⲓ ⲁⲛⲟⲕ ⲡⲉ ⲣⲉⲩⲣ̄ ⲛⲟⲃⲉ
ⲁⲩⲱ ⲉⲩⲣⲙⲙⲉ· ϫⲉ ⲟⲩ ⲡⲉⲡⲛⲟⲃⲉ ⲡⲧⲟⲩ ⲡⲧⲁⲓⲁⲁⲩ ⲱ ⲡⲁ
Fol. 20 *a* [?] ϫⲉ· ⲡⲉϫⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ | ⲛⲁⲩ· ϫⲉ ⲙⲉⲕⲥⲱⲧⲙ̄ ⲉ ⲡⲉ
ⲥⲛⲉ· ϫⲉ ⲙⲉ ⲕⲥⲁⲣⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲙ̄ ⲡⲉⲕⲗⲁⲟⲥ ⲟⲩⲁ
ⲙⲙⲉ ⲕⲙⲧⲟⲟⲧⲕ̄ ⲉϫⲙ̄ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲙ̄ ⲡϫⲥ̄· ⲡⲉϫⲁⲩ ϫⲉ

ⲉⲩⲥⲛϩ ⲡⲁ ϫⲟⲉⲓⲥ · ⲁⲗⲗⲁ ⲙⲁⲧⲁⲛⲟⲓ ⲉ ⲡⲉⲕⲣⲁⲓ · ⲁⲩⲱ
ⲛ̅ⲧ̅ ⲧⲁⲛⲟⲓ ⲉ ⲡⲁⲛⲟⲃⲉ · ϫⲉ ⲉⲓⲙⲉⲧⲁⲛⲟⲓⲁ ϩⲁ ⲡⲁ ⲛⲟⲃⲉ ·
ⲧϩⲟⲟⲩⲛ ⲅⲁⲣ · ϫⲉ ⲟⲩⲛ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲙⲙⲟⲟⲛ · ⲡⲉϫⲉ ⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲛⲁϥ · ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲧ ⲉⲓⲣⲉ
ⲙ̅ⲙ̅ⲟⲟⲩ ϩ̅ⲛ̅ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲕⲁⲓⲥⲁⲣⲓⲁ · ⲛ̅ⲧⲁⲓⲉⲓ ⲉ ⲡⲁⲧⲁⲥⲥⲉ
ⲙ̅ⲡ̅ⲛ̅ⲟⲩⲟⲩ ⲙ̅ⲡ̅ ⲡⲉⲕⲉⲙⲁⲩⲟⲥ · ⲡⲁⲓ ⲛ̅ⲧⲟϥ ϯ ⲙ̅ⲡⲉ ⲡⲉⲓ ⲛⲟⲩ
ⲛ̅ⲧⲕⲁⲥ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲟⲩⲁ ⲙⲉⲉⲣⲉ ⲛ̅ ϩ̅ⲣⲙ̅ⲁⲡⲟⲗⲗⲱⲛ ⲛ̅
ϯⲡⲟⲗⲓⲥ ϩ̅ⲛ̅ ⲟⲩⲕⲓⲛⲇⲩⲛⲉ̅ · ⲁⲗⲗⲁ ⲛ̅ ϩⲟⲥⲟⲛ ⲁⲓⲥⲓⲙⲉ
ⲛ̅ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲛ̅ⲣⲛ̅ⲧⲛ̅ · ϯⲛⲁⲡⲁⲧⲁⲥⲥⲉ ⲙⲟⲕ ⲁⲛ · ⲙ̅ⲙ̅ ⲛⲓ
ⲥⲟⲛ · ⲁⲗⲗⲁ ⲉⲕⲱⲁⲛⲧⲱⲟⲩⲛ ⲛ̅ⲱⲟⲣⲡ ⲙ̅ⲙⲣ̅ ⲁⲙⲉⲗⲉ ·
ⲁⲗⲗⲁ ⲃⲱⲕ ⲉ ⲣⲁⲧ̅ⲕ̅ ⲙ̅ ⲡⲣⲱⲙⲉ ⲙ̅ ⲙⲁⲩⲟⲥ · ⲡⲉⲓ ⲛ̅ⲧⲟϥ
ⲉⲓⲣⲉ ⲙ̅ ⲡⲓⲟⲃⲉ · ⲛ̅ⲧⲉⲧⲛ̅ⲉⲓ ⲉ ⲡⲁ ⲧⲟⲡⲟⲥ · ⲁⲩⲱ ⲡ̅ⲣⲁⲱⲉ
ⲛⲁϫⲱⲕ ⲉ ⲃⲟⲗ ϩ̅ⲛ̅ ⲣⲱⲃ ⲙ̅ⲡ̅ⲛ̅ · ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ · ϫⲉ
ϯⲛⲓⲛⲧ ⲁⲛⲟⲕ ⲉⲓⲣⲁⲱⲉ · ⲁⲗⲗⲁ ⲡⲁⲓⲧⲟⲥ ⲉⲧⲙ̅ⲙ̅ⲁⲩ ⲡⲣⲱⲙⲉ ⲉⲧ
ⲙ̅ⲙⲁⲩ ⲉⲓ · ⲁ ⲡⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲟⲩⲱϣ̅ⲧ̅ ⲡⲉϫⲁϥ
ⲛⲁϥ · ϫⲉ ⲧⲟⲩϫⲟⲕ | ⲛ̅ⲧⲉⲕ[illegible]ⲧⲣⲉ ⲡⲉⲧ ⲙ̅ⲙⲁⲩ ⲉⲓ Fol. 20 *b* [?]
ⲉⲩⲥⲕⲉⲙⲁϯⲍⲉ · ⲧⲟⲧⲉ ⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲟⲡⲕ̅ ⲉ ⲣⲟϥ · ϣⲟⲣⲡ
ⲁⲉ ⲡ̅ ⲧⲉⲣ ⲕ̅ϣ̅ⲱⲡⲉ · ⲁϥϯ ⲡⲉϥⲟⲩⲟⲓ ⲉ ⲡⲁ(*sic*) ⲉⲓⲱⲧ · ⲡⲉϫⲁϥ
ⲛⲁϥ · ϫⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲓ · ϫⲉ ϯⲉⲡⲓⲧⲱⲙⲓⲁ ⲛ̅
ⲃⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̅ⲧ̅ ⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲡⲧⲁϣⲩⲗⲏ ·
ⲁⲩⲱ ⲙⲡⲣⲉ(*sic*) ⲡⲉⲓⲱⲧ ⲑⲁⲗⲡⲉⲓ ⲙ̅ⲙⲟⲩ ⲉⲙⲁⲧⲉ · ϫⲉ ⲙ̅ⲡ̅-
ⲅⲁⲁⲩ ⲛ̅ⲥⲁⲃⲓⲗⲗⲁⲩ · ⲡⲉϫⲁϥ ϫⲉ ⲃⲱⲕ ⲡⲁ ϣⲛⲣⲉ ⲁⲗⲗⲁ
ⲙⲡⲉ ⲕⲱⲥⲕ ⲉⲓ : ⲛⲧ̅ ⲕⲱ ⲛⲁⲥⲥⲡⲗⲁⲭⲛⲟⲛ ⲉⲧⲁϩⲛⲏ ⲙ̅-
ⲙⲟⲕ · ⲱ ⲡⲟⲩⲟⲓⲟⲩ ⲛ̅ ⲛⲁⲃⲁⲗ · ⲁⲩⲱ ⲁϥϯ ⲛ̅ ⲟⲩⲙⲛⲛⲧⲉ
ⲡⲁⲛⲟⲗⲟⲅⲓⲁ · ⲁⲩⲱ ϣⲱⲡⲉ ⲛ̅ⲧⲉⲣⲉⲓⲁ ⲛ̅ⲣⲟⲟⲩⲧ · ⲉ ⲧⲣⲉ
ⲙⲛⲟⲟⲩⲉ ⲙ̅ⲙⲁⲩ · ⲗⲟⲓ[ⲡⲟⲛ] ⲁϥϫⲱⲣ ⲙ̅ ⲣⲓ ϯϩⲓⲛ ϩ̅ⲛ̅
ⲟⲩⲟⲥ ⲛ̅ ϫⲱⲗⲕ̅ ⲉ ⲃⲟⲗ · ⲉⲓ ⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲧ ⲉⲣⲉ ⲡⲣⲱⲙⲉ
ⲛ̅ ⲙⲁⲩⲟⲥ ⲛ̅ⲣⲛ̅ⲧⲥ̅ · ⲡⲉϫⲁϥ ⲛⲁϥ · ϫⲉ ⲧⲱⲟⲩⲛ ⲙⲁⲣⲟⲛ
ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̅ ⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲡⲧⲡⲧⲱⲗⲏ ⲁⲩⲱ
ⲣⲱⲃ ⲙⲙⲁ ⲡⲧⲁⲣⲱⲙⲉ ⲙ̅ⲙⲟⲩ ⲁϥϫⲟⲟⲩ ⲛ̅ ⲙⲁⲩⲟⲥ ·
ⲁⲩⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡⲙⲁⲩⲟⲥ ⲥⲱⲧⲙ̅ ⲉⲥ ⲣⲱⲙⲉ ⲙ̅ⲙⲁ ⲧⲉϥ-
ⲯⲉⲉⲣⲉ ⲣⲓ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̅ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁϥⲣ̅ ⲣⲟⲧⲉ ·
ⲡⲉϫⲉ ⲙⲁⲩⲟⲥ ϫⲉ ⲉⲩⲁⲛϣⲱⲡⲉ ⲉ ⲧⲣⲁ ⲙⲟⲩⲧⲉ ⲧⲉⲡⲟⲩ
ϯϩⲓⲛⲧ ⲁⲛ ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̅ ⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ϫⲉ

Fol. 21 *a* [?] нєфотопрⲧ є вол ⲛⲧє пєіωт ⲛ | тшєєре ⲙⲛⲏ
ρωтⲃ ⲙⲙοι · є тⲃє тєфшєєре · ⲛⲧєтⲛοт а пⲙнр
ⲙⲛⲏ хωрⲁ ρⲙ отⲛοс ⲛⲥοм ⲙⲁнт ⲭєі є пⲁар
тρїοн ⲛ пет отⲁⲁⲃ · ρⲙ отⲛοс ⲛⲣοтє · ⲁϥотωⲛ
ⲉхⲁ пⲥωⲙⲁ ⲛ пет отⲁⲁⲃ · ⲁϥⲛⲁт є тшєєр
ⲙⲛⲏ єспⲁрⲧ ρωс ⲉхⲁ пⲥωⲙⲁ ⲛ пет отⲁⲁⲃ · ⲛⲉ
пєсєіωт ⲙⲙⲏ тєⲥⲙⲁт єтпⲁρⲁкⲁлєі ⲙⲙοϥ єтвοн
θєі нас · ⲁтω ⲛєρє пет отⲁⲁⲃ кω ⲙⲙοс єтⲥιρο
єⲛⲁⲓοτϥ · а пⲙнре ⲙⲛⲏ ⲙοττє є пοικοⲛοⲙοс
ⲁϥ† нⲁϥ ⲙⲙнт ⲛⲣολοκοϯнос · ⲁтω а пⲁρχω
єте пєіωт ⲛ тшєєре ⲙⲛⲏ пе · ⲁϥⲥωⲙⲧ
ⲁϥⲛⲁт є пⲙнре ⲙⲛⲏ · ⲁϥⲥοτωⲛϥ · ⲁϥⲙοοⲙⲉ
ροⲙ є рϥ · ⲛϥⲥοοⲙ ⲁⲛ λⲁт ⲛⲣωⲃ · ⲁϥⲁⲥπⲁϫ
ⲙⲙοϥ · ⲁтω ⲁϥⲙⲛⲧⲙⲉ ⲛⲥⲁ пοτϫⲁⲓ ⲛ пєⲭⲛⲓ є вοϫ
ⲣⲓ тοοτϥ · ⲛ тєр отⲙⲩⲗⲛⲗ ⲉ ⲛ пєснⲁт · ⲁϥпро
трепе ⲛ пⲙнре ⲙⲛⲏ · ⲁϥхⲓтϥ є пⲙⲁ єт ϥοτⲛ
ⲛⲣⲛтϥ ⲛ тⲙе · ⲁтοτωⲙ ⲁтсω ⲙⲛ нετєрнт
ⲁϥⲛⲁт є тшєєре ⲙⲛⲏ ⲁϥраⲱе ⲉⲙⲁтє · ⲁтω нєϥ
ⲗⲁпєі є тⲃннтⲥ · ⲭе нєсⲃⲁсⲁⲙⲱе ⲁтω нєⲙⲙⲓⲛ
Fol. 21 *b* [?] ρнтⲥ ⲛ нєсєιοτє ⲭе | ⲛт ⲛ пєⲥⲙⲱⲙе · ⲁтс
οⲛ єⲣϥ ροτє ⲭе нє пⲙⲁρтγρος отⲛⲣϥ є вοϫ
ρⲁⲙλοс нⲓре ρⲁϩ ⲛрооⲩ ρⲙ пⲓρнт ⲛ пⲙнр
ⲙⲛⲏ · прⲁϊос ⲁⲉ ⲙⲉρкογрюс · ⲁϥотⲛⲣϥ є вοϫ
є пєіωт ⲛ тшєєре ⲙⲛⲏ · ⲁϥтωотⲛ ⲙⲙοϥ єⲙⲛ
котⲛ · ⲁϥхⲓтϥ ⲛ пвολ ⲛ пⲙⲁ нⲙⲛкотⲛ ⲛρнтϥ
ⲁϥхⲓпοϥ ⲉ † текшєєре ⲛ пєрⲣⲱⲙре єт ρⲁ ρтнк
ⲉⲙⲱпе єкοтωⲙ тρⲁ тⲁλⲥοс нⲁк · ⲁтω ⲙєрⲱⲙ
нⲥⲁ пеθοοт є ροⲙ є рϥ ⲉ нє кє хροⲛ тⲁρο
ⲛροτο є пⲁї · ⲁтω ⲁϥтⲁⲙοϥ ⲉ кє ⲱοⲙⲛⲧ нє
ⲱⲁⲙⲧє пєсєіωт ⲙⲧοⲛ ⲙⲙοϥ · ⲉ ⲁϥхωк є вοϫ
ⲛⲥⲓ нєⲭⲁρⲉ · ⲁтω ⲙⲡⲉ кⲁⲙⲉλєі єхⲓ нⲁϥ ⲛтєк
ⲱєєре · ⲙⲡⲥⲁ пⲓοт ⲛ пєсєіωт · ⲁтω ⲁϥтⲁⲙοс
є θє ⲛтοⲥⲙⲁєтⲉ ⲛтєⲫⲱєєре · ⲱⲁⲛт єⲥⲱⲙе
тⲃе пϥοτωⲙ є вολ є рϥ є рос · ⲁтω ⲁϥтⲁⲙοс

ⲟⲛ ⲉⲧ ⲑⲉ ⲛⲧⲟⲩⲟⲩⲟⲛϧ̄ ⲉ ϧⲟⲗ ⲉ ⲡⲣ̄ϩⲓⲣⲉ ⲛⲑⲉ ⲛⲧⲟⲩ-
ⲁⲛⲓⲗⲉ ⲉ ⲣⲟⲩ ⲉⲧ ⲛⲧⲟⲟⲧϥ̄ · ⲁⲩⲱ ⲉ ⲧⲏⲉ ϩⲱⲃ ⲙⲙⲁ
ⲛⲧⲁⲩϣⲱⲡⲉ ⲙ̄ ⲡⲙⲏⲣⲉ ϣⲙⲏ · ϣⲁⲛⲧ ⲉⲩⲉⲓ ⲉ ⲡⲙⲁⲣ-
ⲧⲩⲣⲟⲛ · ⲛⲁⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲫ|ϫⲟⲟⲩ ⲛ̄ⲥⲓ ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣ- Fol. 22 *a*
ⲕⲟⲩⲣⲓⲟⲥ · ⲁⲩⲣⲟⲡϥ̄ ⲉ ⲣⲟⲩ · ⲡⲁⲣϫⲱⲛ ⲁⲉ ⲁⲩⲛⲉⲣⲥⲉ [?]
ⲉ ⲣⲁⲓ ⲉⲙ̄ ⲡⲣⲟⲫⲏⲧⲏⲥ · ⲁⲩϣⲱⲗⲙ̄ ⲉⲧⲛⲟⲩ ⲛ̄ⲥϯ ⲛⲟⲩⲥⲉ ·
ⲉⲩⲥⲟⲧⲙ̄ · ⲡⲉϫⲁⲩ ⲁⲉ ⲁⲗⲏⲑⲟⲥ ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲡⲉ ⲛⲧⲟⲩⲉⲓ · ⲁⲩⲟⲩⲟⲛϧ̄ ⲛⲓϧ̄ ⲉ ⲣⲟⲓ̈ · ⲁⲩⲱ ⲁⲩⲥⲱ ⲉⲩ-
ⲙⲉⲉⲩⲉ ⲉ ϧⲟⲗ · ⲉ ⲡⲉⲛⲧⲁ ⲡⲣ̄ϩⲓⲣⲉ ⲉⲁⲁⲩ ⲛⲧⲉϥϣⲱⲉⲉⲣⲉ ·
ⲉ ⲧⲏⲉ ⲡⲉϥⲟⲩⲱϣ ⲉ ⲣⲟⲓ ⲉ ⲣⲟⲥ · ⲁⲩⲥⲱ ⲉⲩⲙⲟⲕⲙⲉⲕ
ⲙⲙⲟⲩ ⲁⲉ ⲁⲣⲁ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉ ⲉ ⲧⲣⲁⲥⲟⲗⲡ
ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉ ϧⲟⲗ ⲙⲛ ⲙⲙⲟⲛ ⲉⲡⲁⲕⲁⲁⲩ ⲉⲩⲣⲏⲓ ·
ⲣⲟⲥⲟⲛ ⲉⲩⲙⲉⲉⲩⲉ ⲉ ⲛⲁⲓ ⲁⲧⲥⲁⲗⲡⲓⲍⲉ · ⲉ ⲧⲣⲉ ⲟⲧⲟⲛ ⲙⲛ
ⲉⲧ ⲛⲓⲕⲟⲧⲏ ⲧⲱⲟⲩⲛ · ⲛⲥⲉⲉⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲛⲥⲉⲣⲧⲙⲉ-
ⲛⲉⲩⲉ ⲙⲛ̄ ⲛⲉⲛⲟⲗⲟⲡⲟⲛⲟⲥ ⲁⲉ ⲛⲉ ⲡⲛⲟⲩ ⲛ̄ ⲩⲁ ⲙⲙⲉ
ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲧⲉ ⲥⲟⲩ ⲭⲟⲟⲧⲛ ⲛ̄ ⲁⲑⲱⲣ ⲡⲉ · ⲁⲧⲧⲱⲟⲙⲛ
[ⲛ̄]ⲥⲓ ⲙⲙⲏⲛⲓⲛⲉ · ⲉⲩⲗⲉⲕⲟⲧⲫⲟⲣⲉⲓ ⲣⲛ̄ ⲟⲩⲣⲁⲙⲉ · ⲁⲩⲉ̈ⲓ
ⲉ ⲧⲕⲕⲗⲏⲥⲓⲁ · ⲁⲩⲥⲱ ⲉⲩⲣⲙⲙⲉⲩⲉ ⲩⲁⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ
ⲥⲟⲣ · ⲁⲩⲧⲱⲟⲙⲛ ϩⲱⲟⲩ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ · ⲁⲩⲙⲟⲟⲧⲉ ⲉ
ⲧⲉⲩⲥⲟⲩⲙⲉ ⲙⲛ̄ ⲧⲉⲙⲩⲉⲉⲣⲉ · ⲁⲩⲉ̈ⲓ ⲉ ⲡⲧⲟⲡⲟⲥ · ⲉⲣⲉ
ⲛⲉⲩⲣⲁⲣⲁⲗ (*sic*) ⲟⲩⲁϩ ⲛ̄ⲥⲱⲟⲩ · ⲁⲩⲱ ⲡⲣ̄ϩⲓⲣⲉ ϩⲱⲟⲩ
ⲟⲛ ⲙⲛ̄ ⲛⲉⲩⲣ̄ⲣⲁⲗ · ⲁⲩⲃⲱⲕ ⲁⲩ|ⲟⲩⲱⲙⲉ ⲉϫⲙ̄ ⲡⲥⲱⲙⲁ Fol. 22 *b*
ⲙ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲩⲣⲁⲙⲉ ⲁⲩⲱ ⲁ ⲡⲣ̄ϩⲓⲣⲉ ⲙⲟⲩⲉ [?]
ⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲩⲣⲁⲙⲉ ⲁⲩⲱ ⲁ ⲡⲣ̄ϩⲓⲣⲉ ⲙⲟⲩⲉ
ⲛ̄ ⲡⲛⲁ ⲛ̄ ⲧⲕⲟⲧⲏ · ⲉⲩⲣ̄ ⲩⲙⲏⲣⲉ ⲙⲙⲩⲥⲉ · ⲁⲩⲱ ⲁⲩ-
ⲥⲱⲙⲉ ⲙ̄ ⲡⲣⲱⲙⲉ ⲙ̄ ⲙⲁⲩⲟⲥ · ⲉⲩⲥⲟⲛϩ̄ ⲉ ⲣⲟⲓ ⲉ ⲡⲉⲕ-
ⲥⲟⲩⲥ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ · ⲡⲁⲉ ⲛ̄ ⲟⲩⲣⲟⲣ ⲉⲩⲕⲟ : ⲡⲣⲟⲫ ·
ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲫ[ⲁⲛ]ⲉ ⲡⲣ̄ϩⲓⲣⲉ · ⲁⲩⲱⲙ ⲉ ⲣⲟⲩ ⲁⲉ
ⲟⲗⲟⲓ ⲛⲁⲓ ⲱ ⲛⲁ ⲭ̄ⲥ̄ ⲛⲥⲟⲛ · ⲁⲙⲟⲟⲩ ⲙ̄ ⲛⲁⲓ ⲉ ⲛⲁ ⲛⲟⲥ
ⲛⲟⲩⲣⲣⲓⲟ · ⲡⲉϫⲉ ⲡⲣ̄ϩⲓⲣⲉ ⲛⲁⲩ ⲁⲉ ⲛⲧⲟⲕ ⲉⲓ ⲉ ⲧⲱⲙ
ⲙ̄ ⲡⲉⲓ ⲙⲙ · ⲡⲉϫⲉ ⲡⲙⲁⲩⲟⲥ ⲛⲁⲩ · ⲁⲉ ⲱ ⲛⲁ ⲥⲟⲛ · ⲁⲥ-
ϣⲱⲡⲉ ⲛ̄ ⲧⲉⲣⲉ ⲕⲃⲱⲕ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧ · ⲁ ⲡⲣⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲉⲓ ϣⲁ ⲣⲟⲓ · ⲁⲩ† ⲛ̄ ⲟⲩϫⲁⲓⲟⲥ ⲉ ⲉⲣⲟⲓ ·
ⲁⲩⲉⲓⲛⲉ ⲙⲙⲟⲓ ⲁⲩⲥⲟⲛϩ̄ ⲙⲙⲟⲓ ⲉ ⲣⲟⲟⲓ · ⲉ ⲡⲉⲓ ⲙⲙ ⲛ̄
ⲛⲓⲕⲟⲧⲏ · ⲉⲧⲛⲁϩⲓⲣⲉ ⲛⲁⲓ · ⲛ̄ⲧⲉⲙⲛⲁⲟⲩ ⲁⲩⲱⲙ ⲉ ϧⲟⲩ · ⲉϫ

ⲃⲟⲛⲑⲉⲓ ⲉ ⲣⲟⲓ· ⲛⲁ ⲥⲟⲛ ⲙⲙⲁ ⲙⲉⲣⲓⲧ· ⲁⲉ ⲏ ⲣⲟⲥⲟⲛ
ⲉⲓⲱⲁⲁⲉ ⲙⲙⲁⲁⲕ· ⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ☩ ⲏ ⲟⲩⲱⲥⲛⲁⲁⲥ ⲉ
ⲣⲟⲩⲓ ⲉⲡ ⲡⲁⲣⲟ· ⲁⲓⲁⲥⲭⲩⲙⲟⲛⲉⲓ ⲉⲙⲁⲧⲉ· ⲡⲉⲭⲁⲩ ⲛⲁⲩ
ⲁⲉ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲛ ⲟⲩⲧⲁⲙⲟⲕ ⲉ ⲧⲃⲏⲏⲧⲉ· ⲁⲉ
ⲟⲩⲟⲛⲟⲣⲉ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲛⲁⲱⲙⲉ ⲡⲥⲟⲩ ⲉ ⲟⲩⲟⲛⲟⲣⲉ
ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ· ⲉⲓⲥ ⲟⲩⲁⲁⲓⲙⲱⲛⲓⲟⲛ ⲁⲩⲣⲟⲥⲉ
Fol. 23 *a* [?] ⲉⲁⲙ ⲡⲣⲱⲙⲉ ⲙ ⲙⲁⲩⲟⲥ· | ⲁⲩⲃⲱ[ⲗⲉ] ⲉ ⲃⲟⲗ· ⲁⲩⲣⲣⲓⲧⲉ
ⲙⲙⲟⲩ ⲅⲓⲁⲙ ⲡⲕⲁⲣ· ⲉⲩⲱⲱ ⲉ ⲃⲟⲗ· ⲁⲉ ⲕⲁⲁⲧ ⲧⲁⲡⲁⲓ-
ⲍⲉⲧⲉ ⲙⲙⲟⲩ· ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲧ ⲟⲩⲉⲣⲥⲁⲣⲝⲉ
ⲛⲁⲓ· ⲁⲉ ⲅⲉⲛⲛⲟⲥ ⲛⲉ ⲛⲉⲃⲗⲁⲥⲫⲏⲙⲓⲁ ⲛⲧⲟⲩⲁⲁⲩ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲥⲧⲁⲙⲓⲟⲩ· ⲁⲩⲱ ⲉⲥ ⲟⲩⲥⲣⲓⲙⲉ ⲟⲛ ⲁⲧⲁⲓ-
ⲙⲱⲛⲓⲟⲛ ⲅⲓⲧⲉ ⲣⲁⲧⲙ ⲡⲥⲱⲙⲁ ⲙⲙⲁ ⲡⲉⲧ ⲟⲩⲁⲃ· ⲁⲩⲱ ⲏ
ⲧⲉⲣ ⲟⲩⲕⲁ ⲧⲥⲛⲁⲍⲓⲥ ⲉ ⲃⲟⲗ· ⲁ ⲡⲓⲛⲛⲩⲉ ⲧⲏⲣⲟ ⲥⲱⲟⲩⲟ
ⲉ ⲛⲁⲩ ⲉ ⲑⲉ ⲛⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲉⲃⲣⲓⲍⲉ ⲙⲡⲁⲓⲱⲛⲓⲟⲛ·
ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ ⲉⲓ ⲣⲱⲟⲩ ⲟⲛ ⲁⲩⲣⲙⲟⲟⲥ· ⲁ ⲧⲉⲥⲣⲓⲙⲉ
ⲉⲧⲟ ⲡⲁⲓⲱⲛⲓⲟⲛ ⲱⲱ ⲉ ⲃⲟⲗ· ⲁⲉ ⲱ ⲅⲉⲣⲙⲁⲡⲟⲗⲗⲟⲛ·
ⲙⲙ[illegible]ⲕⲁⲁⲧ ⲙ ⲡⲉⲑⲟⲟⲩ ⲙ ⲡⲉⲓ ⲣⲱⲙⲉ ⲙ
ⲙⲁⲩⲟⲥ· ⲁⲉ ⲡⲧⲟⲩ ⲣ ⲅⲓⲕⲉ ⲧⲉⲕⲱⲉⲉⲣⲉ· ⲁⲩⲱ ⲟⲛ ☩
ⲧⲉⲕⲱⲉⲉⲣⲉ ⲙ ⲡⲣⲉⲣⲱⲓⲣⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲡⲧ ⲁⲧⲁⲙⲟⲕ ⲅⲙ
ⲡⲣⲟⲣⲟⲙⲁ· ⲁⲉ ⲙⲡⲉⲧⲉⲟⲩⲉⲓⲥⲧⲉⲕ(*sic*) ⲁⲥⲁⲙⲁⲧⲉ ⲙ ⲡⲧⲁⲗ-
ⲥⲟ· ⲁⲩⲱ ⲙⲡⲣ ⲁⲙⲉⲗⲉⲓ ⲉⲭⲓ ⲣⲟ ⲏ ⲡⲧⲉⲕⲱⲉⲉⲣⲉ ⲙ ⲡⲱⲛⲣⲉ
ⲱⲛⲓ· ⲁⲉⲕ ⲟⲩⲱⲟⲙⲡⲧ ⲡⲉⲃⲟⲧ ⲉⲧⲉ ⲟⲩⲡⲧⲁⲥⲥⲟⲩ ⲙ
ⲡⲉⲓⲱⲧ ⲙ ⲡⲱⲛⲣⲉ ⲱⲛⲓ· ⲁⲩⲱ ⲙⲡⲧⲥⲁ ⲛⲁⲓ ⲡⲉⲕⲟⲛⲧ
ⲛⲁⲉⲙⲧⲟⲛ· ⲧⲉⲥⲣⲓⲙⲉ ⲁⲉ ⲁ ⲡⲉⲥⲟⲛⲧ ⲥⲱⲣⲙ ⲉ ⲃⲟⲗ·
Fol. 23 *b* [?] ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲉⲥⲥⲱⲧⲙ ⲉ ⲣⲟⲟⲩ | ⲁⲩⲱ ⲉⲓⲥ ⲡⲧⲉⲩⲛⲟⲩ[illegible]
ⲛⲁⲩ ⲁ ⲧⲉⲥⲱⲉⲉⲣⲉ ⲗⲟ ⲉ ⲃⲟⲗ ⲉⲡ ⲧⲃⲁⲥⲁⲛⲟⲥ ⲫⲱⲥ ⲙⲡⲉ
ⲥⲱⲟⲩⲉ ⲉ ⲡⲧⲏⲣⲟ· ⲁⲩⲱ ⲡⲉⲭⲁⲥ ⲙ ⲡⲙⲁⲩⲟⲥ ⲛⲥⲓ ⲧⲉ-
ⲥⲣⲓⲙⲉ· ⲉ ⲧⲣⲉ ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲱⲁⲭⲉ ⲛⲣⲛⲧⲉ·
ⲁⲉ ⲁⲓⲛ ⲛⲧⲉⲩⲛⲟⲩ ⲛⲙⲉ ⲕⲟⲩⲱⲣ: ⲙⲙ ⲡⲣⲱⲙⲉ· ⲁⲗⲗⲁ
ⲉⲕⲉⲡⲱⲧ: ⲛⲧⲟⲩⲉⲓⲛ ⲉⲕⲉⲱⲱⲡⲉ ⲉⲕⲁⲁⲥⲕⲉⲓ ⲙⲁⲧⲁⲁⲕ·
ⲉⲡ ⲧⲣⲏⲙⲟⲥ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲉⲕⲙⲟⲩ· ⲁⲩⲱ ⲁⲭⲉⲡⲓ-
ⲧⲓⲙⲁ ⲙ ⲡⲉⲡⲓⲁ ⲉⲧ ⲛⲣⲛⲧⲉ ⲁⲭⲛⲟⲩⲉ ⲉ ⲃⲟⲗ· ⲁ ⲧⲉⲥ-
ⲣⲟⲣⲁⲥⲓⲥ ⲥⲙⲙⲉ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲁⲩⲃⲱⲕ ⲉ ⲧⲉⲣⲙⲓⲟⲥ·
ⲁⲭⲁⲛⲁⲭⲱⲣⲉⲓ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲉⲥⲙⲟⲩ· ⲏ ⲧⲉⲣⲉ ⲡⲉ-

ϩοοϥ ⲉ ⲡⲓⲁ ⲟⲩⲉⲓⲙⲉ ⲁ ϩⲉⲣⲙⲁⲡⲟⲗ[ⲗⲱⲛ ⲁⲩⲁⲗⲉ] ⲛⲉⲩ-
[ⲧⲃ]ⲏⲟⲩⲉ · ⲙⲛ̄ ⲧⲉⲩⲥϩⲓⲙⲉ · ⲙⲛ̄ ⲧⲉⲩⲯⲓⲉⲣⲉ · ⲙⲛ̄ ⲛⲉⲩ-
ϩⲓⲣⲁⲗ · ⲁⲩⲱ ⲡⲣ̄ϣⲓⲣⲉ ⲙⲛ̄ ⲛⲉⲩϩⲓⲣⲁⲗ · ⲁⲩⲉⲓ ⲉ
ⲧⲉⲩⲡⲟⲗⲓⲥ · ⲁⲩⲱ ⲁ ⲡⲁⲣⲭⲱⲛ ⲡⲁⲣⲁⲥⲥⲉⲗⲉⲓ ⲛ̄ⲧⲉⲩ-
ϩⲓⲙⲉ · ⲛ̄ϩⲱⲃ ⲙⲙⲁ ⲛ̄ⲧⲁ ⲡⲉⲧ ⲟⲩⲁⲁⲩ ϩⲟⲟϥ ⲛⲁⲩ · ϩⲓ
ⲡⲣⲟⲣⲣⲁ · ⲛ̄ ⲧⲉⲣⲉ ⲧⲉⲩⲥϩⲓⲙⲉ ⲉⲓⲙⲉ ϫⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁ
ⲡⲁⲣⲭⲱⲛ ϫⲱ ⲉ ⲣⲟⲥ ⲛ̄ ⲡⲣⲟⲣⲣⲁ · ☩ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲩ ϩⲟⲟⲥ · ϩⲓ̄ ⲧⲁⲡⲣⲟ ⲛ̄ ⲧⲉϩⲓⲙⲉ · ⲉⲧⲟ
ⲡⲁⲗⲗⲱⲛⲓⲟⲛ · ⲛ̄ ⲧⲉⲣⲉ ⲡⲗⲁⲟⲥ ϫⲉ ⲥⲱⲧⲙ̄ ⲁⲩ ⲟⲩⲟⲥ
ⲛ̄ⲧⲱⲧ ⲛ̄ϩⲏⲧ ⲱⲱⲡⲉ ϩⲓ̄ ⲧⲉⲩⲙⲛⲛⲧⲉ ⲁⲩⲧⲛ̄|ϩⲟⲟⲩ Fol. 24 a
ⲁⲩ [illegible] ⲁⲩⲱⲙ ⲁⲩⲥⲱ ⲛⲙⲙⲁⲩ (sic) ⲁⲩⲧⲁⲗⲟⲩ ϫⲉ ⲓϩ [?]
ⲡⲓⲣⲟⲟⲩⲱ ⲛ̄ⲧⲛ̄ⲉⲓⲣⲉ ⲛ̄ⲧⲱⲩⲉⲗⲉⲉⲧ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁ ⲡⲣⲁⲥⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ϩⲟⲟϫ ⲙⲁⲓ · ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉ ⲥⲥⲱⲧⲙ̄ ⲉ ⲙⲁⲓ ·
ⲛ̄ⲥⲓ ⲡⲣⲉϣⲣⲉ ⲁϥⲣⲁϣⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲡⲁⲓⲛ-
ⲟⲛ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲁ ⲡⲣ̄ϣⲓⲣⲉ ⲃⲱⲕ ⲉ ⲡⲉϩⲙⲓ · ⲁϥϫⲱ
ⲡⲣⲟⲃ ⲙⲙⲁ ⲉ ⲡⲉϥⲓⲱⲧ · ⲁⲩⲱ ⲁ ⲡⲉϥⲉⲓⲱⲧ ϣⲁⲩⲉ ⲉ
ⲡⲉⲣⲟⲟ · ϣⲟⲣⲡ ⲅⲉ ⲛ̄ ⲧⲉⲣⲉ ⲥⲙⲱⲡⲉ · ⲁ ⲡⲉⲓⲱⲧ
ⲛ̄ⲧ ⲡⲣ̄ϣⲓⲣⲉ ⲥⲱⲟⲩⲉ · ⲡⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲛ̄ ⲡⲗⲟⲩ-
ⲥⲓⲟⲥ · ⲁⲩⲉⲓ ⲉⲣⲁⲓ ⲡⲛⲓ ⲛ̄ ⲡⲕⲁⲣⲓⲥ ϩⲉⲣⲙⲁⲡⲟⲗⲗⲱⲛ ·
ⲁⲩⲱ ⲁⲧⲱⲁϫⲉ ⲛⲙⲙⲁⲩ ⲉ ⲧⲃⲉ ⲧⲉⲥⲙⲉⲉⲣⲉ · ⲁⲩⲱ ⲁⲩ-
ⲧⲱⲧⲉ ⲛⲉⲧⲉⲣⲛⲏ ⲁⲩⲱ ⲁⲩ☩ ⲛⲁⲥ ⲛ̄ ⲟⲩⲙⲛⲛⲧⲉ ⲛⲁⲩ ⲛ̄
ⲣⲁⲧ · ⲁⲩⲱ ⲟⲩⲁⲱⲓ ⲛ̄ⲕⲟⲥⲙⲓⲥⲓⲥ · ⲁⲩⲱ ϩⲉⲛϩⲓⲣⲁⲗ
ⲛ̄ⲣⲟⲟⲩⲧ · ⲙⲛ̄ ϩⲉⲛϩⲓⲣⲁⲗ ⲛ̄ⲥⲉⲙⲉ · ⲙⲛ̄ ϩⲉⲛ : ⲟⲩⲁⲗ
ⲛ̄ⲣⲉϥⲡⲗⲉⲁ : ⲛ̄ⲑ ⲑⲁⲗⲗⲁⲥⲥⲁ ⲁⲩⲱ ⲁⲧⲉⲙⲉ ⲛ̄ϩⲉⲛⲁⲧ-
ⲙⲱⲧⲛⲥ · ⲙⲛ̄ ϩⲉⲛⲃⲟⲛⲁⲧⲱⲣ · ⲙⲛ̄ ϩⲉⲛⲡⲟⲣⲕⲟⲙⲓⲥⲧⲛⲥ ·
ⲁⲩⲱ ⲛ̄ϩⲉⲙⲓⲓⲁⲣⲓⲟⲛ · ⲙⲛ̄ ϩⲉⲛⲱⲟⲉⲓⲕ · ⲙⲛ̄ ϩⲉⲛ-
ⲕⲓⲛⲇⲟⲛ · ⲁⲧⲉⲓⲣⲉ ⲛ̄ⲧⲱⲩⲉⲗⲉⲉⲧ ⲛ̄ⲥⲓ ⲟⲩⲟⲥ ⲛ̄ ⲙⲙⲁⲧⲗⲁ-
ⲡⲣⲟⲥ · ⲁⲩⲱ ⲙⲙⲁⲥⲥⲁ ⲛⲉ ϩⲉⲃⲇⲟⲙⲁⲥ · ⲁⲧⲱϣⲉ ⲛ̄
ⲟⲩⲙⲛⲛⲧⲉ : ⲛ̄ ⲡⲗⲟⲩⲥⲓⲟⲥ · ⲙⲛ̄ ⲟⲩⲙⲛⲛⲧⲉ ⲛ̄ⲁⲣⲭⲱⲛ ·
ⲁⲧⲉⲓⲣⲉ ⲛ̄ | ⲧⲱⲩⲉⲗⲉⲉⲧ ⲛ̄ⲥⲓ ⲟⲩⲟⲥ ⲛ̄ ⲙⲙⲁⲧⲉⲡⲓⲥⲧⲏⲙⲏ · ⲁⲩⲱ Fol. 24 b
ⲁϣⲣⲁϣⲉ ⲉⲙⲁⲧⲉ · ⲁⲩⲱ ⲛ̄ ⲡⲣⲟⲩⲏ ⲛ̄ ⲡⲱⲟⲩⲧ ⲛ̄ⲉⲃⲟⲧ · [?]
ⲙⲙⲁⲥⲁ ⲧⲱⲩⲉⲗⲉⲉⲧ · ⲁⲩⲙⲟⲧ ⲛⲥⲓ ⲡⲉⲓⲱⲧ ⲛ̄ ⲡⲱⲛⲣⲉ
ⲱⲛⲏ · ⲡⲓ̄ ⲟⲩⲙⲙⲧⲗⲗⲟ ⲉⲥⲕⲟⲟⲩ · ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲛⲉⲓ-
ϩⲟⲟϥ ⲛ̄ ⲡⲉϫⲣⲛⲃⲉ ϫⲱⲕ ⲉ ⲃⲟⲗ · ⲁ ⲡⲣ̄ϣⲓⲣⲉ ⲓⲍ ⲛ̄

ⲡⲉϥⲛⲟⲩϩ · ⲙⲛ̄ ⲡⲉϥϩⲏⲧ (*sic*) · ⲙⲛ̄ ⲡⲉϥⲁⲡⲟⲥⲕⲉⲩⲉ ⲧⲏⲣⲥ̄ · ⲁⲩⲱ ⲛⲉϥϩⲓⲣⲁⲗ · ⲁϥⲛ̄ⲧⲟⲩ ⲉ ⲡⲛⲓ̈ ⲙ̄ ⲡⲉϥⲯⲟⲗⲓ · ⲁⲩⲥⲱ ⲙⲛ̄ ⲛⲉⲩⲉⲣⲏⲧ ⲯⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉⲩⲙⲟⲩ · ⲁⲩⲱ ⲉⲧⲙⲏⲧ ⲕⲁⲧⲁ ϩⲟⲗⲗⲉ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ-ⲣⲓⲟⲥ · ϩⲙ̄ ⲡⲉϥⲯⲩⲭⲏ ⲉⲧ ⲟⲩⲁⲁϩ · ⲉⲧⲯⲩⲭⲏ ⲉⲧⲉⲩⲭⲁⲣⲓ-ⲥⲧⲟⲩ (*sic*) ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲁ ⲛⲉⲛⲟⲩ ⲛ̄ⲥⲟⲩⲛ · ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲁⲩⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ · ⲉ ⲛⲉⲓ ⲛⲟⲩ ⲛ̄ⲣⲙⲛⲧ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ · ⲙⲛ̄ ⲡⲉϥⲥⲟⲧⲡ̄ ⲕⲁⲧⲁ ⲥⲉⲣⲟⲥ · ϯⲟⲩⲱϣ ⲙⲛ̄ ⲱ ⲡⲗⲁⲟⲥ ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲉ ⲁⲓ ϩⲉⲛⲕⲟⲩⲓ ⲉ ⲣⲱⲧⲡ̄ · ⲁⲗⲗⲁ ϯⲥⲟⲟⲩⲛ ⲭⲉ ⲙⲛ̄ⲥⲟⲩⲛ : ⲡⲗⲁⲁⲩ ⲉ ⲥⲙ̄ ⲡⲭⲱⲕ ⲙ̄ⲙⲥⲟⲩⲛ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁϩ : ⲙⲁⲗⲓⲥⲧⲁ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣ-ⲕⲟⲩⲣⲓⲟⲥ · ⲁⲩⲱ ⲟⲛ ⲭⲉ ⲛⲁⲛⲟⲩ ⲡⲱⲓ ϩⲓ̄ ϩⲱⲃ ⲙⲙⲁ · ⲱ ⲛⲁⲓⲧⲟⲩ ⲛ̄ ⲛⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲱⲱⲩ |

[The concluding lines are wanting.]

THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON MERCURIUS THE MARTYR

(Brit. Mus. MS. Oriental, No. 6802)

ⲟⲩⲉ[ⲏⲕ]ⲙⲙⲟⲛ ⲉ ⲁⲭⲧⲁⲩⲟⲩ · ⲏ̄ⲥ̄ⲓ ⲡⲥⲁ- Fol. 25 *a*
ⲅⲓⲟⲥ ⲁⲡⲁ ⲁⲕⲁⲕⲓⲟⲥ · ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲏ̄ [ⲁ]
ⲧⲕⲁⲓⲥⲁⲣⲓⲁ · ⲙ̄ⲡ ⲙⲁⲣⲧⲩⲣⲓⲟⲛ · ⲏ̄ ⲧⲁⲩ-
ⲕⲟⲧϥ̄ ⲉ ⲡⲣⲁⲛ ⲏ̄ ⲡⲥⲁⲅⲓⲟⲥ ⲙⲉⲣⲕⲟⲩ-
ⲣⲓⲟⲥ · ⲙ̄ⲡ ⲛⲉⲃⲟⲟⲩ ⲏ̄ ⲡϫⲣ ⲙⲙⲉⲉⲩⲉ ⲉⲧ
ⲟⲩⲁⲗⲃ · ⲉⲧⲉ ⲥⲟⲩ ϫⲟⲩⲧⲉ ⲛⲉ ⲏ̄ ⲛⲉⲃⲟⲧ
ⲁⲑⲱⲣ · ⲉ ⲁⲭⲉⲅⲱⲙⲓⲁⲍⲉ ⲏ̄ⲥⲁⲥ ⲏ̄ⲥⲟⲛ ·
ⲙⲓ ⲩⲡⲏⲣⲉ · ⲁⲩⲱⲙⲡⲉ ⲉ ⲃⲟⲗ ⲙⲓ ⲧⲟⲟⲧϥ̄
ⲏ̄ ⲙⲙⲁⲣⲧⲏⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲗⲃ · ⲡⲥⲁⲅⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲙⲏ ⲟⲩⲉⲣⲏⲛⲏ ⲏ̄ⲧⲉ ⲡⲛⲟⲩ-
ⲧⲉ · ⲉⲣⲉ ⲏⲉϥⲥⲙⲟⲩ ⲉⲧ ⲟⲩⲁⲗⲃ ⲉⲩⲉ-
ⲩⲱⲙⲡⲉ ⲏ̄ⲙⲁⲛ ⲧⲏⲣⲟ̄ ⲙⲓ ⲟⲩⲥⲟⲛ · ⲙⲁⲓⲛⲏ ·

ⲁⲗⲏⲑⲱⲥ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲱⲁ ⲏ̄ ⲉⲡⲁⲓⲕⲁⲓⲟⲥ · ⲛ̄ⲛ ⲛⲉⲓ
ⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲕⲁⲧ[ⲁ] [redacted] ⲁ[ⲩϫⲱ
ⲡⲉⲣⲓⲉⲣⲟⲩⲯⲁⲗⲧⲏⲥ · ⲁⲩⲱ ⲡⲉⲓⲱⲧ ⲛ̄ⲛ ⲡⲉⲭ̄ⲥ · ⲕⲁⲧⲁ
ⲥⲁⲣⲝ̄ · ⲡⲣ̄ⲣⲟ ⲏ̄ ⲁⲓⲕⲁⲓⲟⲥ · ⲡⲣⲙⲙⲟⲇⲟⲥ ⲁⲁⲩⲉⲓⲁ ·
ⲉϥⲱⲙ ⲉ ⲃⲟⲗ · ⲉ[ϥ]ⲱⲙ ⲉ ⲃⲟⲗ · ⲫ̄ⲓ ⲧⲉϥⲥⲉⲙⲛ ⲉⲧ ⲛⲟⲧⲛ̄ · Fol. 25 *b*
ⲉϥϫⲱ ⲫ̄ⲓ ⲧⲉϥⲕⲓⲱⲁⲣⲁ ⲫ̄ⲛ̄ ⲡⲗⲁⲕⲧⲣⲟⲛ · [ⲉ]ⲧ ⲏ̄ⲧⲟⲟⲧϥ̄ · [ⲃ]
ⲉϥϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲱⲁ ⲏ̄ ⲏⲁⲓⲕⲁⲓⲟⲥ · ⲁⲩⲱ
ⲟⲛ · ϫⲉ ⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲱⲁ ⲫ̄ⲛ̄ ⲡⲛⲁⲕⲉ · ⲉⲙ ⲛⲉⲧ ⲥⲟⲩⲧⲱⲛ
ⲫ̄ⲛ̄ ⲡⲉⲩⲣⲏⲧ · ⲡⲉϫⲉ ⲡⲉⲭ̄ⲥ ⲣⲱϥ ⲫ̄ⲛ̄ ⲡⲉⲩⲁⲥⲥⲉⲗⲓⲟⲛ ·
ϫⲉ ⲧⲟⲧⲉ ⲏⲁⲓⲕⲁⲓⲟⲥ ⲛⲁⲣ̄ ⲟⲩⲟⲉⲓⲛ · ⲏ̄ⲟⲉ ⲙ̄ ⲡⲣⲏ ⲫ̄ⲙ̄
ⲧⲙⲙⲏⲧⲉⲣⲟ ⲙ̄ ⲡⲉⲩ[ⲉ]ⲱⲧ · ⲁ ⲡⲅⲁⲥⲓⲟⲥ [ⲙ]ⲉⲣⲕⲟⲩⲣⲓⲟⲥ

[illegible]кнат е[illegible] п аперантон же неки: пра-
лин же пат ексоун пеχс калос· ауш п тере
ѯроκ̄· неѯвик е вол е ппольмос пварварос·
есрюн де наіка[і]ос ппро п аномос ѯис поль-
марχис· есѧмарте неисоте нкло есмащсе
п пварварос пнтоу· пасѵелос де же пхоеіс·
ауеі е песнт е вол рп тпе· ауѵаат (*sic*) ен тсноуе
нау· же охне п пварварос[illegible]та (?)
Fol. 26 *a* [illegible]т ещще пе е трпоуонд̄ е вол· п оуноѳ
п
п діаѳесіс е роуп е роот· пτп† п оуѵаіо нат·
же оуеоот ката пеуѵлщѧ· рп ренсноуп же
ренѳусіа· ката же пет нанобч· пѵаѵаат нан
пщорп· тпоуерсарне е треѵоуѡп п ппро п
прпнуе тнроу· ката полис· ауш ката †же·
ѯі †ѳрѡѵѧнна щѧ рнс е пілак· же пѳоощ·
е псеталє лівапос е ѳраі п пноуте еταιнт· псе-
еіре неущщще рп оуноѳ п споуап· е тже тре
лаау пχрістіанос· ауѡнд̄ е вол рп лаау ѵѵа·
ауш пте пархѡн п тепархіа· діѡкеі пса пеі
χрістіанос ката ѵа· еіте епіскопос· еіте пре-
свутерос· еіте анагнѡстнс· еіте монахос· еіте
космікон· еіте рооут· еіте сρиѵе· еіте ѵатоі·
еіте пасанос· еіте таξіѡтнс· ѳаплос ѳенос нѵе
Fol. 26 *b* пρѡѵе· е т[ре] | пмарте ‘нтамнтеро· е трев
в
оусіаζе п пноуте еταιнт· ауш пет наанѳλеуει
же па оуерсарне· ефепараділоу ѵѵоц· е ѳен-
ос пвасанос ефщоβе· щѧнт оуноу· тоте ач-
оуерсарне пві деκіос ппро п аномос· е тре
пκυр[і]ζ ѡщ е вол· рп тполіс тнрс̄· же ефхі
е рωтп тнртп же пλаос· же еіте ѵатоі· еіте
пасанос· еіте ѳенос нѵе пρѡѵе· же ѳλікіа
нѵе· [х]е ѵѵнітп тнртп [illegible]рпе п пноуте·
[пте]тнталє оусіа нат е ѳраі· ауχро нтщнуе ріре
про же пρпе· ауталє оусіа нат е ѳраі рі лівапос·

ⲙⲛ̄ ϩⲉⲙⲁⲥⲉ · ⲙⲛ̄ ϩⲉⲛⲥⲓⲉ̈ · ⲙⲛ̄ ϩⲉⲛϩⲁⲗⲁⲁⲧⲉ · ⲁ
ⲡⲉⲥⲧⲉⲣⲉⲧⲱⲙⲁ ⲙⲟⲩⲣ · ϩⲙ̄ ⲡⲕⲁⲡⲓⲟⲥ ⲙ̄ ⲡⲉⲥ† ⲃⲱⲟⲙ ·
ⲛ̄ ⲛⲉⲧⲟⲧⲥⲓⲁ · ⲁⲧⲱ ⲛⲉⲣⲉ ⲟⲩⲟⲥ ⲩⲟⲟⲛ ϩⲙ̄ ⲛⲉ-
ⲭⲣⲓ[ⲥⲧ]ⲓⲁⲛⲟⲥ · ⲡⲓⲱⲧⲟⲣⲧⲣ̄ ⲉⲧⲁⲓⲱⲕⲉⲓ ⲡⲥⲱⲟⲩ · ⲉⲧ-
ϩⲓⲟⲧⲉ ⲉ ⲣⲟⲟⲩ · ⲉⲧⲥⲱⲕ ⲙⲙⲟⲟⲩ ⲉ ⲛⲉⲥⲡⲁⲗⲱⲙ · ⲙⲛ̄
ⲙⲙⲁ ⲉⲧ ϩⲉⲡ · ⲉⲧⲁⲛⲁⲥⲁⲍⲉ | ⲙⲙⲟⲟⲩ ⲉⲣ ⲟⲩⲥⲓⲁ · ⲉⲣⲉ Fol. 27 a
ϩⲉⲛⲛⲟⲥ ⲛ̄ ⲧⲁⲣⲁⲭⲏ ⲩⲟⲟⲛ ⲕⲁⲧⲁ ⲙⲁ · ⲁϥⲟⲩⲉⲣⲥⲁⲣⲝ ϵ
ⲥⲁⲣ ⲛ̄ ⲡⲧⲣⲁⲛⲛⲟⲥ · ⲉ ⲕⲱ ⲉ ϩⲣⲁⲓ ϩⲓⲱⲛ ⲙⲙⲟⲩ ·
ⲉⲛⲉⲓⲁⲟⲥ ⲛ̈ⲓⲙ ⲡⲕⲟⲗⲁⲥⲧⲓⲣⲓⲟⲛ ⲉⲧ† ⲣⲟⲧⲉ · ϫⲉ ⲕⲁⲥ
ⲉⲧⲉⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ⲥⲓ ⲛⲉⲭⲣⲓⲥ†ⲁⲛⲟⲥ · ⲛ̄ⲥⲉⲣ ⲣⲟⲧⲉ
ϩⲉⲛⲥⲛⲉϥⲉ ⲉⲧⲧⲁⲁⲧⲉ · ⲙⲛ̄ ϩⲉⲛ ⲙⲙⲁ ⲛ ⲙⲕⲟⲧⲕ ⲙ
ⲡⲉⲛⲓⲙⲉ · ⲙⲛ̄ ⲛⲉϣⲁⲩⲥⲉⲕ ⲛⲉⲧⲣⲟⲛ ⲡⲛⲧⲟⲩ · ⲙⲛ̄ ϩⲉⲛ-
ⲧⲟⲕ ⲛ̄ⲩⲉⲧ ⲗⲁⲥ · ⲙⲛ̄ ϩⲉⲛⲕⲟⲩⲡⲓⲥ ⲙⲛ̄ ϩⲉⲛⲥⲟⲣⲧⲉ
ⲉⲧⲭⲏⲣ · ⲙⲛ̄ ϩⲉⲛϫⲁⲗⲕⲓⲟⲛ ⲉⲧⲙⲉⲣ ⲛ̄ ⲗⲁⲙⲁⲧⲛ̄ ⲉⲃ-
ⲏⲣⲏⲃ̄ · ⲁⲧⲱ ⲟⲛ ϩⲉⲛϫⲁⲗⲕⲓⲟⲛ ⲉⲧⲙⲉⲣ ⲣⲥⲏⲙⲁ · ⲁⲧⲱ
ϩⲉⲛⲧⲣⲟϫⲟⲥ ⲡⲃⲁⲱⲟⲩⲣ · ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲉⲡⲉ ⲡⲕⲟⲗⲁⲥ†ⲏ-
ⲣⲓⲟⲛ ⲉⲧ† ⲣⲟⲧⲉ · ⲛⲉⲩϫⲱ ⲥⲁⲣ ⲙⲙⲟⲥ · ⲛ̄ⲥⲓ ⲡⲣⲣⲟ
ⲛ̄ ⲁⲥⲉⲃⲛⲥ ⲉⲧ ⲙⲙⲁⲩ · ϫⲉ ⲡⲉⲧ ⲛⲁ† ⲁⲛ†ⲗⲉⲥⲉⲓ ⲙ̄ ⲡⲁ
ⲟⲩⲉⲣⲥⲁⲣⲝ · †ⲛⲁⲡⲱⲣⲕ̄ ⲡⲛⲉⲩⲃⲁⲗ · ⲡⲧⲁⲱⲱⲧ ⲙ̄ ⲡⲉⲩ-
ⲗⲁⲥ · ⲡⲧⲁⲓⲙⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲓⲣⲱⲙⲓ : ⲡⲧⲁⲓⲟⲩⲉⲓⲥⲉ ⲥⲛⲃⲉ
ⲡⲣⲁⲧⲛ̄ · ⲡⲧⲁⲓⲙⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲩⲁⲛⲕⲉⲫⲁⲗⲟⲥ · ⲡⲕⲉ
ⲥⲉⲉⲡ[ⲉ] | ϫⲉ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ · †ⲛⲁⲧⲁϥ ⲉ ⲡⲕⲱⲣ̄ ⲛⲉⲁⲓ- Fol. 27 b
ⲣⲁⲗⲓⲥⲕⲉⲓ ⲙⲙⲟⲩ · ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲧ ϫⲉ ⲉ ⲛⲁⲓ ⲛ̄ⲥⲓ ϵ
ⲡⲣⲱⲙⲉ ⲛ̄ ⲉⲧⲥⲉⲃⲛⲥ · ⲁⲧ ⲟⲩⲟⲥ ⲙⲡⲧⲁⲣⲉϩⲛⲁⲧ ⲧⲁ-
ⲣⲟⲟⲩ · ⲁⲧⲣ̄ⲣⲟⲧⲉ · ⲁⲩⲱ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ · ⲉⲣⲉ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲡⲁⲣⲁⲇⲓⲥⲟⲩ · ⲙ̄ ⲡⲉⲧ ⲣⲓⲧⲟⲩⲱϥ ⲉ ⲡⲓⲟⲩ · ⲛⲉⲓ-
ⲉ̈ⲟⲧⲉ ⲉⲧⲡⲁⲣⲁⲇⲓⲥⲟⲩ ⲡⲓⲉⲧⲙⲛⲣⲉ ⲉ ⲡⲓⲟⲩ · ⲁⲧⲣ̄
ⲡⲱⲃⲓ̄ ⲛ̄ ⲧⲙⲉ ⲛ̄ ⲧⲉⲫⲧⲥⲓⲥ ⲁⲩⲱ [ϩ]ⲉⲛⲥⲓⲛⲓ ⲉⲧⲥⲱⲕ ⲙ̄-
ⲙⲟⲟⲩ · ⲉⲧⲣⲱⲣⲃ̄ ⲙⲙⲟⲟⲩ · ⲉⲧⲡⲁⲣⲁⲇⲓⲥⲟⲩ ⲙⲙⲟⲟⲩ ·
ⲉⲣⲉ ⲟⲩⲟⲥ ⲡⲓⲱⲧⲟⲣⲧⲣ̄ ⲩⲟⲟⲛ : ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ϩⲟⲗⲟ-
ⲗⲟⲥⲉ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲣⲁⲛ (*sic*) ⲛ̄ ⲓⲥ · ⲛⲉⲧⲛ̄ ⲟⲩⲱⲛⲣⲉ ϫⲉ
ⲱⲛⲙ ⲛ̈ⲭⲱⲱⲣⲉ · ϩⲙ̄ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ · ⲉ ⲡⲉϩⲣⲁⲓ ⲡⲉ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲉⲩϩⲛⲕ ϩⲙ̄ ⲡⲁⲣⲓⲟⲙⲟⲥ ⲛ̄ ⲡⲙⲁⲣⲧⲩ-
ⲥⲓⲟⲥ · ⲉⲩⲣ̄ ⲣⲟⲧⲉ ϩⲛⲧⲛ̄ ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲡⲉⲓⲥⲱϥ ⲉⲙⲁⲧⲉ ·

ⲡⲉ ⲡⲉⲩⲉⲙⲉ· ⲉⲣⲉ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲗⲁ ⲧⲏⲣⲟ ⲙⲉ ⲙⲁⲟⲩ·
Fol. 28 a ⲉ ⲧⲃⲉ ⲧⲉⲩⲉⲡⲓⲥⲧⲏⲙⲏ | ⲛⲉⲩⲉⲟⲟⲥ ⲟⲩ ⲉ ⲃⲟⲗ ⲛⲉ ⲡⲏ
ⲍ ⲧⲉⲭⲱⲣⲁ ⲙ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ ⲡⲉ ⲡⲉⲩⲉⲛⲟⲥ· ⲉⲩⲭⲣⲓⲥⲧⲁ-
ⲛⲟⲥ ⲛⲉ ⲭⲓ[ⲙ] ⲧⲉⲩⲙⲛⲧⲕⲟⲩⲓ· ⲙⲛ ⲛⲉⲩⲉⲓⲟⲧⲉ ⲙ ⲟⲩ-
ⲭⲱⲱⲣⲉ ⲛⲉ ⲡⲉ ⲡⲡⲟⲗⲗⲟⲥ· ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲱⲟⲟⲛ ⲙⲙⲁ-
ⲩⲁⲩ ⲡⲏ ⲛⲧⲣⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ· ⲙ ⲧⲉⲣ ⲫⲙⲁⲩ ⲉ ⲣⲟⲩ ⲛⲥⲓ
ⲡⲉⲧⲣⲓⲃⲟⲩⲛⲟⲥ· ⲁⲉ ⲉⲩⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲡⲏ ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲙⲛ
ⲧⲣⲉⲍⲓⲥ ⲙ ⲧⲙⲛⲧⲙⲁⲧⲟⲓ· ⲁⲩⲁⲁⲩ ⲙ ⲧⲣⲓⲙⲛⲕⲓⲣⲓⲟⲥ (*sic*)
ⲉⲭⲙ ⲡⲉⲭⲁⲣⲓⲟⲙⲟⲥ· ⲡⲣⲣⲟ ⲁⲉ ⲙ ⲧⲉⲣⲉ ⲫⲙⲁⲩ ⲉ ⲧⲙⲛⲧ-
ⲭⲱⲱⲣⲉ ⲙ ⲡⲱⲛⲣⲉ ⲱⲙⲙ· ⲁⲩⲙⲉⲣⲓⲧ[ⲏ]· ⲁⲩⲕⲁⲁⲩ
ⲉⲩⲧⲛⲍ ⲉ ⲣⲟⲩ· ⲉⲩⲱⲟⲭⲙⲉ ⲙⲙⲁⲩ ⲉ ⲛⲉⲣⲃⲏⲧⲉ ⲙ
ⲡⲁⲗⲗⲁⲫⲟⲛ· ⲁⲩⲱⲟⲡⲉ ⲁⲉ ⲙⲙⲁⲥⲁ ⲛⲁⲓ· ⲁⲉ ⲉⲣⲉ
ⲡⲁⲓⲱⲕⲙⲟⲥ ⲥⲛⲣ ⲉ ⲃⲟⲗ· ⲁ ⲡⲉⲟⲙⲟⲥ ⲃⲁⲣⲃⲁⲣⲟⲥ·
ⲧⲱⲟⲩⲛ ⲉ ⲣⲁⲓ ⲉⲭⲏ ⲣⲱⲙⲙⲁⲓⲟⲥ· ⲡⲣⲣⲟ ⲁⲉ ⲁⲉⲛⲓⲟⲥ·
ⲙⲛ ⲧⲥⲧⲙⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ· ⲁⲧⲁⲡⲟⲣⲉⲓ ⲉ ⲧⲃⲉ ⲧⲛⲟⲩ ⲙ
ⲁⲡⲟⲣⲓⲁ· ⲙⲛ ⲧⲙⲛⲧⲁⲃⲟⲗⲏ ⲛⲧⲁⲥⲱⲱⲡⲉ· ⲡⲏ ⲟⲩⲱⲡ ⲙ
ⲱⲱⲡ· ⲁⲧⲡ[ⲟ]ⲗⲉⲙⲉⲓ ⲙⲙⲁⲩ ⲛⲥⲓ ⲃⲁⲣⲃ[ⲁⲣⲟⲥ]·
Fol. 28 b ⲫⲱⲥ ⲧⲉ ⲛⲥⲉⲩⲓ ⲙ ⲧⲟⲟⲧⲟⲩ· ⲙ ⲧⲛⲟⲩ ⲙ ⲫⲁⲣⲙⲉⲙⲓⲁ· ⲉⲧ
ⲙ ⲱⲟⲟⲩ ⲡⲏ ⲛⲉⲧⲧⲱⲩ· ⲙ ⲧⲉⲧⲙⲛⲛⲧⲉ· ⲙⲛ ⲛⲉⲣⲫⲱ-
ⲙⲁⲓⲟⲥ· ⲡⲣⲣⲟ ⲁⲉ ⲁⲉⲛⲓⲟⲥ· ⲁⲥⲟⲩⲉⲣⲥⲁⲫⲉ ⲥⲟⲟⲩⲉ ⲉ
ⲣⲟⲙⲓ· ⲡⲛⲟⲩⲙⲉⲣⲟⲛ· ⲙⲛ ⲡⲁⲣⲓⲱⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉⲣ-
ⲫⲱⲙⲁⲓⲟⲥ· ⲁⲉ ⲕⲁⲥ ⲉⲧⲉⲃⲱⲕ ⲉ ⲃⲟⲗ· ⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ ⲉ
ⲙⲁⲩⲉ ⲙⲛ ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲧⲟⲧⲉ ⲡⲣⲣⲟ ⲁⲥⲧⲱⲱⲩ [ⲛ]ⲛⲟⲩⲙⲉⲣⲟⲛ·
ⲙⲛ ⲛ ⲡⲁⲣⲓⲱⲙⲟⲥ ⲁⲥⲙⲟⲟⲩⲉ ⲉ ⲃⲟⲗ· ⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ
ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲁⲥⲭⲓⲟⲣ ⲙ ⲡⲉⲩⲫⲣⲁⲧⲏⲥ ⲡⲛⲟⲥ ⲛ ⲉⲓⲉⲣⲟ·
ⲛⲁⲓ ⲉⲧ ⲱⲟⲟⲩ ⲉⲣⲏ ⲛ ⲛⲧⲱⲱⲩ ⲛ ⲑⲉⲣⲙⲏⲛⲓⲁ· ⲁⲥⲧⲁⲭⲣⲟ
ⲙ ⲡⲣⲟⲧ [ⲛ]ⲧⲁⲗ ⲛ ⲃⲁⲣⲃⲁⲣⲟⲥ· [ⲁⲥ]ⲥⲱ ⲥⲓⲣⲏ ⲣⲱⲟⲧ·
ⲙⲛ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲗⲁ· ⲉⲧ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲉⲧ ⲙⲙⲁⲩ· ⲛⲧⲁ-
ⲥⲟⲩⲱⲓⲟ ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲧⲙⲛⲧⲭⲱⲱⲣⲉ· ⲙ ⲡⲉⲓ ⲫⲉⲛⲛⲁⲓⲟⲥ
ⲣⲁⲙⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲡⲓⲥⲧⲟⲥ ⲛⲁⲓⲉ: ⲁⲧⲱ ⲡⲉⲓ ⲡⲣⲧ-
ⲙⲛⲕⲓⲣⲓⲟⲥ (*sic*) ⲙ ⲡⲁⲣⲓⲱⲙⲟⲥ ⲛ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ (*sic*)· ⲉⲛⲉⲩ
ⲟⲩⲣⲱⲙⲉ ⲥⲁⲣ ⲡⲉ· ⲉⲩⲭⲏ ⲉ ⲃⲟⲗ ⲙ ⲙⲡⲧⲣⲉⲫⲩⲧⲏⲉ
Fol. 29 a ⲛⲟⲩⲧⲉ· ⲁⲧⲱ ⲉⲩⲡⲟⲗⲓⲧⲉⲩⲉ ⲡⲏ ⲙⲡⲧⲉⲩⲥⲉⲃⲛⲉ ⲙⲙⲁ· ⲉⲣⲉ
ⲍ ⲡⲱⲁⲭⲉ ⲙ ⲡⲓⲟⲩⲧⲉ ⲫⲟⲗⲍ ⲡⲏ ⲧⲉⲩ|ⲧⲁⲡⲣⲟ ⲛⲁⲩ ⲙⲙⲁ·

ⲛⲣⲟⲩⲟ ⲟⲩⲉⲃⲃⲓⲱ(sic)· ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲙⲡⲟⲧⲱⲛ· ⲉⲩⲛⲕⲟⲧⲏ ⲛ
ⲧⲙⲏⲛⲧⲉ ⲙ̅ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ· ⲙⲡⲥⲁ ⲧⲣⲉϥⲟⲩⲱ ⲉⲡⲉ-
ⲉⲓⲣⲉ ⲛ̅ⲧⲙ̅ⲡⲗⲏⲗ· ⲁϥⲱⲃⲧ̅ ⲛ ⲟⲩⲕⲟⲩⲓ· ⲁⲩⲱ ⲉⲓⲥ ⲟⲩⲁⲅⲅⲉ-
ⲗⲟⲥ ⲛ̅ⲧⲉ ⲡϫⲟⲉⲓⲥ ⲁⲭⲁⲣⲉ ⲣⲁⲧ̅ⲣ̅ ⲣⲓ ϫⲱϥ· ⲁⲩⲧⲃ̅ⲃ̅ ⲡⲉⲩⲥⲡⲏⲣ·
ⲁⲩⲧⲟⲩⲟⲩⲟϭ̅ ⲉⲣⲉ ⲟⲩⲥⲛⲉ ⲙ̅ⲡⲉ ⲧⲉϥⲥⲓϫ· ⲛ ⲟⲩⲁⲓⲁⲓ· ⲉⲩϯ
ⲣⲟⲧⲉ ⲙ̅ⲡⲉ ⲡⲉⲭⲉⲓⲛⲉ· ⲉⲣⲉ ⲟⲩⲣϣⲕ ⲣⲓⲱⲙϥ· ⲉⲩⲟ ⲛ ⲡⲓⲱ-
ⲡⲏⲣⲉ· ⲛ̅ ⲧⲉⲣⲉ ⲭⲁⲁⲩ ⲁⲉ ⲉ ⲣⲟϥ· ⲡⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ·
ⲁⲙ̅ⲣ̅ ⲣⲟⲧⲉ ⲉⲙⲁⲧⲉ· ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛⲁⲩ ⲙ̅ⲡⲓ ⲡⲁⲓⲛⲉⲗⲟⲥ·
ⲡⲉϫⲁϥ ⲛⲁⲩ· ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲙ̅ⲡⲧⲟϥ ⲁⲉ ⲡⲉϫⲁϥ· ⲁⲉ
ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲛⲟⲕ ⲡϫⲃⲉⲓⲥ· ⲁⲩⲟⲩⲱⲛ ⲁⲉ ⲛⲉⲩⲃⲁⲗ ⲙ̅ⲡⲓ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲱ ⲛ̅ ⲧⲉⲣ ⲭⲁⲁⲩ ⲉ ⲡⲁⲓⲛⲉⲗⲟⲥ ⲁⲙ̅ⲣ̅-
ⲣⲟⲧⲉ· ⲉⲩⲙⲉⲉⲩⲉ ⲁⲉ ⲟⲩⲁ ⲡⲉ ⲣⲓ ⲛ̅ ⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲟⲥ
ⲙ̅ ⲡⲣⲣⲟ· ⲏ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲡⲉ· ⲙ̅ⲧⲟϥ ⲁⲉ ⲁⲩ-
ⲥⲟⲟⲩⲧ̅ⲙ̅ ⲉ ⲣⲟϥ· ⲛ̅ ⲧⲥⲛⲉ ⲉⲧ ⲙ̅ⲧⲟⲟⲧϥ̅· ⲉⲥⲧⲟⲕⲙ̅
ⲣⲓ ‖ [ⲧⲉϥ]ⲥⲓϫ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲁϥ· ⲁⲉ ⲓⲥ ⲛⲁⲕ ⲛ Fol. 29 b
ⲧⲉⲓ ⲥⲛⲉ ⲉⲧ ⲧⲱⲕⲙ̅· ⲉⲧ ⲣⲓ ⲧⲁϩⲓϫ· ⲣⲓⲧⲛ̅ ⲧⲁⲓ ⲅⲁⲣ ⲁ
ⲉⲕⲛⲁⲡⲁⲧⲁⲥⲥⲉ ⲛ ⲧⲥⲟⲙ ⲧⲙⲣⲉ ⲛ ⲃⲁⲣⲃⲁⲣⲟⲥ· ⲁⲛⲟⲕ
ⲅⲁⲣ ⲡⲉ ⲡⲁⲣϫⲏⲥⲧⲣⲁⲧⲓⲛⲟⲥ ⲛ ⲧⲥⲟⲙ ⲙ̅ ⲡϫⲟⲉⲓⲥ·
ⲛ̅ⲧⲁⲓⲉⲓ ⲅⲁⲣ ⲉ ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲕ· ⲙⲡⲉ ⲛⲉⲕⲱⲱⲡⲛⲣ ⲙⲙⲁ-
ⲧⲟⲓ· ⲛⲁⲓ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅· ⲧⲉⲛⲟⲩ ⲥⲉ
ϩⲣⲟ ⲙ̅ⲡ̅ ⲥⲙⲥⲟⲙ· ⲁⲛⲟⲕ ⲅⲁⲣ ϯⲱⲟⲟⲡ ⲙⲙⲁⲁⲕ ⲱⲁ
ⲡϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲕⲁⲥⲱⲙ ⲣⲓ ⲟⲩⲉⲣⲛⲓⲛ· ⲉⲥ (sic) ϩⲛⲧⲉ
ⲉⲓ (sic) ⲡⲉⲟⲩⲟⲉⲓⲱⲱ ⲁⲭⲉⲓ· ⲁⲩⲱ ⲉⲓⲥ ⲡⲁⲥⲱⲙ ⲡⲟⲣⲡ̅ ⲉ ⲃⲟⲗ·
ⲙⲡⲉ ⲛⲧⲁⲣⲉⲕⲥⲓ ⲙ̅ ⲡⲉⲕⲥⲟⲙ· ⲙⲉⲣⲉⲡⲥⲟⲉ[ⲓ]ϫ ⲙ ⲕⲗⲟⲙ·
ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲛ̅ⲧⲙ̅ⲡⲉ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲡⲟⲩⲟⲉ ⲉⲧ ⲣⲟⲥⲉ·
ⲡⲧⲟϥ ⲡⲉ ⲱⲁϩⲓ ⲉ ⲃⲟⲗ ⲣⲓ ⲡⲕⲁⲣⲡⲟⲥ ⲡⲱⲟⲣⲡ̅· ⲧⲉ-
ⲛⲟⲩ ⲥⲉ ⲥⲱⲧⲙ̅ ⲡⲱⲁϩⲉ ϯϫⲱ ⲙⲙⲟⲟⲩ ⲛⲁⲕ· ⲁⲩⲱ ⲙⲡⲣ̅
ⲱⲥⲙ̅ ⲉⲕⲧⲟⲕ ⲉ ⲡϫⲟⲉⲓⲥ ⲉ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲟⲩⲟⲥ ⲅⲁⲣ ⲛ
ⲁⲩⲱⲛ ⲥⲉⲉⲧ ⲉ ⲣⲟⲕ· ⲁⲩⲱ ⲕⲛⲁⲱⲡⲉ ⲛ ⲟⲩⲙⲁⲣⲧⲩ‖ⲣⲟⲥ Fol. 30 a
ⲛ ϫⲱⲱⲣⲉ· ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲅⲁⲣ· ⲛⲁⲣ ⲥⲟⲉⲓⲧ ⲣⲓ ⲧⲟⲓ- ⲓⲁ
ⲕⲟⲩⲙⲉⲓⲛ ⲧⲣⲉ̅· ⲁⲩⲱ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲥ·
ⲛⲁⲣ̅ ⲱⲡⲣⲉ ⲛ ⲧⲉⲕⲙⲡⲧϫⲱⲣⲉ· ⲡⲥⲉϯⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ·
ⲉⲧⲃⲉ ⲡⲥⲟⲙⲙⲡ[ⲛ]ⲉⲱⲡⲛⲣⲉ· ⲙⲡ̅ ⲙⲡⲧϫⲱⲣⲉ ⲡⲧⲟⲩⲁⲁⲩ
ⲛⲁⲕ ⲛⲥⲓ ⲡϫⲟⲉⲓⲥ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲟⲩⲛ̅ ⲅⲉⲛⲛⲟⲥ ⲛⲃⲁⲥⲁⲛⲟⲥ

ⲛⲁⲱⲟⲡⲉ ⲉⲧⲥⲉⲧ ⲉ ⲣⲟⲕ · ⲉⲓⲧⲁ ⲡⲣⲣⲟ ⲛ ⲁⲙⲟⲙⲟⲥ · ⲙⲛ̄
ⲛ ⲣⲉⲙⲛⲟⲥ ⲧⲟⲗⲓⲩⲓⲥ · ⲁⲗⲗⲁ ⲣⲧⲟⲙⲟⲓⲙ · ⲁⲧⲱ ⲕⲁⲁⲓ
ⲙ ⲡⲕⲗⲟⲙ ⲛ ⲁⲧⲁⲕⲟ · ⲁⲣⲱⲙⲉ ⲙⲙⲁ ⲉⲧ ⲣ̄ ⲡⲓⲱⲁ ⲛ
ϫⲟⲣ ⲉ ⲡⲉⲕⲥⲱⲙⲁ · ⲉⲛⲁⲧⲟⲧϫⲟⲥ · ⲕⲁⲓ ⲱⲱⲡⲉ ⲉⲧⲣⲙ̄
ⲡⲁⲡⲁⲥⲕⲏ ⲙⲙⲁ ⲛⲉⲧⲣⲙ̄ ⲟⲩ[ⲓⲉ]ⲕⲁⲥⲧⲏⲣⲓⲟⲛ · ⲛⲉⲧⲣⲙ̄ ⲟⲩⲙⲁ
ⲛ ϫⲁⲉ · ⲛ ⲟⲩⲕⲓⲛⲇⲛⲟⲥ ⲛ ⲑⲁⲗⲗⲁⲥⲥⲁ · ⲛ ⲣⲙ̄ ⲛⲉⲓⲉⲣⲟ ·
ⲛ ⲣⲙ̄ ⲟⲩⲣⲱϫⲣϫ̄ · ⲛⲉⲱⲧⲉⲕⲱⲟⲩ · ⲛⲉⲣ̄ⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲙ̄
ⲡⲉⲕⲣⲁⲓ · ⲣⲙ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ · ⲛⲧⲉⲡⲓⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ · ⲩⲛⲁ-
Fol. 30 *b* ⲟⲩϫⲁⲓ · ⲡⲉⲧ ⲛⲁⲕⲱⲧ ⲛ ⲟⲩⲧ[ⲟ] | ⲡⲟⲥ ⲣⲙ̄ ⲡⲉⲕⲣⲁⲓ · ⲛⲧⲧ
ⲓⲃ ⲛ ⲟⲩⲡⲣⲟ[ⲥ]ⲫⲟⲣⲁ ⲣⲙ̄ ⲡⲉⲕⲣⲁⲓ · ⲣⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲕⲣ̄
ⲡⲓⲉⲉⲧⲉ · ϯⲛⲁ ⲕⲱ ⲙ̄ ⲡⲁ ⲥⲙⲟⲩ · ⲙⲛ̄ ⲟⲩⲣⲧ ⲛⲟⲩⲉ
ⲉⲩⲙⲛⲓ ⲉ ⲣⲙ̄ ⲡⲉⲧⲙⲁ ⲛ ⲱⲱⲡⲉ · ⲁⲧⲱ ϯⲛⲁⲕⲁⲁⲩ ⲁⲛ ⲉ
ⲱⲱⲧ ⲛ ⲗⲁⲁⲩ ⲱⲁ ⲉⲛⲉϩ · ⲡⲉⲧ ⲛⲁϩⲣⲁⲓ ⲙ̄ ⲡϫⲱⲱⲙⲉ ⲛ
ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ · ϯⲛⲁⲡⲱϩ̄ ⲙ̄ ⲡⲉϫⲉⲓⲣⲟⲥⲣⲁⲫⲟⲛ ⲛ
ⲛⲉⲩⲛⲟⲃⲉ · ⲁⲧⲱ ⲛ ⲛⲧⲁϩⲁⲁⲩ ⲧⲛⲣⲟⲩ · ϯⲛⲁⲣ ⲡⲉⲩ-
ⲙⲉⲉⲧⲉ ⲁⲛ ⲱⲁ ⲉⲛⲉϩ · ⲁⲧⲱ ϯⲛⲁϫⲁⲣⲓⲍⲉ ⲙⲙⲟϥ ⲛⲁⲕ
ⲛ ⲱⲩⲣⲉ · ⲣⲙ̄ ⲧⲁ ⲙⲡⲧⲉⲣⲟ · ⲉⲥ (*sic*) ⲣⲛⲧⲉ ⲁⲓϫⲁⲣⲓⲍⲉ ⲛⲁⲕ
ⲡⲱⲟⲙⲡⲧ ⲡⲕⲗⲟⲙ · ⲟⲩⲁ ⲣⲁ ⲧⲙⲡⲧⲣⲙ̄ⲙⲁⲟ (*sic*) · ⲟⲩⲁ
ⲣⲁ ⲡⲣⲓⲥⲉ ⲉ ⲧⲉⲕⲛⲁⲱⲟⲡⲟⲩ ⲣⲁ ⲡⲁ ⲣⲁⲓ · ⲁⲧⲱ ⲛⲉ ⲟⲩⲁ
ⲣⲁ ⲧⲉⲕⲙⲡⲧⲡⲁⲣⲑⲉⲛⲟⲥ · ϫⲣⲟ ⲁⲧⲱ ⲙ̄ⲡ̄ ⲥⲙⲟⲩ · ϫⲉ
ⲁⲛⲟⲕ ϯⲱⲟⲟⲡ ⲛⲙⲙⲁⲕ · ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲩϫⲟⲟⲩ ⲛⲁⲩ ·
ⲛⲥⲓ ⲡⲁⲣϫⲁⲩⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲱⲕ ⲉ ⲣⲁⲓ ⲉⲙ-
ⲡⲛⲧⲉ : ⲣⲙ̄ ⲟⲩⲉⲟⲟⲩ · ⲛⲉⲧ ⲛ ⲡⲉⲩⲕⲱⲧⲉ ⲁⲉ ⲛ ⲧⲉⲣ
Fol. 31 *a* ⲟⲩⲁⲁⲩ ⲉ ⲧ[ⲙ]ⲟⲥ ⲉⲛⲟⲡⲧⲁⲥⲓⲁ ⲛⲧⲁⲥⲱⲡⲉ · ⲁⲧⲣ̄ ⲑⲉ
ⲓⲁ ⲛ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲛ ⲡⲉⲩⲣⲁⲥⲧⲉ ⲁⲉ ⲁⲩⲟⲧⲉⲣⲥⲁⲣⲙⲉ · ⲛⲥⲓ
ⲁⲉⲕⲓⲟⲥ ⲡⲣⲣⲟ ⲛ ⲡⲉⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ · ⲉ ⲧⲣⲉ ⲧⲧⲟⲩ
ⲛⲛⲟⲩⲙⲉⲣⲟⲛ ⲙⲙⲛ̄ ⲡⲁⲣⲓⲱⲙⲟⲥ · ⲛ ⲧⲉⲣ ⲟⲩⲣⲟⲕⲟⲩ ⲉⲛ̄
ⲛⲉⲩⲡⲁⲛⲟⲡⲗⲓⲁ ⲛ ⲡⲟⲗⲉⲙⲓⲕⲟⲛ · ⲛⲥⲉ ⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉ
ⲡⲡⲟⲗⲉⲙⲟⲥ ⲛ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ · ⲧⲟⲧⲉ ⲡⲉϫⲱⲱⲣⲉ ⲛⲁ ⲙⲉ
ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲁⲩϥ ⲡⲉⲥⲟⲩⲟⲓ ⲉ ⲉⲣⲁⲓ ⲡⲓⲛⲛⲓⲍⲉ
ⲛ ⲡⲃⲁⲣⲃⲁⲣⲟⲥ · ⲁⲩⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲉⲧⲙⲓⲛⲧⲉ · ⲉⲓ
ⲧⲥⲟⲙ ⲙ̄ ⲡⲙⲟⲩⲧⲉ ⲉⲧ ⲱⲟⲟⲡ ⲙⲙⲁⲩ · ⲁⲩⲣⲓ ⲛ ⲡⲉⲩ-
ⲃⲁⲗ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ · ⲁⲩⲛⲁⲩ ⲉ ⲡⲁⲣϫⲁⲩⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ · ⲉⲩⲟ ⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲛ ⲟⲩⲥⲧⲣⲁⲧⲱⲡⲉⲧⲁⲣⲭⲟⲥ ·

ere oycnq[e] twk̄ : q̄ teqsix n̄ oynau· eqsooyt̄n̄
mos (sic) e qoyn e roq· eqxw n̄mos nay· xe twk
n̄ qnt· nt̄ amarte n̄ ✝ cnqe· nt̄ ✝ nekoyoi e qoyn:
n̄barbaros nt̄ sexswxor q̄ṗ pran n̄ n[e]|x̄c nai Fol. 31 b
et ✝ som nak· pacios xe merkoyrios· aqsooyt̄n̄ ιγ
e bol n̄teq[si]x· aqxi tcnqe n̄ tooty n̄ nacce-
los mixanl· aq✝ neqoyoi exn̄ n̄ n̄mnnwe· n̄
n̄barbaros· aqsexswxor q̄ṗ pran n̄ nex̄c· q̄n̄
oynn̄t at ✝ co· wank teqsix twse e qoyn e
tcnqe· q̄tn̄ takw n̄ nei cnoq eyratasse n̄ n̄bar-
baros· q̄n̄ oynos n̄ nλaneı(?) emate· ecnaωt n̄
neqoor [e]t n̄mat· aτω a nceene nωt aγratoy-
ωnq̄ e bol· qwc te n̄ta oykwq̄t e bol q̄n̄ tne·
acoyaioy· nr̄ro n̄ tere cnay e tn̄nτxwpe·
enta pacios merkoyrios aac· q̄tn̄ tsom n̄
nioyte· et woon n̄n̄nay· aqraωe emate e tbe
tbiktwria· n̄n̄ neï xro n̄tocωwne n̄negrw-
maios· nr̄ro xe aqxarize n̄ pacios merkoy-
rios· n̄ qeinos n̄[t]aio n̄n̄ qenxrnia naωoy· Fol. 32 a
aqanwoy: aqaay n̄ nos exn̄ pariωmos n̄ n̄ιβ
martyrion· acωwne xe n̄n̄ca nai· aqoyeq-
sarne n̄si nr̄ro xeκios· n̄ nestrateyma throy·
n̄n̄ [n̄]noyμeron n̄n̄ n̄pariωmos· n̄n̄ nexarxos·
n̄n̄ nestratylatns· n̄n̄ n̄ patrikios n̄n̄ tsyn-
klntos thr̄c̄ n̄ negrwmaios· e tre xsooyq̄ throy·
e nr̄ne n̄ papwllwn· n̄ceqxsiaze· tote makа-
rios merkoyrios n̄ ter eqnay· e tnos n̄ nlaan
n̄tasaarte· exn̄ nr̄ro· n̄n̄ nestrateyma e bol
qitn̄ nlaboλos· aqsarwoq e bol n̄moor· aq-
bwk e qoyn: e nehri· aqsop̄c n̄ nx̄c eqxw
n̄mos· xe nxoeic pantwkratwr· neiwt n̄ nen-
xoeic n̄c nex̄c· wn̄ qtnk exn̄ nn̄nlasma n̄tok-
talioq· nt̄ xwpe e bol n̄ ne[c]|kantalon· n̄ta Fol. 32 b
nlaboλos noxq̄ e qnt n̄ tesn̄tpwme thr̄c̄· nt̄ κβ

† ⲡ ⲟⲩⲥⲙⲏ ⲉ ⲡⲣⲏⲧ ⲙ̅ⲙ̅ ⲡⲗⲁⲟⲥ · ⲙⲛ̅ ⲟⲩⲟⲛ ⲉⲧ ⲣ̅ ⲣⲟⲧⲉ
ⲣⲏⲧϥ · ⲙ̅ ⲛⲉⲕⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁϩ · ⲡϫⲟⲉⲓⲥ ⲙⲡ̅ ⲧ ⲡ ⲟⲩ-
ⲧⲁϫⲣⲟ ⲡ ⲛⲉⲕⲉⲕⲗⲏⲥⲓⲁ · ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲉ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲛⲉⲕⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁϩ · ⲛⲉⲟⲟⲩ ⲙⲁⲕ ⲙⲛ̅
ⲛⲉⲕⲉⲓⲱⲧ ⲙ̅ ⲁⲥⲁⲑⲱⲥ · ⲙⲛ̅ ⲛⲉⲛⲧⲁ ⲉⲧ ⲟⲩⲁⲁϩ · ⲱⲁ
ⲉⲛⲉϥ ⲉⲛⲉϥ ⲣⲁⲙⲏⲛⲓ · ⲁⲥⲱⲱⲡⲉ ⲙ̅ ⲧⲉⲣⲉ ⲡⲣ̅ⲣⲟ ⲉⲓ ⲉⲣⲁ
[ⲡ]ⲣ̅ⲟ ⲙ ⲡⲣ̅ⲡⲉ · ⲁ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣϥ ⲥⲱⲟⲧϥ ⲉ
ⲣⲟⲧⲛ · ⲉ ⲧⲣⲉ ⲧⲟⲧⲥⲓⲁϫⲉ ⲧⲏⲣⲟⲩ · ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲕⲁⲧⲁ
ⲡⲉⲩⲧⲁⲥⲓⲁ · ⲁ ⲡⲟⲣⲁⲓⲟⲛ ⲙ ⲡⲣⲁⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲧⲁⲣⲟϥ ⲣⲱⲱϥ · ⲉ ⲧⲣⲉ ⲭⲟⲧⲥⲓⲁϫⲉ · ⲁⲧⲱ ⲙⲡ̅ ⲟⲩⲣⲉ ⲉ ⲣⲟϥ
ⲣⲡ̅ ⲧⲙⲛⲛⲧⲉ ⲙ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ · ⲁⲧⲱ ⲡ ⲧⲉⲣⲉ ⲡⲣ̅ⲣⲟ
ⲱⲙⲉ ⲡⲥⲱϥ · ⲁϥⲣⲉ ⲉ ⲣⲟϥ ⲉϥⲣⲙⲟⲟⲩ ⲣⲙ̅ ⲡⲉⲩⲙⲓ · ⲣⲡ̅
ⲟⲩⲥⲟⲟⲩⲙⲉ ⲙⲛ̅ ⲟⲩⲕⲣ̅ⲙ̅ⲉ̅ · ⲉⲩⲣ̅ ⲣⲛⲃⲉ ⲉⲙⲁⲧⲉ · ⲉⲭⲙ̅
Fol. 33 *a* ⲛⲟⲩ ⲡ ⲥⲭⲓⲥⲙⲁ ⲛⲧⲁϥⲱⲱ[ⲡ]ⲉ ⲉ ⲣⲁⲓ · ⲉⲭⲡ̅ ⲧⲟⲓⲕⲟⲩ-
ⲗⲉⲙⲓⲛ ⲧⲏⲣⲉ̅ · ⲣⲓⲧⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲧⲟⲧⲉ ⲁⲩ† ⲛⲉⲟⲩⲟⲓ
ⲉ ⲡⲣ̅ⲣⲟ · ⲛⲥⲓ ⲣⲟⲙⲉ ⲣⲙ̅ ⲡⲁⲣⲓⲟⲙⲟⲥ · ⲁⲩⲧⲉⲱ ⲧⲟⲩⲛⲧ
ⲙ̅ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲡⲉⲛ-
ϫⲟⲉⲓⲥ ⲡⲣ̅ⲣⲟ · ⲱⲛⲉ̅ ⲱⲁ ⲉⲛⲉϥ · ⲉ ⲛⲉⲕⲁⲗⲁⲣⲧⲉ ⲉⲧ ⲧⲁⲓⲛⲓ ·
ⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲛⲓⲉⲛⲟⲥ ⲙⲙⲁ ⲛⲡⲣⲱⲙⲉ · ⲉ ⲟⲩⲥⲓⲁϫⲉ ⲙ̅
ⲛⲛⲟⲩⲧⲉ ⲉⲧ ⲧⲁⲉⲓⲛⲓ · ⲧⲉⲛⲟⲩ ⲥⲉ ⲉⲥ (*sic*) ⲣⲛⲛⲧⲉ · ⲉⲥ ⲛⲉⲧ
ⲣⲛⲓ ⲉ ⲣⲟⲕ · ⲁⲧⲱ ⲛⲉⲧ ⲧⲛⲥ ⲉ ⲣⲟⲕ · ⲥⲉⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ ⲙ̅
ⲡⲉⲧⲛ̅ⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲉⲧⲁⲓⲛⲓ · ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲥⲉ ⲧⲉⲛⲟⲩ ·
ⲡⲉⲧⲁⲗⲗⲁⲣⲧⲉ ⲛⲧⲉⲕⲗⲏⲧⲉⲣⲟ · ⲁⲕϫⲁⲥⲧϥ ⲁⲕϫⲁⲣⲓⲍⲉ ⲙⲁⲩ ·
ⲙ̅ ⲡⲁⲍⲓⲱⲙⲁ ⲙ ⲧⲙⲛⲧⲕⲟⲙⲉⲥ · ⲉⲭⲙ̅ ⲡⲁⲣⲓⲟⲙⲟⲥ · ⲣⲱⲥ
ϫⲉ ⲡ ⲧⲉⲣⲉ ⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣϥ ⲡ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ·
ⲥⲱⲧⲙ̅ ⲛⲥⲱϥ · ⲁⲧⲱ ⲛⲥⲉ† ⲉⲟⲟⲩ ⲙⲁⲩ · ⲁⲧⲱ ⲛⲥⲉⲣⲣ-
Fol. 33 *b* ⲛⲟⲧⲁⲥⲉ ⲙⲁⲩ · ⲉ ⲧⲃⲉ ⲧⲛⲟⲥ ⲡ | ⲧⲙⲛ ⲛⲧⲟⲕ ⲧⲁⲁⲥ
ⲙ ⲙⲁⲩ · ⲉⲥ (*sic*) ⲣⲛⲛⲧⲉ ⲉⲩⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̅ ⲡⲉⲕⲁⲗⲁⲣⲧⲉ ·
ⲁⲧⲱ ⲙⲛ̅ ⲉⲩⲥⲱⲟⲩϥ ⲙⲙⲁⲁⲩ ⲉ ⲡⲣ̅ⲡⲉ · ⲉ ⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ
ⲉ ⲣⲁⲓ · ⲡ ⲛⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲩⲙ (*sic*) ⲁⲩⲕⲁⲩ
ⲕⲁ ⲣⲛ̅ ⲙ̅ ⲡⲉⲩⲁⲍⲓⲱⲙⲁ · ⲁⲩ† ⲱⲙⲉ ⲙ̅ ⲡⲉⲟⲟⲩ ⲡ
ⲡⲉⲣⲱⲙⲁⲓⲟⲥ · ⲁⲧⲱ ⲁⲩ† ⲡ ⲟⲩⲧⲱⲗⲙ̅ ⲡ ⲛⲟⲙⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϩ · ⲁⲛⲉⲉ ⲉ ⲣⲟⲩ ⲡ ⲣⲟⲙⲉ ⲙ̅ ⲡⲉⲩⲙⲓ · ⲉⲩⲣⲙⲟⲟⲩ
ⲣⲡ̅ ⲟⲩⲥⲟⲟⲩⲙⲉ ⲙⲛ̅ ⲟⲩⲕⲣ̅ⲙ̅ⲉ̅ · ⲉⲥⲱⲩⲗⲏⲗ ⲉ ⲣⲁⲓ ⲉ ⲡϫⲟⲉⲓⲥ

пеүноуте · ⲙⲡ ⲣенрⲙⲉⲓооуе · ауω еүпіое ⲛ оуоⲓ
ⲙⲙ · е ктооу е ⲃоⲗ ⲛ пⲙⲛⲧⲙе ⲛ ⲧⲙоуте · ау-
тр̄ⲃоλаρоу ⲛⲥа ⲓⲥ пиаζωраюс · пентаϥс̄ϧоу ⲙ-
ⲙоч · еүхω ⲙⲡⲥ · хе паⲓ пе пноуте ⲡточ таⲓо
ⲛ тпе · ⲙⲙ пка϶ · ауω ⲛ теⲓ ре · ауτре оуоⲓ ⲙⲙ
сарωоу е ⲃоⲗ ⲛ ⲧⲙоуте · пр̄ро хе пеха϶ ⲛ нет-
тауо ⲙ ⲙаχе · еүхω ⲙос наү · хе ⲣенне не ⲙ
ⲙа|хе етет̄хω ⲙоот наⲓ · е тβе ⲙеркоτрюс пе- Fol. 34 a
тнс (sic) е роⲓ · хе еүкатафроне ⲓ ⲧⲙаноуте—пλни ιθ
ⲙаре снаү ⲧⲙоς ет ⲙ пеⲓ ⲙа · ⲃωк ⲧ̄сеⲙоуте е
роч · ⲡтаⲓеⲙе хе ⲣенне не ⲙ ⲙаχе · етет̄хω
ⲙⲙоот наⲓ · е тβⲙⲛ̄т̄ ⲙ̄ⲡ ⲙⲙоⲛ · тоте ⲡиака-
ріос ⲙеркоτрюс ауеⲡе ⲙⲙоч е ратⲏ ⲙ пр̄ро
хекіос · ере неⲣβλ ⲙеρ ⲙереⲓн (sic) : ере оτρβсω
ⲛⲁⲃⲃⲓω тω ⲣⲱⲙч · ауτаρоч е ратⲏ · ⲣⲓоⲛ
ⲙ пр̄ро · ⲛ тере снаү хе е роч ⲣⲙ̄ песχнна · ет
ⲃⲃⲓⲛⲏ · ауκⲓⲙ ⲡтесаⲡе · еүаⲡорег ехⲙ̄ пе ⲓточ-
ⲱⲡе · ⲉⲓτа ауⲱⲱхе ⲡⲙⲙач еүхω ⲙⲙос · хе
ⲙеркоτрюс ахіс е роⲓ · хе от пенточ ⲱⲡе
ⲙⲙок · ауω е тβе ⲛ λоⲓсе · аккатафроне ⲙ
пеⲓ ноς ⲛ таю · ⲙⲙ паζⲓωⲙа · ⲡтаⲓтаач нак ·
аⲓаак ⲛ ⲙⲡⲱа · е ϯ проⲙа ⲛ ⲧⲙоуте · ауω
паζⲓωⲙа ⲡтаⲓтаач нак · пара пке сеепе | ⲙ Fol. 34 b
пестратеγⲁⲧⲏс тнр̄ч · акоп̄ч етλаат · λоⲓпоⲛ · к
ⲙатаⲓоⲓ тепот хе та теⲓ пλани ⲱⲡе ⲙⲙок ·
е ⲃоⲗ ⲓⲇ тωⲛ · а пестратеγⲁⲧⲏс ⲛ ⲛеρωⲙаюс ·
сωоτр̄ е роτи е пр̄пе · е тре τοτсіа ⲛ ⲧⲙоуте
ⲛⲁⲕⲁⲓоⲛ · ⲡток хе ⲙаγаак · пеⲓт акроρхⲏ
е ⲃоⲗ ⲙ ⲡаріωⲙос · пλни ахіс е роⲓ · хе ⲙⲡⲧ̄ ог
е ⲃоⲗ ⲓⲇ ⲛ ⲁⲩ ⲛ χωра · ⲛ хе ⲡⲧⲁ ⲛекеⲓоте
ⲙоуте е рок · ⲙ пеⲓ ⲣаⲓ · ачоτωⲩϧ̄ ⲙ̄ⲡⲓ ⲡⲁⲕ-
ариос ⲙеркоτрюс · пеха϶ ⲙ пр̄ро · хе екоτωⲡ
е еⲓⲙе хе ⲁⲛ̄ ог е ⲃоⲗ ⲓⲇ̄ · ⲛ ⲁⲩ ⲛ ⲟрнсіа ·
сωтⲙ ⲙⲙ па ⲥенос · ⲁⲛ̄ ог е ⲃоⲗ ⲓⲇ̄ тκаππа-

ⲁⲟⲕⲓⲁ · ⲉⲓⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲕⲁⲧⲁ ⲧⲁⲓⲉ ⲁⲉ ⲁⲛⲍ ⲟⲩ
ⲉ ⲃⲟⲗ ⲉⲛ ⲑⲓⲉⲗⲏⲓⲁ ⲛ ⲧⲡⲉ · ⲧⲁⲛⲧⲣⲟⲡⲟⲗⲓⲥ ⲛ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲡⲁ ⲣⲁⲓ ⲛⲧⲁ ⲛⲉⲓⲟⲧⲉ ⲧⲁⲩ ⲉ ⲣⲟⲓ ⲛ-
Fol. 35 *a* ⲙⲩⲟⲣⲛ ⲡⲉ · ⲫⲓⲗⲟⲡⲁⲧⲱⲣ · ⲉⲧⲉ ⲡⲉⲛ|ⲟⲩⲱⲣⲉⲓⲁ ⲡⲉ ⲡⲓⲁⲓ
ⲕⲁ ⲡⲉⲛⲉⲓⲱⲧ · ⲛ ⲧⲉⲣⲉ ⲣ ⲙⲁⲧⲟⲓ ⲁⲉ · ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲣⲓⲧⲉ ⲡⲉ ⲡⲣⲏⲙⲓⲕⲓⲣⲓⲟⲥ ⲉ ⲡⲁⲣⲓⲟⲙⲟⲥ ·
ⲁⲛⲛ ⲟⲩ ⲡⲣⲙⲣⲁⲗ ⲛ ⲓⲏⲥ ⲡⲉⲭⲥ ⲡⲁ ⲭⲟⲉⲓⲥ · ⲡⲙⲩⲣⲉ ⲉ
ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ · ⲡⲣⲣⲟ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲭⲥⲱⲧⲉ ⲉ ⲛⲁⲓ ·
ⲁⲭⲱⲓⲛ ⲉ ⲃⲟⲗ ⲛ ⲟⲩⲟⲥ ⲛ ⲁⲡⲣⲛⲧⲉ · ⲁⲭⲕⲓⲉ ⲛ
ⲧⲉⲭⲁⲡⲉ · ⲉⲭϫⲱ ⲉⲓⲟⲥ ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲕⲱ ⲛⲥⲱⲕ
ⲛ ⲧⲉⲓ ⲁⲡⲉⲓⲗⲏ · ⲉⲓⲏ ⲧⲉⲓ ⲙⲁⲛⲁ · ⲛⲧⲟϥ ⲡⲉⲕⲟⲩⲟⲓ ⲉ
ⲣⲟⲩⲓ ⲉ ⲡⲣⲡⲉ · ⲛⲧⲟ ⲟⲩⲥⲓⲁⲍⲉ ⲉⲓ ⲡⲓⲟⲥ ⲛⲓⲟⲩⲧⲉ ⲡⲁⲡⲱⲗ-
ⲗⲱⲛ · ⲛⲧⲟ ⲃⲱⲕ ⲉ ⲡⲉⲕⲁⲣⲓⲟⲙⲟⲥ · ⲉ ⲡⲙⲁ ⲛⲛⲉⲩⲃⲏⲣ
ⲉⲙⲙⲁⲧⲟⲓ · ⲛⲧⲟ ⲭⲓ ⲉⲓ ⲡⲉⲕⲁⲍⲓⲱⲙⲁ ⲛⲟⲉ ⲙⲡⲩⲟⲣⲛ ·
ⲡⲉⲭⲁϥ ⲛⲥⲓ ⲛⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲛⲁϩⲣⲓⲉ ⲉⲓ
ⲣⲣⲣⲟ ⲛ ⲁⲙⲟⲙⲟⲥ · ⲭⲉ ⲙⲁⲣⲉ ⲡⲁⲓ ⲙⲱⲡⲉ ⲉⲭⲟⲧⲱⲛϩ
ⲛⲁⲕ ⲉ ⲃⲟⲗ · ⲱ ⲣⲣⲣⲟ ⲛ ⲁⲙⲟⲙⲟⲥ · ⲭⲉ ⲛ ϯⲛⲁⲑⲟⲥⲓⲁⲍⲉ
ⲁⲛ ⲉⲓ ⲡⲉⲕⲁⲡⲱⲗⲗⲱⲛ · ⲉⲓⲧⲙⲟⲩⲉⲓⲧ (*sic*) ⲛⲧⲁⲕⲱ ⲛⲥⲱⲓ · ⲉⲓ
Fol. 35 *b* ⲡⲁ ⲛⲟⲩⲧⲉ · ⲛⲧⲟϥ ⲧⲁ|ⲧⲁⲙⲓⲟ (*sic*) ⲛ ⲧⲡⲉ · ⲙⲛ ⲡⲕⲁϩ ·
ⲕⲃ ⲙⲛ ⲛⲁ (*sic*) ⲙⲙⲉ · ⲁⲛⲟⲕ ϩⲁⲣ ⲁⲛⲛ ⲟⲩⲭⲣⲓⲥⲧⲁⲛⲟⲥ · ⲡⲁⲣ-
ⲣⲏⲥⲓⲁ ⲁⲩⲱ ⲧⲙⲛⲧⲙⲁⲧⲟⲓ ⲉⲓ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ϯⲛⲁⲡⲟ-
ⲧⲁⲥⲥⲉ ⲉⲙⲙⲟⲥ · ⲁⲩⲱ ⲡⲉⲕⲁⲍⲓⲱⲙⲁ · ϯⲣ ⲭⲣⲓⲁ ⲙⲙⲟϥ
ⲁⲛ · ⲁⲛⲛ ⲡⲣⲙⲣⲁⲗ (*sic*) ⲉⲓ ⲡⲉⲭⲥ ⲓⲥ · ⲡⲙⲩⲣⲉ ⲉ
ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ · ⲁⲭⲟⲧⲱⲩⲃ ⲛⲥⲓ ⲡⲣⲣⲟ ⲁⲉⲓⲟⲥ ⲡⲉϩⲁϥ
ⲛⲁϥ · ⲭⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ · ⲙⲁ ⲧⲉⲛⲟⲩ ⲙⲡ ⲉⲓⲡⲓⲥⲧⲉⲩⲉ ⲉ
ⲛⲉ ⲛⲧⲁⲩⲭⲟⲟⲩ · ⲛⲁⲓ ⲉ ⲧⲃⲛⲛⲧⲕ · ⲛⲥⲓ ⲛⲉⲕⲕⲁⲧⲏⲭⲟⲣⲟⲥ ·
ϯⲥⲟⲟⲩⲛ ϩⲁⲣ · ⲭⲉ ⲉⲓⲧⲉⲃⲉ (*sic*) ⲟⲩⲫⲟⲟⲛⲟⲥ ⲛⲧⲁⲩⲕⲁⲧⲏ-
ⲭⲟⲣⲓⲁ ⲙⲙⲟⲕ · ⲛⲁⲓ ⲛ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ⲧⲛⲟⲩ ⲛ ϯⲙⲛ ⲛⲧⲁⲓ-
ⲧⲁⲁⲥ ⲛⲁⲕ · ⲉⲓⲏ ⲧⲙⲛⲛⲧⲉ ⲙⲙ ⲡⲁⲣⲓⲟⲙⲟⲥ ⲧⲏⲣⲩ · ⲙⲛ ⲡⲉⲥ-
ⲧⲣⲁⲧⲉⲩⲙⲁ · ⲧⲉⲛⲟⲩ ⲥⲉ ⲥⲱⲧⲙ ⲛⲥⲱⲓ : ⲛⲧⲟ ⲟⲩⲥⲓⲁⲍⲉ ⲛ
ⲡⲓⲟⲩⲧⲉ · ⲙⲡⲉⲣ ⲧⲣⲉ ⲡⲣⲟⲩ ⲁⲛⲁⲥⲁⲍⲉ ⲙⲙⲟⲓ · ⲛⲧⲁⲓⲣ
ⲡⲱⲃⲏ ⲛ ⲧⲁⲓⲁⲑⲉⲥⲓⲥ ⲉⲛⲉⲟⲩⲛⲧⲁⲓⲥ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲕ · ⲛ-
Fol. 36 *a* ⲧⲁⲓⲭⲓ ⲛ ⲧⲟ|ⲟⲧⲕ ⲙⲙ ⲡⲉⲕⲁⲍⲓⲱⲙⲁ · ⲁⲩⲱ ⲛⲧⲁϯ ⲛⲁⲕ
ⲕⲉ ⲛ ⲣⲉⲛⲛⲟⲥ ⲛⲁⲙⲟⲣⲓⲁ · ⲁⲭⲟⲧⲱⲩⲃ ⲛⲥⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ·

п[е]хас ⲙ̅ ⲡ̅ⲣ̅ⲣ̅ⲟ· ⲁⲉ ⲧⲁⲓⲧⲱⲩⲛⲏⲣ ⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ·
ⲟⲩ ⲗⲁⲁⲩ ⲁⲛ ⲧⲉ· ⲟⲩⲙⲁⲣⲧⲩⲣⲉ ⲧⲉ ⲛⲁⲣⲭⲏ ⲙ̅ⲡⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲛⲓ ⲧⲁⲓⲟ ⲙ̅ ⲡ ⲧⲉⲓ ⲙⲁⲓⲛⲉ· ⲣⲉⲓ ⲡⲣⲟⲥ ⲟⲩⲟⲉⲓⲱ ⲛⲉ·
ⲡⲉⲟⲟⲩ ⲇⲉ ⲙ̅ⲡⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙⲁⲓⲛⲉ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉⲣ·
ⲧⲉⲛⲟⲩ ⲥⲉ ⲙ̅ⲡⲣ̅ ϯⲭⲣⲓⲥⲉ ⲛⲁⲕ ⲉ ⲡⲁⲛⲁⲓ· ⲁⲛⲟⲕ ⲅⲁⲣ
ⲁⲛ̅ ⲟⲧⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ϯⲛⲁⲑⲥⲓⲁⲍⲉ ⲁⲛ ⲙ̅ ⲛⲉⲕⲛⲟⲩⲧⲉ
ⲙ̅ⲡⲟⲩⲧⲉ· ⲗⲓⲟⲡⲟⲛ (*sic*) ⲡⲉⲧ ⲉⲣⲛⲁⲕ ⲁⲣⲓϥ ⲛⲁⲓ· ⲁⲉⲕⲓⲟⲥ ⲁⲉ
ⲡⲉϫⲁϥ ⲛⲁϥ· ⲁⲉ ⲱ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲟⲩⲥⲓⲁⲍⲉ· ⲙ̅ⲡⲉⲣ
ⲙⲟⲩ ⲇ̅ⲙ̅ ⲟⲩⲙⲟⲩ ⲉⲩⲣⲟⲟⲩ· ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁϥ· ⲁⲉ ⲙⲁⲣⲉ ⲟⲩϣⲁⲁⲉ ⲛ̅ ⲟⲩⲱⲧ ⲣⲁϣⲕ· ⲱ
ⲡ̅ⲣ̅ⲣ̅ⲟ· ϯⲛⲁⲥⲱⲧⲙ̅ ⲛ̅ ⲥⲱⲧⲙ̅ (*sic*) ⲅⲁⲣ ⲁⲛ ⲛ̅ⲥⲱⲕ· ϯⲛⲁϣⲙⲉ-
ϣⲉ ⲛ̅ ⲅⲉⲛⲛⲟⲩⲧⲉ ⲡϣⲙⲙⲟ· ⲛ̅ⲧⲁⲕⲱ ⲛ̅ⲥⲱⲕ ⲛⲁ ⲛⲟⲩⲧⲉ
ⲓ̅ⲥ̅ | ⲡⲉϫ̅ⲥ̅· ⲁⲉⲕⲓⲟⲥ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲩⲥⲱⲧⲙ̅ ⲁⲉ ⲉ ⲛⲁⲓ· Fol. 36 *b*
ⲁⲩⲥⲱⲕⲛ̅ ⲉⲙⲁⲧⲉ· ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ϯⲛⲁⲁϥ ⲛⲁ ⲟⲛⲧ ⲕⲍ
ⲡⲛⲉϥⲣⲟⲓⲧⲉ· ⲉⲛⲥⲉϫⲟⲗⲕ̅ ⲉ ⲃⲟⲗ· ⲛ̅ⲥⲓ ⲙⲛⲧ ⲙⲙⲁⲧⲟⲩ·
ⲡⲥⲉⲣⲓⲟⲩⲉ ⲉ ⲣⲟϥ ⲛ̅ ⲅⲉⲛⲃⲁⲗ ⲛⲉⲧⲣⲟⲛ ⲉⲧⲟⲩⲱⲧ· ϣⲁⲛⲧⲉ
ⲡⲕⲁϩ ⲉⲧ ϩⲁ ⲣⲁⲧⲏ ⲣⲙ̅ ⲡⲉⲩⲥⲟⲛ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̅ⲥⲓ
ⲁⲉⲕⲓⲟⲥ ⲡ̅ⲣ̅ⲣ̅ⲟ· ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲁⲛⲧⲉ ⲓⲧⲧⲁⲣⲭⲏ (*sic*)·
ⲛ̅ ⲡⲃⲁⲥⲁⲛⲟⲥ· ⲁⲉ ⲥⲉⲣⲟⲟⲩⲉ ⲉⲕⲟⲩⲥⲓⲁⲍⲉ ⲁⲉ ⲛ̅ ⲙⲙⲟⲛ·
ⲁⲩⲱⲟⲩⲱϣ̅ ⲛ̅ⲥⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲉ ⲛ̅
ⲣⲟⲥⲟⲛ ⲟⲩⲛ̅ⲧⲁⲓ ⲙ̅ⲙⲁⲩ· ⲙ̅ ⲡⲁ ⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅· ⲉⲩ-
ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟϥ· ϯⲛⲏϯ ⲥⲉ ⲙⲛ ϩⲁ ⲛⲉⲕⲃⲁⲥⲁⲛⲟⲥ· ⲁⲛⲟⲕ
ⲅⲁⲣ ⲁⲛ̅ ⲡⲣⲉϥⲣⲁⲗ· ⲙ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲉⲓ̈ⲥ ⲡⲉϫ̅ⲥ̅ (*sic*)· ⲉⲩ-
ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲓ· ⲡⲁⲓ ⲡⲉ ⲡ̅ⲣ̅ⲣ̅ⲟ ⲛⲁ ⲧⲡⲉ· ⲙⲙ̅ ⲛⲁ ⲡⲕⲁϩ·
ⲛⲁⲓ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲩⲥⲟⲧⲙⲟⲩ ⲛ̅ⲥⲓ ⲡ̅ⲣ̅ⲣ̅ⲟ ⲁⲉⲕⲓⲟⲥ· ⲡⲉϫⲁϥ
ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲥⲱⲧⲙ̅ ⲛ̅ ⲥⲱⲓ· ⲛ̅ⲁ̅ ⲟⲩⲥⲓⲁⲍⲉ ⲛ̅
ⲡⲛⲟⲩⲧⲉ· ⲛ̅ⲁ̅ ☩ ⲟⲛⲧ | ⲛ̅ ⲅⲉⲛⲟⲥ ⲡⲃⲁⲥⲁⲛⲟⲥ· ⲁⲉ ⲕⲁⲥ Fol. 37 *a*
ⲛ̅ⲁ̅ ⲙⲟⲓ [ⲁⲛ] ⲕⲁⲕⲟⲥ· ϣⲁⲧⲉ ☩ⲙⲟⲓ (*sic*) ☩ⲥⲟ ⲉ ⲣⲟⲕ· ⲙⲁⲩ ⲕⲏ
☩ⲧⲟ ⲛ̅ⲣⲁⲣϫ̅ ⲛ̅ ⲟⲛⲧ ⲉ ⲣⲣⲁⲓ ⲉ ϫⲱⲕ· ☩ⲧⲟⲙϫ ⲅⲁⲣ ⲁⲛ ⲉⲣ
ⲡⲉⲟⲟⲩ ⲛⲁⲕ· ⲙⲁⲗⲓⲥⲧⲁ ⲁⲉ ⲁⲕϣⲱⲡⲉ ⲛⲁⲓ· ⲛ̅ ϣⲩⲛⲣ
ⲉ ⲧⲃⲉ ⲧⲥⲙⲏⲙϣⲉ ⲉ ϫⲱⲓ· ⲉⲓⲁ̅ ⲡⲧⲟⲗⲉⲙⲟⲥ· ⲥⲱⲧⲙ̅
ⲛ̅ⲥⲱⲓ ⲛ̅ⲁ̅ ⲟⲩⲥⲓⲁⲍⲉ ⲛ̅ ⲡⲛⲟⲩⲧⲉ· ⲙ̅ⲡⲉⲣ ⲧⲁⲕⲟ ⲛ̅ⲧⲉⲕⲙⲛ̅ⲧ-
ϣⲛⲣⲉ ϣⲛⲏ· ⲇ̅ⲙ̅ ⲅⲉⲛⲃⲁⲥⲁⲛⲟⲥ ⲉⲧϣⲟⲃⲉ· ⲁⲛⲟⲕ ☩ⲓⲱⲙ̅
ⲟⲧⲛⲏ ϩⲁ ⲧⲉⲕⲙⲛ̅ⲧϣⲛⲣⲉ ϣⲛⲏ· ⲙ̅ⲙ̅ ⲧⲉⲕⲙⲛ̅ⲧϣⲛⲣ·

ⲁⲥⲟⲧⲱⲱⲃ ⲛ̄ⲥⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲉ ⲫⲓⲥⲉ
ⲙⲙⲁ ⲉⲧ ⲛⲁⲱⲟⲡⲉ ⲙ̄ⲙⲟⲓ· ⲉ ⲧⲃⲉ ⲑⲟⲙⲟⲗⲟⲅⲉⲓ ⲉ ⲣⲟⲩⲓ
ⲉ ⲡⲓⲟⲩⲧⲉ· ⲉⲥⲱ ⲛⲁⲓ ⲛ̄ⲣⲟⲩⲟ ⲉⲩⲃⲓⲕⲉ ⲉⲩⲟⲧⲁⲁⲃ· ⲛ̄ⲣⲓⲥⲉ
ⲥⲁⲣ ⲧⲉⲛⲟⲩ ⲛ̄ⲥⲉⲙⲡⲓⲱⲁ ⲁⲛ ⲙ̄ ⲡⲉⲟⲟⲩ ⲉⲧ ⲛⲁⲥⲱⲗⲛ̄ ⲉ
ⲣⲟⲓ· ⲛⲁⲓ ⲛ̄ ⲧⲉⲣⲉ ⲩⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ· ⲛ̄ⲥⲓ ⲡⲣⲣⲟ ⲁⲉⲕⲓⲟⲥ·
ⲡⲉϩⲁⲩ ⲉⲱϫⲉ ⲁⲕⲥⲙⲛ̄ⲧ ⲡⲉⲕⲉⲛⲧ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲉⲡⲱⲁϫⲉ
ⲙ̄ ⲙⲛ̄ⲧ ⲁⲧ ⲣⲉⲛⲧ· ⲁⲧⲱ ⲛ̄ⲧⲁⲓⲟ ⲛ̄ ⲡ̄ⲣⲣⲱⲙⲁⲓⲟⲥ· ⲁⲕⲟ-
Fol. 37b ⲛⲟⲩ ⲁⲉ ⲣⲉⲛⲓⲗⲁⲁⲩ ⲛⲉ· | ⲙ̄ⲡⲉ ⲕⲁⲛⲉϫⲉ ⲉⲑⲃⲉⲓⲁⲍⲉ ⲛ̄
ⲕⲉ ⲣⲉⲛⲛⲟⲩⲧⲉ ⲛⲁⲩⲕⲁⲓⲟⲛ· ⲕⲁⲧⲁ ⲡⲁⲟⲩⲁ ⲛ̄ ⲧⲥⲧⲛⲕⲗⲏⲧ-
ⲟⲥ· ⲟⲩⲁⲉ ⲙⲡⲉ ⲕⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲛⲟⲙⲟⲥ ⲛ̄ⲣⲣⲱⲟⲩ· ⲁⲛⲟⲕ
ⲣⲱ ⲫⲛⲁⲕⲟⲗⲁⲍⲉ ⲙ̄ⲙⲟⲕ· ⲕⲁⲧⲁ ⲧⲉⲕⲙⲛ̄ⲧ ⲁⲧ ⲟⲛⲧ·
ⲛ̄ⲧⲁⲛⲁⲩ ⲁⲉ ⲡⲓⲟⲩⲧⲉ ⲛ̄ⲧⲁⲕⲛⲁⲣⲧⲉ ⲉ ⲣⲟⲩ· ⲛⲁⲱⲛⲁⲣ-
ⲙⲉⲕ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲛⲁⲍⲓⲍ· ⲁⲥⲟⲧⲱⲱⲃ ⲛ̄ⲥⲓ ⲡⲣⲁⲓⲟⲥ
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲡⲉϩⲁⲩ ⲙ̄ ⲡⲣⲣⲟ· ⲁⲉ ⲉⲩⲥⲛⲍ ⲣⲙ̄
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲉ ⲙⲙⲁ ⲡⲉⲧ ⲛⲁⲱⲩⲣⲟⲣϫⲛ̄·
ⲉ ⲧⲁⲥⲁⲡⲓⲛ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲟⲩⲑⲗⲓⲯⲓⲥ ⲧⲉ ⲏ ⲟⲩⲗⲱϫⲥ̄· ⲏ
ⲟⲩⲁⲓⲟⲙⲟⲥ· ⲏ ⲟⲩⲣⲕⲟ· ⲏ ⲟⲩⲕⲱ ⲕⲁ ⲣⲛⲧ· ⲏ ⲟⲩⲕⲧⲓ-
ⲁⲙⲟⲥ· ⲏ ⲟⲩⲥⲛⲍⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲥⲛⲍ ⲁⲉ ⲉ ⲧⲃⲏⲏⲧⲕ̄·
ⲥⲉⲙⲟⲧⲟⲩⲧ ⲙ̄ⲙⲟⲛ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲧⲏⲣⲥ̄· ⲧⲏⲡⲏⲟⲉ ⲥⲁⲣ ⲁⲉ
ⲟⲩⲁⲉ ⲙⲡ̄ ⲙⲟⲩ· ⲟⲩⲁⲉ ⲙⲡ̄ ⲱⲛϩ̄· ⲟⲩⲁⲉ ⲁⲅⲅⲉⲗⲟⲥ· ⲟⲩ-
ⲁⲉ ⲁⲣⲭⲏ· ⲟⲩⲁⲉ ⲉϩⲟⲩⲥⲓⲁ· ⲟⲩⲁⲉ ⲛⲉⲧ ⲩⲟⲟⲡⲉ· ⲟⲩⲁⲉ
Fol. 38a ⲛⲉⲧ ⲛⲁⲱⲟⲡⲉ· ⲛⲁⲉⲱⲥⲙ̄ⲙⲟⲟⲩ ⲉ ⲡⲱⲣϫⲛ̄· ⲉ ⲃⲟⲗ | ⲣⲛ̄
ⲕⲍ ⲧⲁⲥⲁⲡⲓⲛ ⲙ̄ ⲡⲉϫⲥ̄· ⲛⲁⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲉⲩϫⲟⲟⲩ ⲛ̄ⲥⲓ ⲡⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲩⲥⲱⲓⲧ̄ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ ⲁⲉⲕⲓⲟⲥ·
ⲁⲩⲕⲉⲗⲉⲩⲉ ⲧⲣⲉ ⲧⲧⲁⲗⲟⲩ ⲉ ⲡⲣⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ· ⲡⲥⲉⲣⲱⲕ
ⲙⲙⲟⲩ· ⲛ̄ⲥⲓ ⲕⲉⲥⲧⲱⲛⲁⲣⲓⲟⲥ ⲁⲉ ⲛⲉⲧⲣⲱⲕ ⲙⲙⲟⲩ ⲡⲉ·
ⲱⲁⲛⲧⲉ ⲧⲕⲁⲥ ⲛ̄ ⲧⲉⲩϫⲓⲥⲉ ⲕⲱⲗⲡ̄ ⲉ ⲃⲟⲗ· ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
ⲁⲉ ⲙⲡⲉ ⲥⲕⲁ ⲧⲟⲟⲧⲩ̄ ⲉ ⲃⲟⲗ· ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲓⲟⲩⲧⲉ·
ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲡϫⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉϫⲥ̄ ⲡⲓⲟⲛⲟⲑⲉⲛⲏⲥ ⲙ̄
ⲡⲓⲱⲧ· ⲡⲉϫⲡⲟ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲁⲣⲓⲁ· ⲡⲉⲛⲧⲁⲥϫⲓ ⲥⲁⲣⲍ̄ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲧⲉⲣⲓⲉⲩ ⲙ̄ ⲙⲉ·
ⲱⲁⲛⲧⲉ ⲩⲥⲱⲧⲉ ⲙ̄ ⲡⲥⲉⲛⲟⲥ ⲧⲏⲣⲥ̄ ⲙ̄ ⲁⲗⲗⲁ· ⲙⲉⲗⲉⲩ-
ⲉⲧⲣⲟⲩ ⲙⲙⲟⲛ· ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲧⲙⲡⲣⲣⲁⲗ ⲙ̄ ⲡⲡⲟⲃⲉ·
ⲫⲙⲛ̄ ⲣⲙⲟⲩ ⲙ̄ ⲧⲟⲟⲧⲕ̄· ⲁⲉ ⲁⲕⲁⲁⲛ ⲙⲡⲱⲱⲧ ⲙ̄ ⲧⲉⲕⲙⲛ̄ⲧ-

ⲁⲥⲁⲑⲱⲥ· ⲉⲧ ⲛⲁϣⲱⲥ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲙ̅ⲡⲟⲟⲩ· ⲁⲛⲟⲕ
ⲡⲉⲕϩ̅ⲣⲁⲓ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲙ̅ⲡ̅ ⲁⲁⲧ ⲙ̅ⲡⲛⲩⲁ ⲙ̅ ⲡⲉⲕ-
ⲧⲱϩ̅ⲙ̅ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲩⲱ ⲙ̅ ⲕⲟⲓⲛⲱⲛⲟⲥ ⲉ ⲛⲉⲕϩⲓⲥⲉ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲁⲩⲱ ⲙ̅ⲙⲁⲣⲧⲩⲣⲉ ⲙ̅ ⲡⲓⲥⲧⲟⲥ· ⲛ̅ⲧⲉⲕⲙ̅ⲛ̅ⲧⲛⲟⲩⲧⲉ·
[ⲧⲉ]ⲛⲟⲩ | ⲥⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲙ̅ⲡ̅ϩ̅ ⲕⲁⲁⲧ ⲛ̅ⲥⲱⲕ· ⲁⲩⲱ ⲙ̅- Fol. 38 b
ⲡⲉⲣ ⲟⲩⲉ ⲙ̅ⲡⲟⲓ̈ ϫⲉ ⲟⲩⲛ̅ ϩⲉⲛϩⲗⲓⲫⲓⲥ ⲥⲉⲧ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ⲕⲏ
ⲁ ϩⲉⲛⲥⲛⲁⲩ ϩⲓⲣⲉ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲓ· ⲁⲗⲗⲁ ☩ ⲥⲟⲙ ⲛⲁⲓ
ⲛⲁ ϫⲟⲉⲓⲥ· ϣⲁⲛⲧ ⲓ̈ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲁ ⲁⲥⲱⲙ ϩ̅ⲛ̅ ⲟⲩⲉ-
ⲣⲙⲏⲛ· ⲙ̅ⲡ̅ⲣ̅ ⲧⲣⲉ ⲛⲁϫⲁϫⲉ ⲣⲁϣⲉ ⲙ̅ⲙⲟⲓ· ⲁⲩⲱ ⲙ̅ⲡ̅ⲣ̅
ⲧ[ⲣ]ⲉ ϫⲱⲟⲥ· ϩ̅ⲛ̅ ⲛ̅ ⲡⲣⲉⲥⲃⲟⲥ· ϫⲉ ⲉⲩⲧⲱⲛ ⲡⲉⲛⲛⲟⲩⲧⲉ·
ⲛⲁⲓ ⲁⲉ ⲉⲓϫⲱ ⲙ̅ⲙⲟⲟⲩ· ⲉⲥ (sic) ⲟⲩⲥⲙⲏ ⲁⲥϣⲱⲡⲉ ϣⲁ
ⲣⲟϥ· ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲧⲱⲕ ⲛ̅ϩⲛ̅ⲧ· ⲡⲁ ϣⲟⲉⲓϫ ⲙⲉⲣ-
ⲕⲟⲩⲣⲓⲟⲥ· ⲉⲩⲡⲟⲙⲓⲛⲏ ⲱ ⲡⲁ ⲥⲟⲧⲙ̅ ⲛ̅ ϫⲱⲱⲣⲉ· ⲁⲛⲟⲕ
ⲅⲁⲣ ☩ϣⲟⲟⲡ ⲙ̅ⲙⲁⲕ· ⲉⲓ☩ ⲥⲟⲙ ⲛⲁⲕ· ⲁⲩⲱ ☩ⲛⲁ-
ϣⲱⲡⲉ ⲙ̅ⲙⲁⲕ ⲛ̅ ⲥⲕⲉⲡⲁⲥⲧⲏⲥ· ⲉⲓⲃⲱⲛⲟⲉⲓ ⲉ ⲣⲟⲕ ϩ̅ⲛ̅
ϩⲓⲥⲉ ⲙⲙⲁ· ⲉⲧ ⲉⲕⲛⲁϣⲟⲡⲟⲩ ϩ̅ⲙ̅ ⲡⲁ ⲣⲁⲓ· ⲙ̅ⲡⲉⲣ ⲥⲱⲃ·
ⲟⲩⲁⲉ ⲙ̅ⲡ̅ⲣ̅ ⲣ̅ ⲥⲱⲧⲙ̅ ϩⲛⲧⲟⲩ ⲛ̅ ⲡⲃⲁⲥⲁⲛⲟⲥ· ⲁⲛⲟⲕ
☩ϣⲟⲟⲡ ⲙ̅ⲙⲁⲕ· ⲉⲓ☩ ⲥⲟⲙ ⲛⲁⲕ· ϣⲁⲛⲧⲉ ⲕϫⲱⲕ ⲉ
ⲃⲟⲗ ⲙ̅ ⲡⲉⲕⲁⲥⲱⲙ· ⲟⲩⲙ̅ⲡⲧϫⲱⲱⲣⲉ· ⲁⲩⲱ ⲛ̅ⲧⲉⲛⲟⲩ
ⲁϥⲁⲥⲡⲁϩⲉ ⲙ̅ⲙⲟⲩ ⲛ̅ⲥⲓ ⲡⲁⲣϫⲁⲥ|ⲫⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ· Fol. 39 a
ⲕⲑ
ⲁⲩⲱ ⲁⲩⲥⲫⲣⲁⲅⲓϩⲉ ⲙ̅ ⲡⲉⲩⲥⲱⲙⲁ ⲧⲏⲣϥ̅· ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛ-
ⲟⲩ ⲁ ⲡⲣⲉⲥⲃⲉⲧⲁⲣⲓⲟⲛ ⲟⲩⲱⲥⲛ̅· ⲁⲩⲣ̅ ⲥⲛⲁⲩ· ⲁⲩⲱ ⲙⲙⲉ-
ⲙⲉⲣⲉ ⲉⲧ ⲉⲙⲙⲉⲣ ⲙ̅ⲙⲟⲟⲩ· ⲁⲧⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲁⲩⲭⲟⲥϥ̅
ⲁⲩⲁⲣⲉ ⲣⲁⲧϥ̅· ⲙ̅ⲡ̅ ⲗⲁⲁⲩ ⲛ̅ ⲧⲁⲕⲟ ϣⲟⲟⲡ ⲛ̅ⲣⲏⲧϥ̅·
ⲁⲗⲗⲁ ⲛⲉⲩ☩ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡⲣⲣⲟ ⲁⲉ ⲛ̅ ⲧⲉⲣ
ⲥⲛⲁⲩ· ⲉ ⲡⲉⲓⲧ ⲟⲩⲙⲙⲟⲡⲉ· ⲁⲩⲙⲟⲩϩ̅ ⲛ̅ ⲥⲱⲙⲧ̅· ⲡⲉϫⲁⲩ
ϫⲉ ⲉⲡⲓ ⲁⲛ ⲁⲡⲁⲓ ϫⲱ ⲙⲟⲥ (sic)· ϫⲉ ⲟⲩⲛ̅ⲧⲁⲓ ⲙ̅ⲙⲁⲩ ⲛ̅
ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲛ̅ⲣⲱⲙ̅· ☩ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲧⲟⲥϥ̅ ⲉ ⲃⲟⲗ ⲉ
ⲩⲧⲟ ⲉⲛⲓⲱⲙⲟⲩⲓ̈· ⲛ̅ⲥⲉϫⲟⲗⲕϥ̅ ⲉ ⲃⲟⲗ· ⲟⲩⲁⲉ ⲧⲛⲉ ⲟⲩⲁⲉ
ⲡⲕⲁⲣ· ⲛ̅ ⲟⲩⲙⲁⲣⲉ· ⲛ̅ ⲧⲉⲣ ⲟⲩⲣ̅ ⲛⲁⲓ ⲁⲉ ⲛⲁϥ· ⲡⲉϫⲁϥ
ⲛ̅ⲥⲓ ⲡⲣⲣⲟ· ϫⲉ ⲉⲩⲧⲱⲛ ⲧⲉⲛⲟⲩ ⲙⲉⲕⲣⲟⲡⲟⲗⲓⲥ· ⲉⲧ ⲉⲕ
ⲑⲁⲣⲉⲓ ⲉ ⲣⲟⲟⲩ· ϣⲁ ⲡⲛⲟⲥ ⲛ̅ ⲛⲟⲥ ⲛⲟⲩⲧⲉ ⲡⲍⲉⲩⲥ ⲁⲩ-
ⲧⲟⲥϥ̅ ⲉ ⲃⲟⲗ ⲉⲙⲁⲧⲉ· ⲡⲛⲉⲧ ⲟⲩⲁⲁϩ ⲁⲩⲥⲱⲙⲧ̅ ⲉ ⲣⲁⲓ Fol. 39 b
ⲉ ⲧⲡⲉ ⲡⲉϫⲁϥ· ϫⲉ ⲡϫⲟⲉⲓⲥ ϧⲟⲟⲉⲓ (sic) ⲉ ⲣⲟⲓ· | ⲁⲛⲟⲕ ⲗ

пекр̄ра̄л· палин он ачкелеуе н̄сі пр̄ро· є тре
тшолѕ̄ ⲙ̄ пе̄сшма· н̄ ренсорте етхнр· ⲙ̄п̄ рен-
ⲙастиⲥ̄· ⲙ̄п̄сос н̄сеперш̄ н̄ ренхр̄вс̄ н̄ кшр̄
ра рос· хе кас ечерюкр̄ кот кот· ауш ачшш̄ⲙ̄
н̄сі пкшр̄т р̄ⲙ̄ песнос· ⲙ̄ паікаіос ет рааує є
песнт· ппет оуаав̄ хе ач̄ є рос· р̄н̄ оуюс
ⲙ̄ ⲙ̄п̄тхшоре· р̄н̄ ✝ ке васанос· пр̄ро хе хекіос
ачтре тол̄ є βол хе пеҳⲙот р̄н̄ оусепн· ауш
ауотп̄ є рот ептаанкаке· р̄н̄ оусепн· ⲙ̄ⲙатоі
хе ач̄ є ра рос· ечо ⲙ̄ паш ⲙот· оуп̄ оукоі
н̄ нує шохп̄ нр̄нт̄· ептеєуе хе ачⲙот· ⲙ̄п̄са
оукоі хе р̄н̄ тетнот ет ⲙ̄ⲙау· ес (sic) ауєелос ⲙ̄
пхоеіс ачотшн̄ⲥ̄ нач є βол· пехач нач· хе
Fol. 40 a ✝рнин нак· пшоеіх н̄ⲣеч | хро· н̄ тере чхі паі
λα хе ачталсе пеҳсаш· ет р̄ⲙ̄ пеҳсшма· ауш
ачтарос є рат̄· ечох р̄ⲱс хе пеҳтшоуи· пеҳ-
аре рат̄ ечѣ еоот· ⲙ̄ пюуте· нтоубоноει є
рос· ⲙ̄п̄са наі ачкелеуе н̄сі пр̄ро· є тре
ттарос є рат̄ є пѳнна· н̄ тере ч хе[1] є рос
н̄сі пр̄ро· пехач нач хе ауціт̄ н̄ тоот· ека ⲙ̄
паш ⲙот· ⲙ̄т ащ н̄ р̄е тепот кнооще· ⲙ̄ⲛ̄ак
рш ⲙ̄п̄ λаау ⲙ̄ пшл̄ⲥ̄ рі пекснма· тоте ачке-
леуе н̄ п̄уаі ⲙ̄ⲣеⲣ· є таре ратот є тре ттоущт̄
ⲙ̄ пеҳсшма· н̄тоот хе пехаү ⲙ̄ пр̄ро· хе ще
пр̄ратос· ѡ пр̄ро· н̄ ентсеѳнс· пеҳсшма тнр̄ⲥ̄
отох· ⲙ̄п̄ λаү (sic) н̄ тако шооп н̄рнт̄· н̄ѳе ⲙ̄п̄
отхоре є рос є птнр̄ⲥ̄· хекіос хе р̄ѡоⲥ пехач·
Fol. 40 b хе пантшс ⲧ̄ⲙаѳоос· хе | пеⲭ̄с̄ пентоуталсоі·
λβ ⲙн атет̄нхі саеіп є рот є пещтеко· є тре ⲫера-
пеуе ⲙ̄ⲙоу· н̄тоот хе пехаү· хе ща текⲙ̄п̄-
нос етаінү· ет ⲁⲙаρте ех̄п̄ тоікоуⲙене тнр̄ⲥ̄·
ⲙ̄п̄ пе λаау н̄ ѳерапеуе п̄рωⲙе талсоу· аλλа

[1] Here a correction has been made, but the reading is doubtful. Read н̄ тере ⲫнаү (?).

ⲙ ⲙⲉⲉⲧⲉ (*sic*) ⲉ ⲩⲛⲁⲟⲩ ⲛ ⲁⲩ ⲛ ⲣⲉ ⲉⲩⲟⲛϩ̄· ⲙ
ⲡⲧⲟⲩⲗⲟ ⲛ ⲁⲩ ⲛ ⲣⲉ· ⲛⲧⲡⲥⲟⲟⲩⲛ ⲁⲛ· ⲉ ⲟⲩⲁⲩⲉ ⲛ
ⲥⲟⲧ ⲧⲉ ⲧⲙⲁⲕⲁ ⲛ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲛⲥⲁⲩ: ⲙⲙ̄ ⲁⲩⲣⲕⲱⲥ·
ⲙⲡⲟⲟⲩ ⲉ ⲣⲱⲩ ⲉⲩⲁⲣⲉ ⲣⲁⲧϥ̄ ⲉⲩⲟⲩⲟⲭ· ⲡⲣⲣⲟ ⲉ
ⲁⲙⲟⲩⲣ ⲛ ⲥⲱⲙⲧ̄· ⲡⲉϫⲁⲩ ⲛⲁⲩ· ⲉ ⲁⲭⲓⲥ ⲉ ⲣⲟⲓ·
ⲣⲙ̄ ⲟⲩⲙⲉ ⲉ ⲙⲙⲁ ⲡⲉⲙ̄[ⲧ ⲟⲩ]ⲧⲁⲗⲍⲟⲕ ⲭⲟⲣⲏⲥ ⲙⲁⲥⲓⲁ·
ⲁⲩⲟⲩⲱⲱⲃ̄ ⲙ̄ⲡⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲓⲥ
ⲡⲉϫⲥ̄· ⲡⲥⲁⲉⲓⲛ ⲛ ⲧⲙ̄ⲩⲭⲏ ⲙⲙ̄ ⲡⲥⲱⲙⲁ· ⲡⲧⲟϥ ⲡⲉ
ⲡⲧⲟⲩⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ̄ ⲡⲧⲁⲗⲍⲟ· ⲙ̄ⲡⲟⲉ ⲡⲧⲟⲩϩⲟⲟⲥ ⲫⲁⲣ-
ⲙⲁⲕⲟⲥ· ⲙⲙ̄ ⲡⲣⲉϥⲙⲟⲩⲧⲉ: ⲙⲙ̄ ⲣⲉϥⲧⲱⲙⲙⲉ ⲉϩⲱ-
ⲗⲟⲛ (*sic*)· ⲡⲥⲉⲟ ⲛ̄ⲧ̄ⲱⲙⲙⲉ ⲉ ⲣⲟϥ· ⲁⲩⲱ ϥ̄ⲛⲁⲙⲟⲣⲟⲩ· Fol. 41 *a*
ⲛ ⲣⲉⲛⲉⲣⲣⲉ ⲛ ⲁⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲡⲁⲣⲁⲗⲩⲥⲓⲟⲩ ⲙ̄ⲙ̄- ⲗⲁ
ⲟⲟⲩ· ⲉ ⲡⲕⲱⲣ̄ ⲛ ⲧⲉⲧⲉⲣⲉⲡⲓⲁ· ⲉ ⲧⲃⲉ ⲁⲉ ⲙ̄ⲡⲉ ⲟⲩ-
ⲥⲟⲩⲛⲏ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲥⲧⲁⲗⲁⲓⲟⲟⲩ· ⲡⲉϫⲉ ⲫⲛⲁⲁⲣⲁⲗⲓⲥⲕⲉ
ⲛ ⲡⲕ̄ⲥⲱⲙⲁ ⲉⲣ̄ ⲣⲉⲛⲃⲁⲥⲁⲛⲟⲥ ⲉⲧⲛⲁϣⲧ̄· ⲙⲁⲣⲉⲡⲛⲁⲩ
ⲁⲉ ⲡⲉϫ̄ⲥ̄ ⲉⲧ ⲉⲕⲛⲁⲣϩⲉ ⲉ ⲣⲟϥ ⲛⲁⲧⲁⲗⲍⲟⲕ· ⲡⲉϫⲉ
ⲡⲣⲁⲥⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ· ⲁⲉ ⲫⲓⲥⲧⲉⲩⲉ ⲁⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲓⲥ
ⲡⲉϫⲥ̄· ⲁⲉ ⲉⲕϣⲁⲛⲉⲙⲉ ⲛ ⲟⲩⲙⲛⲛϣⲉ ⲛ̄ⲫⲱⲣⲓⲁ ⲉ
ϫⲱⲓ· ⲙ̄ⲙ̄ ⲛⲁϣⲧⲣ̄ⲧⲱⲣ̄ⲧ ⲛⲁ· ⲁⲩϫⲟⲟⲥ ⲅⲁⲣ ⲁⲉ ⲙ̄ⲡⲣ̄ ⲣ̄
ⲣⲟⲧⲟⲩ· ⲛ ⲛⲉⲧ ⲛⲁⲙⲟⲩⲟⲩⲧ ⲙ̄ ⲡⲉⲧⲛ̄ⲥⲱⲙⲁ· ⲉⲙⲛ̄ ⲥⲟⲙ
ⲙⲟⲟⲩ (*sic*)· ⲉ ⲙⲟⲩⲟⲩⲧ ⲛ ⲛⲉⲧⲛ̄ⲯⲩⲭⲏ· ⲁⲣⲓ ⲣⲟⲧⲉ ⲁⲉ
ⲣⲛⲧ̄ϥ̄· ⲡⲧⲟϥ ⲙ̄ ⲡⲉⲧ ⲛ ⲟⲩⲥⲱⲙⲁ ⲙ̄ⲡⲟⲩ (*sic*)· ⲉⲧⲁⲕⲟ ⲛ
ⲧⲉⲧⲛ̄ⲯⲩⲭⲏ· ⲙⲙ̄ ⲡⲉⲧⲛ̄ⲥⲱⲙⲁ· ⲣⲁⲓ ⲧⲥⲉⲣⲉⲡⲁ· ⲧⲟⲧⲉ
ⲁⲩⲕⲉⲗⲉⲩⲉ ⲛ̄ⲥⲓ ⲡⲣⲣⲟ· ⲉ ⲧⲣⲉ ⲭⲉⲙⲉ ⲛ ⲟⲩⲡⲉⲓⲙⲉ
ⲉⲩⲗⲟⲃⲱ̄· ⲛ̄ⲥⲉⲕⲁⲁⲁϥ ⲅⲁ ⲛⲉⲩⲁⲥⲕⲁⲓⲟⲛ· ⲁⲩⲱ ⲣⲉⲛ-
ⲗⲁⲙⲡⲁⲥ ⲛ ⲕⲱⲣ̄ ⲅⲁ ⲛⲓ̈ⲥⲡⲓ̈ⲣⲟⲟⲩⲉ· ⲛ ⲧⲉ[ⲣ ⲟⲩ]ⲣ̄ Fol. 41 *b*
ⲡⲁⲓ ⲁⲉ· ⲉ ⲡⲙⲁ ⲛ ⲟⲩⲕⲁⲡⲓⲟⲥ· ⲁⲧⲥ† ⲛⲟⲩⲉ ⲙⲱⲡⲉ· ⲗⲁ
ⲉⲩⲙⲱⲙϥ ⲉ ⲃⲟⲗ· ⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ·
ⲉⲧⲃⲁⲥⲁⲛⲓⲍⲉ ⲙⲙⲟⲩ ⲉ ⲡⲉⲓⲣⲟⲧⲟ· ⲙⲡⲉ ⲭⲁⲓⲁⲣⲟⲙ· ⲟⲩⲁⲉ
ⲙⲡⲉ ⲣⲣⲙⲉ· ⲡⲉϫⲉ ⲡⲣⲣⲟ ⲛⲁⲩ· ⲁⲉ ⲉⲩⲧⲱⲛ ⲛ̄ ⲡⲉⲕ-
ⲥⲁⲉⲓⲛ ⲧⲉⲛⲟⲩ· ⲙⲁⲣⲉⲩⲉⲓ ⲛ̄ⲑⲉⲣⲁⲡⲉⲩⲉ ⲙⲙⲟⲕ· ⲕⲁⲓ
ⲅⲁⲣ ⲁⲕϫⲟⲟⲥ· ⲁⲉ ⲟⲩⲙⲟⲩ ⲙⲟⲩ (*sic*) ⲉⲧⲟⲩⲛⲟⲥⲧ̄ ⲉⲓ-
ϣⲁⲙⲟⲟⲩ· ⲡⲣⲁⲥⲓⲟⲥ ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉϫⲁⲩ ⲛⲁⲩ·
ⲁⲉ ⲁⲣⲓ ⲡⲉⲧ ⲉⲣⲛⲁⲕ· ⲟⲩⲛⲧⲁⲕ ⲉⲍⲟⲩⲥⲓⲁ ⲅⲁⲣ ⲉ ⲣⲟⲛ

ⲉ ⲡⲁ ⲥⲱⲙⲁ· ⲧⲁ ⲯⲩⲭⲏ ⲁⲉ ⲡⲓⲟⲩⲧⲉ ⲡⲉⲧⲟ ⲛ̄ ⲭⲟⲉⲓⲥ ⲉ
ⲣⲟⲥ· ⲡⲁ ⲥⲱⲙⲁ ⲙ̄ⲡ̄ ⲉⲕⲯⲩⲭⲁⲛⲁⲕⲟⲩ· ⲧⲁ ⲯⲩⲭⲏ ⲛⲁ-
ⲙⲟⲩⲛⲉ ⲉ ⲃⲟⲗ ⲉⲥⲟ ⲛ̄ ⲁⲧⲁⲕⲟ (*sic*)· ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲥⲕⲉⲗⲉⲩⲉ
ⲛ̄ⲥⲓ ⲡⲣⲣⲟ ⲉ ⲧⲣⲉ ⲧⲥⲁⲩⲧ̄ⲛ̄ ⲛ̄ⲥⲁ ⲭⲱⲕ· ⲁⲧⲱ ⲛ̄ⲥⲉⲉⲙⲛⲉ ⲛ̄
ⲟⲩⲟⲥ ⲉⲙ ⲱⲛⲉ· ⲛ̄ⲥⲉⲁⲩⲧ̄ⲛ̄ ⲉ ⲡⲉⲩⲙⲁⲕ̄· ⲁⲉ ⲕⲁⲥ ⲣⲙ̄
ⲡⲧⲣⲉ ⲭⲱⲥⲧ̄: ⲙ̄ⲡⲙⲟⲩ ⲣⲙ̄ ⲟⲩⲥⲉⲡⲓ· ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲉ·
ⲁ ⲧⲥⲟⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲱⲣ (*sic*) ⲛ̄ⲣⲏⲧ̄ⲛ̄· ⲙ̄ⲡ̄ ⲧⲭⲁⲣⲓⲥ
Fol. 42 *a* ⲁⲥ|ⲙⲟⲩⲛⲉ ⲉ ⲃⲟⲗ ⲙ̄ⲙ̄ ⲟⲩⲟⲥ ⲛⲁⲩ· ⲣⲙ̄ ⲫⲃⲁⲥⲁⲛⲟⲥ
ⲗⲉ ⲧⲁⲓ· ⲁⲉⲛⲓⲟⲥ ⲁⲉ ⲛⲣⲣⲟ· ⲛ̄ ⲧⲉⲣⲉ ⲭⲛⲁⲩ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ·
ⲁⲉ ⲉⲭⲱⲓ ⲣⲁⲛⲫⲱⲣⲓⲁ· ⲣⲙ̄ ⲟⲩⲙⲛ̄ⲧⲭⲱⲣⲉ· ⲁⲧⲱ ⲙ̄ⲡⲉ
ⲗⲁⲁⲩ ⲛ̄ⲫⲃⲁⲥⲁⲛⲟⲥ ⲧⲁⲣⲟⲩ· ⲁⲥⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲥⲩ
ⲡⲱⲛⲉ ⲙⲙⲁⲩ· ⲣⲓ ⲡⲉⲩⲙⲁⲕ̄· ⲛ̄ⲥⲉⲉⲙⲛⲉ ⲛ̄ ⲟⲩⲙⲁⲥⲧⲓⲝ̄
ⲛ̄ⲕⲱⲱⲃ̄· ⲉⲥⲟ ⲛ̄ⲭⲩⲧⲟⲟⲩ ⲛ̄ⲯⲩⲗⲟⲛ· ⲛ̄ⲥⲉⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲩ·
ⲩⲁⲛⲧⲉ ⲡⲛⲁⲣ ⲣⲱⲣⲙ̄ ⲣⲁ ⲡⲉⲭⲥⲛⲟⲩ· ⲡⲉⲭⲉⲙⲛⲁⲓⲟⲥ ⲁⲉ
ⲁⲩⲧⲱⲟⲩⲛ ⲣⲁ ⲧⲛⲉ ⲃⲁⲥⲁⲛⲟⲥ· ⲡⲱⲉ ⲛ̄ ⲟⲩⲱⲛⲉ ⲛ̄ ⲁⲗⲁ-
ⲙⲁⲥ· ⲣⲙ̄ ⲧⲉⲭⲙⲛ̄ⲧⲭⲱⲣⲉ· ⲁⲧⲱ ⲡⲉⲭⲁⲩ· ⲁⲉ ⲧⲉⲧⲭⲁ-
ⲣⲓⲥⲧⲟⲩ ⲛⲁⲕ· ⲡⲁ ⲭⲟⲉⲓⲥ· ⲁⲉ ⲁⲕⲁⲁⲧ ⲛⲓⲙⲡⲱⲟⲩⲁ ⲛ̄ ⲱⲙ̄
ⲣⲉⲓⲥⲉ ⲉⲭⲙ̄ ⲡⲉⲕⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲣⲣⲟ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲭⲛⲁⲩ
ⲁⲉ· ⲁⲉ ⲟⲩⲁⲧ ⲡⲱⲙⲉ ⲡⲉ ⲡⲉⲩⲗⲟⲅⲓⲥⲙⲟⲥ· ⲁⲧⲱ ⲁⲉ
ⲡⲉⲩⲭⲁⲓⲣⲉ ⲙⲙⲟⲩ ⲁⲛ· ⲉ ⲧⲣⲉ ⲭⲟⲩⲥⲓⲁⲍⲉ· ⲁⲩⲥⲧ
ⲱⲟⲙⲉ· ⲡⲉⲩⲥⲉⲡⲓ ⲥⲁⲣ ⲉ ⲃⲱⲕ ⲉ ⲣⲱⲙⲉⲛ· ⲁⲩⲧ
ⲁⲡⲟⲫⲁⲥⲓⲥ ⲉ ⲣⲟⲩ· ⲉ ⲧⲣⲉ ⲧⲧⲗⲱⲣⲓⲁ ⲙⲙⲟⲩ· ⲣⲙ̄
Fol. 42 *b* ⲧⲥⲛⲉ ⲉⲩ|ⲭⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲡⲉⲛⲧ ⲟⲩ-
ⲥ ⲱⲙⲉ ⲉⲩⲥⲱⲙ ⲛ̄ ⲛⲓⲟⲩⲧⲉ· ⲁⲧⲱ ⲁⲥⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲛ̄
ⲡⲁⲟⲩⲱⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲉ ⲧⲡⲉⲛⲧⲣⲁⲣⲭⲏⲥ· ⲁⲩⲟⲡⲥ̄ ⲉⲧ-
ⲗⲁⲁⲩ ⲡⲉⲛⲣⲁⲧⲟⲥ· [ⲧ]ⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲧⲭⲓⲧⲥ̄ ⲉ ⲧⲡⲟⲗⲓⲥ
ⲛ̄ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ· ⲛ̄ⲥⲉⲉⲣⲓ ⲛ̄ ⲧⲉⲭⲁⲗⲉ ⲣⲙ̄ ⲡⲱⲁ ⲉⲧ
ⲙⲙⲁⲩ· ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲱⲁ ⲛⲁⲩ ⲉ ⲣⲟⲩ· ⲟⲩⲟⲛ ⲥⲁⲣ ⲙⲱⲁ·
ⲛ̄ⲧⲁⲧⲭⲓ ⲉⲟⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̄ ⲣⲣⲟ· ⲉⲧⲙⲁⲛⲧⲗⲉⲩⲉ
ⲙ̄ ⲡⲉⲭⲟⲧⲉⲣⲥⲁⲣⲝⲉ ⲥⲉⲛⲁⲧ ⲛⲁⲩ· ⲛ̄ ⲣⲉⲛⲥⲛⲩⲉ· ⲡⲣⲁⲉ
ⲁⲉ ⲛ̄ⲥⲉⲛⲁⲡⲁⲣⲁⲗⲟⲅⲟⲥ ⲙⲙⲟⲩ· ⲉ ⲧⲟⲟⲧⲩ̄ ⲛ̄ ⲧⲥⲛⲉ·
ⲛ̄ ⲛⲧⲁⲧⲧⲁⲙⲟⲟⲩ ⲁⲉ ⲉ ⲧⲣⲉ ⲧⲩⲓⲧⲩ̄· ⲁⲧⲭⲓ ⲉⲣⲁ ⲣⲟⲩ ⲁⲧⲧⲁ-
ⲗⲟⲩ ⲉⲧⲧⲃⲏⲏⲩ· ⲁⲧⲙⲟⲣⲧ̄ ⲉ ⲉⲣⲁⲓ ⲉ ⲭⲱⲕ· ⲁⲉ ⲛⲉⲓ ⲁ
ⲡⲥⲱⲙⲁ ⲙ̄ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̄ ⲥⲁ ⲥⲁ ⲙⲙⲁ·

ауф̄ кшос · аүмооүе де ѕ̄ терн есоүнт · ауω
ѕ̄тн̄ коүї п̄роот · аүпωр е тполіс каісарія · ауω
н̄ тєї де аүоүар̄ч̄ є пєснт | коүї коүї · пхоєіс де Fol. 43 a
ауарє рат̄ѕ̄ ѓ хωч · пєхач нач · хе мєркоүріос · ιγ
аүоү нє̄ ѧ̄топ ѧ̄моκ ѓартнї · єпї ѧ̄н акхєк пєк-
хромос є βол · акѓарєр̄ є тнстіс · ѕ̄і нак ѧ̄
пєкλом н̄ тмн̄тѵоєїх · пентаүтоѵ̄ч̄ нак · є[к]λη-
рономєї ѧ̄моч · пмартүрос де н̄ тєре пхоєіс
оүωѕ̄ є роч аүсѧ̄ѕоп · пєхач нєт то є роч ·
хе аѓі пєнт аүоүєрсарχе ѧ̄моч инт̄н̄ · ѕ̄н̄ оү-
сєпн · єре пх̄с хе тωрѧ̄ н̄ оүоп нш̄ є роүн ·
є тмєтаноια · єүєр тнүт̄н̄ ѧ̄тѵ̄ша н̄ т̄ѵ̄харіс ·
оүрѧ̄ѧ̄ѧ̄о сар пе ѵ̄ѵ̄харіζє · н̄ нєт нач̄ пєү-
ѡоі є роч ѕ̄н̄ оүаωріа · ах̄н̄ фѳоиос · н̄ тєре
ч̄хі наї · хе аүї̄ н̄ тєсѧ̄пе · аүхωк є βол н̄ тро-
пολοїа ет наноүс · ѧ̄ пєисωтнр п̄сωт хωλτн
ѧ̄поєβріос · єте аѳωр пе · | аүноѕ̄ н̄ ѵ̄пнре ѵ̄ωпе · Fol. 43 b
єсѧ̄ѧ̄ѵ̄ѧ̄ ѧ̄п̄р̄ пєсмєєүє · ѧ̄ѧ̄п̄са тре пмартүрос ιη
хωк є βол · а п̄ѵ̄сωѧ̄ оүѳаѵ̄ ѧ̄ѳє н̄ оүхιωл ·
єѧ̄ѧ̄єѵ̄ с̄ѳ ноүχє є βол · ѧ̄ѳє н̄ оүѧ̄ѕоѳнре єүсωт̄н̄ ·
є тѳє пєї мєєн ѕє · а ζаζ п̄рѧ̄ѧ̄е ѵ̄ωпе н̄хрі-
с̄ѳанос · ѧ̄ѧ̄єт оүаλѳ де · аүоүар̄ч̄ ѕ̄н̄ топос ·
єүоѕωпѕ̄ є βол пѧ̄ єт ере оүѧ̄ѧ̄ннүе п̄ѕоѧ̄ ѓ
таλѕо ѵ̄ωпе ѧ̄ѧ̄ач · оүєооү н̄ ѧ̄ноүте пєιωт ·
ιѧ̄ пєүѧ̄ноноєннс н̄ ѵ̄нре · є ιс пєх̄с пєнхоєіс ·
ιѧ̄ пєппа ет оүаλѳ · тєноү аүω п̄оүоєѧ̄ѵ̄ ѧ̄ѧ̄ ·
ѵ̄ѧ̄ п̄аιωн тнроү п̄аιωн ѓаннї —···—···

A DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME

(Brit. Mus. MS. Oriental, No. 7028)

Fol. 2*a* ✠ ⲁ ⲙ ⲓⲥ ⲡⲉⲭⲥ ⲏ: ⲓⲁⲃⲟ ϑ ⲫⲑ

ⲟⲩⲗⲟⲅⲟⲥ ⲛⲧⲉ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲉⲧ ⲧⲁⲓⲏⲩ· ⲁⲩⲱ ⲡⲉⲛⲧⲁⲫⲣ ⲙⲁ ⲛ ⲟⲩⲱⲥ ⲙ̀ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲗⲁⲃ· ⲁⲡⲁ ⲕⲉⲗⲉⲥⲧⲏⲟⲥ· ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ ⲧⲏⲟⲩ ⲙ̀ ⲡⲟⲗⲓⲥ ⲅⲣⲱⲙⲏ· ⲉ ⲁⲫⲧⲁⲩⲟϥ· ⲉ ⲡⲏⲟⲩ ⲛ ⲧⲁⲓⲟ· ⲙ̀ ⲡⲫⲁⲓ ⲩⲡ ⲛⲟⲩϥⲉ· ⲛ ⲛⲓⲁⲓⲱⲙ· ⲙ̀ ⲡⲟⲩ-ⲟⲉⲓⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲅⲙ̀ ⲡⲉⲅⲟⲟⲩ ⲙ̀ ⲡⲉϥⲩⲁ ⲉⲧ ⲟⲩⲗⲁⲃ· ⲉⲧⲉ ⲥⲟⲩ ⲭⲟⲩⲧⲟⲩⲉ ⲙ̀ ⲡⲉⲃⲟⲧ ⲭⲟⲓⲁⲕϥ(*sic*)· ⲁϥ-ⲩⲁⲭⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲛⲥⲟⲩ ⲙⲙⲟ ⲛⲉⲩⲡⲛⲣⲉ ⲛⲧⲁⲩⲱⲡⲉ ⲅⲙ̀ ⲡϥⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲗⲁⲃ· ⲛⲁⲓ ⲛⲧⲁⲩⲕⲟⲧϥ ⲛⲁϥ ⲅⲛ̀ ⲧⲡⲟⲗⲓⲥ ⲅⲣⲱⲙⲏ· ⲁⲩⲱ· ⲟⲛ· ⲉ ⲧⲃⲉ ⲡⲱⲁⲭⲉ ⲉⲧ ⲥⲛⲍ ⲅⲛ̀ ⲡⲛⲟⲩⲟⲥ· ⲭⲉ ⲡⲉⲧⲉ ⲛⲓ̈ ⲟⲩⲁⲱϥ ⲁⲛ ⲉ ⲧⲣϥ ⲱⲱⲡⲉ ⲡⲥⲟⲕ· ⲡⲡⲣ ⲁⲁϥ ⲛ̀ ⲟⲩⲁ· ⲁⲩⲱ ⲟⲛ· ⲭⲉ ⲟⲩⲛⲟⲩ ⲛ̀ ⲛⲟⲃⲉ ⲡⲉ ⲧⲡⲛⲧⲣϥⲭⲓⲥⲟⲗ· ⲡⲁⲗⲓⲥⲧⲁ ⲛⲉⲧ ⲧⲁⲭⲣⲟ ⲛ̀ ⲡⲥⲟⲗ ⲅⲓⲧⲡ ⲡⲁⲛⲁⲱ ⲛⲛⲟⲩⲭ· ⲁⲩⲱ ⲟⲛ· ⲭⲉ ⲱⲁⲣⲉ ⲡⲉⲱⲗⲛⲁ ⲃⲟⲛⲑⲉⲓ ⲉ ⲡⲣⲱⲡⲉ ⲛϥⲛⲁⲅⲱϥ ⲛⲥⲟⲣⲥⲥ ⲛ̀ ⲡⲥⲁ-

ⲧⲁⲗⲁⲥ· ⲍⲏ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲏⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲥⲛⲟⲩ ⲉ ⲣⲟⲛ· ⲍⲁⲗⲏⲏ ⲫⲑ·

Ⲡⲉⲙⲙⲟⲧ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲱⲛⲡ· [ⲁⲩ]ⲱ ⲧ̅ⲫⲭⲁⲣⲓⲥ ⲣ̅[illegible]
[illegible]ⲥⲕⲉ|ⲡⲁⲍⲉ ⲙ̅ⲙⲟⲛ· ⲁⲧⲱ ⲁⲫⲣ̅ ⲥⲟⲃⲧⲙ̅ ⲉ ⲣⲟⲛ ⲫⲙ̅ Fol. 2b
ⲧ̅ⲫⲥⲓⲍ· ⲙ̅ ⲁⲣⲟⲣⲁⲧⲟⲛ· ⲁⲩⲡⲧⲙ̅ ⲉ ⲣⲣⲁⲓ ⲣⲙ̅ ⲡⲕⲩⲕⲗⲟⲥ ⲙ̅ ⲏ
ⲧⲉ ⲣⲟⲙⲡⲉ ⲙ̅ⲡⲟⲛⲫ· Ⲗⲩⲥⲟⲃⲣⲉⲛ (sic)· ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲟⲡⲟⲥ·
ⲙ̅ ⲡⲩⲁⲓ ⲩⲙ̅ ⲛⲟⲩⲉ ⲙ̅ ⲛⲁⲓⲱⲛ· ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲓⲏⲗ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲓⲙⲁⲓ
ⲛⲁⲓ ⲣⲱ ⲙ̅ⲡⲉⲥⲙⲏ· ⲙ̅ ⲡⲧⲩⲙⲛⲟⲧⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲁⲁ
Ⲗⲧⲱ ⲡⲣ̅ⲥⲉⲧⲣ ⲟⲩⲃⲗ̅ⲗⲉ ⲉⲧ ⲛⲟⲧⲙ̅· ⲁⲧⲱ ⲡⲣ̅ⲣⲟ ⲙ̅ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ· ⲙ̅ⲡⲁⲭⲟⲟⲥ ⲣⲙ̅ ⲡⲁ ⲗⲁⲥ ⲙ̅ ⲣⲛⲕⲉ· ⲭⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲉⲣⲟⲟⲩ· ⲙ̅ⲡⲁ ⲡⲭ̅ⲥ̅ ⲧⲁⲗⲁⲓⲟⲩ· ⲙⲁⲣⲡⲥⲱⲟⲩⲣ ⲙ̅ⲡⲙ̅ⲡⲉ-
ⲗⲏⲗ· ⲙ̅ⲡⲙ̅ⲡⲟⲩⲛⲟⲩ· ⲙⲙⲟⲛ ⲙ̅ⲡⲛⲧ̅ⲧ̅ ⲩⲁⲭⲟⲟⲥ ⲟⲛ ⲭⲉ
ⲓⲟⲩⲁⲁ· ⲁⲣⲓ ⲛⲉⲕⲱⲩⲁ· ⲁⲧⲱ ⲛⲉⲕ✝ ⲙ̅ ⲛⲉⲕⲉⲣⲛⲧ· Ⲉ
ⲧⲃⲉ ⲡⲁⲓ· ⲉⲩⲥⲙⲁⲁⲁⲧ ⲙ̅ⲡⲥⲓ ⲡⲛⲟⲩⲧⲉ· ⲭⲉ ⲁⲩⲁⲛ ⲙ̅
ⲁⲍⲓⲟⲥ· ⲁⲩⲥⲟⲃⲣⲉⲛ ⲉ ⲣⲟⲩⲓ· ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲉⲩⲟⲓⲕⲟ-
ⲛⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲡⲩⲁⲓ ⲩⲙ̅ ⲛⲟⲩⲉ· ⲙ̅ ⲛⲁⲓⲱⲛ·
ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· ⲡⲁⲣⲭⲁⲅⲅⲉ|ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲓⲏⲗ· Fol. 3a
ⲙⲁⲣⲡⲥⲱⲟⲩⲣ ⲥⲓ ⲣⲙ̅ ⲟⲩⲧⲃⲃⲱ· ⲡⲣⲛⲧ· ⲙⲙ̅ ⲟⲩⲧⲃⲃⲱ· ⲙ̅
ⲥⲱⲙⲁ· ⲙⲧⲙ̅ⲣ ⲩⲁ ⲙ̅ ⲡⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲙ̅ ⲛⲧⲁⲅⲅⲉⲗⲟⲥ
ⲣ̅ ⲩⲁ· ⲛⲁⲩ· Ⲡⲁⲣⲡⲛⲟⲩⲭⲉ ⲙ̅ ⲥⲁ ⲃⲟⲗ· ⲙⲙⲟⲛ· ⲙ̅
ⲧⲟⲗⲗⲉ ⲙⲙⲁ ⲙⲙ̅ ⲉⲩⲛⲟⲕⲣⲓⲥⲓⲥ ⲙⲙⲁ· Ⲏⲧⲙ̅ⲣ ⲩⲁ· ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ· ⲡⲱⲱ ⲉ ⲃⲟⲗ· ⲡⲭⲱ ⲙⲙⲟⲥ·
ⲙⲙ̅ ⲡⲣⲉⲣⲟϥⲁⲗⲧⲏⲥ ⲁⲁⲁ· ⲭⲉ ⲥⲛⲟⲩ ⲉ ⲡⲭ̅ⲥ̅· ⲛⲉϥ-
ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲡⲭⲱⲱⲣⲉ ⲉⲙ̅ ⲧⲉⲩⲥⲟⲙ· ⲉⲧ ⲉⲓⲣⲉ
ⲙ̅ ⲡⲉⲧⲙⲩⲁⲭⲉ· Ⲗⲗⲏⲟⲩⲥ· Ⲓ̅Ⲏ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲥⲁⲃⲣⲓⲏⲗ· ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲉⲟⲟⲩ ⲏⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲧⲁⲁϥ ⲛⲁⲕ· ⲡⲁⲣⲁ ⲧⲁⲅⲅⲉⲗⲓⲕⲏ· ⲧⲏⲣⲥ̅· ⲡⲁⲥⲱⲙⲁⲧⲟⲥ·
ⲉⲧ ⲉⲙ̅ ⲡⲭⲓⲥⲉ· ⲙ̅ ⲡⲙ̅ⲡⲏⲧⲉ· Ⲓ̅Ⲏ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲏⲧⲁⲩ-
ⲛⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ⲭⲓⲛ ⲡⲩⲟⲣⲡ· ⲉ ⲡⲉⲓ ⲣⲁⲓ ⲉⲓⲧⲙ̅ ⲡⲛⲟⲩⲧⲉ·
ⲭⲉ ⲥⲁⲃⲣⲓⲏⲗ· ⲧⲁⲣⲕⲱⲟ· ⲉⲕⲁⲓⲁⲕⲟⲛⲉⲓ ⲉ ⲡⲉⲭⲡⲟ· ⲙ̅
ⲡⲛⲟⲩⲧⲉ· ⲡⲗⲟ|ⲥⲟⲥ· ⲉⲡⲉⲓ ⲁⲛ ⲉⲓⲣⲏⲛⲏⲓⲁ ⲙ̅ ⲥⲁⲃⲣⲓⲏⲗ· Fol. 3b
ⲡⲉ ⲛⲟⲩⲧⲉ ⲫⲓ ⲣⲱⲙⲉ· ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲙ̅ ⲡⲉⲛⲭ̅ⲥ̅·

ⲛⲧⲁϥⲉⲓ ⲉⲣⲏ ⲟⲩⲟⲃⲃⲓⲟ· ⲁⲩⲫⲟⲣⲉⲓ· ⲙ ⲟⲩⲥⲁⲣⲝ ⲉ ⲧⲃⲓⲛⲧⲏ·
ⲉⲩⲛⲟⲩⲧⲉ ⲡⲉ ⲉⲓ ⲣⲱⲙⲉ· ⲙⲡⲉ ⲧⲫⲙⲛⲧⲛⲟⲩⲧⲉ ⲡⲱⲣⲝ ⲉ
ⲧⲫⲙⲛⲧⲣⲱⲙⲉ· ⲙ ⲟⲩⲣⲓⲕⲉ ⲙⲡⲁⲗ· ⲙⲉ ⲥⲉⲛⲟⲩⲧⲟ· ⲁⲗⲗⲁ
ⲉⲫⲟ ⲙ ⲛⲟⲩⲧⲉ ⲉⲓ ⲣⲱⲙⲉ· ⲉⲣⲏ ⲟⲩⲭⲱⲕ· ⲉⲓ ⲟⲩⲥⲟⲛ· ⲉⲣⲏ
ⲧⲕⲁⲗⲁⲣⲏ ⲙ ⲧⲫⲙⲁⲁⲩ· Ⲁⲥⲭⲣⲟⲩ· ⲉⲫⲟ ⲙ ⲛⲟⲩⲧⲉ· ⲉⲓ
ⲣⲱⲙⲉ· ⲁⲩⲥⲣⲟⲩ ⲙⲙⲟⲩ· ⲉⲫⲟ ⲙ ⲛⲟⲩⲧⲉ ⲉⲓ ⲣⲱⲙⲉ· Ⲁⲩⲣ
ⲥⲁⲣⲝ ⲙ ⲟⲩⲁ ⲙ ⲟⲩⲱⲧ· ⲉⲣⲏ ⲧⲙⲛⲧⲛⲟⲩⲧⲉ· ⲉⲣⲏ ⲟⲩⲫⲩⲥⲓⲥ
ⲙ ⲟⲩⲱⲧ· ⲙ ⲁⲧ ⲡⲱⲣⲝ ⲙ ⲁⲧ ⲱⲙⲃⲉ· ⲙ ⲁⲧ ⲟⲩⲉ ⲉ ⲃⲟⲗ·
ⲙ ⲛⲉⲧⲉⲣⲛⲟⲩ· Ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ ⲱ ⲛⲥⲧⲱⲣⲓⲟⲥ· ⲡⲁⲧ ⲛⲟⲩⲧⲉ
ⲛⲁⲙⲉ· Ⲁⲩⲱ ⲡⲁⲧ ⲧⲁⲡⲣⲟ· ⲙ ⲱⲟⲩⲧⲟⲙⲥ̄· ⲛⲙ̄ ⲥⲉⲓ ⲙ
ⲱⲙⲡⲉ· ⲁⲩⲱ ⲛⲙ̄ ⲁⲥⲭⲩⲙⲱⲛⲓⲛ· Ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ· ⲛⲙ̄
ⲛⲁⲩ· ⲉ ⲡⲣⲣⲟ ⲡⲉⲭⲥ̄· ⲡⲓⲟⲩⲁ ⲡⲓⲟⲩⲁ ⲡⲉ· ⲉⲫⲟ ⲙ
ⲛⲟⲩⲧⲉ ⲉⲓ ⲣⲱⲙⲉ· ⲉⲣⲉ ⲙⲡⲣⲣⲱⲟⲩ· ⲙⲙⲛ̄ ⲛⲥⲧⲣⲁⲧⲉⲩⲙⲁ·
ⲙⲛⲩ· ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲓⲛ· ⲛⲁϥ· ⲁⲩⲱ ⲉⲣⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ

Fol. 4 *a* ⲧⲏⲣⲥ̄ ⲝⲓ ⲉ ⲃⲟⲗ ⲉⲣⲏ | ⲡⲩⲥⲱⲙⲁ· ⲙⲛⲙ̄ ⲡⲩⲥⲛⲟϥ· ⲉⲧⲱⲃⲓ
ⲉ ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲧⲉⲫⲱⲙⲛ· ⲙ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲧ ⲙⲙⲁⲩ· ⲝⲉ
ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲉ ⲡⲝⲥ̄· ⲉⲕⲱⲁⲛⲉⲓ ⲉⲣⲏ ⲧⲕⲙⲛⲧⲉⲣⲟ· ⲡⲧⲟⲕ
ⲁⲉ ⲱ ⲡⲁⲛⲇⲟⲥⲓⲟⲥ· ⲁⲕⲱⲱⲙⲉ· ⲙ ⲡⲉⲕⲉⲟⲟⲩ· ⲁⲩⲱ
ⲉⲕⲙⲁⲁⲩ ⲉⲣⲏ ⲧⲕⲍⲟⲣⲓⲥⲧⲁ· ⲉ ⲧⲃⲉ ⲧⲕⲙⲛⲧⲣⲣⲝⲓⲟⲩⲁ·
ⲙⲛ̄ ⲡⲉⲕⲗⲁⲥ· ⲉⲧ ⲙⲉⲣ ⲙ ⲙⲁⲧⲟⲩ· Ⲁⲗⲗⲁ ⲡⲁⲣⲁ ⲛⲉ
ⲕⲟⲩⲓ· ⲁⲛⲃⲱⲕ ⲁⲛⲣ̄ ⲡⲱⲃⲱ ⲙ ⲡⲉⲕⲧⲁⲓⲟ· ⲙⲛ̄ ⲡⲉⲕⲉⲟⲟⲩ·
ⲱ ⲡⲓⲟⲥ· ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲅⲁⲃⲣⲓⲏⲗ· Ⲁⲗⲗⲁ
ⲙⲁ ⲙⲁⲓ ⲛ ⲟⲩⲥⲧⲙⲛⲱⲙⲓⲛ· ⲝⲉ ⲧⲓⲥⲟⲝⲃ̄ ⲉⲙⲁⲧⲉ
ⲉⲣⲏ ⲛⲁⲡⲣⲁⲍⲓⲥ· ⲁⲧⲱ ⲙⲛⲛⲱⲥⲟⲙ ⲛ ⲧⲁ ⲧⲁⲡⲣⲟ· ⲛ
ⲁⲥ[ⲑⲉ]ⲙⲛⲥ· ⲉ ⲝⲱ ⲙ ⲡⲉⲕ[ⲉ]ⲟⲟⲩ· ⲡⲁⲓ ⲛⲧⲁ ⲡⲓ[ⲟⲩ]ⲧⲉ
ⲧⲁⲁϥ ⲙⲁⲕ ⲱ Ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ ⲡⲣⲁⲱⲉ·
Ⲁⲱⲱ ⲛ ⲗⲁⲥ· ⲛ ⲥⲁⲣⲝ· ⲙ ⲧⲁⲡⲣⲟ ⲡⲣⲱⲙⲉ· ⲡⲉⲧ ⲛⲁⲱⲱⲱ
ⲙ ⲡⲉⲕⲧⲁⲓⲟ· Ⅲ ⲡⲗⲓⲧⲟⲩⲣⲩⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲏⲧⲉ ⲡⲓⲟⲥ
ⲡⲣⲣⲟ ⲙ (?) ⲡⲁ ⲣⲟ· ⲉⲧ ⲱⲟⲩⲓ (?) ⲣⲁⲱⲉ ⲉ ⲃⲟⲗ· Ⅲ
Ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ ⲱ[ⲙ] ⲛⲟⲩ]ⲉ ⲛ ⲧⲁⲩⲭⲉⲗⲓⲕ[ⲏ]· |

Fol. 4 *b* Ⅲ ⲡⲁⲓⲁⲕⲱⲡⲧⲏⲥ ⲡⲁⲙⲉ· ⲉⲧ ⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲡⲉⲭⲡⲟ·
ⲙ ⲡⲩⲥ̄· Ⅲ ⲡⲉⲣⲛⲧⲱⲣ ⲛ ⲧⲁⲗⲓⲟⲓⲁ· ⲡⲕⲧⲣⲓⲍ ⲛ
ⲧⲙⲛⲧⲉⲣⲟ· ⲛ ⲙⲡⲛⲧⲉ· [†]ⲟⲧⲱⲱ ⲉ ⲛⲁⲩ ⲉ ⲣⲟⲕ· Ⅲ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲕⲱⲁⲭⲉ ⲙⲛ̄

тпарθенос· ⲓⲏ паπολτιος ⲛ таπολτιϊа ⲛⲉ
пиоττе· ппантωкратωр ⲛ тнⲓпτρωпе· тϊοτωщ
е θεωρεϊ ⲛⲉⲛοκ· Скщахе ⲙⲙⲛ τρρω ⲛ пе-
ρϊοωпе· †οτωщ е нат е пекро· ет щοτе раце
е βολ· екщахе ⲙⲙⲛ тет сотⲛ· пара тпе ⲙⲙⲛ пκар·
екωщ е βολ е рос· хе χαϊρε· тⲓⲧ асⲥⲓⲛ ρнοт·
пⲭⲥ нⲛⲛⲉ· ⲓⲏ пестратопетархос ⲛⲉ пρρο ⲛ
ⲛρρωοτ· ⲙⲡщοⲙ ⲛⲉ па лас· ⲛρнке· ехω ⲛⲉ
пекеοοτ· аλλа †наχοος ⲉⲙⲁτе· хе ⲭⲉⲙⲁⲁτ
ⲛⲥⲓ пиоττе· пиант· пⲓⲧαφχοος ρⲓ тⲫтапро· ⲛ
иоττе· хе пⲁⲁ ет ере снат | ρⲓ щοⲙⲙⲧ ⲛρнтⲫ· Fol. 5a
ρⲓⲛ па ран· †щοοп нⲛⲛⲁτ· ρⲓ тетⲙⲛⲛте· ⲉщхе ζ
пиоττе щοοп ⲙⲙⲛ снат ⲛ щοⲙⲙⲧ· ⲏ ⲙⲁⲁ пет-
нащхⲓ нпе· ⲛⲉ пеⲩраще ⲛⲛοοτ· ⲙⲙⲛ пеⲭⲉⲓωт ⲛ
аγαθος· ⲙⲙⲛ пеппа ет оγααβ· етнат е пει ноς·
ⲛⲛⲛⲛⲓще· παкроатнс· ⲉτсωοτϥ е ροτи ⲉτ† ⲉοοτ·
ⲛⲉ пⲫнос ⲛ архаггелос ет оγααβ гаβрϊηλ·
парχаггелос ⲛⲉ праще· Λнοи ρωωи ⲙαρπса-
ρωωи е βολ· ⲛ ⲭⲓⲥοⲛⲥ ⲙⲁⲁ· ⲙⲙⲛ καταλαλϊа
ⲙⲁⲁ· ⲙⲙⲛ ⲭⲓογа ⲙⲁⲁ· ⲙⲙⲛ ⲙοστе ⲙⲁⲁ· ⲙⲙⲛ σολ
ⲙⲁⲁ· ⲙⲙⲛ ρωβ ⲙⲁⲁ· ⲛⲉ пοⲩτροи· наϊ ете нет ёϊре
ⲛⲛⲛοοτ· щοοп ρа псароτ· каϊ гар рωⲛⲉ ⲙⲁⲁ ет
ⲭⲓ σολ· ечⲧⲡⲧωи е паγаβολος· паϊ ете ⲙⲡ чаре
ратⲫ ρⲓⲛ тⲛⲉ енер· ⲙⲡⲉ сωтⲛⲉ ан· е пет сноγ· хе
пⲭⲥ натако | ⲛ οτοи ⲙⲁⲁ ет ⲭω ⲛⲉ пσοл· аγω οи Fol. 5b
хе рⲫⲭⲓ σοл ⲙⲁⲁ· ρен е βολ ан ⲙⲡе ρⲓⲛ тⲛⲉ· ⲏ
аλλа ρен е βολ ⲙⲡе ρⲓⲛ псатанас· е тβе паϊ пет
наχⲓ σολ· ⲏ пеⲩωрк ⲛ иоγⲭ· ехⲙ ρенскеγе ⲙⲡте
ⲡ косⲙος· щаⲫβωк ⲙⲫкааγ· ечⲧⲡⲧωи е ϊογаас·
пескарϊωτнс· пент аупараκλητος· ⲛⲉ пⲫⲭⲥ· е тβе
хрнⲛа· ⲙⲙⲡе сωтⲛⲉ е пет сноγ· хе ⲭⲥ[ⲣ]ⲟγорⲧ
ⲛⲥⲓ пет наχе праи ⲛⲉ пⲭⲥ ехⲙ оγρωϥ· ечщογеιт·
†οτωщ ⲙⲉи е щаχе ⲙⲛⲛⲉнтⲛ е рнт ⲛ нетⲡ-
ψⲩχн· аλλа ауτⲓρτор е роϊ ⲛⲥⲓ пенос ⲛⲉ парχ-

ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲓ ⲉⲧ ⲡⲣ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲡⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁ ⲡⲓⲟⲩⲧⲉ ϫⲟⲟⲩⲥⲟⲩ· ϩⲛ̅ ⲧⲡⲁⲗⲁⲓⲁ· ⲇⲓⲁⲕⲟⲛⲉⲓ ⲉ ϩⲉⲓⲣⲱⲙⲉ ⲉ ϣⲁⲩⲙⲟⲩ· ⲛ̅ⲧⲟⲕ ⲁⲉ ϩⲱⲟⲕ Ⲡ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̅ⲧⲁ ⲡⲉⲓⲱⲧ ⲧ̅ⲡⲟⲟⲩⲕ· ϩⲛ̅ ⲧⲫⲉⲓⲛ ⲇⲓⲁⲑⲏⲕⲏ· ϣⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲉⲕⲧⲣⲓϫⲥⲉ(*sic*) ⲙⲁⲥ· ⲙ̅ⲙ̅ ⲡⲉϫⲡⲟ· ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄· ⲙ̅ⲙ̅ ⲡⲉⲙⲙⲟⲩⲟⲩⲉⲓⲛⲓⲥ ⲛ̅ ϣⲛⲣⲉ· Ⲡ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ϣⲟⲩⲧⲁⲟⲩ· ⲅⲁⲃⲣⲓⲏⲗ· Ⲡ̅ ⲡⲕⲏⲣⲓⲝ ⲛ̅ ⲣⲙ̅ⲙⲁ-

Fol. 6 *a* ⲣⲏⲧ· Ⲡ̅ ⲡⲃⲁⲗϩⲛⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧ ⲉⲣⲉ | ⲛ̅ⲧⲙ̅ⲧⲛ̅· ⲟⲧⲧⲡ̅

ϑ ⲛ̅ ⲉⲧⲓ ⲛⲟⲩϫⲉ· Ⲡ̅ ⲡⲉ[ⲟⲓ]ⲕⲟⲧⲏⲥⲡⲟⲧⲏⲥ· ⲉⲧ ⲥⲟⲃⲧⲉ· ⲁⲩⲱ· ⲉⲧ ⲣⲉⲧⲁⲙⲁϩⲉ ⲙ̅ⲙ̅ ⲡⲛⲏ· ⲙ̅ⲙ̅ ⲡⲉⲛⲧⲁϥⲥⲙⲛ̅ⲧ̄ ⲥⲉⲛⲧⲉ· ⲛ̅ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄· Ⲗ ⲡⲓⲟⲩⲧⲉ· ⲥⲱⲙⲧ̄ ⲉ ⲃⲟⲗ· ⲣⲙ̅ⲙ̅ ⲡⲥⲱⲙⲛ̅ⲧ̄(*sic*) ⲧⲏⲣⲩ̄· ⲙ̅ⲡ ⲧ̄ⲣⲉ ⲉ ⲡⲉⲧ ⲧ̅ⲡⲧⲱⲛ· ⲉ ⲙⲁⲣⲓⲁ· ⲣⲙ̅ⲙ̅ ⲡⲉⲛⲟⲥ ⲧⲏⲣⲥ̄ ⲛ̅ ⲛⲉⲣⲓⲟⲟⲙⲉ· ⲁⲩⲣ̄ ⲣⲓⲁϥ ⲉ ⲟⲩⲱϩ ⲛ̅ⲣⲛⲧⲥ̄· ⲣⲛ̅ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ· ϣⲁⲛⲧ ⲧ̄ⲥⲱⲧⲉ ⲙ̅ⲙ̅ ⲡⲉⲛ-ⲉⲛⲟⲥ· Ⲗⲩⲥⲱⲙⲧ̄ ⲉ ⲃⲟⲗ ⲣⲛ̅ ⲧⲁⲅⲅⲉⲗⲓⲕⲏ· ⲧⲏⲣⲥ̄ ⲛ̅ ⲡⲁⲅⲅⲉⲗⲟⲥ· ⲙ̅ⲡ ⲧ̄ⲣⲉ ⲉ ⲡⲉⲧ ⲧ̅ⲡⲧⲱⲛ ⲉ ⲣⲟⲕ ⲣⲛ̅ ⲧⲟⲓ-ⲕⲟⲛⲟⲙⲓⲁ· ⲙ̅ⲙ̅ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲧⲃⲉ ⲡⲁⲓ· Ⲗⲩⲧⲡⲟⲟⲩⲕ· ϣⲁ ⲧ̄ⲫⲙⲁⲩ· ⲙ̅ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ· ⲉ ⲧⲣⲉⲕⲧⲓ ϣⲙ̅ⲙ̅ ⲛⲟⲩϫⲉ ⲛⲁⲥ· ⲁⲧϫⲟⲟⲩ ⲙ̅ⲙ̅ ⲡⲁⲥⲱⲙⲁⲧⲟⲥ· ϣⲁ ⲑⲁⲩⲓⲁ ⲙ̅ⲙ̅ ⲡⲓⲥⲧⲏ· ⲁⲩϫⲟⲟⲩ· ⲙ̅ⲙ̅ ⲡⲛⲁⲓ ϣⲙ̅ⲙ̅ ⲛⲟⲩϫⲉ· ⲙ̅ⲙ̅ ⲡⲱⲛⲣ̄· ϣⲁ ⲧ̄ⲣⲣⲱ ⲙ̅ⲙ̅ ⲡⲛⲉⲛⲟⲥ ⲛ̅ ⲛⲉⲣⲓⲟⲟⲙⲉ· ⲁⲧ-ϫⲟⲟⲩ ⲛ̅ ⲥⲁⲃⲣⲓⲏⲗ· ⲉⲣⲉ ⲧⲉⲕⲗⲟⲟⲗⲉ ⲙ̅ⲙ̅ ⲡⲱⲛⲣ̄ ⲁⲗⲏⲧ ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲡⲱⲛⲣ̄· ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ· Ⲏⲣⲏⲧⲥ̄· ⲉ ⲧⲣⲛ̄-ⲟⲩⲱⲱϥ ⲣⲛ̅ ⲧⲥ̄ⲕⲁⲗⲁⲣⲓ· ⲙ̅ⲙ̅ ⲫⲓⲥ ⲛⲉⲃⲟⲧ ⲧⲉ· ⲧⲥⲟⲧⲛ̅ ⲡⲁⲣⲁ ⲧⲡⲉ ⲙⲙ̅ⲛ̅ ⲡⲕⲁϥ· Ⲗⲧⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲱⲛ̄ ⲛⲁⲥ ⲉ ⲃⲟⲗ· ⲡⲉϫⲁϥ ⲛⲁⲥ ⲁⲉ· ⲭⲁⲓⲣⲉ ⲧⲏⲧ ⲁⲥⲥⲛ̅ ⲣⲙⲟⲧ· ⲡⲭ̄ⲥ̄ ⲙⲙⲁ· ⲉⲓⲥ ⲟⲛⲛⲧⲉ ⲧⲣⲁⲱⲱ

Fol. 6 *b* ⲛ̅ⲧⲉϫⲡⲟ· | ⲛ̅ ⲟⲩϣⲛⲣⲉ· ⲛ̅ⲧⲉⲙⲟⲩⲧⲉ ⲉ ⲡⲩⲣⲁⲛ ⲁⲉ ⲓ̄ⲥ̄·

ι ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲛ̅ⲧⲁϥϫⲉ ⲛⲁⲓ ⲛⲁⲥ· ⲁⲥⲱ̄ⲱ̄· ϩⲓⲧⲙ̅ ⲡⲥⲱⲧⲙ̅ ⲛ̅ ⲛⲥ̄ⲙⲁⲁϫⲉ· ⲙ̅ⲙ̅ ⲡⲁⲥⲡⲁⲥⲙⲟⲥ(*sic*) ⲙ̅ ⲡⲁⲣⲭ-ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡϣⲛⲣⲉ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲥ̄ⲕⲁⲗⲁⲣⲓ· ϩⲛ̅ ⲟⲩⲙⲛ̅ⲧⲁⲧⲓⲙⲉ ⲉ ⲣⲟⲥ· ⲧⲓⲡⲁ-ⲣⲁⲗⲉⲓ ⲙⲙⲟⲕ· Ⲡ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·

сαвρϊηλ· πчαϊ ϣϊ ποτче· ϊ πωηϙ· ϊ тер ϊеϊ
е тϊϊηнте(sic) ϊϊпоот· ρϊ пеϊ нос ϊ ϣа· ет порϣ
е βол ϊϊпоот· нϖ сноτ· е пеϊ нос ϊ ннϣе·
ет сωотϙ е ρотн· ρϊ пекран ет отααβ· Каϊ сар·
εις пекϫс ραρτни· ϊϊпоот· ατω пенхоεις тнрϖ·
нϖ несαννελος· тнрот· ет отααβ· нϖ тϖнααт·
ϊ παρθенос· εтрϖ ϣа нак· Ατω таννελικн тнрс
πасωнατос· етраϣе нϊϊнак· ρϊ пероот ϊ
потωнϙ е βол· ϊ пекран ет отααβ· Ⅲ сαвρϊηλ·
псолсλ· πταννελϊκн· ατω пϣотϣот ϊ πτаснα
ϊ ϊϊпнте· относ те тϊϊнн· πτа пнотте таас нак |
ρϖ тпе· нϖ пκαϙ· ρϖ тпе нϖ· ατнотте е рок· Fol. 7 a
ϫе чаϊ ϣϊ ποτче ϊ наϊωн· ϊ потоεн· ριϫϊ ια
пκαϙ ϫе ατнотте е рок· ϫе пαννελος ϊ праϣе·
е тβе тнос· ϊ οϊконοмϊа· πϣпнре πτανταμ-
роττк ϊϊнос· Ⅲ сαвρϊηλ· паϊакωϊτнс ето ππ-
рот παϊϊе· каϊ сар ϊ тере таснкос тωотн· ехϊ
ιαнϊηλ· пепрофнтнс· ατнотϫе ϊϊнοϥ е песнт
е пϣнϊ ϊ ππотϊ· ачθλϊβе ειιατе· е тβе перко
нϖ пϊβе· парχαννελος ϫе ет отααβ сαвρϊηλ·
ачϣπρτнϥ ϧа роϥ· ριτϖ ткелеусις ϊ пϥхс·
Λчαιαρτе ϊ пчω· ϊ тапе ϊ атакотн· нϖ
парістωн ет ϊ тоотϥ· ачαϣτϥ ρϖ θорнн ϊ
пеппа· хн аюτααια ϣа тβαβτλωн· ϊ ρϊϊе тосе
ϊϊнοин· ачхітϥ ϊтеунот· е пϣнϊ ϊ нпотϊ·
Λчϯ ϊ парістон ϊ ιαнϊηλ· ачοτωϊϊ ачсϊнот е
пнотте ечхω ϊϊнос· ϫе акр | па ϊϊеете пхс ϊϊпе Fol. 7 b
ккω ϊпсωк ϊ нет ϊе ϊϊнок· ϊточ он· пентач ιβ
ϣταϊϊ· ϊтапро ϊ ϊϊнотϊ· ϫе ϊнετенωχλει нач
ϊпсαϣϥ ϊроот· ечϖ песнт ϊ пϣнϊ ϊ ϊϊнотϊ·
сαвρϊηλ парχαννελος пент ачοτωнϙ е βол· е
ιαнϊηλ· ачтсαβоϥ е θорасις ката θе· ет снϙ·
ϫе сαвρϊηλ· ϊатсαβе наϊ е θорасις· Ατω· ϫе
εις прωϊϊе сαвρϊηλ· ачеϊ ϣа роϊ· ачτι сом наϊ·

ⲡⲟⲉ ⲡⲙⲟⲩⲣⲡ· Ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉⲛⲧ ⲁⲩ-
ⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲉⲓⲁ ⲡⲣⲡⲉ· ⲁⲩⲕⲓⲣⲧⲍⲉ
ⲛⲁⲩ ⲁ ⲡⲉϫⲡⲟ ⲛ̄ ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲧⲱ ⲛ̄ ⲧⲉⲣ ⲥ̄ⲣ̄ ⲁⲡⲓⲥⲧⲟⲥ·
ⲁⲩⲁⲡⲟⲫⲁⲥⲓⲥ ⲉ ϫⲱϥ· ⲛ̄ ⲟⲩⲙⲛ̄ⲧⲙⲛⲧⲣⲟ· Ⲅⲁⲃⲣⲓⲏⲗ ⲟⲛ
ⲡⲉⲛⲧ ⲁⲩⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲙⲟⲟⲥ· ⲉⲩⲧⲁϣⲉⲟⲉⲓϣ ⲛⲁⲧ
ⲁ ⲡⲛⲟⲥ· ⲛ̄ ϣⲁⲁ ⲛⲟⲩⲉ· ⲉⲧⲉ ⲡⲉϫⲡⲟ ⲡⲉ· ⲁ ⲡⲛⲟⲩⲧⲉ
ⲡⲗⲟⲩⲥ ⲉ ⲃⲟⲗ· ⲉⲣⲡ̄ ⲧⲉⲣⲓⲃⲉ ⲙⲙⲉ· Ⲏ ⲁⲧ ϫⲃⲏⲛ· ⲧⲉ
ⲑⲉⲟⲧⲟⲕⲟⲥ ⲙⲁⲣⲓⲁ· Ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧ
ⲁⲩⲉⲓⲙⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲣⲃⲣⲁⲓⲟⲥ· ⲛ̄ ⲧⲕϫⲙⲁⲗⲟⲥⲓⲁ *(sic)*· ⲁⲩ-
Fol. 8 *a* ⲛⲟⲣⲉ ⲁ ⲡⲗⲁⲟⲥ· ⲉⲓⲁ ⲡⲕⲁⲣ· ⲛ̄ ⲧⲉⲧⲁⲡⲧⲣⲱⲣⲁⲗ· |ⲁⲩⲧⲟⲩ-
ⲓⲏ̄ ϫⲟⲟⲩ· ⲉⲣⲡ̄ ⲧⲉⲣⲓⲙⲟⲥ ⲁⲩⲉⲓⲣⲉ ⲛ̄ ⲛⲉⲓ ⲙⲁⲉⲓⲙ ⲉⲣⲡ̄ ⲧⲥⲓϫ ⲁ
ⲙⲙⲟⲩⲥⲛⲥ· ⲡⲁⲣⲭⲓⲡⲣⲟⲫⲏⲧⲏⲥ· Ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲛ ⲡⲉ ⲡⲓ-
ⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ ⲉⲧⲟ ⲛ̄ⲣⲟⲩ ⲉⲣⲡ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ⲧⲁⲅⲅⲉⲗⲓⲕⲛ·
ⲛ̄ⲧⲟϥ ⲟⲛ ⲡⲉⲛⲧ ⲁⲩⲱⲁ ⲛⲟⲩⲉ· ⲉⲣⲡ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ· Ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲛ ⲡⲉ ⲡⲁⲓⲧⲁⲧⲱⲣ· ⲁ ⲡⲡⲁⲛⲧⲱ-
ⲕⲣⲁⲧⲱⲣ· ⲁⲧⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ· ⲛ̄ ⲧⲙⲛⲧⲉⲣⲟ ⲛ̄ ⲙⲡⲛⲧⲉ·
Ⅲ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲉⲁⲓ ϣⲁⲁ ⲛⲟⲩⲉ· ⲉⲧⲟ ⲛ̄ⲣⲟⲩ· ⲉⲣⲉ ⲡⲓⲱ
ⲛⲁⲩϫⲱ ⲁ ⲡⲉⲕⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· Ⲗϣ ⲛ̄ ⲗⲁⲥ ⲛ̄ ⲥⲁⲣⲝ̄· ⲛ̄
ⲣⲱⲙⲉ· ⲛ̄ⲧⲁⲥϣⲱⲡⲉ ⲉⲓϫⲁⲁ ⲡⲕⲁⲣ· ⲡⲉⲧ ⲛⲁⲩϫⲱ ⲁ
ⲡⲉⲕⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ· Ⅲ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲉⲧ
ⲁⲣⲉ ⲣⲁⲧϥ̄· ⲙⲡⲛⲁⲧⲟ ⲉ ⲃⲟⲗ ⲁ ⲡⲙⲟⲩⲧⲉ· ⲛ̄ ⲟⲩⲟⲉⲓϣ
ⲙⲙⲁ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲕⲣⲙⲛⲧⲣⲉ ⲛ̄ ⲍⲁⲭⲁⲣⲓⲁⲥ· ⲉⲓⲁ
ⲡⲣⲡⲉ· ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ; ⲡⲉⲧ ⲁⲣⲉ ⲣⲁⲧϥ̄ ⲙⲡⲛⲁⲧⲟ
ⲉ ⲃⲟⲗ ⲁ ⲡⲙⲟⲩⲧⲉ· Ⲗϣ ⲛ̄ ⲟⲛⲧ ⲛ̄ ⲣⲱⲙⲉ· ⲕⲁⲓ ⲟⲩⲥⲟ-
ⲫⲟⲥ ⲡⲉ· ⲡⲁⲣⲁ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲛ̄ⲧⲁⲥϣⲱⲡⲉ· ⲉⲓϫⲁⲁ
ⲡⲕⲁⲣ· ⲡⲉⲧ ⲛⲁⲩⲙⲁⲫⲁⲛⲓⲥⲟⲁⲓ ⲛⲁⲓ ⲁ ⲡⲛⲧⲁⲓⲟ· Ⅲ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁ ⲡⲣⲟ ⲉⲧ ϣⲟⲩⲉ ⲣⲁⲩⲉ
Fol. 8 *b* ⲉ ⲃⲟⲗ· ⲉⲓ ⲟⲩ|ⲙⲟⲩ· ⲕⲁⲓ ⲥⲁⲣ ⲙⲡⲛ̄ ⲧⲁⲓⲟ· ⲉⲧϣⲩⲛϩ̄ ⲙⲡⲛ̄
ⲓⲍ̄ ⲡⲉⲕⲧⲁⲓⲟ· ⲉ ⲃⲟⲗ· ϫⲉ ⲉⲕⲁⲣⲉ ⲣⲁⲧϥ̄ ⲙⲡⲛⲁⲧⲟ ⲉ ⲃⲟⲗ· ⲁ
ⲡⲙⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ· ⲉⲕⲥⲟⲡⲥⲛ̄ ⲙⲙⲟⲩ· ⲉϫⲁⲁ
ⲡⲥⲉⲛⲟⲥ ⲧⲏⲣϥ̄ ⲛ̄ ⲁⲗⲗⲁ· Ⲗⲧⲱ· ⲁ ⲡⲛⲁⲩ· ⲉ ϣⲁⲣⲉ
ⲡⲧⲁⲥⲙⲁ ⲧⲏⲣⲟⲩ· ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲛ̄ ⲛⲉⲓ ϫⲉⲣⲟⲩⲃⲉⲓⲙ
ⲙⲡⲛ̄ ⲡⲥⲉⲣⲁⲫⲓⲙ· ⲡⲁⲣⲧⲟⲩ ⲙⲡⲛⲁⲧⲟ ⲉ ⲃⲟⲗ ⲁ ⲡⲙⲟⲩⲧⲉ·
☩ ⲡⲧⲉϩⲟⲙⲟⲗⲟⲩⲓⲁⲓⲥ· ⲙⲡⲛ̄ ⲡⲉⲟⲟⲩ· ⲙⲡⲛ̄ ⲡⲧⲁⲓⲟ·

ⲙⲡ ⲧⲥⲟⲙ · ⲉ ⲡⲓⲟⲩⲧⲉ ⲡⲣⲣⲟ ⲛ ⲧⲡⲉ ⲙⲡ ⲡⲕⲁⲣ · ⲉⲧⲱⲱⲩ
ⲉ ⲃⲟⲗ · ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲛ ⲟⲩ[ⲟ]ⲉⲓⲱ ⲙⲙⲁ · ⲭⲉ ⲕⲟⲩⲁⲁⲃ ·
ⲕⲟⲩⲁⲁⲃ · ⲕⲟⲩⲁⲁⲃ · ⲡⲭⲥ ⲥⲁⲃⲁⲱⲑ · ⲙⲡⲓⲛⲉ ⲙⲡ ⲡⲕⲁⲣ
ⲙⲉⲣ ⲉ ⲃⲟⲗ ⲉⲣⲙ ⲡⲉⲕ[ⲉ]ⲟⲟⲩ · ⲱⲁⲣⲉ ⲡⲓⲟⲥ ⲛ ⲁⲣⲭⲓ-
ⲥⲧⲣⲁⲧⲓⲟⲥ · ⲡⲉⲁⲓ ⲱⲙⲙ ⲛⲟⲩⲉ · ⲉ ⲡⲱⲛⲍ Ⲅⲁⲃⲣⲓⲏⲗ ·
ⲙⲡ ⲡⲓⲟⲥ ⲛ ⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲁⲣⲭⲱⲛ
ⲛ ⲙⲡⲓⲛⲉ · ⲱⲁⲥⲡⲁⲣⲧⲟⲩ ⲙⲡⲙⲉⲧⲟ ⲉ ⲃⲟⲗ ⲉ ⲡⲓⲟⲩⲧⲉ
ⲉⲧ ⲣⲙⲟⲟⲥ ⲉⲓ ⲡⲩⲑⲱⲛⲓⲥⲟⲥ ⲉⲧⲁⲱ ⲙⲙⲟⲥ · | ⲭⲉ ⲡⲭⲥ · Fol. 9 a
ⲡⲓⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ ⲛⲁ ⲉ ⲡⲉⲕⲗⲁⲟⲥ · ⲱⲣⲧⲏⲛⲓⲕ ⲓⲉ
ⲉⲭⲙ ⲡⲉⲕⲉⲓⲛⲉ ⲙⲡ ⲧⲉⲕⲣⲓⲕⲱⲛ · ⲥⲱⲧⲉ ⲉ ⲡⲣⲱⲃ ⲛ
ⲛⲥⲓⲭ · ⲙⲡⲣ ⲭⲓ ⲕⲁⲧⲟⲓⲥⲟⲣⲓⲁ ⲛⲧⲉ ⲡⲭⲁⲭⲉ · ⲉ ⲣⲟⲧⲓ
ⲉⲣⲟⲟ̄ · ⲭⲉ ⲭⲓⲟⲥⲧⲉ ⲛⲓⲉⲕⲣⲙⲣⲁⲗ · Ⲧ ⲥⲟⲙ ⲛ ⲛⲉⲓ-
ⲣⲱⲙⲉ · ⲛⲧⲁⲕⲧⲁⲗⲁⲓⲟⲟⲩ · ⲕⲁⲧⲁ ⲡⲉⲕⲉⲓⲛⲉ · ⲙⲡ ⲧⲉⲕⲣⲓ-
ⲕⲱⲛ · Ⲥⲛⲟⲩ ⲉ ⲡⲣⲱⲃ · ⲛ ⲛⲉⲩⲥⲓⲭ · ⲁⲩⲭⲁⲛⲉ ⲉ ⲡⲕⲁⲣ-
ⲡⲟⲥ ⲉ ⲡⲉⲩⲕⲁⲣ · ⲭⲟⲟⲩ ⲛⲁⲩ ⲛ ⲫⲱⲧⲉ · ⲙⲡ ⲡⲛⲟⲩ ⲛ
ⲣⲱⲟⲩ ⲉ ⲡⲉⲩⲟⲉⲓⲱ ⲧⲏⲣⲟ̄ · ⲁⲛⲏⲛⲉ ⲛⲁⲩ ⲉ ⲣⲁⲓ · ⲉ
ⲡⲛⲟⲟⲩ ⲉ ⲡⲏⲉⲣⲟ · ⲕⲁⲧⲁ ⲡⲉⲕⲟⲩⲱⲓ · ⲕⲱ ⲛⲁⲩ ⲛ
ⲛⲉⲩⲙⲛⲧⲱⲩⲁⲭⲧⲉ · Ⲡⲡⲣ̄ ⲭⲓ ⲱⲡ ⲙⲙⲁⲩ · ⲉ ⲧⲃⲉ ⲛⲉⲩ-
ⲁⲛⲟⲙⲓⲁ · ⲭⲉ ⲕⲥⲟⲟⲩⲛ · ⲭⲉ ⲡⲓⲃⲁ[ⲗ]ⲣⲛⲧ ⲛ ⲇⲓⲁⲃⲟⲗⲟⲥ ·
ⲉⲧ ⲥⲱⲣⲙ ⲉ ⲡⲉⲩⲣⲛⲧ · ⲡⲥⲁⲃⲟⲗ ⲙⲙⲟⲕ · Ⲗⲧⲱ ⲉ
ⲡⲉⲩⲗⲟ ⲉⲧⲣⲟⲣⲧ̄ ⲉⲭⲙ ⲡⲉⲧⲣⲟ · ⲉⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲁ-
ⲣⲟⲩ ⲉ ⲡⲉⲣⲟⲟⲩ ⲙⲡ ⲧⲉⲧⲙⲛ · ⲱⲁⲛ[ⲧ] ⲧⲕⲱ ⲉ ⲃⲟⲗ Fol. 9 b
ⲉ ⲡⲧⲉⲓⲛⲉ ⲙⲡ ⲧⲉⲣⲓⲕⲱⲛ · ⲡⲧⲉ ⲛⲧⲉⲙⲛⲧⲱⲩⲁⲛⲉⲣⲧⲛⲩ ⲓⲉ
ⲧⲁⲣⲟⲟⲩ ⲧⲛⲣⲟⲩ · ⲣⲓⲧⲛ̄ ⲛⲉⲩⲥⲟⲡⲥⲛ̄ · ⲁⲗⲗⲁ ⲫⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ · Ⲡ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲕⲱ
ⲛⲓⲛ(sic) ⲉ ⲃⲟⲗ · Ⲭⲉ ⲁⲓⲧⲟⲗⲏⲁ ⲉⲧⲣⲱⲃ · ⲡⲁⲣⲁ ⲡⲁⲓⲛⲓⲱⲁ ·
ⲁⲩⲱ ⲡⲁⲣⲁ ⲛⲁⲓⲙⲉⲧⲣⲟⲛ · ⲉ ⲧⲣⲁ ⲱⲁⲭⲉ ⲉ ⲡⲉⲕⲧⲁⲓⲟ ·
ⲁⲩⲱ ⲙⲡⲉ ⲧⲁⲡⲟⲗⲟⲅⲓⲁ ⲛ ⲛⲁ ⲗⲁⲥ ⲉⲧ ⲥⲟⲭⲃ̄ · Ⲥⲩⲕⲁⲧⲁ-
ⲗⲁⲃⲁⲛⲉ ⲛ ⲟⲩⲕⲟⲩⲓ ⲛ ⲙⲉⲗⲟⲥ ⲉⲣⲙ ⲡⲉⲕⲧⲁⲓⲟ · Ⲭⲣⲟⲩⲉ ·
ⲛⲥⲓ ⲡⲓⲟⲥ ⲡⲣⲣⲟ ⲙⲙⲉ ⲓⲥ ⲡⲉⲭⲥ · ⲉ ⲧⲁⲓⲟ ⲕⲁⲧⲁ
ⲡⲉⲕⲙⲙⲁ · ⲫⲛⲁⲕⲧⲟⲓ · ⲡⲧⲁⲭⲱ ⲉ ⲣⲱⲧⲛ̄ · ⲛ ⲅⲉⲛⲕⲟⲩⲓ
ⲣⲙ ⲡⲥⲟⲙ · ⲙⲡ ⲛⲉⲩⲡⲓⲛⲉ ⲛ ⲡⲓⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
Ⲅⲁⲃⲣⲓⲏⲗ · ⲛⲁⲓ ⲡⲧⲁⲥⲱⲱⲡⲉ · ⲉⲣⲙ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ · ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲡⲁⲓ ⲉⲧ ⲡⲥⲱⲟⲩⲍ ⲉ ⲣⲟⲩ · ⲉⲩⲉⲟⲟⲩ ⲛ ⲡⲓⲟⲩⲧⲉ ·

ⲙⲡ̅ ⲡ̅ⲛ̅ⲟⲥ ⲏ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲓ ⲉⲧ ⲡ̅ⲣ̅ϣⲁ ⲛⲁⲩ ⲙ̅ⲡⲟⲟⲩ· Ⲛⲉⲩⲏ̅ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲏ̅ ⲣⲙ̅ⲙⲁⲟ· ⲫ̅ⲏ̅ ϯⲡⲟⲗⲓⲥ· ⲉ ⲡ̅ⲣ̅ⲁⲙ ⲡⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ· ⲡⲁⲓ

Fol. 10 a ⲁⲉ ⲛⲉ | ⲟⲩⲣⲙ̅ⲙⲁⲟ ⲉⲙⲁⲧⲉ ⲡⲉ ⲫ̅ⲏ̅ ⲡⲓⲟⲩϩ ⲙⲙ̅ ⲡⲣⲁⲧ·

ⲓ̅ⲍ ⲙⲙ̅ ⲡⲧⲃⲓⲟⲟⲩⲉ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲟⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲉ ⲧⲃⲏⲏⲧ̅ⲩ̅ ⲟⲩⲛ̅ⲧⲁⲁϥ ⲣⲟⲩⲟ· ⲉ ⲧⲁⲓⲟⲩ ⲛ̅ⲥⲓ ⲧⲓⲛⲁⲣⲓⲟⲛ ⲏ̅ ⲡⲟⲩϩ· ⲉⲙⲉ ⲟⲩⲛⲟⲥ ⲅⲁⲣ ⲡⲉ· ⲙ̅ ⲡⲣⲁⲥⲙⲁⲧⲉⲩⲧⲏⲥ· ⲉⲩⲭⲓⲧⲓ ⲫ̅ⲏ̅ ⲣⲁϩ ⲛ̅ⲭⲱⲣⲁ· ⲁⲩⲱ ⲉⲣⲉ ⲣⲁϩ ⲛ̅ⲣⲱⲙⲉ· ⲣ̅ ⲣⲱϩ ⲉⲁ ⲣⲟϥ ⲫ̅ⲏ̅ ⲙⲉⲭⲱⲣⲁ ⲏ̅ ⲃⲟⲗ ⲉⲧⲙⲙⲉ ⲛⲁϥ ⲏ̅ ⲟⲩⲛⲟⲥ ⲙ̅ ⲡⲣⲁⲥⲙⲁⲧⲓⲁ· ⲫ̅ⲏ̅ ⲙⲉⲭⲱⲣⲁ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲛⲉⲩⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲉⲙⲁⲧⲉ ⲉ ⲧⲃⲉ ⲧ̅ⲫ̅ⲥⲓⲛ̅ⲣ̅ ⲣⲱϩ· ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲡⲁⲓ ⲁⲉ ⲛⲉ ⲟⲩⲁⲥⲁⲡⲛⲧⲟⲥ ⲡⲉ ⲙ̅ ⲙⲁⲓ ⲣⲛⲕⲉ· ⲡⲁⲥⲁⲑⲟⲥ· Ⲗⲩⲱ ⲛ̅ⲑ̅ⲏ̅ ⲏ̅ ⲣⲉⲛⲛⲟⲥ ⲡⲁⲥⲁⲡⲏ ⲡⲁϣⲟⲟⲩ ⲛ̅ ⲡⲣⲛⲕⲉ· ⲙⲙ̅ ⲡⲟⲣⲫⲁⲛⲟⲥ· Ⲗⲩⲱ ⲟⲛ· ⲛ̅ⲑ̅ⲏ̅ ⲏ̅ ⲣⲉⲛⲛⲟⲥ ⲡⲁⲥⲁⲡⲉ· ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲅⲁⲃⲣⲓⲏⲗ· Ⲉⲡⲉⲓ ⲁⲛ· ⲛ̅ⲑⲟⲩⲛⲛⲟ ⲣⲓⲧⲟⲩⲱϥ· ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲅⲁⲃⲣⲓⲏⲗ· Ⲛⲉⲩⲏ̅ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲏ̅ⲣⲛⲕⲉ· ⲟⲩⲛⲛⲟ· ⲣⲓⲧⲟⲩⲱϥ |

Fol. 10 b ⲉ ⲡ̅ⲣ̅ⲁⲙ ⲡⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ· ⲡⲁⲓ ⲁⲉ ⲛⲉⲫⲱⲁⲧ·

ⲓ̅ⲏ ⲏ̅ⲧⲉⲣⲣⲉ ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲡⲉⲣⲟⲟⲩ· Ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲉ ⲡⲣⲱⲙⲉ ⲏ̅ ⲣⲙ̅ⲙⲁⲟ· ⲛⲉⲫⲭⲱⲣⲛⲥⲉⲓ ⲙ̅ ⲡⲣⲱⲙⲉ ⲏ̅ⲣⲛⲕⲉ· ⲏ̅ ⲧⲫ̅ⲭⲣⲓⲁ· ⲧⲏⲣⲥ̅ ⲕⲁⲧⲁ ⲟⲩⲁⲥⲁⲡⲉ ⲏ̅ⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲫ̅ⲓⲧ̅ⲏ̅ ⲧⲫ̅ⲙ̅ⲡⲁⲥⲁⲑⲟⲥ· ⲉⲡⲉⲓ ⲁⲛ· ⲛ̅ⲑⲟⲩⲛⲛⲟ ⲣⲓⲧⲟⲩⲱϥ· ⲕⲁⲧⲁ ⲑⲉ ⲏ̅ⲧⲁⲓϣⲣⲡ̅ ϫⲟⲟⲥ· Ⲥⲧⲉⲫⲁⲛⲟⲥ ⲁⲉ ⲡⲣⲱⲙⲉ ⲏ̅ ⲣⲛⲕⲉ ⲛⲉⲙⲛⲟⲩ ⲏ̅ⲥⲣⲁⲓ ⲕⲁⲗⲱⲥ· ⲣⲙ̅ⲙⲁⲟ ⲁⲉ· ⲛⲉ ⲟⲩⲁⲫⲉⲗⲗⲓⲥ ⲡⲉ· ⲛⲉⲫⲛⲟⲩ ⲁⲛ ⲏ̅ⲥⲣⲁⲓ· ⲁⲩⲱ ⲅⲁⲣ ⲏ̅ⲥⲟⲡ· ⲛⲉϣⲁⲥⲧⲣⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲡ̅ⲣⲛⲕⲉ· ⲥⲙ̅ⲡ̅ ⲛⲉⲫⲗⲟⲟⲥ ⲛⲁⲩ· ⲙⲙ̅ ⲡ̅ ⲛⲉⲫⲉⲡⲓⲧⲣⲟⲡⲟⲥ· ⲙⲙ̅ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲣⲁⲥⲙⲁⲧⲉⲩⲉ ⲣⲁ ⲣⲟⲩ· Ⲗⲩⲱ ⲛⲉ ⲁⲩⲧⲁⲣⲟⲩⲧⲩ̅ ⲉ ⲛⲉⲫⲗⲟⲟⲥ· ⲧⲏⲣⲟⲩ· ⲉⲩⲥⲉⲣⲁⲓ ⲏ̅ⲥⲁ ⲣⲱϩ ⲙⲙⲁ· ⲉ ⲡⲱⲩ ⲡⲉ· Ⲗⲩⲱ ⲣⲁⲣ ⲏ̅ⲥⲟⲡ· ⲁⲙⲣⲱⲙⲉ ⲉⲧ ϫⲓⲧⲓ ⲙⲙ̅ ⲡⲣ̅ⲙ̅-

Fol. 11 a ⲙⲁⲟ· ⲧⲓ ⲏ̅ ⲣⲉⲛⲛⲟⲥ ⲏ̅ϫⲣⲏⲁ ⲙ̅ ⲡⲣⲱⲙⲉ ⲏ̅ ⲣⲛ|ⲕⲉ·

ⲟ̅ⲑ ⲫ̅ⲏ̅ ⲟⲩⲣⲱⲡ ⲧⲁⲣⲧ̅ⲗⲁⲙⲃⲁⲛⲉ· ⲙ̅ ⲡ̅ⲣ̅ⲙ̅ⲙⲁⲟ ⲫ̅ⲏ̅ ⲛⲉⲫⲗⲟⲟⲥ· ⲧⲁⲣⲟⲧⲩⲓ ⲙ̅ ⲡⲉⲧ ⲣⲁⲣⲧⲛ ⲁⲉ ⲏ̅ ⲛⲉⲫⲉⲓⲱⲉ

ογρωογ ⲁⲉ ⲉ ⲃⲟⲗ ⲙ̄ⲡ ογρωογ· Ⲗ ⲡⲣⲱⲙⲉ ⲛ̄ ⲣⲛⲕⲉ
ⲣ̄ ⲣⲁⲁⲩ ⲕⲟⲩⲓ̈ ⲕⲟⲩⲓ̈· ⲁⲗⲗⲁ ⲧⲁⲓⲧⲣⲁⲁⲩ· ⲉⲧ
ⲟⲩⲁⲥⲱⲟⲩϩ̄ ⲙⲛⲟⲥ ⲉ ⲣⲟⲩⲓ ⲙ̄ⲡ ⲟⲩϫⲓⲥⲟⲛⲥ̄· ⲥⲛⲁ-
ϫⲱⲣⲉ ⲉ ⲃⲟⲗ ⲙ̄ⲡ ⲟⲩⲥⲉⲡⲛ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲡⲛⲁⲟⲩⲉⲛϩ̄
ⲡⲣⲱⲃ ⲙⲛⲧⲙ̄ ⲉ ⲃⲟⲗ· ⲕⲁⲧⲁ ⲡⲱⲁϫⲉ ⲙ̄ ⲡⲓⲉⲗ̈ⲗ̈ⲓⲟⲩⲣⲁⲫⲟⲥ
ⲁⲁⲁ· ⲉ ⲛⲁⲣ̄ ⲛⲁⲣⲧⲉ ⲉ ϫⲓⲙⲥⲟⲛⲥ̄· ⲟⲩⲁⲉ ⲛⲁⲣ̄
ⲕⲁⲣⲧⲛⲕ ⲉ ⲧⲱⲣⲡ̄· ⲟⲩⲙⲡⲧⲣⲁⲁⲩ· ⲉⲥⲱⲁⲛⲉⲓ̈ ⲛⲁⲣ̄
ⲕⲁⲣⲧⲛⲕ ⲉ ⲣⲟⲥ· ⲙ̄ ⲧⲉⲣⲉ ⲡⲛⲕⲉ ⲁⲉ ⲧⲓ ⲉⲟⲛ ⲕⲟⲩⲓ̈ ⲕⲟⲩⲓ̈·
ⲁⲥⲣⲉ ⲉ ⲡⲟⲉⲓⲕ· ⲁⲥⲟⲧⲟⲙⲥ̄· ⲁⲥⲧ ⲡⲉⲩⲟⲣⲟⲩⲓ̈ ⲉ ⲡⲣⲱⲙⲉ
ⲙ̄ ⲣⲁⲁⲩ· ⲙ̄ ⲟⲩⲣⲱⲟⲩ· ⲡⲉϫⲁⲩ ⲛⲁⲩ· ⲁⲉ ⲉⲓⲟⲧⲱϣ
ⲉ ⲧⲣⲕⲣ̄ ⲡⲛⲁ ⲛⲁⲁⲁⲓ̈· ⲛⲙ̄ ⲧⲓ ⲛⲁⲓ̈ ⲫⲱ ⲙ̄ ⲫⲉⲛⲕⲟⲩⲓ̈ ⲙ̄
ⲛⲟⲩⲃ· ⲡⲧⲁⲣⲁⲥⲙⲁⲧⲉⲩⲉ ⲡⲛⲧⲟⲧ· ⲡⲧⲁⲟⲩⲱⲛϩ̄ ⲉ
ⲣⲟⲟⲩ· ⲙⲡ ⲛⲁϣⲣⲉ· ⲁⲩ[ⲱ] ⲡⲛⲁⲩ ⲉⲧ ⲛⲁϣⲱⲙⲉ ⲛⲥⲁ Fol. 11 b
ⲛⲉⲕⲛⲟⲩⲃ· ϯⲛⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲙⲡ ⲡⲕⲁⲉⲣⲟⲥ· ⲫⲁⲓ ⲡⲉⲧⲓ- ⲕ
ⲛⲁϩⲣⲟϥ· ⲡⲛⲧⲟⲧ· ⲉⲓⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ ⲛⲁⲕ· ⲡⲉϩⲉ
ⲡⲣⲱⲙⲉ ⲙ̄ ⲣⲁⲁⲩ ⲛⲁⲩ· ⲁⲉ ⲃⲱⲕ ⲙⲡ̄ ⲥⲙⲡ̄ ⲡⲉⲕⲣⲁⲙ-
ⲙⲁⲧⲟⲛ ⲛⲁⲓ̈· ⲉ ⲡⲉⲧ ⲕⲣ̄ ⲭⲣⲓ̈ⲁ ⲙⲙⲟϥ· Ⲗⲩⲱ ⲧⲓⲛⲁ-
ⲧⲁⲁϥ ⲛⲁⲕ ⲛⲁⲕ (*sic*)· ⲡⲛⲕⲉ ⲁⲉ ⲁϥⲙⲟⲟⲥ· ⲁϥⲥⲙⲡ̄
ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲓ̈ⲟⲛ· ⲙ̄ ⲡⲣⲱⲙⲉ ⲙ̄ ⲣⲁⲁⲩ· ⲉ ⲥⲁⲱϥ̄
ⲡⲱⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ· Ⲉϥⲱⲣⲕ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲡⲣⲁⲓⲧⲱ-
ⲕⲣⲁⲧⲱⲣ· ⲧⲁⲣϥ̄ⲧⲁⲁⲩ ⲛⲁϥ ⲙ̄ ⲡⲁϫⲱⲕ ⲙ̄ ⲟⲩⲣⲱⲙⲉ·
ⲙⲛ̄ ⲧⲡⲁⲱⲉ ⲙ̄ ⲡⲉⲧ ϥⲛⲁϩⲣⲟϥ· ⲡⲛⲧⲟⲧ· ⲡⲣⲁⲁⲩ·
ⲁⲉ ⲁϥϫⲓ̈ ⲙ̄ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲟⲛ· ⲁϥⲧⲓ̈ ⲙ̄ ⲡⲥⲁⲱϥ̄ ⲡⲱⲉ
ⲡⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ· ⲙ̄ ⲡⲣⲱⲙⲉ ⲙ̄ ⲣⲛⲕⲉ· ⲁϥⲃⲱⲕ ⲁϥ-
ⲡⲣⲁⲙⲙⲁⲧⲉⲩⲉ ⲡⲛⲧⲟⲧ· ⲡⲱⲟⲙⲧⲉ ⲡⲣⲟⲙⲡⲉ· ⲁϥⲧⲓ̈
ⲣⲛⲟ· ⲙ̄ ⲣⲉⲛⲁⲱⲛ ⲙ̄ ⲭⲣⲏⲙⲁ· Ⲗⲩⲱ ⲙⲡ ϥⲱⲙⲉ ⲡⲥⲁ·
ⲧⲓ ⲗⲁⲁⲩ· ⲙ̄ ⲡⲣⲁⲁⲩ· ⲟⲩⲁⲉ ⲕⲁⲫⲁⲗⲓⲟⲛ· ⲟⲩⲁⲉ
ⲡⲁⲣⲁⲙⲓ̈ⲟⲓ̈ⲁ· Ⲉⲓ̈ⲧⲁ ⲙⲡⲛⲥⲁ ⲣⲉⲛⲣⲟⲟⲩ ⲉⲛⲁ[ⲱⲟⲩ]· ⲁ Fol. 12 a
ⲡⲣⲁⲁⲩ ⲝⲓ̈ ⲙ̄ ⲡⲛⲕⲉ ⲉ ⲣⲟⲩⲓ· ⲉ ⲡⲩⲏⲓ̈ ⲉ ⲧⲣϥ̄ⲥⲙⲡ̄ ⲕⲁ̄
ⲙϥ̄ⲗⲟⲟⲩⲥ ⲛⲁϥ· ⲁⲩⲱ ⲙ̄ ⲧⲉⲣⲉ ⲟⲩⲱⲛ ⲙ̄ ⲧⲕⲁⲡⲥⲁ ⲉⲧ
ⲉⲣⲉ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲙⲡ̄ ⲡϣⲱⲱⲙⲉ ⲡⲛⲧⲉ̄· ⲉⲩⲟⲧⲱϣ
ⲉ ⲣⲉ ⲉ ⲡⲉϫⲁⲣⲧⲏⲥ· ⲉⲧ ϥⲕⲱⲧⲉ ⲡⲥⲱⲟⲩ· ⲙ̄ ⲧⲉⲣⲉ ⲥⲧⲉ-
ⲫⲁⲛⲟⲥ· ⲁⲉ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲡⲱⲁϫⲉ ⲉ ⲣⲟϥ· ⲣⲉ ⲉ ⲡϥ̄-
ⲣⲁⲙⲙⲁⲧⲓ̈ⲟⲛ· ⲁϥⲧⲁⲁⲥ ⲉ ⲣⲟⲩⲓ ⲣⲁ ⲧϥ̄ⲕⲁⲑⲓⲥⲓⲟⲛ· ⲙⲡⲉ

πρⲉⲓⲙⲁⲟ · ⲉⲓⲙⲉ ⲉ ⲧⲃⲉ ⲧⲫⲙⲡⲧⲁⲗⲟⲛⲧ · ⲙⲡ ⲧⲫⲙⲡ-
ⲣⲁⲡⲗⲟⲩⲥ · ⲁⲫⲉⲓ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲉ πρⲱⲙⲉ · ⲉⲓⲙⲉ · ⲟⲩⲣⲟⲟⲩ ⲁⲉ
ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲟⲩⲣⲟⲟⲩ · ⲁ πρⲱⲙⲉ ⲛ̄ ⲣⲙⲕⲉ ⲣ̄ ⲣⲙⲉⲓⲙⲁⲟ ⲕⲟⲩⲓ̈
ⲕⲟⲩⲓ̈ · ⲁⲗⲗⲁ ⲉⲡⲉⲓ ⲁⲛ · ⲧⲙⲡⲧⲣⲙⲉⲓⲙⲁⲟ · ⲉⲧⲟⲩⲥⲱⲟⲩⲫ ⲙⲙⲁ-
ⲙⲟⲥ ⲉ ⲫⲟⲩⲛ ⲫⲛ̄ ⲟⲩⲭⲙⲥⲟⲛⲥ̄ · ⲥⲛⲁⲧⲁⲕⲟ ⲛⲉⲥⲭⲱⲣⲉ · ⲉ
ⲃⲟⲗ ⲫⲛ̄ ⲟⲩⲥⲉⲡⲛ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲓ ⲱⲣⲡ̄ ⲭⲟⲟⲥ · ⲛ̄ ⲧⲉⲣⲉ
ⲥⲧⲉⲫⲁⲛⲟⲥ ⲁⲉ ⲃⲱⲕ ⲉ ⲡⲫⲏⲓ̈ · ⲁⲥⲡⲉⲱ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲟⲛ ·
ⲁⲥⲁⲫ ⲡⲗⲁⲕⲙⲗⲁⲕⲙ (*sic*) · ⲁⲧⲱ ⲡⲉϫⲁⲫ ⲫⲙ̄ ⲡⲫⲣⲛⲧ
ⲫⲓⲧⲛ̄ ⲛⲉⲥⲙⲉⲉⲩⲉ ⲉⲧ ⲑⲟⲟⲩ · ⲛ̄ⲧⲁ ⲡⲥⲁⲧⲁⲛⲁⲥ · ⲛⲟϫⲟⲩ
Fol. 12 *b* ⲉ ⲡⲫⲣⲛⲧ · ⲁⲉ ⲁⲗⲏⲱⲥ | ⲙⲁⲧ ⲗⲁⲁⲩ · ⲙ̄ ⲡⲁⲓ ⲱⲁ
ⲕⲃ ⲉⲙⲉⲣ · ⲫⲙ̄ ⲛⲓ̈ ⲥⲁⲱⲫ ⲡⲱⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓ̈ⲟⲥ ⲉⲧ ⲉⲓ-
ⲭⲣⲉⲱⲥⲧ ⲙⲙⲟⲩ ⲛⲁⲩ · ⲁⲧⲱ ⲉⲥⲱⲁⲛϫⲟⲟⲥ ⲛⲁⲓ̈ · ⲁⲉ
ⲧⲁⲁⲩ ⲛⲁⲓ̈ · ⲧⲓ̈ⲛⲁϫⲟⲟⲥ ⲛⲁⲩ · ⲁⲉ ⲙⲡⲧⲁⲕ ⲗⲁⲁⲩ ⲉ ⲣⲟⲓ̈ ·
ⲁⲩⲉⲓⲥ ⲡⲉⲕⲣⲁⲙⲙⲁⲧⲓ̈ⲟⲛ · ⲡⲧⲁⲙⲁⲣⲧ ⲙⲙⲟⲩ · ⲉⲱⲱⲡⲉ
ⲫⲟⲗⲟⲥ · ⲧⲓ̈ⲭⲣⲉⲱⲥⲧⲓ̈ ⲛⲁⲕ · ⲟⲩⲁⲉ ⲣⲱ · ⲙⲡ ⲁⲓ̈ⲣ̄
ⲭⲣⲓ̈ⲁ ⲁⲛ ⲡⲛⲟⲩϐ · ⲁⲗⲗⲁ ⲧⲓ̈ⲛⲁⲥⲓ̈ⲧⲟⲩ ⲡⲧⲁⲣ̄ ⲣⲙⲉⲓⲙⲁⲟ (*sic*)
ⲫⲣⲛⲧⲟⲩ · ⲁⲧⲱ ⲛⲁⲓ̈ · ⲛⲁⲣⲱⲱⲉ ⲉ ⲣⲟⲓ̈ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄
ⲟⲩⲟⲉⲓⲱ · ⲉⲓⲟⲩⲱⲙ ⲉⲓⲥⲱ · ⲫⲣⲛⲧⲟⲩ ⲉⲓⲟⲉⲣⲁⲡⲉⲩⲉ · ⲛⲧⲁ-
ⲯⲩⲭⲏ · ⲙⲙⲡ ⲥⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲣⲱ · ⲙ̄ ⲡⲉⲧ ⲥⲛⲍ · ⲭⲉ ⲡⲁⲧ
ⲟⲛⲧ ⲥⲉⲛⲁⲥⲓ̈ ⲛ̄ ⲧⲕⲯⲩⲭⲏ ⲛ̄ ⲧⲟⲟⲧⲕ · ⲛⲉⲡⲧⲁⲕⲥⲃⲧⲱⲧⲟⲩ ·
ⲉⲩⲛⲁⲱⲱⲡⲉ ⲛ̄ ⲙⲓ̈ⲓⲙ · Ⲉⲓ̈ⲧⲁ ⲭⲉ ⲛⲉⲡⲱⲥⲕ ⲫⲙ̄ ⲡⲱⲁⲭⲉ ·
ⲙⲙⲡⲥⲁ ⲥⲧⲟⲉ ⲁⲉ ⲡⲣⲟⲙⲡⲉ · ⲁ πρⲉⲓⲙⲁⲟ ⲛⲁⲩ ⲭⲉ ⲙⲡⲉ
Fol. 13 *a* ⲣⲙⲕⲉ ⲧⲓ̈ ⲗⲁⲁⲩ ⲛⲁⲩ · | ⲟⲩⲁⲉ ⲕⲁⲓ̈ⲫⲁⲗⲓ̈ⲟⲛ · ⲟⲩⲁⲉ
ⲕⲉ ⲡⲁⲣⲁⲗⲓ̈ⲟⲩⲁ · ⲁⲥⲉⲡⲛ · ⲁⲥⲧⲛ̄ⲟⲟⲩ ⲛ̄ⲥⲱⲥ · ⲛ̄ ⲛⲫⲣⲙ-
ⲫⲁⲗ · ⲁⲧⲱ ⲡⲉϫⲁⲫ ⲛⲁⲩ · Ⲏ ⲧⲉⲣ ⲫⲉⲓ̈ ⲱⲁ ⲣⲟⲩ · ⲭⲉ ⲙⲁ
ⲛⲁⲓ · ⲙ̄ ⲡⲥⲁⲱⲫ ⲡⲱⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓ̈ⲟⲥ · ⲉⲧ ⲫⲁⲣⲧⲙⲕ ·
ⲭⲉ ☩ⲣ̄ ⲭⲣⲓ̈ⲁ ⲙⲙⲟⲟⲩ · ⲡⲁⲧ ⲛⲟⲩⲧⲉ ⲁⲉ ⲉⲧ ⲙⲙⲁⲩ ·
ⲁⲫⲣⲓ ⲧⲟⲟⲧⲫ ⲛ̄ ⲁⲣⲓⲁ ⲙ̄ ⲡⲣⲙⲙⲁⲟ · ⲛ̄ ⲉⲩⲥⲉⲃⲓⲥ ⲉⲧ ⲙⲙ-
ⲁⲩ · ⲭⲉ ⲙⲡⲧⲕ ⲗⲁⲁⲩ · ⲫⲁⲣⲧⲛⲓ̈ · ⲟⲩⲁⲉ ⲙⲡⲉ ⲕ☩
ⲗⲁⲁⲩ · ⲛⲁⲓ̈ ⲉⲡⲉⲫ · ⲡⲉϫⲉ ⲡⲣⲙⲙⲁⲟ · ⲛⲁⲫ ⲫⲛ̄ ⲟⲩ-
ⲥⲱⲛⲧ̄ · ⲭⲉ Ⲓ̈Ⲓ̈ ⲡⲁⲛⲟⲙⲟⲥ ⲛⲁⲙⲉ · ⲙⲛ ⲉⲓⲥ ⲡⲉⲕⲣⲁⲙⲙ-
ⲙⲁⲧⲓ̈ⲟⲛ ⲛ̄ ⲧⲟⲟⲧ ⲁⲛ ⲛ̄ⲧⲁⲕⲥⲙⲡⲧⲫ ⲙⲙⲁⲓ̈ · ⲉ ⲥⲁⲱⲫ
ⲡⲱⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓ̈ⲟⲥ · ⲉⲓⲥ ☩ⲉ ⲡⲣⲟⲙⲡⲉ · ϫⲓ̈ⲛ ⲛ̄ⲧⲁⲓ̈-
ⲧⲁⲁⲩ ⲛⲁⲕ · ⲟⲩ ⲙⲟⲛⲟⲛ · ⲭⲉ ⲙⲡⲉ ⲕ☩ ⲛⲁ ⲡⲁⲣⲁ-
ⲗⲩⲧⲟⲩⲁ · ⲛⲁⲓ̈ ⲫⲁ ⲣⲟⲟⲩ · ⲁⲗⲗⲁ ⲉⲓⲥ ⲫⲛⲛⲧⲉ · ⲉⲕⲟⲩⲱⲱⲩ

ецї ⲉ паллотріон· ⲁⲩⲱⲱⲃ (sic) ⲛⲥⲓ | ⲡⲟⲛⲕⲉ· ⲭⲉ Fol. 13 b
ⲉⲱⲭⲉ ⲡⲉⲕⲥⲣⲁⲙⲙⲁⲧⲟⲛ· ⲣⲁⲣⲧⲛⲕ· ⲁⲧⲉⲓⲥⲧ ⲛⲁⲓ· ⲕⲍ
ⲛⲧⲁⲙⲁⲩ ⲉ ⲣⲟⲩ· ⲁⲧⲱ ⲛⲧⲁⲃⲱⲕ· ⲛⲧⲁⲧⲓ ⲡⲁ ⲛⲓ ⲙⲛ
ⲛⲁⲱⲛⲣⲉ· Ⲛⲧⲁⲙⲁⲣⲕ ⲡⲥⲁⲱⲥ ⲡⲱⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ·
ⲡⲣⲙⲙⲁⲟ ⲁⲉ· ⲁⲙⲙⲉⲱⲧ ⲙⲉⲕⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲧⲏⲣⲟⲩ
ⲙⲛ ⲛⲭⲁⲣⲧⲏⲥ ⲙⲛ ⲧⲣⲉ ⲉ ⲣⲟⲩ· ⲁⲩⲉⲓⲙⲉ ⲛⲧⲉⲧⲛⲟⲩ·
ⲭⲉ ⲛⲧⲁⲩⲣⲟⲩⲧ ⲛⲭⲓⲟⲩⲉ· ⲁⲧⲱ ⲡⲉⲭⲁⲩ ⲛⲁⲩ· ⲭⲉ
ⲛⲥⲟⲟⲩⲛ ⲁⲓⲉⲓⲙⲉ· ⲭⲉ ⲛⲧⲟⲕ ⲡⲉⲓⲧ ⲁⲕⲭⲓⲧⲧ· ⲛⲭⲓⲟⲩⲉ·
ⲡⲗⲏⲓ· ⲉⲱⲭⲉ ⲉⲕⲟⲁⲣⲉⲓ· ⲣⲙⲙ ⲡⲉⲕⲣⲏⲧ· ⲭⲉ ⲙⲡ ⲉⲓⲧⲓ
ⲛⲁⲕ ⲉ ⲡⲥⲁⲱⲥ ⲡⲱⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ· ⲁⲙⲟⲩ ⲙⲁⲣⲟⲛ·
ⲉ ⲡⲧⲟⲡⲟⲥ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲓⲏⲗ·
ⲉⲧ ⲣⲡ ⲡⲉⲛⲥⲓⲣ· ⲙⲡⲣ ⲱⲣⲕ ⲛⲁⲓ ⲙⲡⲣ ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲙⲙⲟⲓ·
ⲁⲧⲱ ⲧⲓⲙⲁⲃⲱⲗ· ⲙⲙⲁⲕ· ⲡⲁⲧ ⲣⲏⲧ ⲉⲧ ⲙⲙⲁⲩ ⲁⲩⲛⲉⲭ
ⲑⲟⲧⲉ ⲉ ⲡⲭⲥ ⲡⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲩ· ⲙⲡ ⲧⲁⲱⲛ ⲙⲡⲉ ⲡⲉⲧ-
ⲛⲁⲟⲩⲉ· ⲡⲧⲁⲩⲡⲁⲱⲉ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲟ | ⲉ Fol. 14 a
ⲡⲣⲙⲙⲁⲟ· ⲛ ⲉⲧⲥⲉⲃⲛⲥ ⲉⲧ ⲙⲙⲁⲩ· ⲉ ⲁⲩⲣ ⲡⲱⲃⲱ ⲉ ⲕⲉ
ⲡⲉⲧ ⲥⲛⲟ· ⲭⲉ ⲡⲭⲥ ⲙⲁⲧⲁⲕⲟ ⲛ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧ ⲭⲱ·
ⲉ ⲛⲥⲟⲗ· Ⲁⲧⲱ ⲡⲉⲭⲁⲩ ⲉ ⲡⲣⲙⲙⲁⲟ· ⲭⲉ ⲙⲁⲣⲟⲛ
ⲛⲧⲁⲱⲣⲕ ⲙⲁⲕ· ⲁⲧⲱ ⲛⲧⲉⲧⲛⲟⲩ ⲁⲧⲙⲟⲟⲩⲉ ⲙⲡ ⲙⲉⲧⲉⲣ-
ⲣⲏⲧ· ⲩⲁⲓⲧ ⲟⲩⲃⲱⲕ ⲉ ⲣⲟⲙⲓ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲉ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲧⲱ ⲁⲧⲛⲟⲩ· ⲉⲙⲙⲏⲛⲩⲉ ⲥⲱⲟⲩⲣ ⲉ
ⲣⲟⲟⲩ· ⲁⲧⲣ ⲩⲡⲏⲣⲉ ⲉ ⲡⲉⲛⲧⲁⲩⲱⲡⲉ· ⲡⲣⲙⲙⲁⲟ·
ⲭⲉ ⲙⲉⲩⲭⲱ ⲙⲙⲟⲩ ⲉ ⲡⲟⲛⲕⲉ· ⲭⲉ ⲙⲁ ⲛⲁⲓ ⲉ ⲡⲥⲁⲱⲥ
ⲡⲱⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ· ⲛⲧⲁⲓⲧⲁⲁⲩ ⲛⲁⲕ· ⲙⲡⲣ ⲱⲣⲕ ⲛ
ⲛⲟⲩⲭ· ⲛⲧⲉ ⲟⲩⲡⲉⲧⲟⲟⲩ ⲧⲁⲣⲟⲕ· ⲡⲁⲧ ⲟⲛⲧ ⲭⲉ ⲉⲧ ⲙⲙⲁⲩ·
ⲡⲉⲭⲁⲩ· ⲭⲉ ⲙⲡⲧⲁⲕ ⲗⲁⲁⲩ ⲭⲁⲣⲧⲏⲓ ⲡⲉⲭⲉ ⲡⲣⲙⲙⲁⲟ·
ⲛⲁⲩ ⲭⲉ ⲉⲱⲭⲉ ⲙⲡⲧⲁⲓ ⲗⲁⲁⲩ ⲭⲁⲣⲧⲛⲕ· ⲱⲣⲕ ⲛⲁⲓ ⲛⲧⲁ-
ⲃⲱⲕ ⲛⲁⲓ· ⲡⲁⲧ ⲛⲟⲩⲧⲉ ⲭⲉ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲕⲁⲧⲁⲫⲣⲟⲛⲓ
ⲛ ⲛⲥⲟⲙ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲓ|ⲏⲗ ⲉ Fol. 14 b
ⲧⲃⲉ ⲭⲣⲏⲙⲁ ⲉⲱⲁⲧⲁⲕⲟ· ⲁⲧⲱ ⲁⲩⲧⲟⲗⲙⲁ ⲣⲡ ⲧⲏ ⲕⲉ
ⲙⲡⲧⲁⲧⲟⲛⲧ· Ⲁⲩⲟⲧⲉⲣ ⲧⲏⲥⲓⲥ ⲉⲭⲡ ⲛ ⲣⲟ ⲉ ⲡⲉⲟⲩⲓⲁ-
ⲥⲧⲏⲣⲩⲟⲛ· Ⲁⲩⲱⲣⲕ ⲛⲁⲩ· ⲭⲉ ⲱⲉ ⲡⲛⲟⲥ ⲡⲥⲟⲙ ⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ· ⲙⲡⲧⲕ ⲗⲁⲁⲩ ⲉ ⲣⲟⲓ· ⲟⲩⲁⲉ
ⲙⲡⲉ ⲕⲧⲓ ⲗⲁⲁⲩ ⲛⲁⲓ ⲉⲛⲉⲣ· ⲣⲙⲙ ⲡⲥⲁⲱⲥ ⲡⲱⲉ· ⲡⲣⲟⲗⲟ-
ⲕⲧⲓⲛⲟⲥ· ⲉⲧ ⲉⲕⲉⲛⲉⲣⲅⲉⲓ ⲙⲙⲟⲓ ⲣⲁ ⲣⲟⲟⲩ· Ⲁⲧⲱ ⲡ-

тєтнот· етеї· ере пиахє ⲫⲛ̄ тⲏ̄тапро· ауаїпа-
мис рарⲧⲏ̄· ауре є ⲫраї· єхⲙ̄ пⲏ̄ро· ауω ауⲣ̄
вⲗⲗе· є пⲏ̄вал снат· а пєуро ⲥоотⲭ̄ ⲛ̄ca па
рот ⲙ̄ⲙоⲩ· а пєуⲗас ⲙєр рωⲩ· ауре єхⲛ̄ пе-
пⲗаⲍ ⲙ̄ птопос· ауω нⲏ̄отсвⲥ̄ ⲛ̄ca пⲏ̄ⲗас· ⲙⲛ̄
пєуспотот· ⲙ̄ⲙⲙ ⲙ̄ⲙоⲩ ⲫⲛ̄ относ ⲛ̄ асωпїа·
ауω нⲏ̄таве ⲫвете є вол ⲫⲛ̄ рωⲩ· ⲛ̄θє ⲛ̄ ⲛааї-
ⲱнион· Ⲏ тере пⲓⲛⲛⲩе ⲁⲉ нат є пентаⲩⲱпе·|
Fol. 15a ⲙⲛ̄ ауⲣ̄ⲱпнре ауω ауⲣ̄ ⲫва· ауωⲱ є вол ⲫⲛ̄
ⲕⲍ относ ⲛ̄ сⲓⲛ· ⲉⲧⲭω ⲙ̄ⲙоⲥ· ⲭⲉ ота пе пноⲩте
ⲙ̄ пархаггелос гаврїнⲗ· ⲙⲛ̄ⲧⲥа относ ⲭⲉ
напрнте· ⲉⲫвасанⲍе· ⲉⲫⲁⲱкак є вол ⲫⲛ̄ [оⲩ]нос
ⲛ̄ сⲓⲛ· ⲭⲉ кω наї є вол па ⲭⲥ̄ пархаггелос
гаврїнⲗ· ⲭⲉ аїтоⲗⲙа· Ⲗїωрк̄ ⲙ̄ пекран ⲛ̄
ноⲩⲭ· а пеї рωⲙе ⲛ̄ рⲙ̄ⲙао· ☩ саⲱⲧ̄ ⲡⲱе
ⲡролокот☩нос наї єїс ☩е ⲡроⲙпе· тїр̄ ⲫωв ⲡрн-
тот· ауω ⲙⲛ̄ єїтї ⲗаат нач ⲫароот· ⲛ̄ тер
їре· є тєⲕⲉрїа· аїⲫї ⲙ̄пекрамматіон ⲛ̄ ⲭⲓоте·
є аїⲫїⲗа є роч· єїотωⲱ єⲫітот· ⲛ̄тар̄ рⲙ̄-
ⲙао· ⲛ̄рнтот· Отої наї· епар̄ от· ⲭⲉ аїωрк̄
ⲛ̄ ноⲩⲭ· Ⲗтω ⲛ̄тєтнот ⲁⲫтⲛ̄ноот є пⲏ̄нї ⲫⲛ̄
отсепн· а тⲏ̄сⲫⲙе· епе ⲙ̄ псаⲱⲧ̄ ⲡⲱе ⲡролок-
от☩нос· Ⲗсταаτ ⲙ̄ прⲙ̄ⲙао· прωⲙе ⲁⲉ ет
Fol. 15b ⲙⲛ̄ⲙаτ· | ⲁⲫсω ⲉⲫвасанⲍе ⲙ̄ пероот тнрⲏ̄· ⲫωс
ⲕⲛ̄ ⲭⲉ ⲉⲧкоⲛⲥ̄ ⲙ̄ⲙоⲩ· ⲛ̄ оⲩⲗоⲩⲭн· ауω ⲁⲫ☩ ⲙ̄
пєуⲡⲛⲁ· ⲫⲛ̄ отⲙⲛ̄тєввини· пара рωⲙе ⲙⲛ̄·
ⲁⲫωрк̄ ⲛ̄ ноⲩⲭ ⲙⲛ̄ цтїнт ⲛ̄ ⲗаат· ει ⲙⲛ̄ те
ⲡтако ⲛ̄ тєⲫⲯⲩⲭн ⲙⲛ̄ пⲏ̄сωⲙа· атетⲛ̄наτ Ⲓⲓⲓ
нашерате· ⲭⲉ отⲛ̄соⲙ ⲛ̄ ащ ⲛ̄ ре ⲛ̄ⲥⲓ ⲛ̄соⲙ·
ⲙ̄ пархаггелос Гаврїнⲗ· паї ет ⲛ̄р ⲱа нач
ⲙ̄пноот· ауω ⲭⲉ пет нωрк̄ ⲛ̄ пⲏ̄ран ⲛ̄ ноⲩⲭ· ⲫⲛ̄
отноот· ⲥⲛⲁⲙоот· ⲫⲛ̄ отⲙⲛ̄тєввини· ⲙарⲡ̄р ⲛ̄ca
ⲫωⲛ· є вол ⲙ̄ псоⲗ· пехωⲥ ет ⲫоот· ⲙⲁⲗⲓста
нет тахро ⲙ̄ псоⲗ· ⲫⲓⲧⲛ̄ ⲡанащ ⲛ̄ноⲩⲭ· ⲛⲛ̄ сωтⲙ̄

ан є пхс єфшщ є βол є оγоп ннн · хе ыаре петп-
щахе щопе ппсе п ппсе · ауω пет ннон · ннон ·
хе ппеγкріне ннωтп · анок де рωωн · ыарп
ραρεϥ · є тптапро · є βол ρп неї | наш п ρоте · ет Fol. 16 a
пωрк ннооγ · ыалюта єхп оγρωβ єхп оγρωβ (sic) · кθ
єщщоγеіт · хе ппе пхі п оγноς п крима · ып оγ-
коласїс · п ат ωхп ρн пма · єте ыпща єнϩ сме
ан н пϯщше · тει єїре сар н ппєєγе · хе аїєрнт
є хω є рωтп п ρенкоγї · є βол ρп псоы ып неш-
пире · н пноς п архаггелос гаβрїнл · паї ет
прща нач ыпоот єγеоот н пноγте · ып пϯноς
п архаггелос гаβрїнл · ϫаї шн поγϫе · неγп
оγρωне де он ρп тї полїс · єро п βλλе · є пеϫ-
βал снаγ хіи тϯыпткоγї · п тер ϥсωтн де є тβе
псоы · ып нешпире · н парχаггелос гаβрїнл ·
ацпараκалеї п неγρωне · єтрєγхїтϥ є ρоγи є
пτопос · н парχаггелос гаβрїнл · єфхω ннос ·
хе пантос пτе пϯма таρої · ρω нϯχаріζе наї н
поγоєш п наβал · птоот де аγхїтϥ є пτопос · н |
парχаггелос гаβрїнл · єфхω ннос · хе пан- Fol. 16 b
τос · пτе пєγма таρої · Λγω п тер ϯβωк є ρоγи · λ
Λцпартϥ єхн пϯро · ριοн н пєθγсιастрїон ет
оγаав · Λцрїне єфхω ннос · хе па хс парх-
аггелос · ет оγаав гаβрїнл · шпртиϥ · єхп та
ыптеββини · нн̄ χаріζе наї н поγоєш п наβал ·
хе ϯрнш ємате · єтеі де єцрїне · єфхω п наї ·
ацсωоγне · єγсіх п ρωне · єсхωϥ є нϯβал · плаос
де тирϥ ет сωоγϥ · є пτопос н парχаггелос
гаβрїнл · Н тер отнаγ де є пβλλе · єфнаγ є βол ·
єфешλоγλаі є βол · ρа праше · єфшщ є βол · хе
оγа пе пноγте · н парχаггелос ет оγаав
гаβрїнл · хе а пϯма таρої · | ацχаріζе наї н Fol. 17 a
поγоєш п наβал · ауω аγпшт є хωϥ · пσι п λа
ыннще тирϥ · аγхноγϥ · єγхω · ннос · хе хω

ⲉ ⲣⲟⲛ· ⲙ̅ ⲡⲉⲛⲧⲁϣⲱⲡⲉ ⲙ̅ⲙⲟⲕ· ⲁⲉ ⲡⲧⲁⲕⲙⲁⲩ· ⲉ
ⲃⲟⲗ· ⲛ̅ ⲁⲩ ⲛ̅ ⲉ· ⲅⲁⲃⲣⲁⲏⲗⲉⲗ ⲉ ⲣⲟⲟⲩ· ⲡⲣⲱⲃ
ⲙⲉ· ⲡⲧⲁⲩϣⲱⲡⲉ ⲙ̅ⲙⲟⲩ· ⲁⲉ ⲁⲥϣⲱⲡⲉ ⲙ̅ⲙⲟⲓ ⲙ̅ⲡ-
ⲛⲥⲁ ⲧⲣⲁⲉⲓ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲓ ⲧⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲓⲡⲁⲣ̅ⲭ
ⲣⲓⲟⲛ ⲙ̅ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲓⲣⲓⲟⲛ· ⲉⲧ ⲟⲩⲁⲁϩ· ⲗⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲅⲁⲃⲣⲓⲏⲗ· ⲣⲡ̅ ⲧⲉⲩⲛⲟⲩ
ⲁⲓⲉⲥⲟⲁⲙⲉ· ⲉⲩⲥⲓϧ ⲛ̅ ⲣⲱⲙⲉ· ⲁⲥⲉⲓ ⲡⲉⲥⲏⲧ ⲉϧⲙ̅ ⲡⲁ
ⲣⲟ· ⲁⲥⲫⲣⲁⲅⲓⲍⲉ ⲛ̅ ⲛⲁⲃⲁⲗ· ⲁⲧⲱ ⲡⲧⲉⲩⲛⲟⲩ ⲁⲓⲡⲁⲩ ⲉ
ⲃⲟⲗ· ⲁⲧⲱ ⲁⲓⲥⲱⲧⲙ̅ ⲉⲩⲥⲁⲓⲛ ⲉⲥϧⲱ ⲙ̅ⲙⲟⲥ· ⲛⲁⲓ· ⲁⲉ
ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲓϫⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ ⲛ̅ ⲛⲩ̅ⲃⲁⲗ·
ⲡⲣⲟⲥ ⲑⲉ ⲡⲧⲁⲕⲥⲡⲥⲟⲡⲧ̅· Ⲗⲓⲟⲕ ⲁⲉ ⲡⲉϫⲁⲓ· ⲁⲉ ⲡⲧⲕ̅

Fol. 17 *b* ⲙⲙⲁ ⲡⲁ ⲭ̅ⲥ̅· ⲡⲧⲟⲩ ⲁⲉ ⲡⲉϫⲁⲩ ⲛⲁⲓ | ⲁⲉ ⲁⲛⲟⲕ ⲡⲉ
ⲗⲧ̅ (*sic*) ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲡⲧⲁⲓ-
ⲥⲱⲧⲙ̅· ⲁⲗⲗⲁ ⲙⲡ̅ ⲉⲙⲁⲩ· ⲉ ⲡⲉⲧ ⲩⲁϧⲉ ⲙⲙⲁⲁⲓ·
ⲡⲗⲁⲟⲥ ⲁⲉ ⲛ̅ ⲧⲉⲣϥ̅ ⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ· ⲁⲩⲱ ⲣⲁⲩ ⲉ ⲃⲟⲗ·
ⲣⲡ̅ ⲟⲩⲟⲥ ⲛ̅ ⲥⲁⲓⲛ· ⲉⲩϧⲱ· ⲙⲙⲟⲥ· ⲁⲉ ⲟⲩⲁ ⲡⲉ
ⲡⲓⲟⲩⲧⲉ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲱⲙⲉ ⲁⲉ·
ⲡⲧⲁϥⲙⲁⲩ ⲉ ⲃⲟⲗ· Ⲗϥⲱ· ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲩⲁⲓⲁⲕⲟⲛⲉⲓ ⲩⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̅
ⲡⲧ̅ⲙⲛⲧⲟⲩ· ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ· ⲛ̅ ⲣⲙⲙⲁⲟ· ⲣⲡ̅ ⲡⲛⲟⲩϧ
ⲙⲡ̅ ⲣⲁⲧ· ⲉⲩⲟ ⲛ̅ ⲙⲡⲟ· ⲙⲡⲥⲟⲩ ⲁⲩⲣⲉ ⲉⲧⲩⲱⲙⲉ ⲛⲁⲓ
ⲉⲧ ⲟⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ· ⲁⲉ [illegible]ⲡⲟⲧⲁⲕⲣⲓⲁ· ⲉⲣⲉ ⲟⲩⲟⲥ
ⲛ̅ ⲧⲛⲁⲥ· ⲟⲩⲱⲙ ⲛⲥⲁ ⲛⲉⲩⲟⲩⲣⲛⲛⲧⲉ ⲙ̅ ⲡⲉⲣⲟⲟⲩ· ⲙⲡ̅
ⲧⲉⲩⲱⲛ· ⲉ ⲁϥⲁⲉ ⲡⲣⲱⲱⲉ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ·
Ⲗⲍ̅ ⲩⲟⲟⲡ· ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲙ̅ ⲡⲁⲣⲭⲁ[illegible]ⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ·
Fol. 18 *a* ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲩⲧⲣⲉ ⲛⲉⲩⲣⲙⲙⲁⲗ ⲧⲁⲗⲟⲩ· ⲡⲥⲉϧⲓⲧⲟ ⲉ
ⲡⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲁⲩⲡⲕⲟⲧⲕ ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲉⲧ ⲙⲙⲁⲩ·
ⲉⲩⲱⲟⲟⲡ ⲣⲡ̅ ⲟⲩⲟⲥ ⲛ̅ ⲣⲓⲥⲉ· ⲁⲧⲱ ⲛⲉⲩⲱⲱ ⲉ
ⲃⲟⲗ· ⲉⲩϧⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲡⲁ ⲭ̅ⲥ̅· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲅⲁⲃⲣⲓⲏⲗ· ⲱⲡⲣⲧⲛⲕ ⲣⲓ ϫⲱⲓ (?) ⲙⲡ̅ ϫⲁⲣⲓⲍⲉ
ⲛⲁⲓ ⲙ̅ ⲡⲁⲗⲥⲟ ⲉ ⲃⲟⲗ· ⲁⲉ ⲁⲓⲣⲓⲥⲉ ⲉⲙⲁⲧⲉ· Ⲗ ⲡⲱⲙⲉ
ⲁⲉ ⲟⲛ· ⲣⲟⲙⲁⲓⲟⲥ· ⲉⲩⲥⲛⲥ· ⲉ ⲛⲉⲩⲟⲩⲣⲛⲛⲧⲉ· ⲉⲩⲥⲧⲣⲁ

ϩⲙ ⲡⲕⲁϩ ⲓ̈ ⲛⲁⲩ ⲙⲙⲁ · ⲛ̈ⲟⲉ ⲙ̈ ⲡⲱⲛⲣⲉ ⲱⲛⲁ · ⲛⲉϥ ϩⲙ
ⲡⲧⲟⲡⲟⲥ · ϩⲱⲱϥ · ⲉⲩⲙ̈ⲕⲟⲧⲕ · ⲉⲩⲡⲁⲣⲁⲕⲁⲗⲉ̈ⲓ ⲙ̈ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉ ⲧⲣⲙ̈ⲭⲁⲣⲓⲍⲉ ⲛⲁϥ ⲙ̈ ⲡⲧⲁⲗⲍⲟ · Ⲡⲣⲱⲙⲉ
ⲁⲉ ⲉⲧ ⲥⲛⲍ · ⲙⲙⲙ̈ⲕⲟⲧⲕ ϩⲓⲧⲟⲩⲱϥ · ⲙ̈ ⲡⲧⲟⲡⲟⲥ · ⲉⲩⲧⲏ
ⲧⲕⲁⲥ ⲉ ⲙⲙ̈ⲟⲩⲣⲛⲛⲧⲉ · Ⲗⲧⲱ ⲛⲧⲟⲟⲩ ⲙ̈ ⲡⲉⲥⲛⲁⲩ ⲛⲉⲩ-
ⲱⲓⲛⲉ ⲙ̈ ⲡⲥⲛⲁⲩ · ⲛⲥⲁ ⲡⲧⲁⲗⲍⲟ ⲉ ⲃⲟⲗ · ϩⲓ ⲧⲟⲟⲧϥ ·
ⲙ̈ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲅⲁⲃⲣⲓⲏⲗ ϩⲙ ⲧⲉⲩⲛⲟⲩ
ⲉⲧ ⲙⲙⲁⲩ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲱⲙ ⲉⲧⲙⲏ ⲉⲁ ⲣⲟⲟⲩ ·
ⲁϥⲣⲉⲛⲁⲩ ϩⲙ ⲧϥ|ⲙⲛⲧⲁⲥⲁⲱⲟⲥ · ⲉ ⲭⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲙ̈ Fol. 18 b
ⲡⲧⲁⲗⲍⲟ · ⲙ̈ ⲡⲉⲥⲛⲁⲩ · ⲛ̈ ⲟⲩⲥⲟⲛ ⲛ̈ ⲟⲩⲱⲧ · ⲁⲧⲱ ⲛ̈ ⲧⲉⲓ ⲗⲉ
ⲣⲉ · ⲁϥⲱⲛϥ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲧ ⲥⲛⲍ ϩⲙ ⲟⲩⲣⲟⲙⲉ · ⲙ̈
ⲡⲉⲥⲙⲟⲧ ⲛ̈ ⲟⲩⲣⲱⲙⲉ ⲛ̈ ⲟⲩⲟⲉⲓⲛ · ⲉⲣⲉ ⲡⲉⲣⲣⲟ ⲓⲛⲍ ·
ⲁⲕⲧⲓⲛ ⲛ̈ ⲟⲩⲟⲉⲓⲛ ⲉ ⲃⲟⲗ · ⲡⲉⲭⲁϥ ⲙ̈ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲛⲍ ·
ⲍⲉ ⲉⲙⲱⲡⲉ · ⲉⲕⲟⲧⲱⲙ ⲉⲙⲁⲧⲉ ⲙ̈ ⲡⲧⲁⲗⲍⲟ · ⲁⲧⲱ ⲛ̈ⲧⲉ
ⲡⲟⲩⲭⲁⲓ · ⲙⲱⲡⲉ ⲛⲁⲕ · ⲛ̈ⲧ ⲙⲟⲟⲩⲉ ⲛ̈ ⲙⲉⲕⲟⲩⲣⲛⲛⲧⲉ ·
ⲛ̈ⲟⲉ ⲓⲣⲱⲙⲉ ⲙⲙⲁ · ⲡⲣⲟⲥⲉⲭⲉⲓ ⲉ ⲣⲟⲕ · ⲙⲁⲛⲧⲉ ⲛ̈ⲣⲱⲙⲉ
ⲧⲛⲟⲩ · ⲉⲧ ϩⲙ ⲡⲧⲟⲡⲟⲥ · ⲛ̈ⲕⲟⲧⲕ ⲛ̈ⲥⲉⲃⲱⲕ · ⲉⲕⲱⲁⲛ-
ⲉⲙⲉ · ⲍⲉ ⲁⲧⲱⲃⲱ ⲧⲛⲟⲩ · ⲧⲱⲟⲩⲛ ⲣⲱⲱⲕ · ⲙ̈ⲛ̄ ⲥⲓⲗⲁ ·
ⲛ̈ ⲙⲉⲕⲥⲓⲭ · ⲙ̈ⲛ̄ ⲙⲉⲕⲟⲩⲣⲛⲛⲧⲉ ⲙ̈ⲛ̄ ⲃⲱⲕ ϩⲁⲣⲧⲛ ⲙⲁ ⲛ̈
ⲛ̈ⲕⲟⲧⲕ ⲙ̈ ⲡⲣⲙ̈ⲙⲁⲟ · ⲉⲧ ⲧⲓ ⲧⲕⲁⲥ ⲉ ⲙⲙ̈ⲟⲩⲣⲛⲛⲧⲉ · ⲙ̄ⲛ̄
ⲁⲣⲭⲉⲓ ⲛ̈ ⲥⲓ ⲙ̈ ⲡⲉⲡⲣⲛⲩ ⲉⲧ ϩⲓ ⲍⲱⲩ · ⲁⲧⲱ ⲉⲕⲙⲁ-
ⲗⲗⲁⲧⲉ ⲙ̈ ⲡⲧⲁⲗⲍⲟ · ⲙ̄ⲛ̄ ⲙⲟⲟⲩⲉ ⲛ̈ ⲙⲉⲕⲟⲩⲣⲛⲛⲧⲉ ·
ⲛ̈ⲧⲉⲩⲛⲟⲩ ⲙ̄ⲛ̄ ⲟⲩⲍⲁⲓ · ⲙ̄ⲛ̄ ⲃⲱⲕ ⲉ ⲡⲉⲕⲛⲓ ⲛ̈ⲟⲉ ⲛ̈ ⲟⲩⲁ
ⲉⲧⲉ ⲙⲉⲩ|ⲱⲱⲙⲉ ⲉⲙⲉⲣ · ⲡⲣⲱⲙⲉ ⲍⲉ ⲛ̈ ⲧⲉⲣ ⲥⲙⲉⲣⲥⲉ · Fol. 19 a
ⲉ ⲣⲣⲁⲓ ϩⲙ ⲡⲣⲟⲣⲟⲙⲉ · ⲁⲩⲣ̄ ⲱⲡⲛⲣⲉ · ⲁⲧⲱ ⲡⲉⲭⲁϥ ⲗⲉ
ⲣⲣⲁⲓ ⲛ̈ⲣⲛⲧⲥ̄ · ⲍⲉ ⲁⲗⲏⲱⲥ · ⲛ̈ⲧⲁⲣ̄ ⲣⲁⲗ ⲙⲙⲟⲓ ϩⲙ
ⲧⲓⲣⲁⲥⲟⲩ · ⲉⲩⲱⲁⲛⲣ̄ ⲡⲁⲓ · ⲛ̈ⲧⲁⲃⲱⲕ ⲍⲉ ⲉⲩⲛⲁⲩⲓ · ⲙ̈
ⲡⲣⲟⲩⲧⲉ · ⲙ̈ ⲡⲣⲙ̈ⲙⲁⲟ · ⲥⲛⲁⲱⲱⲡⲉ ⲙ̈ⲡⲙⲉⲣⲥⲉ · ⲉ ⲣⲣⲁⲓ
ⲛ̈ⲧⲉ ⲙⲉⲣⲣⲙ̈ⲣⲁⲗ · ⲥⲟⲡⲧ · Ⲉⲡⲉⲓ ⲁⲛ · ⲙⲙⲱⲥⲟⲙ ⲙⲙ-
ⲙⲟⲓ · ⲉⲓⲥⲛⲍ ⲛ̈ⲥⲉⲡⲁⲣⲁⲓⲥⲟⲧ ⲙⲙⲙⲟⲓ ⲉ ⲧⲟⲟⲧⲥ̄ ⲙ̈ ⲡⲉ-
ⲡⲁⲣⲭⲟⲥ · ⲙ̈ ⲧⲡⲟⲗⲓⲥ · ⲙⲙ̈ⲣⲱⲧⲃ̄ ⲙⲙⲙⲟⲓ · ⲛ̈ⲧⲁⲃⲱⲕ
ⲉⲱⲱⲙⲉ ⲛ̈ⲥⲁ ⲉⲧⲁⲗⲍⲟ · ⲙ̈ ⲡⲁⲥⲱⲙⲁ · ⲛ̈ⲧⲁⲧⲓ ⲟⲥⲉ ⲙ̈
ⲧⲁ ⲯⲩⲭⲏ · ⲣⲉⲧⲛ̄ ⲛ̈ⲃⲁⲥⲁⲛⲟⲥ ⲉⲧⲟⲩⲛⲁⲧⲁⲁϥ ⲛⲁⲓ · ⲛ̈ⲧⲉ-
ⲛⲁⲣ̄ ⲡⲁⲓ ⲁⲛ ⲱⲁ ⲉⲙⲉⲣ · Ⲛ̈ⲧⲉⲱⲱⲛ ⲍⲉ ⲟⲛ ⲉⲧ ⲙⲛⲧ ·

а пархаггелос гаврїнл ёї ша роч· еффореї ⲛ
относ ⲛ ахіωма ⲛ басілікон· ефр отоеіп ⲛ рото
е прн· Λчшахе ⲙⲡⲛ пет снс· ере относ ⲛ ст
Fol. 19 b нотче | инт е βол ⲉⲡ ⲧⲫтапро· ато пехач нач
ⲗⲍ хе е тβе от акаггелеї ⲙⲡе кёіре· ⲛ пент аїотеер-
сарне (sic) ⲙⲙоч нак· Сїмє нак е паї· хе ешωпе
ⲛⲧⲛ насωтⲙ· ⲛсωї ан· ⲛⲧⲛ нало ан· ⲉⲙ пекшωпе
шант екмот· екшанр пент аїотеерсарне ⲙⲙоч
нак· кнаотхаї ⲉⲡ отсепн· ато ⲛ тере пархаггелос
хе наї нач· ачβωк е βол ёї тоотⲫ ⲛтетнот· ачнерсе
ⲉⲡ отштортр· ⲙⲡⲛ отроте· Λто ачтахре пⲫрнт калωс· хе алнθос· пархаггелос
гаврїнл· пе паї ет шахе ⲛⲙⲙаї· тенот се·
есшаншωпе· ⲛсеσοπτ ⲛсеμοτοτ ⲙⲙої ⲛ ⲫнар
ат сωтⲙ ан· ⲛ неї соп· потωш ⲛ пхс ⲙарⲫ-
шωпе· ⲛⲫре· а прωме ка пшахе ⲉⲙ пецрнт·
ⲙⲡе ⲩталме Λаат· ⲡрωме· е пент ачшωпе·
Fol. 20 a ротре хе ⲛ тер ⲫшωпе· а | пет снх просхеі·
ⲗⲏ шанте ⲡрωме тнрот· етⲡкотⲛ ⲉⲙ птопос ⲉннβ·
Λчтωотн· ачстра ⲛ нецсιх· ⲙⲡⲛ нецотрннте·
Λчβωк ⲉарτнн прωме ето ⲛ ⲙⲡо· Λто ечⲫ
ткас е нⲫотрннте· Λчмарте ⲛ проїте ет роβⲥ
е хωч· Λчархеї ⲛсωк ⲙⲙоч· прωме хе ет
Ⲫ ткас ато ето ⲛ ⲙⲡо· ачнерсе е ⲩраї ⲛ ⲡрннβ·
ⲉⲡ отштортр· Λто а пнотте ⲙⲡⲛ пархаггелос
гаврїнл· шⲡртнч· е ⲩраї е хωч· асβωл е βол
ⲛтетнот· ⲛхі тнⲡре ⲛ пⲫлас· ачшахе· Каї
пер ⲙⲡе ⲩшахе енеч· ачашкак е βол· ⲉⲡ относ
ⲛ сан е нⲫⲙⲫрал· хе тωотн· ⲉⲡ отсепн· Нтетⲛσωпе· ⲛ пїλїстис ⲛтачеї· аччї ⲛ пароїте·
ет роβⲥ е хωι· пет снс хе ачштортр хе ⲛⲛе ⲛ-
Fol. 20 b ⲉⲙⲫрал ⲛ прⲙⲙло· σοπⲫ· ато ⲛтет|нот а
ⲗⲑ псоотⲛ шωпе ⲛ нецсιх· ⲙⲡⲛ отрннте· ачβοσⲫ
е ⲩраї· ачпωт ⲉⲡ нецотрннте· ⲛⲟе ⲛ отро-

ⲙⲉⲧⲥ · ϣⲁⲛⲧ ⲧⲃⲱⲕ · ⲉ ⲡⲉϥⲙⲁ ⲛ ⲛⲕⲟⲧⲕ · ⲣⲱⲙⲁⲓⲟⲥ
ⲡⲉⲛⲧⲁ ⲙⲡⲟⲩⲣⲛⲓⲧⲉ · ⲱⲥⲣ ⲣⲓⲧⲛ ⲡⲉⲧⲕⲁⲥ · ⲁ ⲡⲥⲟⲟⲩⲧⲛ
ϣⲱⲡⲉ ⲛⲁϥ · Ⲁⲩⲭⲟⲥϥ ⲉ ⲡⲉⲥⲛⲧ ⲣⲓⲧⲛ ⲡⲧⲙⲁ ⲛ
ⲛⲕⲟⲧⲕ · ⲛⲑⲉ ⲛ ⲟⲩⲁ ⲙⲡ ⲧϣⲱⲡⲉ ⲉⲛⲉⲣ · ⲁⲩⲡⲱⲧ ⲛⲥⲁ
ⲡⲉⲧ ⲥⲛⲥ · ⲙⲡ ⲡⲉⲩⲣⲣⲁⲗ · ⲉⲩⲱϣ ⲉ ⲥⲟⲡϥ · ⲙⲡⲛⲥⲁ
ⲟⲩⲁⲡⲣⲛⲧⲉ ⲁⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲁⲥⲑⲁⲗⲉ ⲁⲉ ⲉ ⲡⲉⲣⲙⲟⲧ
ⲛⲧⲁⲩⲧⲁⲣⲟⲟⲩ · ⲙ ⲡⲉⲥⲛⲁⲩ · ⲉⲧⲉ ⲡⲣⲙⲙⲁⲟ · ⲡⲉⲛⲧ-
ⲁϥⲗⲟ · ⲉⲩⲧⲓ ⲧⲛⲁⲥ · Ⲁⲧⲱ ⲁϥⲗⲟ ⲉⲩⲟ ⲛ ⲙⲡⲟ · ⲁⲧⲱ
ⲡⲉⲧ ⲥⲛⲥ · ⲛⲧⲁ ⲡⲥⲟⲟⲩⲧⲛ ϣⲱⲡⲉ · Ⲁⲧⲉⲓ ⲉ ⲧⲙⲛⲛⲧⲉ
ⲙ ⲡⲉⲥⲛⲁⲩ · ⲁⲧⲣⲟⲙⲟⲗⲟⲅⲉⲓ · ⲙ ⲡⲧⲁⲗⲥⲟ ⲛⲧⲁⲥϣⲱⲡⲉ
ⲙⲙⲟⲟⲩ · ⲙ ⲡⲉⲥⲛⲁⲩ · ⲁⲧⲭⲓϣⲛⲁⲕ ⲉ ⲃⲟⲗ ⲉⲓ ⲟⲩⲥⲟⲡ ·
ⲁⲉ | ⲟⲩⲁ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ Fol. 21 a
ⲥⲁⲃⲣⲓⲏⲗ · ⲛ ⲧⲉⲣⲉ ⲡⲓⲙⲛⲛϣⲉ ⲁⲉ ⲧⲛⲣⲟ ⲉⲧ ⲥⲱⲟⲩⲣ ⲉ ⲙ
ⲣⲱⲙⲓ · ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ·
ⲥⲁⲃⲣⲓⲏⲗ · ⲁⲧⲛⲁⲩ ⲉ ⲧⲉⲓ ⲛⲟⲥ ⲛ ϣⲡⲛⲣⲉ · ⲁⲧⲙⲟⲩⲣ ⲛ
ⲣⲟⲧⲉ · ⲉⲙⲁⲧⲉ · Ⲁⲧⲱ ⲁⲩⲥⲧⲱⲧ ⲧⲁⲣⲟⲟⲩ · ⲉⲓⲧⲁ ⲁⲩⲭⲛⲉ
ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲛⲥ · ⲁⲉ ⲟⲩ ⲡⲡⲧⲁⲥϣⲱⲡⲉ ⲙⲙⲟⲕ ·
ϣⲁⲛⲧ ⲕⲣ ⲡⲁⲓ · ⲡⲧⲟϥ ⲁⲉ ⲁⲩⲡⲁⲣⲁⲥⲥⲉⲗⲓ ⲉ ⲣⲟⲟⲩ ·
ⲡⲣⲱϧ ⲙⲙⲁ · ⲡⲧⲁ ϣⲱⲡⲉ ⲙⲙⲟϥ · ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ
ⲉⲓⲥ ⲑⲉ ⲙ ⲡⲑⲉ ⲡⲧⲁⲥϣⲱⲡⲉ ⲙⲙⲟⲓ · ⲁⲧⲱ ⲁⲉ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ · ⲡⲉⲛⲧ ⲁⲩⲟⲧⲱⲛϩ · ⲉ ⲣⲟⲓ ⲛ ⲥⲡ ⲥⲛⲁⲩ ·
Ⲉϥⲫⲟⲣⲉⲓ ⲛ ⲟⲩⲥⲭⲏⲙⲁ ⲛ ⲟⲩⲟⲉⲓⲙ ϣⲁⲛⲧ ⲁⲣ ⲡⲁⲓ ·
Ⲗ ⲡⲗⲁⲟⲥ ⲁⲉ ⲧⲛⲣⲟ ⲉⲧ ⲥⲱⲟⲩⲣ · ⲉ ⲣⲱⲙⲓ · ⲉ ⲡⲧⲟⲡⲟⲥ
ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲓⲏⲗ · ⲁⲩⲱ ⲣⲁⲁⲧ
ⲉ ⲃⲟⲗ ⲣⲛ ⲟⲩⲟⲥ ⲛ ⲥⲙⲏ · ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲟⲩⲁ ⲡⲉ
ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲁⲣ|ⲭⲁⲅⲅⲉⲗⲟⲥ · ⲛ ϫⲱⲱⲣⲉ · ⲣⲉⲙⲛⲟⲥ ⲙⲉ Fol. 21 b
ⲛⲥⲟⲙ · ⲙ ⲡⲉⲩⲁⲓ ϣⲙ ⲛⲟⲩⲭⲉ ⲙ ⲡⲱⲛⲍ ⲥⲁⲃⲣⲓⲏⲗ · ⲡⲁ ⲙⲙⲁ
ⲡⲣⲁⲛ ⲛ ϣⲟⲩⲧⲁⲓⲟⲩ · ⲡⲣⲱⲙⲉ (sic) ⲁⲉ ⲛⲧⲁⲧⲙⲁⲁⲧⲉ ⲙ
ⲡⲧⲁⲗⲥⲟ · Ⲗⲥⲱ ⲣⲙ ⲡⲧⲟⲡⲟⲥ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲥⲁⲃⲣⲓⲏⲗ · ⲉⲩϣⲗⲏⲗ ⲛⲣⲛⲧⲛ · ⲁⲧⲱ ⲉⲧⲙⲛⲥⲧⲉⲩⲉ · ϣⲁ
ⲡⲉⲥⲟⲟⲩ ⲙ ⲡⲉⲥⲛⲁⲩ · ⲉⲙⲁϩⲉ ⲟⲩ · ⲛⲧⲉⲕⲁⲟⲩ (sic) · ⲣⲙ
ⲙⲉϣⲡⲛⲣⲉ ⲛⲧⲁⲕⲁⲁⲩ · Ⅲ ⲡⲛⲟⲥ ⲛ ⲣⲛⲧⲱⲣ · ⲛⲧⲉ
ⲡⲓⲟⲩⲧⲉ · ⲡⲗⲟⲩⲟⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁ-
ⲃⲣⲓⲏⲗ · ⲁⲗⲏⲱⲟⲥ ⲉⲡⲩⲁⲛⲣ ⲡⲁ ⲟⲩⲟⲉⲓϣ ⲧⲛⲣⲟ ⲉⲓⲡⲉⲣⲓⲣ-

сазе ⲡⲥⲁ ⲡϫⲱⲕ · ⲡⲛⲉⲕⲩⲡⲏⲣⲉ · ⲏ ⲧⲙⲁⲩϫⲱ ⲁⲛ ⲏ
ⲟⲩⲙⲉⲣⲟⲥ ⲉ ⲃⲟⲗ ⲡⲣⲏⲧⲟⲩ · ⲡⲗⲏⲙ ⲧⲙⲁϫⲱ ⲏ ⲣⲉⲙⲕⲟⲩⲓ ·
ⲏ ⲁⲡⲟⲩⲙⲉⲣⲟⲥ · ⲣⲏ ⲙⲙⲏⲧϫⲱⲱⲣⲉ · ⲡⲧⲁⲕⲁⲁⲩ · ⲉⲩ-
ⲉⲟⲟⲩ ⲙ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲡⲥⲱⲧⲏⲣ · ⲙⲙⲏ ⲡ̅ⲛ̅ⲟⲥ ⲏ ⲁⲣⲭⲁⲅⲅⲉ-
λος ⲉⲧ ⲟⲩⲁⲁⲃ Ⲅⲁⲃⲣⲓⲏⲗ · ⲡⲁⲓ ⲉⲧ ⲙⲣⲣⲱⲙⲁ ⲛⲁϥ ⲙ̅ⲡ-
ⲟⲟⲩ · Ⲛⲉⲩⲏ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ ⲟⲩⲛⲏϩ ⲣⲏ ⲟⲩⲧⲏⲙⲉ
ⲉⲩⲟⲩⲛⲏⲃ(*sic*) · ⲉ ⲃⲟⲗ · ⲉ ⲧⲡⲟⲗⲓⲥ ⲛⲁⲥⲟⲟⲩ ⲣⲓ ⲱⲙⲟⲧⲙ
ⲙⲙⲓⲗⲓⲟⲛ · ⲡⲁⲓ ⲁⲉ ⲛⲉⲟⲩⲏⲧⲁϥ ⲙⲙⲁⲩ · ⲏ ⲟⲩⲱⲛⲣⲉ
Fol. 22 *a* ⲙ̅ ⲙⲟⲛⲟⲭⲉⲛⲏⲥ · ⲁϥ⟦ⲉⲓ⟧ ⲉ ⲡⲧⲁⲙⲁ ⲏ ⲟⲩⲗⲓⲟⲩⲓⲁ · ⲙⲙ-
ⲙⲁ ⲡⲥⲟⲥ · ⲁϥⲣⲉ ⲉ ⲣⲁⲓ ⲉⲧⲱⲱⲛⲉ · ⲉⲩⲧⲓ ⲧⲕⲁⲥ · ⲉ ⲛⲉⲩⲥⲓϫ
ⲙⲙⲏ ⲛ⟦ⲉ⟧ⲟⲩⲣⲛⲏⲧⲉ · ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲙⲙ̅ ⲧⲉⲧⲱⲛ · ⲙⲙ̅ ⲱⲥⲟⲩ
ⲙⲙⲟϥ · ⲉⲩⲓ ϫⲱϥ ⲉ ⲣⲁⲓ ⲉ ⲡⲧⲏⲣ⟦ⲉ⟧ · ⲉⲙⲉ ⲁⲩⲣⲥⲟⲉ
ⲡⲣⲟⲙⲡⲉ · ⲉⲫⲓⲛϩ ⲉϫⲙ̅ ⲟⲩⲁⲁ ⲏ ⲡⲕⲟⲧⲕ · ⲉⲙⲉⲥⲉⲙⲧⲱ-
ⲟⲩⲛ · ⲉ ⲣⲁⲓ ⲣⲙ̅ ⲡⲁⲁ · ⲉⲧ ⲥⲡⲕⲟⲧⲕ ⲛⲧⲏⲧⲟⲩ · ⲁⲧⲱ ⲣⲁⲣ
ⲛⲥⲟⲩ · ⲁ ⲛⲉⲥⲉⲓⲟⲟⲧⲉ ⲙⲙ̅ ⲛⲉⲥⲉⲧⲙⲉⲛⲓⲥ ⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ
ⲛⲥⲱϥ · ⲉⲩϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲁⲗⲏⲑⲱⲥ ⲟⲩⲙ̅ⲧⲟⲛ ⲛⲁϥ ⲡⲉ
ⲡⲙⲟⲩ · ⲡⲣⲟⲩⲟ · ⲉ ⲡⲣⲓⲥⲉ ⲉⲧ ⲣⲓ ϫⲱϥ · ⲛⲉⲩⲉⲓⲟⲟⲧⲉ ⲁⲉ ·
ⲁⲧϫⲉⲣ ⲡⲛⲟⲥ ⲛ̅ϫⲣⲏⲙⲁ ⲉ ⲃⲟⲗ ⲏ ⲛ̅ⲥⲉⲉⲙⲓ ⲙ̅ⲡⲉⲩⲙⲁⲧⲟⲛ̅
ⲡⲗⲁⲁⲩ · Ⲁⲗⲗⲁ ⲙ̅ⲧⲁⲣⲣ̅ ⲣⲟⲩⲟ ⲉⲃⲟ · ⲏ ⲧⲉⲣⲉ ⲡ̅ⲉ-
ⲓⲱⲧ ⲁⲉ ⲥⲱⲧⲙ̅ ⲉ ⲧⲃⲉ ⲛ̅ⲥⲟⲙ · ⲙⲙ̅ ⲛⲉⲡⲙⲛⲏⲣⲉ ⲉⲧ
ⲱⲟⲟⲡ ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
Ⲅⲁⲃⲣⲓⲏⲗ · ⲉⲧ ⲣⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲣⲣⲱⲙⲛ · ⲁⲩⲉⲣⲛⲧ · ⲉⲩϫⲱ
ⲙⲙⲟⲥ · ϫⲉ ⲣ̅ⲱⲙⲁⲛ ⲡⲛⲟⲩⲧⲉ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
Ⲅⲁⲃⲣⲓⲏⲗ ⲥⲱⲧⲙ̅ ⲉ ⲡⲁ ⲥⲟⲛⲥⲏ · ⲛ⟦ⲉ⟧ⲧϫⲁⲣⲓⲍⲉ ⲙ̅ ⲡⲧⲁⲗⲥⲟ ·
Fol. 22 *b* ⲙ̅ ⲡⲁ ⲱⲛⲣⲉ · ⲫⲛⲁⲧⲉ ⲥⲟⲟⲩ ⲛ⟦ⲣ⟧ⲟⲗⲟⲕⲫⲛⲟⲥ · ⲉ ⲣⲟⲩⲛ
ⲙⲙⲏ ⲉ ⲡⲕⲧⲟⲡⲟⲥ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ · ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲁ ⲙⲟⲩ ·
ⲫⲥⲟⲟⲩⲛ ⲅⲁⲣ Ⲓⲏ̅ ⲡⲁ ⲭ̅ⲥ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ϫⲉ ⲟⲩⲛ̅ⲥⲟⲙ
ⲙⲙⲁⲕ ⲉ ⲣⲱⲃ ⲙⲙⲁ · ⲁⲧⲱ ϫⲉ ⲙⲛ̅ⲱⲱⲥⲟⲙ ⲙⲙⲁⲓ ⲉⲭⲓ
ⲙ̅ ⲡⲁ ⲱⲛⲣⲉ ⲉ ⲣⲁⲧⲧ̅ ⲙ̅ ⲡⲉⲕⲧⲟⲡⲟⲥ · ϫⲉ ⲙⲛ̅ⲱⲱⲥⲟⲙ
ⲙⲙⲟⲩ · ⲉ ⲙⲟⲟⲩⲉ ⲟⲩⲁⲉ ⲉ ⲁⲗⲉ ⲉ ⲧⲃⲓⲛ · ⲉ ⲧⲃⲉ ⲡⲛⲟⲥ
ⲡⲣⲓⲥⲉ ⲉⲧ ⲣⲓ ϫⲱϥ · ⲁⲗⲗⲁ ⲧⲓⲡⲓⲥⲧⲉⲩⲉ · ϫⲉ ⲧⲉⲕⲥⲟⲙ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲙⲟⲩⲣ ⲙⲙⲁ ⲙⲙⲁ · ⲙⲁⲣⲉ ⲡⲉⲕⲛⲁ ⲧⲁⲣⲟⲓ ·
ⲙ̅ⲡ̅ ϫⲁⲣⲓⲍⲉ ⲙ̅ ⲡⲧⲁⲗⲥⲟ ⲙ̅ ⲡⲁ ⲕⲟⲩⲓ ⲏ ⲱⲛⲣⲉ · ⲫⲛⲁ-
ⲱⲱⲡⲉ · ⲉⲓⲉⲭⲟⲗⲟⲗⲟⲉⲓ ⲏ ⲡⲉⲕⲥⲟⲙ · ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̅

па ⲙⲟⲩ· ⲡⲧⲉⲛⲟⲩ ⲁⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ·
ⲥⲱⲧⲙ ⲉ ⲡⲥⲟⲡⲥⲛ ⲙ ⲡⲣⲱⲙⲉ· ⲁⲩⲟⲩⲱϣ ⲉ ⲭⲁⲣⲓⲍⲉ ⲙ
ⲡⲧⲁⲗⲥⲟ ⲙ ⲡⲫⲩⲛⲣⲉ· ⲁⲉ ⲟⲩϣⲁⲛⲉⲣⲧⲏϥ ⲡⲉ· Ⲗⲁⲱ
ⲁϥⲉⲓⲛⲉ ⲛ ⲟⲩⲕⲟⲓ ⲛ ⲣⲱⲙⲏ· ⲉⲭⲙ ⲡⲩⲛⲣⲉ ⲩⲛⲏ·
Ⲗϥⲱⲃϣ ⲡⲁⲣⲁⲧⲫⲥⲧ[ⲙⲛ]ⲟⲩⲁ· ⲉⲛⲉ ⲙⲉϥⲱⲃϣ ⲙ ⲡⲉϩⲟⲟⲩ·
ⲙⲡ ⲧⲉϩⲩⲛ· ⲉϥⲭⲓϣ | ⲕⲁⲕ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲡⲛⲟⲥ ⲛ Fol. 23 a
† ⲧⲕⲁⲥ· ⲉⲧ ⲟⲩⲱⲛ ⲙⲙⲟϥ· Ⲗⲁⲱ ⲛ ⲧⲉⲣ ⲫⲱⲃϣ ⲙⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲥⲁⲃⲣⲓⲏⲗ· ⲉⲓ ϣⲁ ⲡⲩⲛⲣⲉ
ϣⲛⲏ· ⲉⲡ ⲟⲩⲣⲟⲣⲟⲙⲁ· ⲉⲫⲫⲟⲣⲉⲓ ⲛ ⲟⲩⲛⲟⲥ ⲛ ⲉⲟⲟⲩ·
ⲛ ⲁⲧ ϣⲁϩⲉ· ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲟⲩⲥⲧⲟⲗⲏ· ⲓⲛϩ ⲁⲕⲧⲓⲛ ⲛ
ⲟⲩⲟⲉⲓⲛ ⲉ ⲃⲟⲗ· ⲥⲟⲗⲉ ⲉ ⲣⲟϥ· ⲡⲉϩⲁϥ ⲛⲁϥ· ⲁⲉ ⲉⲓⲥ
ⲣⲛⲛⲧⲉ· Ⲗⲓⲉⲓⲏ ⲡⲣⲛⲧⲏ ⲙ ⲡⲉⲧⲕⲁⲥ· ⲁⲧⲱ ⲙⲡ ⲗⲁⲁⲩ
ⲡⲣⲓⲥⲉ· ⲛⲁⲧⲁⲣⲟⲕ· ⲙⲓⲛ ⲙ ⲡⲓ ⲛⲁⲩ· ⲡⲣⲣⲫⲉⲣⲉ· ⲡⲉϩⲁϥ·
ⲁⲉ ⲛⲁ ⲁⲥ ⲡⲧⲏ ⲙⲙⲟ· ⲛ ⲧⲉⲓ ⲣⲉ· ⲉⲣⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ ⲉⲟⲟⲩ·
ⲕⲱⲧⲉ ⲉ ⲣⲟⲕ· ⲡⲉϩⲁϥ ⲛⲁϥ· ⲁⲉ ⲁⲛⲟⲕ ⲡⲉ ⲥⲁⲃⲣⲓⲏⲗ·
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲧⲱ ⲡⲧⲉⲛⲟⲩ ⲁⲣⲣⲟⲡϥ ⲙ ⲡⲉϥⲙⲧⲟ
ⲉ ⲃⲟⲗ· ⲛ ⲧⲉⲣ ϥⲙⲉⲣⲉ ⲁⲉ ⲉ ⲣⲧⲟⲟⲩⲉ· ⲁⲩⲣⲉ ⲉ ⲡϥ-
ⲥⲱⲙⲁ· ⲉⲩⲙⲉⲣ ⲛⲃⲱⲧⲉ· ⲁⲧⲱ ⲛ ⲧⲉⲣ ϥⲁⲓⲥⲑⲁⲛⲉ· ⲉ
ⲡⲧⲁⲗⲥⲟ· ⲡⲧⲁϥⲱⲟⲡⲉ ⲙⲙⲟϥ· Ⲗⲧⲱ ⲁⲉ ⲙⲡ ⲗⲁⲁⲩ
ⲛ ⲧⲕⲁⲥ ⲣⲓ ⲡⲫⲥⲱⲙⲁ· ⲁⲧⲱ ⲁⲩⲣⲟⲥϥ ⲣⲓⲭⲙ ⲡⲫⲙⲁ | ⲛ Fol. 23 b
ⲛⲕⲟⲧϥ· ⲁⲩⲁⲣⲉ ⲣⲁⲧϥ· ⲁⲩⲙⲟⲟⲩⲉ· ⲉⲩⲭⲓ ⲃⲟⲉ· ⲉⲩ- ⲙⲉ
ⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲧⲱ ⲁⲩⲣ ⲑⲉ ⲛ ⲟⲩⲁ ⲙⲡ ⲫⲱⲟⲩⲉ
ⲉⲙⲉⲣ· ⲡⲧⲉⲛⲟⲩ ⲁⲩⲟⲩⲱϣ ⲉ ⲃⲟⲗ· ⲁⲉ ⲧⲓ† ⲉⲟⲟⲩ ⲛⲁⲕ·
ⲡⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁϩ ⲥⲁⲃⲣⲓⲏⲗ· ⲁⲉ
ⲁⲕⲣ ⲡⲁ ⲙⲉⲉⲩⲉ· Ⲗⲕⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲙ ⲡⲧⲁⲗⲥⲟ·
ⲡⲫⲉⲓⲱⲧ ⲁⲉ ⲙⲡ ⲧⲫⲙⲁⲁⲩ· ⲛ ⲧⲉⲣ ⲫⲛⲁⲩ· ⲉ ⲡⲧⲁⲗⲥⲟ·
ⲡⲧⲁϥⲱⲟⲡⲉ· ⲙ ⲡⲉⲫⲩⲛⲣⲉ· ⲉⲡ ⲟⲩⲱⲡ ⲛ ⲱⲟⲡ· ⲁⲧ-
ⲟⲩⲱⲉ ⲉⲙⲁⲧⲉ· ⲉⲩⲧⲁ ⲁⲧⲁⲓⲙⲉ ⲡⲉⲫⲩⲛⲣⲉ· ⲁⲉ ⲟⲩ ⲡⲉⲛ-
ⲧⲁϥ[ⲱⲟⲡⲉ ⲙⲙⲟⲕ· ⲡⲉⲙⲙⲉⲣⲓⲧ ⲡⲩⲛⲣⲉ· ⲡⲧⲟϥ ⲁⲉ·
ⲁϥϣⲟ ⲉ ⲣⲟⲟϥ· ⲙ ⲡⲣⲟⲣⲟⲙⲁ· ⲡⲧⲁϥⲛⲁⲩ ⲉ ⲣⲟϥ·
ⲡⲧⲉⲛⲟⲩ ⲁⲉ ⲁⲩⲱⲟⲩ ⲉ ⲃⲟⲗ· ⲁⲉ ⲟⲩⲁ· ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲥⲁⲃⲣⲓⲏⲗ· ⲟⲩⲛⲟⲥ ⲧⲉ ⲁⲱ-
ⲣⲉⲁ ⲡⲧⲁⲕⲁⲁⲥ ⲙⲙⲁⲛ Ⲓⲓⲓ ⲛⲉⲩⲁⲓ ϣⲙ ⲛⲟⲩⲉⲉ· ⲛ
ⲁⲥⲑⲟⲥ· ⲁⲧⲱ ⲁⲩⲟⲥ ⲛ ⲣⲁϣⲉ ϣⲟⲡⲉ ⲣⲙ ⲡⲉⲩⲏ

тнрq̄ · є тве пталсо · ⲡтафшопе ⲙ пшнре шнн · епеі ан не отноноєінс пе · ⲡте нq̄єіоотє · ауω
Fol. 24 *a* отоп | ⲙⲙ · ⲡтаусωтⲙ · аур̄ шпнре єⲙⲁтє · ауϯ
ⲙⲙⲥ єоот · ⲙ пюотте ⲙ пархаггєлос · єт отааѣ
гаврїнл · ауω а псоєіт пωс ⲯа отоп ⲙⲙ · Ⲡ пq̄-
расте ⲁє єпе ткрїакн те · а прωⲙе ⲙоотє є
пєфшнре · ауті наү ⲙ псоот ⲡролокотїнос ⲙⲡ
ρєп ке ⲁωрон · єт таю (*sic*) Ⲁүⲧⲡⲟⲟⲩϥ є тполіс
ρωⲙн · є трq̄таат · є птопос · ⲙ пархаггєлос
єт отааѣ гаврїнл · прос θє ⲡтафєрн[нт ⲙ]ⲙос ·
пр̄р̄[шере] ⲁє · ауϫїт[оү] ρⲡ отрашє · ауταаү є
тq̄ρї ⲁ є трq̄вюк є птопос ⲙ пархаггєлос єт
отааѣ Гаврїнл · ауω ⲡ тер q̄ⲙооше · ⲙаταаү
шант q̄ρωн є роуи · є тполіс · шанте шоⲙⲡт
ⲙⲙⲓлїон · ауєї єхⲡ ρєннос ⲡрүлн χєрсос ·
єтⲙокр̄ ⲙ ⲙооше ⲡрнтоү · Ⲗүω ⲡтєүноү єїс
отноүї · ⲡ аггрюн · ауєї є вол ρⲡ ⲡрүлн єт
χαχω · єт ⲙⲙаү · єуєλρⲙ є роуи є пшнре |
Fol. 24 *b* шнн · ауⲡшт [є ро]уи є роү · ауⲙєр рωү є песпр
ⲙⲍ ⲙ пшнре шнн · ауєωк ⲙⲙоү · є роуи ρⲡ θүлн ·
єүωш є отоⲙq̄ · пшнре шнн ауоτωш є вол ·
ρⲡ отноς ⲡ анаггн єүχω ⲙⲙос · ⲭє па ⲭс ·
пархаггєлос гаврїнл · вонθіа є рої · ρⲡ ті ноς
ⲡ анаггн · кєоотн гар па̀ ⲭс · ⲭє ⲡта па єїωт
тⲡноотт · є пектопос · є тра† ⲙ коті ⲡⲁωрон ·
є роуи є пеⲙⲁртүрион єт отааѣ · ⲡтактої є па
нї · ауω єїс ρннте · тⲙают ⲡ тоотq̄ ⲙ пеθτ-
ріон · Ⲛтєүноү ⲁє єт ⲙⲙаү · єїс пархаггєлос
єт отааѣ · гаврїнл · ауєї є вол ρⲡ тпе · єүфореї
ⲡ отсхнма ⲡ отоєіи · Ⲗүϣї ⲙ пшнре шнн ·
є вол ρⲡ рωү ⲙ пюотї · ауєфраγιζε ⲙ пq̄спр ·
ауταλσоү · є вол ρⲡ пєүⲡλнсн · ⲡταⲙюотї
Fol. 25 *a* таат наү ρⲡ нq̄ | [The remainder of the Encomium is
ⲙⲙн wanting.]

ENCOMIUM OF THEODOSIUS, ARCHBISHOP OF ALEXANDRIA, ON SAINT MICHAEL THE ARCHANGEL

(Brit. Mus. MS. Oriental, No. 7021)

ⲟⲩⲉⲅⲕⲱⲙⲓⲟⲛ ⲉ ⲁⲭⲧⲁⲩⲟⲩ ⲛ̄ⲥ̄ⲓ ⲡⲉⲛ Fol. 2 *a*
ⲡⲉⲧ ⲟⲩⲗⲁⲃ ⲛ̄ ⲉⲡⲱⲧ· ⲉⲧ ⲧⲁⲓⲏⲩ ⲕⲁⲧⲁ
ⲥⲛⲟⲩ ⲛⲓⲱ ⲁⲡⲁ ⲑⲉⲟⲇⲱⲥⲓⲟⲥ ⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲣⲁⲕⲟⲧⲉ· ⲉ ⲁⲭⲧⲁⲩⲟⲩ
ⲉ ⲡⲓⲱⲁ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲗⲁⲃ
ⲡⲓⲭⲁⲏⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲡⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲡⲉ ⲛ̄
ⲡⲉⲃⲟⲧ ⲁⲑⲱⲣ· ⲉ ⲁⲭⲧⲁⲩⲟⲟⲩ [ⲡ]ⲓⲛⲏⲓⲱⲉ
ⲛⲥⲩⲛⲧⲁⲅⲙⲁ· ⲉ ⲧⲃⲉ ⲡⲏⲁ ⲙⲙⲏ ⲧⲁⲩⲁⲡⲏ·
ⲁⲩⲱ ⲭⲉ ⲣⲱⲙⲉ ⲛⲓⲱ ⲉⲧ ⲧ ⲁⲩⲁⲡⲏ· ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲡⲓⲭⲁⲏⲗ· ⲡⲉⲧ ⲇⲓⲁⲕⲟⲛⲉⲓ ⲛ̄-
ⲓⲟⲟⲩ ⲛⲁⲩ ⲉⲩⲭⲓ ⲙ̄ⲙⲟⲟⲩ· ⲙⲙ̄ ⲡⲉⲩⲣ
ⲙⲙⲉⲉⲩⲉ ⲉ ⲍⲟⲩⲏ ⲓⲡⲁ ⲡⲛⲟⲩⲧⲉ· ⲉⲩⲭⲱⲕ
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲩⲁⲓⲧⲏⲗⲁ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲭⲉ
ⲟⲩⲣⲉⲩⲧ ⲅⲁⲣ ⲉⲩⲣⲟⲟⲩⲧ ⲡⲉⲧ ⲉⲣⲉ
ⲙⲛⲟⲩⲧⲉ ⲙⲉ ⲙ̄ⲙⲟⲩ· ⲁⲩⲓⲱⲁⲭⲉ ⲭⲉ ⲟⲛ
ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲗⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲧ ⲍⲙ̄
ⲙⲉⲅⲣⲁⲫⲏ· ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲡⲓⲭⲁⲏⲗ ⲧ ⲧⲟⲟⲧⲟⲩ ⲍⲙ̄ ⲛⲉⲩⲑⲗⲓⲯⲓⲥ
ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲁⲩⲛⲁⲍⲙⲟⲩ ⲍⲙ̄ ⲛⲉⲩ
ⲗⲁⲁⲩⲕⲏ ⲧⲏⲣⲟⲩ· ⲍⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ
ⲛⲙⲟⲩⲧⲉ· ⲥⲛⲟⲩ ⲉ ⲣⲟⲛ ⲍⲁⲡⲏⲛ· ⲭ̄ⲑ̄·

Тнаєі ⲛ тапархн ⲙⲡ пуаєе и рωі ⲛ тоотϥ ⲙ
Fol. 2b пет иа† иаі ⲛ отсолсⲗ ауω ⲙⲡ парамт|θеіа ⲉⲣⲡ
ⲃ ⲣωϐ ⲙⲙ· пет соοуи ⲛ ⲛⲣωϐ ⲙⲙ· пет оуωи
ⲙⲡ про ⲙⲡ пуаєе ⲛ иетуме ⲛⲥωϥ· Пет ті ⲛ
тсофіа ⲛ ⲛⲥофос· пет моті ⲛ иаү є роϥ ⲉⲣⲓⲧⲛ
оуои ⲙⲙ ет уме ⲛⲥωϥ· ⲉⲣⲓⲧⲛ отспоуан ена-
иоус ⁘ ⲙⲙ пе паі ει ⲁⲛ тει плоуос пе ⲙ пϊωт
ⲛ ауаθос пет ецпωш ⲙ пеϥсωма· ет оуааϩ·
ⲉⲣⲡ иаєіх ⲛ рецⲣ иοβе· ειсωтϥ ⲙ пϥсноϥ ет таіит
є ппотнріон· ει† ⲙⲙоϥ ⲛ иет ернаϥ· па ⲭⲥ·
ауω па иоуте ⲓⲥ пеⲭⲥ пеииоуте тнрⲡ пеиⲥнр
ецωш є βол· ецхω ⲙⲙос· же оуои ⲙⲙ ет аітеі
ецнаєі ауω пет уме ецнаєіме· ауω пет тωⲣⲙ
сенаоуωи наϥ· Анок де теноу ειπаү є тⲙⲡ-
трεϥ† ⲙ па ⲭⲥ ⲉⲣⲡ оуоуроу· аі† ⲙ па оуοі є роϥ
ⲙⲡоοу ειаітеі є ⲭі ⲛ оуроуо· ауω ειтωⲣⲙ же кас
ецеоуωи наї· аллα пεхак ⲱ пакроатис ⲙⲡаі
свω· же ара оу пе пї аітнⲙа· ⲛⲧ[ак]аітеї ⲙⲡоϥ|
Fol. 3a ⲙⲡоοу· ⲙⲡⲡса иеⲡт акоуω εхітоу· актаγе
ⲧ пуорⲡ ⲛ лоуос є тβе соγа ⲛ ⲃⲣⲣе· тархн ⲙⲡуа
тнроу ⲛ те роⲙⲡе ⲙ пⲭⲥ ⁘ роⲙоіωс ои актаγе
пекωⲙϊоп (*sic*)· ⲙⲡ пβіос ⲙ пете ⲙⲡ ецтωоуи ⲉⲣⲙ
пет хпо ⲛ иеⲣіоⲙе ⲛⲥі пет о ⲛноς є роϥ· пепро-
ароⲙос ет оуааϩ ⲙ пеи ⲭⲥ ⲓⲥ пеⲭⲥ· ауω пеϥ-
стиⲭеиис ιωаииис пβапⲧстис· Λγω пεхак ои
теноу же ειπааїтеі· иⲧ сооуи ан ⲱ па ειωт ет
оуааϩ· же наиоу пуі ⲉⲣⲡ ⲣωϐ ⲙⲙ· каи екоγωш·
каи ексω каи екуλнλ· оγуі пет уоοп ⲉⲣⲡ ⲣωϐ
ⲙⲙ· ката θе ⲡтачхоос ⲛⲥі псаϩ паγλос же
оγноς ⲛ ⲣнγ пе тⲙⲡтрεуⲙⲙуе иоуте ⲉⲣⲡ оγ-
ρωуе· Анок ⲣωωт ои †наоγωуϐ нак ⲉⲣⲡ
отсоογтⲡ ⲱ пеуβнр ⲙ мерϊт· же калос мен
акуаχе· отⲙⲡтβаїроογш γар акоγоиⲭⲥ є βол·
Аλλα †наτоλма нтаχоос ⲛⲑе ⲙ пеуβнр· ⲙ

пноуте пе итаүрр̄ ειωτ ⲛ оуаннүе ⲛ ⲡрεѳнос
пεπειωτ авраѳам (sic) ппатрї|архнс· ⲁε ещⲁε Fol. 3 b
оуⲛⲧⲁιс ⲙⲙⲁу ε щⲁхε ⲙⲙⲛ па ⲭ̄с· ϯнащⲁхε ⲛ
пει ке сοп· ⲁүω кⲁи ещхε оүоⲟ ε рοι пε ετра-
щοщⲧ̄ ⲙⲙ пεнта пноуте σοιλε ε роч· ⲙⲙ иεч-
ⲁγγελος· ⲁүω ϯнаⲁιтει ⲙⲙоч щⲁ щοⲙⲙⲧ̄ ⲛсοп
ⲛ̄ⲧⲛⲁсτοι ε βολ ⲁи· пει ноуте ϭар ⲛ оуωт пе·
ⲁүω пει ⲭ̄с ⲛ оуωт пе· тει ⲙⲡⲧщⲁнρτнϥ ⲛ оуωт
те· есⲙⲛⲧ ε βολ щⲁ енеϥ:—Λοιπον εις ρηντε
ⲁιтет пекρнт· ⲁε пноуте пет оуеρсαρκε иⲁи ε
τρⲡⲭї ⲛ тоотϥ· ещхε ⲙⲙоч ε тβε оу тетⲡⲁιтеї
ⲙⲙοι ε τραεπε· ε тетⲡⲙⲛⲛте ⲙ пει ноσ ⲛ щⲁ
ⲙⲡоοу· ⲛ тοικοуⲙεⲙⲓⲛ тнр̄с ⲙⲙⲁте ⲁλλⲁ ρⲡ ⲙ-
пнуе ⲟⲛ:—тетⲡωщ ε βολ ε рοι тнрⲧⲡ̄ ειτε κⲁτ
ειτε ноσ· ⲡροοуτ ⲙⲙ иερїοοⲙε· тⲡпαρακⲁλεї
ⲙⲙοк ⲙⲙр̄ ρⲁρτρωⲙ ⲙ пει ноσ ⲛ ⲁсⲁѳοⲟ· ⲙⲡ̄
ⲥⲁⲁⲧⲡ̄ ρⲙ̄ пει ноσ ⲛ щⲁ ⲙⲡоοу· ⲡοуеⲙ ⲡщⲁхε ε
рοч ⲙⲙ птаїо ⲙ петенр̄ щⲁ нач ⲙⲡоοу· пет
тресβεтε ρⲁ рοи тнрⲧⲡ̄ ⲛ иⲁρⲙ̄ пноуте пβⲁїροοⲟⲙ
ⲛ̄ тⲙⲡтρωⲙε тнр̄с· пет ⲙⲉρⲡⲛⲁ ї̀ ⲙⲡщⲁнρτнϥ
ε ροуи | ет ѳεικωⲙ тнр̄с ⲙ пноуте· Ηⲙⲙ пе паι Fol. 4 a
щⲁ пноσ ⲡⲁρχⲁγγελος ⲙ̀ї̈хаηλ ⲡⲁρχηστρατη-
γος ⲛ тσοⲙ ⲛ ⲙⲡнуе· ϯпαρακⲁλει ⲙⲙωтⲛ ⲱ
ⲙⲁⲙερατε ⲁүω нащнре ⲙ ⲙаї̈ ноуте· ϯ тоот
нуτⲛ̄ нⲙⲙаї̈ ⲙⲡоοу ρⲙ̄ пει ноσ ⲛ кефⲁλιοн·
ⲁи поте ⲙтⲁϯ па оуοι ε βολ ρⲙ̄ пει пелⲁγος· ⲛ
т рнхϥ· ⲙтⲁ тⲙ̄ сωк ⲙ па коτ ⲛ скафос ε
екроте· тⲙ̄соοуи ϭар тнрⲧⲡ̄· ⲛ та ⲙⲡⲧрнке ⲁε
-етпорει ⲁи ⲉⲙⲁте ρⲡ̄ ⲛаποⲟτκи ⲁε кас ειταλε
ⲩноσ ⲛ хοι ⲉтоⲩⲡⲥοⲙ· ⲙⲙоч ε плеа ρⲙ̄ пелⲁ-
γος· ⲁүω иⲑτωσи ρⲁ пеⲛщοт ⲛ ⲡτнт· ⲁλλⲁ
κοτ ⲛ ⲁⲩеⲙ ⲙⲙ оуκοτ ⲛ скафос· иете оуⲡ-
ⲁι сοт· ⲁи поте ⲙтⲁρⲓ тоот ε плеа· ⲙⲙоοу ε
ол ρⲙ̄ пει ⲗⲁⲁⲩⲉⲙ (sic) ε ке ⲗⲁⲙⲉⲙ· ⲉⲩρηи

ε ρογη · ε νεστοριον ⲙⲙⲁⲧⲉ · ⲛⲧⲉ ⲡⲧⲛⲧ ρρα ⲙⲙ-
ⲛⲟⲟⲩ ⲙⲡⲛⲁⲓ ε ⲃⲟⲗ ε ⲡⲡⲉⲗⲁⲩⲟⲥ · ⲁⲩⲱ ⲣⲁⲗⲗⲟⲓ ⲉⲙ
ⲉⲙⲟⲉⲓ · ⲛ ⲓⲛⲃⲉ · ⲧⲁⲧⲟⲩⲁⲟ ⲛ ⲧⲁ ⲯⲩⲭⲏ ε ⲡⲉⲕⲣⲟ
ⲙⲙⲁⲧⲉ · ⲁⲩⲱ ⲡⲁⲛⲧⲟⲥ · ⲛⲧⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲭⲟⲟⲥ · ⲭⲉ
ⲉⲓⲣⲉ ⲉⲧⲣⲙⲟⲩ · ⲛⲁⲛⲟⲩ ⲧⲉ ⲯⲩⲭⲏ ⲥⲁⲣ ⲙⲙ ⲡⲣⲱⲙⲉ
ⲡⲁⲣⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ · ⲉⲭⲙⲉⲣ ⲛⲭⲣⲏⲙⲁ · ⲉ ⲧⲃⲉ ⲡⲁⲓ
ⲣⲱ ⲧⲣ ⲣⲟⲧⲉ ⲉ ⲧ ⲡⲁ ⲭⲟⲓ ⲉ ⲃⲟⲗ ε ⲡⲡⲉⲗⲁⲩⲟⲥ · ⲉⲓⲥⲟⲟⲩⲛ
Fol. 4b [ⲥⲁⲣ ⲡⲁ]ⲭⲟⲓ ⲥⲟⲃⲛ̄ · ⲁⲩⲱ ⲛ ⲧⲛⲟⲓ ⲛ ⲓⲛⲃⲉ ⲁⲛ · ⲙⲉⲩⲁⲛ
ⲥ̄ ⲧⲁⲃⲱⲕ ε ⲃⲟⲗ ⲛⲧⲁ ⲧⲙ̄ ⲉⲩⲥⲙ̄ⲥⲟⲙ ε ⲕⲧⲟⲓ ε ⲡⲉⲕⲣⲟ
ⲣⲛ̄ ⲟⲩⲙⲟⲧⲓⲥ̄ · ⲁⲩⲱ ⲕⲁⲓ ⲟⲛ · ⲉⲓⲩⲁⲛⲧⲱⲟⲩⲛ · ⲣⲁ
ⲡⲕⲁⲓⲁⲧⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲡⲛ̄ ⲡⲣⲓⲥⲉ ⲡⲟⲁⲗⲗⲁⲥⲁ · ⲛ ⲧⲛⲁⲩⲣ
ⲁⲛ ⲣⲁ ⲡⲓⲟⲥⲙⲉⲥ · ⲁⲩⲱ ⲡⲁⲛⲧⲱⲥ ⲛⲁⲓ ⲛⲉ ⲛⲧⲱⲁⲛⲁⲥⲕⲁⲍⲉ
ⲙⲙⲟⲕ ⲉⲣ̄ ⲣⲱⲃ ⲡⲁⲣⲁ ⲧⲉⲕⲥⲟⲙ · ⲉⲓⲱⲭⲉ ⲉⲕⲥⲟⲟⲩⲛ ⲭⲉ
ⲛⲧⲕ ⲟⲩⲡⲣⲛⲕⲉ · ⲙⲡⲣ ⲣⲓ ⲧⲟⲟⲧⲕ ⲉⲣ̄ ⲟⲩⲣⲱⲃ · ⲉⲥⲙ̄ ⲧⲡⲉ
ⲡⲁⲣⲁ ⲡⲉⲕⲙⲉⲧⲣⲟⲛ :—ⲉⲓⲥ ⲟⲩⲙⲛⲛⲧⲉ ⲙ̄ ⲡⲣⲁⲥⲙⲁⲧⲉⲧ-
ⲧⲏⲥ ⲛⲓⲁⲧⲕⲗⲏⲣⲟⲥ ⲩⲟⲟⲡ ⲉⲧⲥⲟⲟⲩⲛ̄ ⲙ̄ ⲡⲗⲉⲁ · ⲉⲡ
ⲕⲓⲁ† ⲛⲁⲩ ⲁⲛ ⲙ̄ ⲡⲕⲕⲟⲓ ⲛⲁⲉⲓⲙ · ⲛⲉⲩⲛⲁⲧⲁⲁⲥ ε ⲃⲟⲗ
ⲛⲁⲕ ⲡⲉ · ⲛⲧ̄ † ⲣⲙⲧ ⲛ ⲧⲉⲭⲁⲥⲟⲩ · ⲁⲩⲱ ⲛⲧ̄ ⲣⲉ ε ⲡⲉⲕ-
ⲥⲕⲁⲫⲟⲥ ⲉⲭⲟⲩⲟⲭ ⲭⲉ · ⲛⲉⲕⲛⲟⲓ ⲛ ⲓⲛⲃⲉ ⲁⲛ · †ⲛⲁⲧⲁ
ⲙⲱⲧⲛ̄ ⲁⲉ ⲱ ⲛⲉⲥⲓⲛⲓ · ⲭⲉ ⲁⲩ ⲡⲉ ⲡⲉⲥⲕⲁⲫⲟⲥ · ⲁⲩⲱ
ⲁⲩ ⲡⲉ ⲡⲉⲁⲓⲉⲓⲙ · ⲁⲩⲱ ⲭⲉ ⲟⲩⲉⲧⲧ ⲥⲓⲙⲓⲛⲓⲃⲉ · ⲡⲁ
ⲥⲕⲁⲫⲟⲥ ⲡⲉ ⲡⲁ ⲥⲱⲙⲁ ⲛ ⲣⲩⲣ ⲛⲟⲃⲉ · ⲡⲁⲓ ⲉⲧⲉ ⲙⲡⲉ
ⲓⲣ̄ ⲣⲙⲙⲉ ⲙⲙⲟⲩ ⲣⲱⲗⲟⲥ ⲉⲛⲉⲩ · ⲡⲁⲓⲉⲓⲙ ⲭⲉ ⲉⲧ ⲥⲟⲃⲛ̄
ⲡⲉ ⲧⲧⲱⲙ ⲙ̄ ⲡⲁ ⲣⲛⲧ · Τⲥⲓⲙⲓⲛⲓⲃⲉ▨ⲱⲥⲉ · ⲉⲓⲛⲟ
Fol. 5a ⲙ̄▨▨▨▨ⲛ · [ⲛⲥⲟⲟⲩ]ⲛ̄ ⲛ ⲛⲉⲩⲣⲁ]ⲫⲏ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲧ
ⲍ ⲙⲙⲡ ⲉⲓⲉⲩⲛⲟⲩ ⲙⲙⲟⲩ · ⲁⲩⲱ ⲧⲉⲧⲛⲁⲛⲁⲥⲕⲁⲍⲉ ⲙⲙⲟ
ⲙⲙⲟⲟⲩ ε ⲧⲣⲁ ⲣⲓ ⲧⲟⲟⲧ ⲡⲁⲣⲁ ⲧⲁ ⲥⲟⲗ · Καⲓ ⲙⲁⲗⲓⲥⲧⲁ
ⲉⲧⲉⲧⲛⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ ε ⲧⲣⲁ ⲯⲁⲭⲉ ε ⲡⲧⲁⲓⲟ ⲙ̄ ⲡⲛⲟⲥ
ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ ⲙⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ
ⲛ̄ ⲟⲩ ε ⲃⲟⲗ ⲁⲛ ⲡⲉ ⲣⲙ̄ ⲡⲕⲁⲣ ⲙⲙⲁⲓ · ⲁⲗⲗⲁ ⲟⲩⲛ̄
ⲃⲟⲗ ⲣⲛ̄ ⲧⲡⲉ ⲡⲉ · ⲛ ⲟⲩⲣⲙ̄ ⲛ ⲥⲁⲣⲝ ⲁⲛ ⲡⲉ ⲡⲧⲛ̄ⲣⲉ ·:-
Ⲁⲗⲗⲁ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲡⲉ ⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲙ ⲛ ⲟⲩⲧⲁⲗⲓⲟ ⲁ
ⲡⲉ ⲛⲧⲉ ⲡⲕⲁⲣ ⲁⲗⲗⲁ ⲟⲩⲧⲁⲗⲓⲟ ⲡⲉ ε ⲃⲟⲗ ⲣⲛ̄ ⲟⲩⲡⲛⲁ

ⲉⲩⲟⲩⲁⲁⲃ· ⲏ ⲟⲩⲣⲙⲟⲩⲣⲥⲟⲥ ⲁⲓ ⲡⲉ ⲡⲓⲧⲉ ⲡⲕⲁⲣ ⲉⲩⲛⲁ-
ⲟⲩⲱⲥⲥ̄· ⲁⲗⲗⲁ ⲟⲩⲗⲓⲧⲟⲩⲣⲥⲟⲥ ⲏ ⲯⲁⲣ ⲏ ⲥⲁⲧⲉ ⲡⲉ· ⲏ
ⲟⲩⲁⲣⲭⲱⲛ ⲁⲓ ⲡⲓⲧⲉ ⲡⲕⲁⲣ ⲉⲩⲛⲁⲃⲱⲗ ⲉ ⲃⲟⲗ ⲁⲗⲗⲁ
ⲟⲩⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉ ⲣⲏ ⲙ̄ⲡⲛⲩⲉ:—ⲏ ⲟⲩⲁⲣⲭⲓⲥⲧⲣⲁ-
ⲧⲓⲕⲟⲥ ⲁⲓ ⲡⲉ ⲡⲓⲧⲉ ⲡⲕⲁⲣ ⲉⲩⲛⲁⲟⲩⲱⲥⲥ̄ ⲡⲁⲓ ⲉ ⲯⲁⲣⲉ
ⲡⲣⲣⲟ ⲇⲓⲁⲧⲉⲭⲟ (sic) ⲙ̄ⲙⲟⲩ ⲙ̄ ⲡⲛⲁⲩ ⲉⲧ ⲉⲣⲛⲁⲩ· ⲁⲗⲗⲁ
ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲓⲕⲟⲥ ⲡⲉ ⲏ ⲧⲥⲟⲙ ⲏ ⲙ̄ⲡⲛⲩⲉ· ⲉⲩⲙⲛⲓ
ⲉ ⲃⲟⲗ ⲙ̄ⲙⲁ ⲡⲣⲣⲟ ⲯⲁ ⲉⲛⲉϥ· ⲏ ⲟⲩⲣⲉⲭⲓ ⲯⲟⲭⲉ ⲁⲓ ⲡⲉ
ⲣⲉⲛⲯⲩⲭⲏ ⲉ ⲧⲁⲕⲟⲟⲩ· ⲁⲗⲗⲁ ⲟⲩⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲡⲉ ⲣⲁ
ⲛⲉⲯⲩⲭⲏ ⲙ̄ⲙⲁ ⲛⲉⲥⲱⲙⲁ ⲡⲛⲁⲩ ⲙⲙⲁ ⲏ ⲛⲁⲣⲣⲏ ⲡⲛⲟⲩⲧⲉ
ⲡⲁⲧⲙⲟⲩⲣⲥⲟⲥ· Ⲏ ⲟⲩⲕⲁⲁⲛⲧⲟⲣⲟⲥ ⲁⲓ ⲡⲉ ⲁⲗⲗⲁ
ⲟⲩⲣⲣⲏ|ⲯⲏ ⲛⲟⲩⲭⲉ ⲡⲉ ⲣⲁ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲏ ⲟⲩⲙⲉⲥⲧⲉ ⲁⲓ Fol. 5b
ⲛⲉ ⲁⲗⲗⲁ ⲟⲩ ⲙⲁⲓ ⲣⲱⲙⲉ ⲡⲉ ⲉⲩⲙⲉ ⲏ ⲟⲓⲕⲱⲛ ⲙ̄ Ⲏ
ⲛⲟⲩⲧⲉ· Ⲏ ⲟⲩⲭⲁⲭⲉ ⲁⲓ ⲡⲉ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲛ· ⲁⲗⲗⲁ
ⲧⲉⲓⲣⲏⲛⲓⲕⲟⲥ ⲉ ⲣⲟⲩⲓ ⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲡⲉ· ⲏ ⲟⲩⲭⲁⲥⲓⲣⲏⲧ
ⲁⲓ ⲡⲉ ⲟⲩⲛⲁⲛⲧ ⲡⲉ ⲉⲣⲉ ⲙ̄ ⲙⲡⲧⲯⲁⲛⲣⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲙ̄
ⲉⲓⲱⲧ ⲟⲩⲛⲏⲩ ⲣⲁⲓ ⲡⲣⲏⲧⲥ̄· ⲉⲩⲁⲧⲙⲛⲧⲉⲣⲉ ⲙⲙⲟⲩ
ⲛ ⲙ̄ ⲣⲣⲟ ⲁⲗⲗⲁ ⲡⲧⲟⲩ ⲡⲉⲧ ⲉⲩⲯⲁⲛⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ
ⲉⲑⲣⲟⲛⲟⲥ· ⲙ̄ ⲡⲉⲩⲭⲣ ⲣⲏ ⲟⲩⲁⲣⲣⲏⲥⲓⲁ· ⲉⲁⲡ ⲙⲛⲧⲉⲣⲉ
ⲙⲙⲟⲩ· Ⲏ ⲟⲩⲧⲁⲍⲓⲥ ⲏ ⲟⲩⲱⲧ ⲁⲛ ⲧⲉ ⲧⲉⲭⲁⲣⲭⲉⲓ ⲉ ⲭⲱⲥ·
ⲁⲗⲗⲁ ⲡⲧⲁⲍⲓⲥ ⲏ ⲙ̄ⲡⲛⲩⲉ ⲉⲩⲟⲧⲁⲥⲥⲉ ⲛⲁⲩ ⲕⲁⲧⲁ
ⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲙ̄ ⲡⲁⲛⲧⲙⲟⲩⲣⲥⲟⲥ· ⲉⲁⲡⲁⲍ ⲉⲁⲡⲗⲱⲥ
ⲉⲩⲁⲣⲉ ⲣⲁⲧ̄ⲩ ⲁⲛ ⲓⲉ ⲡⲥⲁ ⲣⲃⲟⲏⲣ ⲁⲗⲗⲁ ⲡⲧⲟⲩ ⲡⲉⲧ
ⲣⲉ ⲣⲁⲧ̄ⲩ ⲡⲥⲁ ⲟⲩⲛⲁⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲏ ⲛⲁⲩ ⲛⲏⲓ·
ⲯⲁⲓ ⲯⲟⲭⲉ ⲉ ⲡⲟⲩⲭⲁⲓ ⲏ ⲡⲣⲱⲙⲉ· ⲡⲉⲙⲡⲉ ⲁⲧⲱ
ⲟⲓⲕⲱⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛⲟ̄ ·⁝—ⲙⲙⲁ ⲁⲉ ⲡⲉ ⲡⲁⲓ ⲉⲧ
ⲣⲟⲣⲉⲓ ⲛⲓⲙⲉⲓ ⲛⲟⲥ ⲛⲧⲁⲓⲟ(?) ⲧⲏⲣⲟⲩ ⲙⲙⲁ ⲛⲉⲓ ⲉⲟⲟⲩ ⲏ
ⲉ ⲱⲭⲉⲙ(?) ⲉ ⲣⲟⲟⲩ· ⲥⲱⲧⲙ̄ ⲁⲛⲟⲕ ☩ⲛⲁⲧⲙⲱⲧⲛ̄
ⲣⲟⲟⲩ· ⲙⲓⲭⲁ[ⲏⲗ ⲡⲉ] ⲡⲛⲟⲥ ⲏ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄
ⲃⲣⲟ ⲏ ⲛⲁ ⲧⲡⲉ|ⲙⲙⲁ ⲛⲁ ⲡⲕⲁⲣ· ⲉⲣⲉ ⲙⲁⲣⲉⲧⲛ Fol. 6a
ⲧⲏⲣⲟⲩ ⲡⲣⲉⲡⲉⲓ ⲛⲁⲩ ·⁝—ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϭ̄
ⲙⲧⲥⲟⲙ ⲏ ⲙ̄ⲡⲛⲩⲉ· Ⲛⲓⲙ ⲁⲉ ⲡⲉ ⲡⲁⲓ· ⲡⲧⲁ ⲡⲣⲣⲟ ⲏ
ⲃⲣⲱⲟⲩ· ⲭⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲏ ⲙ ⲛⲟⲥ ⲡⲁⲍⲓⲱⲙⲁ ⲏ
ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ· ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲡⲁⲣⲭⲱⲛ ⲏ ⲧⲙⲡⲧⲉⲣⲟ·

ⲙⲙⲁ ⲡⲉ ⲡⲁⲓ̈ ⲉⲧ ⲉⲣⲉ ⲡⲉⲓ̈ ⲛⲟⲥ ⲏ ⲣⲣⲟ ☩ ⲉ ϫⲱⲕ ⲓ̅
ⲡⲉⲓ ⲛⲟⲥ ⲏ ⲉⲟⲟⲩ· ⲙⲡ̅ ⲛⲉⲓ ⲥⲟⲗⲥⲗ̅ ⲉⲧ ⲛⲉⲥⲱⲟⲩ
ⲉⲩⲙⲟⲩⲣ ⲙⲙⲟⲩ ⲏ ⲟⲩⲙⲟϩⲕ̅ⲩ· ⲉⲩⲧⲟⲥⲥ̅ ⲏ ⲱⲙⲉ ⲓ̅
ⲙⲉ· ⲙⲡ̅ ⲟⲩⲥⲧⲟⲗⲏ ⲏ ⲉⲟⲟⲩ· ⲉⲙⲡ̅ ⲣⲱⲙⲉ ⲛⲁⲱⲧⲁⲩ
ⲉ ⲡⲱⲓ ⲏ ⲧⲉⲥⲙⲏⲧⲛⲟⲥ· ⲧⲁⲓ ⲉⲧ ⲥⲟⲧⲡ̅ ⲡⲁⲣⲁ ⲡⲱⲓ ⲉ
ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲱⲧⲟⲛⲧⲡ̅ ⲙⲙⲟⲥ ·⁝—Ⲓϩⲁⲛⲗ ⲡ
ⲓⲧⲁϥⲙⲓⲱⲉ ⲁϥⲥⲱⲧⲡ̅ ⲙ̅ ⲡϩⲁϩⲉ ⲉⲧ ☩ ⲟⲩⲃⲉ ⲡⲉⲣϫ
ⲁⲩϯⲟⲕⲉⲓ ⲙⲙⲟⲩ· ⲙⲙⲁ ⲁⲉ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲧⲁⲥⲙⲁ
ⲧⲏⲣⲟⲩ ⲏ ⲙⲡⲛⲩⲧⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲙⲙⲟⲟⲩ ⲉⲧⲣⲁⲱ
ⲛⲙⲙⲁⲩ ⲧⲏⲣⲟⲩ· Ⲓϩⲁⲛⲗ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲡⲉ ⲡⲧ
ⲡⲓⲟⲩⲧⲉ ⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲩ ⲙⲡⲟⲟⲩ ⲏ ⲁⲣⲭⲱⲛ ⲉⲧ
ⲧⲉϥⲙⲏⲧⲉⲣⲟ ⲧⲏⲣⲟⲩ· ⲙⲙⲁ ⲁⲉ ⲡⲉ ⲡⲁⲓ ⲉⲩⲟⲩⲉⲣⲥⲁⲣⲁ
ⲏ ⲙⲡⲛⲩⲧⲉ ⲉⲧⲥⲱⲧⲙ̅ ⲛⲥⲱϥ· Ⲓϩⲁⲛⲗ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟ
Fol. 6 b ⲡⲉ ⲓ|ⲧⲁϥⲥⲱⲧⲙ̅ ⲛⲥⲁ ⲡⲟⲩⲉⲣⲥⲁⲣⲁⲓ ⲙ̅ ⲡⲉⲩⲣⲣⲟ
ⲓ ⲁⲩⲙⲟⲩϩⲉ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲡⲉⲧ ⲣ̅ ⲡⲉⲟⲟⲩ ⲛⲥ
ⲃⲟⲗ ⲙⲙⲟϥ ·⁝—ⲙⲙⲁ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ
ⲁⲧⲱ ⲧⲉϫⲏⲙ (*sic*) ⲙⲙⲁ ⲟⲩⲟⲥⲥ̅ ⲉⲧⲣ̅ ⲣⲁ ⲛⲁϥ ⲣⲏ̅ ⲟⲩⲛⲟ
ⲏ ☩ⲙⲙ ·⁝—ⲙⲓ̈ϩⲁⲛⲗ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲡⲉ ⲡⲥⲟⲗⲥⲗ̅
ⲛⲁ ⲛⲡⲛⲩⲧⲉ ⲁⲧⲱ ⲥⲛⲟⲩⲣⲏ̅ ⲏ ⲛⲉⲧ ⲣⲓϫⲏ̅ ⲡⲕⲁⲣ
ⲉⲩⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ ⲙⲙⲟⲟⲩ ⲙ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛ ⲁⲛⲓⲟⲩⲣ
ⲟⲥ ⲣⲏ̅ ⲧⲉϥⲁⲥⲁⲡⲏ· ⲉⲧ ⲟⲩ ⲉ ⲣⲟⲙⲓ ⲉ ⲣⲟⲙ· ⲁⲗⲗⲁ
ⲡⲁⲛⲧⲱⲥ ⲧⲉⲧⲛ̅ⲁϩⲟⲟⲥ ⲛⲁⲓ · ϫⲉ ⲛⲁ ⲛⲡⲛⲩⲧⲉ ⲣ̅ ⲙⲁ ⲟ
ⲙⲡⲟⲟⲩ· ⲁⲧⲱ ⲥⲉⲣⲁⲙⲉ ϫⲉ ⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲧⲁⲣⲟ ⲛⲁⲧ
ⲣⲁⲧⲟⲩ ⲙ̅ ⲡⲉⲧⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ·⁝—Ⲥⲓⲉ ⲁⲣⲣⲟⲟⲩ ⲣⲱⲟ
ⲛⲁ ⲡⲕⲁⲣ ⲉⲧⲣⲁⲙⲉ ⲏ ⲧⲉⲓ ⲣⲉ ⲧⲏⲣⲥ̅· ⲁⲧⲱ ⲉⲧⲣ̅ ⲣⲁ ⲓ̅
ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϩⲁⲛⲗ· ⲙⲙ ⲛⲧⲁⲩⲧⲁⲣⲣⲟ
ⲉ ⲣⲁⲧⲏ̅ ⲣⲟⲗⲱⲥ ⲣⲱ ⲏ ⲛⲉⲧ ⲣⲓϫⲏ̅ ⲡⲕⲁⲣ ⲣⲏ̅ ⲡⲉⲩⲉⲟⲟ
ⲛⲑⲉⲙⲥⲙⲏⲟⲩ ⲛⲁⲣⲉ ⲣⲁⲧⲏ̅ ⲣⲓϫⲏ̅ ⲡⲕ[ⲁⲣ]· ⲕ[ⲁ]ⲧⲁ ⲡⲉ
ⲥⲛⲟ ⲣⲏ̅ ⲛⲉ ⲙⲁ·⁝—Ⲟⲩⲛⲁ̅ ⲥⲁⲣ ⲡⲉ· [illegible]ⲟⲩⲥⲁⲣⲝ̅ [ⲁⲙ] ⲡ
Fol. 7 a ⲟⲩⲁⲥⲱⲙⲁⲧⲟⲥ ⲥⲁⲣ ⲡⲉ [ⲙⲓϫ]ⲁⲛⲗ· | ⲙⲡ̅ ⲙⲥⲟⲙ ⲥⲁ
ⲓⲁ ⲡⲥⲱⲙⲁⲧⲓⲕⲟⲛ ⲉ ⲛⲁⲧ ⲉ ⲣⲟϥ· ⲛⲑⲱⲟⲩⲛ ⲣⲁ ⲡⲉⲩⲉⲟⲟⲩ
ⲡⲧⲟⲕ ⲁⲉ ⲣⲱⲟⲕ ☩ⲙⲁⲟⲩⲱⲙⲃ̅ ⲛⲁⲕ ⲉⲙⲡⲗⲏⲣⲟⲫⲟⲣⲉ
ⲙⲙⲟⲕ ⲁⲉ ⲕⲁⲗⲱⲥ ⲡⲣⲟⲩⲟ ⲁⲉ ⲛⲁ ⲡⲕⲁⲣ ⲣⲁⲱⲉ· ⲡⲗⲏ
ⲛⲁ ⲛⲡⲛⲩⲧⲉ ⲙⲉⲛ ⲟ ⲉⲣ̅ ⲛⲟⲃⲉ ⲁⲛ· ⲟⲩⲁⲉ ⲙⲡ̅ ⲙⲡⲧⲁⲁⲧ

ϩαρτηϩ ⲡⲁⲉ ⲥⲟⲛ· ⲟⲩⲁⲉ ⲕⲱϩ· ⲟⲩⲁⲉ ⲙⲟⲥⲧⲉ· ⲟⲩⲁⲉ
ⲧⲱⲙ· ⲟⲩⲁⲉ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲟⲩⲁⲉ ϩⲱⲧⲃ· ⲟⲩⲁⲉ ϫⲓⲟⲩⲉ·
ⲟⲩⲁⲉ ϫⲱϩⲓ· ⲟⲩⲁⲉ ⲡⲟⲣⲛⲓⲁ· ⲟⲩⲁⲉ ⲗⲁⲁⲩ ⲛ̄ ϩⲱⲃ· ⲙ̄
ⲡⲟⲛⲏⲣⲟⲛ· ⲁⲗⲗⲁ ⲉⲧⲟⲩⲁⲁⲃ· ⲉⲧⲟⲩⲏⲛϩ ϩⲓ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ·
ⲉⲧⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲟⲩ ϩⲓ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲓⲧⲙ̄ ⲡⲉⲧ ϫⲟⲥⲉ ϣⲁ
ⲉⲛⲉϩ· ⲉⲧⲣ̄ ϣⲁ ⲛ̄ⲙ̄ⲙⲁⲩ ⲛ̄ ⲛⲁⲧ ⲛⲓⲙ ϩⲓ̄ ⲟⲩϣⲁ ⲛ̄ ⲁⲧ
ⲟⲩϣⲙ̄ⲛ̄:—ⲉ ϧⲟⲗ ϫⲉ ⲁⲧⲟⲧⲟ ⲉⲩⲛⲟⲩϫⲉ ⲉ ϧⲟⲗ ⲙ̄ⲙⲟⲟⲩ
ⲙ̄ ⲡⲉⲧ ⲕⲁⲧⲏⲥⲟⲣⲉⲓ ⲙ̄ⲙⲟⲟⲩ:—Ⲡⲉⲧ ⲟ ⲛ̄ ϫⲁϫⲉ ⲉ ⲡⲉ
ⲛⲧⲁϥⲧⲁⲙⲓⲟⲟⲩ· ⲡϫⲁϫⲉ ⲛ̄ ⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲓⲙ· ⲡⲓⲉⲥⲧⲉ
ⲁⲩⲱ ⲡⲥⲁ[ⲧ]ⲁⲛⲁⲥ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· Ⲫ ⲧⲃⲉ ⲡⲁⲓ
ⲁⲧⲣ̄ ϣⲁ ϥⲱⲟϥ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲛ̄ⲧⲟϥ
ⲁϥⲙⲛⲧⲉ· ⲁϥϫⲣⲟ ⲁϥⲑⲏⲩⲓⲟ· ⲙ̄ ⲡϫⲁⲥⲓϩⲛⲧ ϩⲓ̄ Fol. 7 *b*
ⲟⲩⲥⲉⲡⲓ· Ⲁⲗⲗⲁ ϩⲓ̄ ⲡⲧⲣⲉϥⲁⲁϥ ⲛ̄ϣⲱⲃ ⲁϥⲟϫⲟⲩ̄ ⲉ ⲓⲃ
ϧⲟⲗ· ϩⲓ̄ ⲡⲓⲁ ⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲁⲡⲉⲣⲁⲛⲧⲟⲛ· ⲉ ϩⲣⲁⲓ ⲉϫⲙ̄
ⲡⲕⲁϩ ⲙ̄ⲡⲉ ϩⲣⲟ· ⲟⲩ (*sic*) ⲉ ϩⲟϥ ⲉ ⲡⲁⲓ ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲙ̄ⲡⲉⲕⲁⲁϥ ϩⲓⲙ̄ ⲡⲕⲁϩ· ⲛ̄ ⲧⲉⲓ ϩⲉ
ϩⲁⲡⲗⲱⲥ· Ⲁⲗⲗⲁ ⲁϥⲥⲓ ⲉϩⲟⲧⲥⲓⲁ· ⲟⲩ ⲛ̄ ⲧⲉⲓ ϩⲉ· ⲉ
ϧⲟⲗ ϩⲓⲧⲙ̄ ⲡⲝⲥ̄· ⲁϥⲉⲓ ⲉ ⲡⲉⲥⲏⲧ ⲁϥⲁⲙⲁⲣϯ ⲙ̄ⲙⲟϥ
ⲁϥⲥⲟⲛϩ[1] ϩⲓ̄ ϩⲉⲛⲥⲛⲟⲟⲩϩ ⲛ̄ ⲁⲧ ϧⲱⲗ ⲉ ϧⲟⲗ· Ⲟⲩⲁⲉ
ϩⲱ ⲙ̄ⲡⲉ ⲥⲛⲁⲁϥ ⲉⲩⲥⲟⲛϩ ϩⲓⲙ̄ ⲡⲕⲁϩ ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ
ⲉⲩⲥⲛϩ ϫⲉ ⲁϥⲟϫⲟⲩ̄ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲗⲓⲙⲓⲛ ⲛ̄ ⲥⲁⲧⲉ ⲉⲧ ϫⲉⲣⲟ
ϩⲓ̄ ⲟⲩⲕⲱϩ̄ ⲙⲙ̄ ⲟⲩⲟⲛⲓ· ⲁⲩⲱ ⲉⲧϩⲁⲣⲉϩ ⲉ ϩⲟϥ ϣⲁ
ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲓⲟⲩ ⲛ̄ ϩⲁⲡ· ⲉⲛⲉ ⲛⲧⲁⲥϥⲛⲁⲁϥ ϩⲁⲣ ϩⲓⲙ̄
ⲡⲕⲁϩ ⲉⲛⲉ ⲙⲙ̄ ⲗⲁⲁⲩ ⲛ̄ ⲥⲁⲣⲝ̄ ⲛⲁⲉⲓϣⲙⲙⲟⲩ ⲛ̄ ⲣ̄ ϧⲟⲗ
ⲉ ⲛⲉϥⲡⲁϣ· ⲁⲗⲗⲁ ϯⲛⲉⲉⲧⲉ ϫⲉ ϩⲓ̄ ⲡⲧⲣⲉϥϩⲟⲟⲥ ϫⲉ
ⲁⲩⲟϫⲟⲩ̄ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲧⲗⲓⲙⲓⲛ ⲛ̄ ⲥⲁⲧⲉ· ⲙⲙ̄ ⲡⲓⲟⲩⲓ·
ⲙⲙ̄ ⲡⲕⲁⲕⲉ· ϫⲉ ⲕⲁⲥ ⲉⲛⲉⲉⲓⲙⲉ ⲉ ⲧⲙⲉ· ⲩⲥⲛϩ ⲥⲁⲣ
ϫⲉ ⲛⲉⲧ ϩⲓ̄ ⲛ̄ ⲙⲡⲛⲩⲉ· [ⲙ]ⲡ̄ ⲕⲉⲧ ϩⲓⲧⲙ̄ ⲡⲕⲁϩ· ⲙⲙ̄
ⲛ[ⲉⲧ] ⲉ ⲡⲉ|ⲥⲏⲧ ⲙ̄ ⲡⲕⲁϩ· ⲁⲩⲱ ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲓⲛⲧⲏ̄ ϫⲉ Fol. 8 *a*
ⲙⲛ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲉⲧ ⲙ̄ⲙⲁⲩ ϣⲁ ϩⲟⲩⲏ ⲉ ⲧⲉⲡⲟⲩ· ⲥⲉⲕⲟⲗⲁϫⲉ ⲓⲃ
ⲙ̄ⲙⲟϥ· ϩⲓ̄ ⲧⲗⲓⲙⲓⲛ ⲛ̄ ⲥⲁⲧⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲗⲗⲁ
ⲁⲕⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ϩⲱⲟⲩⲧ ⲱ ⲡⲉⲱⲃⲏⲣ· ϫⲉ ⲉⲱϫⲉ ⲡⲁⲓⲁ-

[1] Fol. 1 *a* of Oriental, No. 6781, begins with the word ⲁⲩⲥⲟⲛϩ.

ϧολος сонϥ ϵ тβε ог ⲙ пиаг ⲛ̄та ⲡ̄аⲥⲥелос ⲁ
пиоⲩте· ⲭⲙ̄ пхωωⲙе ⲛ̄ ιωϧ· аре ратог аⲩеιр
ⲛ̄ неї̈ пеθоог тнрог ⲛ̄ ιωϧ ецсонϥ· Сωтⲙ̄ ⲭⲛ̄ ог
ⲣтнⲩ· аⲩω анок пет натет пекрнт ⲭⲙ̄ па ⲯах
ⲙ̄ⲙате ан· аλλа ката пентаⲩει ε тоот ⲭⲛ̄ к
ⲙа· ⲯаⲭхоос гар ⲭωⲱⲩ паιаβоλос же ⲯаⲭ
ⲣнрϧ ⲭωⲩ ⲭωс аⲥⲥелос· ⲛ̄те поⲩоеιн· аλλа ει
ота ан пе· же ⲯаре псаϥ он· паⲩλос хоос ⲁ
паⲥⲥелос ⲙ̄ псатанас же ецеϯ кλⲯ̄ ε хωι ⲁ
ⲉⲙⲛаⲭісе ⲙ̄ⲙої̈· ⲯаре пенснр̄ хоос ε роⲩ ецст
ⲙ̄ⲙоⲩ ε βол· же ϧ[ω]к ρι паρог ⲙ̄ⲙоι псатанас
Fol. 8 b ⲯаⲭхоос он же паιаβолос п̈раⲍе ⲙ̄[ⲙ]оⲩ· Ⲁⲛ
ιⲁ он хω ⲙ̄ⲙос же ⲙаре паιаβолос аре ратⲩ̄ пс
отнаⲙ ⲙ̄ⲙоⲩ·:—ере папостолос он хω ⲙ̄ⲙос
ρⲙ̄ ⲛ̄ каθолікон же ⲙⲙ̄ теротеⲓте паιаβолос ⲁ
ⲯⲙе аⲩω ⲥⲣ̄ ноβе·:· лоιпон же ⲡ̄ⲙе ιωсⲏ ρⲙ̄
пⲯаⲭе ε тβε пет ⲙосте ⲙ̄ пенсенос· аλλ
сωтⲙ̄ ⲡ̄таⲙιок· ⲣⲯаι отⲣро ⲛ̄ оуархωн·
ке ота ρωλос есρа езоусіа· тⲡ̄ноот ⲛ̄ оупотр
сос ε поⲩ̄ⲭ пе· ⲉⲩапокрісіс· ⲯаре нет наβω
ⲯа роот спотⲁⲍе ε хωк ε βол· ⲙ̄ потерсарк
же отρωβ ⲡ̄те п̈рро пе· ⲡ̄таⲭβωк ε тβннтⲩ̄· аⲩ
ⲯаⲭхоос же маρⲡ̄ ⲣ̄ таποκρісіс ⲙ̄ паеспотнс· ⲭ
ⲡ̄ⲙесаπтλн ε рок· теі ⲉ̀ он ⲡ̄оⲩωт те тⲯооп
неθоог ⲙⲡ̄ нет наⲡ̄ωоⲩ· Єпеі ан ⲙ̄ пиа
ⲡ̄таⲙіех паιаβолос ε βол ⲭⲛ̄ тпе· аⲧⲙннⲯ
ⲡ̄аⲥⲥелос отароⲩ ⲡ̄сωⲩ· наι ⲡ̄таⲧⲙере псароⲩ
а[illegible]наⲩ аⲧⲣ̄ ран ε неоог· аⲩω аⲧⲯооп ε[illegible]
ааⲩ ⲭⲛ̄ теі ⲙⲡ̄[illegible]т[illegible]т·:—лоιпон ас[ⲙе]ет
Fol. 9 a [illegible]ос[illegible]ⲯа | ⲭⲙ̄ пеⲭрнт ρωс те ⲙ̄ⲧолⲙ
ιε ⲙ̄ⲭхоос ε пе ⲡ̄таⲭтаⲙιоⲩ же ϯнаⲯωпе ⲡ̄теⲭре
ассι тоотⲩ̄ ε тωⲯ наⲩ ⲛ̄ ρентаⲍіс ρа теⲭρн ⲭ
оⲩⲙⲡ̄таⲥιρнт ецтоⲩⲡ̄ⲧ ⲙ̄ⲙоⲩ ε пеⲭс̄· Ⲏтеⲩпо
же а ⲡ̄ноⲩте тⲡ̄ноот ⲛ̄ пеⲩноς ⲛ̄ архаⲥⲥелос

ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲙⲟⲣϥ̄ ⲁⲩⲕⲁⲁⲩ ⲉⲡ̄ ⲟⲩⲧⲟⲡⲟⲥ ⲛ̄ ⲕⲁⲕⲉ
ⲉⲩⲥⲁ ⲡⲉϫⲛⲧ ⲛ̄ ⲡⲕⲁϩ · ⲁⲩⲱ ⲛⲉⲙⲧⲁⲩⲁⲅⲁⲑⲟⲥ ⲛ̄ⲥⲱϥ ·
ⲁⲩⲱⲱⲡⲉ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲛ̄ⲧⲙ̄ⲙⲁⲩ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲣⲱ
ⲛⲧⲁⲧⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲡⲁⲱⲉ ⲛ̄ ⲡⲉϥⲣⲁⲓ · ϫⲉ
ⲁⲓⲙⲁⲓⲱⲛ ⲉⲧⲉ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲡⲉ · ⲁⲩⲱ ⲱⲁ ⲧⲉⲛⲟⲩ ⲥⲉⲣⲡ-
ⲟⲱⲣⲙⲉⲓ ⲛ̄ⲧⲟⲟϥ · ⲉⲡ̄ ⲛⲉⲙⲛⲉⲃⲟⲟⲩ ⲧⲏⲣⲟⲩ · ⲉ ⲃⲟⲗ ϫⲉ
ⲁⲩⲱⲱⲡⲉ ⲛⲁⲩ ⲉⲱⲟϥ · ⲛ̄ⲧⲁϩⲓⲥ ⲉⲁ ⲣⲁⲧϥ̄ ⲉⲡ̄ ⲧϥ̄ⲛ̄ⲧ-
ϫⲁⲥⲓϩⲧ ⲉⲩⲧⲟⲟⲩⲧⲛ̄ ⲛ̄ⲧⲟⲟϥ ⲉ ⲡⲉϥϫⲉ · ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ
ⲡⲛⲟⲩⲧⲉ ⲧⲡⲛⲟⲩ ⲛ̄ ⲡⲉⲙⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲱⲛ ⲡⲉⲙⲛⲟⲥ ⲛ̄
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲟⲩⲱϣϥ̄ ⲛ̄ ⲧϥ̄ⲥⲟⲩ
ⲁⲩⲕⲁⲁⲩ · ⲉⲡ̄ ⲟⲩⲧⲟⲡⲟⲥ ⲛ̄ ⲕⲁⲕⲉ · ⲉⲧ ⲥⲁ ⲡⲉⲥⲛⲧ ⲛ̄
ⲡⲕⲁϩ ⲙ̄ⲙⲛ̄ ⲛⲉⲙⲧⲁⲩⲁⲅⲁⲑⲟⲥ ⲛ̄ⲥⲱϥ · ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛϥ · ϫⲉ
ⲕ[illegible]ⲱⲧ[illegible]ⲙ̄ⲙⲛ̄ ⲟⲩⲥⲱⲧ[illegible]ⲁⲩ[ⲱ]ⲥⲱ[ⲙⲙⲉ] |
ⲙ̄ⲙⲛ̄ ⲡⲉⲧ ⲥⲟⲟⲩⲉ · ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲓⲧⲁⲙⲟⲕ ⲱ ⲡⲉϣⲃⲣ · Fol. 9b
ϫⲉ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ ⲥⲟⲛϥ̄ · ⲁⲗⲗⲁ ⲡⲁⲁⲓⲱⲛ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲓⲉ
ⲛ̄ ⲛⲉϥⲣⲱⲙⲓ · ⲕⲁⲧⲁ ⲡⲉϥⲕⲱϥ ⲙ̄ⲙⲛ̄ ⲡⲉϥⲙⲟⲥⲧⲉ ⲉ ⲣⲟⲩⲓ ⲉ
ⲣⲟⲛ ·:—Ⲁⲗⲗⲁ ⲙⲁⲣⲓⲣⲱ ⲉ ⲣⲟⲛ ⲡⲓⲱⲁϫⲉ ⲉⲛ ⲙ̄ⲡⲥⲁⲛ-
ⲕⲟⲥ ⲉ ⲡⲉⲧ ⲙⲙⲁⲩ ⲛ̄ⲧⲛ̄ⲕⲧⲟⲛ ⲉ ⲣⲁⲓ ⲉϫⲙ̄ ⲡⲓⲙⲓⲕⲛ-
ⲧⲏⲥ · ⲁⲩⲱ ⲡⲉⲥⲧⲉⲫⲁⲛⲓⲧⲏⲥ · ⲡⲛⲟⲩ ⲁⲩⲱ ⲡⲁⲣⲭⲏⲡⲟⲗⲉ-
ⲙⲁⲣⲭⲏⲥ [c]ⲧⲣⲁⲧⲓⲱⲧⲏⲥ ⲛ̄ ⲧⲥⲟⲙ ⲛ̄ ⲙⲉⲡⲛⲉ · ⲡⲁⲓ
ⲛⲧⲁⲕⲱ ⲉⲁ ⲣⲱⲛ ⲙⲉⲡⲛⲉ ⲛⲧⲉ ⲧⲣⲁⲡⲉⲍⲁ ⲉⲧ ⲡⲉⲙⲛⲟⲥ ⲛ̄
ⲱⲁ · ⲡⲁⲓ ⲉⲧ ⲡⲟⲣⲗ̄ⲗ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ ⲉⲡ̄ ⲙⲡⲛⲉ ·
ⲙ̄ⲙⲛ̄ ⲡⲕⲁϩ · ⲕⲁⲧⲁ ⲡⲟⲩⲣⲉⲥⲁⲣⲙⲉ ⲉ ⲛⲓⲧⲥ̄ ⲓⲥ ⲡⲉϫⲥ ·
ⲟⲩⲛⲟⲩⲧⲉ ⲥⲁⲣ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ · ⲟⲩϫⲥ̄ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ · ⲟⲩ-
ⲙⲓⲧⲉⲣⲟ ⲛ̄ ⲟⲩⲱⲧ ⲧⲉ ⲉⲥⲙⲛⲓ ⲉ ⲃⲟⲗ · ⲉⲥⲱⲟⲟⲡ ⲛ̄ ⲧⲩⲡⲟⲥ
ⲛ̄ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲟⲩⲟⲩⲥⲓⲁ ⲛ̄ ⲟⲩⲱⲧ ⲧⲉ · ⲙ̄ⲙⲛ̄
ⲡⲉⲓⲱⲧ · ⲙ̄ⲙⲛ̄ ⲡⲱⲛⲣⲉ · ⲙ̄ⲙⲛ̄ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ̄ ⲁⲧ
ⲡⲱⲣϫ̄ · ⲛ̄ ⲁⲧ ⲱⲓⲃⲉ · ⲛ̄ ⲁⲧ ⲡⲱⲱ · ⲛ̄ ⲁⲧ ⲥⲡⲣⲁⲧⲉ · ⲛ̄
ⲁⲧ ⲣⲉⲣⲣⲱⲧⲉ̄ (*sic*) · ⲛ̄ ⲁⲧ ⲟⲣⲃ̄ⲥ ⲉ ⲣⲟⲩⲓ · ⲁⲗⲗⲁ ⲛ̄[illegible]ⲉ
ⲣⲟⲩⲓ ⲉⲁ ⲧⲉⲩⲉⲍⲟⲩⲥⲓⲁ[illegible]ⲛ̄ ⲛ[ⲉⲧ] ⲙ̄ⲙⲛ̄ⲡⲛⲉ ⲙ̄ⲙⲛ̄ Fol. 10a
ⲛⲉⲧ ⲣⲓϫⲙ̄ ⲡⲕⲁϩ ·:— ⲓⲍ

Oriental 7021.

Λιον ⲁⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲛ̄ ϩⲟⲥⲟⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧ
ⲁⲛⲉⲓⲙⲉ ⲁⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲣⲁⲩⲉ· ⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲩⲁ
ⲉⲧ ⲡⲱⲣⲡ̄ⲩ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ· ⲙⲁⲣⲡ̄ ⲣ̄ ⲩⲁ ϩⲱⲱ
ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲛ̄ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ· ⲣ̄ ⲩⲁ ⲛⲁϥ
ⲙⲁⲣⲡ̄ ⲥⲧⲟⲗⲓⲍⲉ ⲙ̄ⲙⲟⲓ (*sic*) ϩⲓ ϩⲟⲩⲓ· ⲁⲩⲱ ϩⲓ ⲃⲟⲗ· ⲉⲙ
ⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ⲡⲟⲟⲩ· ⲛ̄ⲥⲓ ⲡⲓⲟⲥ ⲁ
ⲡⲟⲗⲩⲙⲓⲥⲧⲛⲥ· ⲙ̄ ⲡ̄ⲣⲣⲟ ⲛ̄ ⲣ̄ⲣⲱⲟⲩ ⲙ̄ⲓ̈ϫⲁⲛⲗ· ⲡⲁⲣⲭ
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲗⲗⲁ ⲡⲉϫⲉⲧⲛ̄· ⲭⲉ ⲉⲙⲩⲁ
ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲡⲉ ⲛ̄ ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ· ⲡⲉⲧ ⲉⲙⲙⲉ ⲡⲉ ⲉ ⲣⲟ
ⲉ ⲕⲁⲧⲉϫⲉⲓ ⲙⲁⲓⲧ ⲟⲩⲧⲱⲣⲙ̄ ⲛ̄ ⲙⲟⲣⲡ̄ ⲛ̄ ⲛⲉⲧ ⲟ ⲡⲛⲟ
ⲣⲡ̄ ⲧⲁⲩⲗⲏ· ⲙ̄ ⲡ̄ⲣⲣⲟ ⲙⲛ̄ ⲡⲉⲭⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲥⲟ
ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ⲡⲥⲱⲥ ⲣⲱⲟⲩ ⲛ̄ⲧⲛ̄ⲟⲩⲁⲣⲡ̄ ⲛ̄ⲥⲱⲟⲩ· Κⲁ
ⲗⲱⲥ ⲁⲧⲉⲧⲛ̄ⲙⲩⲛⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲙⲁⲣⲉ ⲡⲉⲟⲃⲃⲱ ⲥⲁ
ϫⲓⲥⲉ· ⲁⲩⲱ ⲙⲁⲥⲥⲟⲟⲩⲧⲛ̄:—ⲁⲗⲗⲁ ⲁⲙⲛⲓⲧⲛ̄ ⲟⲩⲉ

Oriental 6781. Fol. 1 *a*

ⲁⲩⲥⲟⲛⲣ̄ⲩ ⲣⲙ̄ ⲣⲉⲛⲉⲗⲁⲥⲓⲥ ⲙ̄ ⲡⲉⲛⲏⲡⲉ ⲛⲁⲧ ⲃⲱⲗ
ⲃⲟⲗ· ⲟⲩⲁⲉ ⲙ̄ⲡ ⲟⲩ ⲕⲁⲁϥ ⲉⲩⲥⲟⲛⲟ ⲣⲓϫⲙ̄ ⲡⲕⲁ
ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ Ⲑⲩⲥⲛⲟ ⲭⲉ ⲁⲡⲟϫⲩ̄ ⲉ ⲧⲗⲓⲙⲙⲏ ⲛ̄
ⲥⲁⲧⲉ ⲉⲧ ϫⲉⲣⲟ̄ ⲉⲓϫⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲫⲙ̄ ⲡⲉⲥⲏⲧ ⲙ̄ ⲡⲓⲟⲩⲧ
ⲙⲛ̄ ⲡⲕⲁⲕⲉ· ⲁⲩⲱ ⲭⲉ ⲕⲁⲥ ⲉⲕⲉⲉⲓⲙⲉ ⲉ̄ ⲧⲙⲉ
ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲟⲩⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲣⲱⲥ ⲭⲉ ⲁⲛⲉⲓⲙⲉ ⲁ
ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲣⲁⲩⲉ ⲙ̄ ⲡⲉⲓ ⲩⲁ ⲉ̄ⲧ ⲡⲟⲣⲡ̄ⲩ ⲛⲁⲓ ⲉ ⲃⲟⲗ
ⲙ̄ⲡⲟⲟⲩ· Ⲙⲁⲣⲡ̄ ⲥⲧⲟⲗⲓⲍⲉ ⲙ̄ⲙⲟⲛ ⲡⲟⲩϫ̄ ⲡⲟⲩϫ̄ ϩⲓ ϩⲟⲩⲓ
ⲁⲩⲱ ϩⲓ ⲃⲟⲗ· ⲛ̄ⲛⲁⲃⲱⲕ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲁⲣⲓⲥⲧⲱⲛ ⲙ̄
ⲡⲟⲟⲩ· ⲭⲉ ⲕⲁⲥ ⲛ̄ⲧⲁⲟⲩⲱⲙ ⲉ̄ ⲃⲟⲗ ϩⲙ̄ ⲡⲁⲥⲁⲑⲱⲛ ⲛ̄ⲧⲁ
ⲥⲃ̄ⲧⲱⲧⲟⲩ ⲛⲁⲓ: ⲛ̄ⲥⲓ ⲡⲓⲟⲥ ⲙ̄ ⲡⲟⲗⲉⲙⲓⲥⲧⲛⲥ ⲙ̄
ⲡ̄ⲣⲣⲟ ⲛ̄ ⲛⲉⲣⲣⲱⲟⲩ· ⲙⲓⲭⲁⲏⲗ· ⲁⲗⲗⲁ ⲭⲉ ⲉⲙⲩⲁ
ⲟⲩⲁ̄ⲣⲓⲥⲧⲱⲛ ⲛ̄ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲡⲉ· ⲡⲉⲧ ⲉⲙⲙⲉ ⲡⲉ ⲣⲟⲛ ⲛ
ⲉ̄ ⲕⲁⲧⲉϫⲉ ⲙⲁⲓⲧ ⲟⲩⲧⲱⲣⲙ̄ · ⲛ̄ ⲙⲟⲣⲡ̄ ⲛⲉⲧ ⲟ ⲡⲛⲟⲥ ϩ
ⲧⲁⲩⲗⲏ ⲙ̄ ⲡ̄ⲣⲣⲟ· ⲙⲛ̄ ⲡⲉⲙⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗ
ⲙⲓⲭⲁⲏⲗ· Ⲡⲥⲱⲥ ⲛ̄ⲧⲛ̄ⲟⲩⲁⲣⲡ̄ ⲣⲱⲟⲩ ⲛ̄ⲥⲱⲟⲩ· ⲕⲁ
ⲗⲱⲥ ⲁⲧⲉⲧⲛ̄ⲙⲩⲛⲉ Ⲡ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲙⲁⲣⲉ ⲡⲉⲟⲃⲃⲱ ⲥⲁ
ϫⲓⲥⲉ· ⲁⲩⲱ ⲙⲁⲥⲥⲟⲟⲩⲧⲛ̄· ⲁⲗⲗⲁ ⲁⲙⲛⲓⲧⲛ̄ ⲟⲩⲉ

тнтн̄ нсωι же εις н̄нос ατοτω ετвнк є парістон Oriental 7021.
мн̄ мιχанл̀ · ατω наι ατноχοτ · наι не н̄нос
нтатр̄ щорп̄ · сωтм̄ рн̄ οτ† рτнч · ααам̄ пе мн̄ |
авєл̀ мн̄ сно нєщнре · енωх мн̄ маθοτсала · Fol. 10 b
мн̄ ноε · авраам̄ · мн̄ ісак · мн̄ іакωв̄ · мн̄ ιη
ιωснф̄ пєщнре ⁘ мωτснс пе мн̄ ааρωн мн̄
ісοτ н̄ натн ⁘—Гєдεωн пе мн̄ βарак · мн̄
самψωн · мн̄ іефθае ⁘—ддд пе мн̄ солο-
мωн · мн̄ іεзεκіас пр̄ро н̄ аїкаιос · н̄саіас пе
мн̄ іερємιас мн̄ іεзεκинл̀ · мн̄ пщοмн̄т н̄раєιос
мн̄ рнлїас · мн̄ даниил̀ · неі нос м̄ профн-
тнс ⁘—заχаріас потннв̄ пе мн̄ ῑωс̄ пєщнре
мн̄ пмн̄тєноотє н̄апостолос · мн̄ стефанос
парχнаіакωнос · мн̄ пр̄ллο н̄ рамос ατω
потннв̄ стмεωн · мн̄ м̄мартурос ατω п̄аікаιос
тнрот ⁘—арої ешаχε є на пκарадда · ч̄м̄ат
н̄сι пχ̄с̄ м̄ пеοοт мн̄ н̄таєма тнрот м̄мнтє

тнтн̄ нсωι · же εις н̄нос · ατοτω̄ ετвнк · є парїс- Oriental 6781.
тон м̄ мιχанл̀ · ατноχοτ · ащ Не н̄нос нтатр̄
щорп̄ н̄ноχοτ · сωтм̄ же рн̄ οτ† рτнч · ααам̄ же
мн̄ авєл̀ · мн̄ сєω̄ пєщнре · мωτснс мн̄ аарωн
мн̄ ієсοτ н̄ натн | гєдεωн · βарак̄ · самψωн̄ · Fol. 1 b
даνєід̀ пе мн̄ сωломωн̄ · мн̄ іεзεκіас̄ нерρωοτ · ιβ
н̄саіас̄ пе · мн̄ іερнмιас̄ · мн̄ єзεκинл̀ · мн̄
даниил̀ · мн̄ пщοмн̄т · н̄раєιос̄ · мн̄ рнлїас̄ н̄
рελесаιос̄ · неі нос м̄ профнтнс · заχаріас пе ·
мн̄ іωаннис пєщнре · мн̄ пмн̄тєноотє н̄апо-
столос · мн̄ стефанос̄ парχнаіаконос̄ · мн̄
пр̄ллο н̄ рамос ατω н̄ноτннв̄ · ā̄па стмεωн мн̄
м̄мартурос · мн̄ п̄аікаιос тнрот :—арроі ешаχε
є на пκар м̄мате · алла ч̄м̄ат н̄сι пχоеіс
м̄пеοοт · мн̄ н̄таєма тнрот м̄мнтє · паєєе-

Oriental 7021.

ⲡⲁⲥⲧⲉⲗⲟⲥ ⲙⲙⲏ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ ⲛⲉ ϫⲉⲓⲣⲟⲧⲃⲉⲓⲛ ⲙⲙⲏ
ⲡⲥⲉⲣⲁⲫⲓⲙ· ⲡⲁⲣⲭⲏ ⲙⲙⲏ ⲡⲉϫⲟⲩⲥⲓⲁ· ⲛⲉⲫⲣⲟⲛⲟ
Fol. 11 a ⲙⲙⲏ ⲙⲙⲓⲡⲧϩⲉ· ⲙⲙⲏ ⲡⲥⲟⲙ | ⲥⲉ ⲙⲙⲁⲩ ⲡⲥⲓ ⲛⲁⲓ ⲧⲏⲣⲟ
ⲓⲑ ⲉⲧϯ ⲉⲟⲟⲩ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙⲙⲏ ⲡⲉⲩⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲥⲧⲉⲗⲟ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲩⲁ ⲡⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ
ⲣⲁⲓ ⲛ ⲕⲁϩ ⲛⲙⲙⲁⲛ ⲡⲧⲁϩⲛⲟⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ ⲩ
ⲉⲧ ⲡⲟⲣⲡ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ ⲉϫⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ
ⲧⲁⲉⲓⲙⲉ ϫⲉ ⲕⲁⲥ ⲉⲓⲙⲁⲣⲁⲩⲉ ϩⲱ ⲙⲙⲏ ⲛⲉⲧ ⲣⲁⲩⲉ ⲕⲁ
ⲡⲩⲁϩⲉ ⲛ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ·:—ⲡⲗⲏⲙ ϯⲛⲁⲁⲣ
ϫⲉⲥⲟⲁⲓ ⲛ ⲩⲟⲣⲡ ⲉϫⲛ ⲡⲉⲓⲱⲧ ⲛ ⲧⲙⲛⲧⲣⲱⲙⲉ ⲧⲏⲣ
ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲧⲁⲗⲓⲟϥ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲙⲉ ⲙⲙⲏ ⲧⲉϥⲣⲓ
ⲕⲱⲛ· ⲡⲉⲛⲉⲓⲱⲧ ⲁⲁⲁⲙ· ⲡⲧⲟϥ ⲅⲁⲣ ⲡⲉ ϯⲛⲁⲩ ⲉ ⲣⲟϥ
ⲉϥⲟ ⲙ ⲡⲣⲟⲧⲟⲥ ⲫⲙ ⲡⲉⲓ ⲩⲁ ⲙⲡⲟⲟⲩ ⲫⲙ ⲡⲙⲁ
ⲛⲟⲩϥ ⲫⲙ ⲡⲣⲙ ⲛ ⲕⲁϩ· ⲁⲣⲁ ⲉⲙⲁⲧⲟⲗⲙⲁ ⲡⲧⲁϩⲟⲟ
ⲟⲩ ⲛⲁϥ· ϯⲣ ⲣⲟⲧⲉ ⲁⲩⲱ ϯⲥⲧⲱⲧ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲟⲩ ⲧⲉⲛⲟ
ϯⲛⲁⲩ ⲉ ⲛⲉⲧ ⲫⲙ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ ⲙⲡⲟⲟⲩ ⲛⲙⲙⲁϥ ⲧⲏⲣ

Oriental 6781.

ⲗⲟⲥ ⲙⲙⲏ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ· ⲡⲁⲣⲭⲏ ⲛ ⲡⲉϫⲟⲩⲥⲓⲁ
ⲛⲉϫⲉⲣⲟⲧⲃⲓⲙ ⲙⲙⲏ ⲡⲥⲉⲣⲁⲫⲓⲙ· ⲛⲉⲫⲣⲟⲛⲟⲥ ⲙⲙⲏ ⲙⲙⲓⲡ
ϩⲟⲉⲓⲥ· ⲙⲙⲏ ⲡⲥⲟⲙ Ⲥⲉ ⲙⲙⲁⲩ· ⲡⲥⲓ ⲛⲁⲓ ⲧⲏⲣⲟ ⲉⲧ
ⲉⲟⲟⲩ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙⲙⲏ ⲡⲉⲩⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ ⲉ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲗⲗⲁ ϯⲟⲩⲱϣ ⲉⲉⲕⲧⲟⲓ ⲛ ⲕⲉ ⲥⲟ
ⲉ ⲧⲁⲩⲗⲏ ⲙ ⲡⲁⲣⲭⲁⲥⲧⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲩⲁ ⲛⲉⲓ ⲛⲟ
ⲡⲣⲱⲙⲉ ⲡⲣⲙⲛⲕⲁϩ· ⲡⲧⲁϩⲛⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲛⲟⲥ
ⲩⲁ ⲉⲧ ⲡⲟⲣⲡ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ· ϫⲉ ⲕⲁⲥ ⲉⲓⲉⲣⲁⲩⲉ ϩⲱⲱ
ⲙⲙⲏ ⲛⲉⲧ ⲣⲁⲩⲉ· ⲕⲁⲧⲁ ⲡⲩⲁϩⲉ ⲙ ⲡⲥⲁϩ ⲡⲁⲩⲗⲟⲥ ⲡ
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ:—ⲡⲗⲏⲙ ϯⲛⲁⲁⲣϫⲉⲓ ⲛ ⲩⲟⲣⲡ· ϫⲓⲛ ϯ
ⲡⲉⲓⲱⲧ ⲛ ⲧⲙⲛⲧⲣⲱⲙⲉ ⲧⲏⲣⲉ· ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲡⲗⲁⲥⲥ
ⲙⲙⲟϥ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲙⲉ ⲙⲙⲏ ⲧⲉϥⲣⲓⲕⲱⲛ· ⲡⲧⲟϥ ⲅⲁ
Fol. 2 a ⲛⲉⲧ ⲉⲓⲛⲁⲩ ⲉ ⲣⲟϥ ⲉϥⲟ | ⲙ ⲡⲣⲟⲧⲱⲥ· ⲫⲙ ⲡⲙⲁ ⲛ ⲛⲟⲩϥ
ⲓⲉ ⲫⲙ ⲡⲉⲓ ⲩⲁ ⲙⲡⲟⲟⲩ ⲡⲧⲁϩⲛⲟⲟⲩϥ· Ⲁⲣⲁ ϯⲙⲁⲧⲟⲗⲙⲁ
ⲡⲧⲁϩⲟⲟⲥ ⲛⲁϥ ϫⲉ ϯⲣ ⲣⲟⲧⲉ· ⲁⲩⲱ ϯⲥⲧⲱⲧ· Ⲉⲓ
ⲣⲙⲛⲧⲉ ⲟⲩ ⲧⲉⲛⲟⲩ ϯⲛⲁⲩ ⲉⲛⲉⲧ ⲫⲙ ⲡⲉⲁⲣⲓⲥⲧⲟⲛ ⲧⲏⲣ

ⲉⲧⲁⲓⲱⲁ ⲙⲙⲟⲩ· ⲁⲛⲟⲕ ⲫⲛⲁⲟⲡ̄ ⲛⲓⲙⲙⲁⲩ ϩⲱ· ⲕⲁⲓ Oriental 7021.
ⲉⲓⲱⲱⲉ ⲁⲛ̄ ⲟⲩⲣⲫⲣⲏ ⲛⲟⲃⲉ ⲟⲛ ⲫⲛⲁϥ ⲛⲁⲩ ⲛ̄ ⲡⲣⲁⲓⲉ
ⲛ̄ ⲡⲁ ⲗⲁⲥ ⲛ̄ [ⲧⲉⲓ ϩⲉ] ⲱⲉ ⲭⲁⲓⲣⲉ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲕⲁⲣⲓ·:—ⲭⲁⲓⲣⲉ ⲡⲉⲓⲱⲧ ⲛ̄ ⲛⲁⲉⲓⲟⲟⲧⲉ ⲙⲛ̄ | ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ Fol. 11 b
ⲧⲏⲣⲥ̄ ⲛⲉ ⲛⲧⲁⲩⲱⲟⲡⲉ ⲙⲛ̄ ⲛⲉⲧ ⲛⲁⲱⲟⲡⲉ ⲟⲛ· Ⲉⲓⲱⲁⲛϥ ⲕ
ⲛⲁⲩ ⲛ̄ ⲡⲉⲓ ⲱⲟⲙⲛ̄ⲧ ⲡⲣⲁⲓⲉ ⲉⲧ ⲧⲟⲟⲙⲉ ⲉ ⲡⲉϥⲉⲟⲟⲩ·
ⲡⲁⲛⲧⲱⲥ ⲭⲛⲁⲱⲱ ⲉ ⲫⲟⲗ ϩⲱⲙϥ ⲙ̄ⲡⲉ ⲛ̄ ⲟⲩⲉⲓⲱⲧ ⲛ̄
ⲡⲉϥⲱⲙⲣⲉ· ⲛⲑⲁⲟⲟⲥ ⲉ ⲡⲁ ⲱⲙⲣⲉ ⲁⲙⲟⲩ ϩⲱⲟⲩ ⲟⲛ
ⲛⲙ̄ ⲣⲁⲓⲉ ⲛⲙⲙⲁⲩ ⲣⲛ̄ ⲡⲉⲓ ⲛⲟⲩ ⲛ̄ ⲱⲁ ⲙ̄ⲡⲟⲟⲩ· ⲣⲛ̄
ⲡⲧⲣⲁⲥⲛ̄ ⲡⲁⲣⲣⲏⲥⲓⲁ· ⲙⲙⲁⲣⲁⲩ· ϯⲛⲁϩⲛⲟⲩϥ· ⲉ
ⲡⲁ ⲭⲥ̄ ⲛ̄ ⲉⲓⲱⲧ ⲙ̄ⲡⲟⲕ ⲁⲓ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲗⲁⲥⲥⲉ
ⲙⲙⲟⲕ ⲣⲛ̄ ⲛⲉϥⲥⲓⲝ ⲙⲙⲁⲓⲏ ⲙⲙⲟⲩ ⲁϥⲙⲁⲣⲕ ⲛ̄ ⲡⲉⲟⲟⲩ
ⲛ̄ ⲡⲉⲭⲉⲙⲉ ⲙⲛ̄ ⲧⲉⲭⲣⲓⲕⲱⲛ· ⲙⲛ̄ ⲙ̄ⲡⲟⲕ ⲁⲓ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲛⲑⲁⲥⲙⲁ ⲧⲏⲣⲟⲩ ⲉⲧ ⲣⲛ̄ ⲙⲡⲛⲩⲉ· ⲉ
ⲁⲛⲛⲓⲧⲛ̄ ⲙ̄ⲡⲉⲧⲛⲟⲩⲱⲱⲧ̄ ⲛ̄ ⲡⲣⲱϥ ⲛ̄ ⲛⲁⲩⲓⲝ ⲛⲁ ⲉⲙⲉ
ⲙⲛ̄ ⲧⲁ ⲣⲓⲕⲱⲛ·:—Ⲁⲩⲟⲩⲱⲱⲧ̄ ⲛ̄ⲥⲓ ⲁⲗⲗⲁ· ⲉ ⲁⲣⲉ·

ⲙⲡⲟⲟⲩ· ⲉⲧⲧⲉⲟⲟⲩ ⲛⲁⲩ· ⲁⲩⲱ ⲉⲧⲁⲓⲱⲁ ⲙⲙⲟⲩ Ⲁⲛⲟⲕ Oriental 6781.
ϩⲱⲧ ⲉⲙⲁⲟⲡ̄ ⲙⲙ̄ ⲟⲩⲁ̄ ⲙⲙⲟⲟⲩ· ⲕⲁⲓ ⲉⲓⲱⲱⲉ ⲁⲛ̄
ⲟⲩⲣⲫⲣⲏ ⲛⲟⲃⲉ ⲟⲛ· ⲫⲛⲁϥ ⲛⲁⲩ ⲛ̄ ⲡⲣⲁⲓⲉ ⲛ̄ ⲡⲁ ⲗⲁⲥ·
ⲛ̄ ⲧⲉⲓ ϩⲉ ⲭⲁⲓⲣⲉ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲣⲓ ⲭⲁⲓⲣⲉ
ⲡⲉⲓⲱⲧ ⲛ̄ ⲛⲁⲉⲓⲟⲟⲧⲉ ⲧⲏⲣⲟⲩ· ⲙⲙⲧⲙⲙⲧⲣⲱⲙⲉ ⲧⲏⲣⲥ̄ ⲉⲧ
ⲛⲁⲱⲟⲡⲉ· Ⲉⲓⲱⲁⲛϥ ⲛ̄ ⲡⲉⲓ ⲱⲟⲙⲛ̄ⲧ ⲡⲣⲁⲓⲉ ⲛⲁⲩ
ⲉⲧ ⲧⲟⲟⲙⲉ ⲉ ⲡⲉϥⲉⲟⲟⲩ· ⲡⲁⲛⲧⲱⲥ ⲭⲛⲁⲱⲱ ⲉ ⲫⲟⲗ ϩⲱⲙϥ
ⲙ̄ⲡⲉ ⲛ̄ ⲟⲩⲉⲓⲱⲧ ⲛ̄ ⲡⲉϥⲱⲙⲣⲉ· ⲁⲗⲗⲟⲩ ϩⲱⲟⲩ ⲟⲛ Ⲙⲛ̄
ⲣⲁⲓⲉ ⲛⲙⲙⲁⲩ· ⲣⲛ̄ ⲡⲉⲛⲟⲩ ⲛ̄ ⲱⲁ ⲉⲧ ⲡⲟⲣⲡ̄ ⲛⲁⲓ ⲉ
ⲫⲟⲗ ⲙ̄ⲡⲟⲟⲩ ⲣⲛ̄ ⲡⲧⲣⲁⲥⲛ̄ ⲡⲁⲣⲣⲏⲥⲓⲁ ⲫⲁⲣⲧⲏϥ· ϯⲛⲁ-
ϩⲛⲟⲩϥ ⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲛ̄ ⲉⲓⲱⲧ ⲙⲙ ⲙ̄ⲡⲟⲕ ⲁⲓ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲡⲗⲁⲥⲥⲉ ⲙⲙⲟⲕ· ⲣⲛ̄ ⲛⲉϥⲥⲓⲝ ⲙⲙⲁⲓⲏ ⲉⲙⲙⲟⲩ·
ⲁⲩⲙⲁⲣⲕ ⲣⲛ̄ ⲡⲉⲟⲟⲩ ⲛ̄ ⲡⲉⲭⲉⲙⲉ· ⲙⲙ̄ ⲧⲉⲭⲣⲓⲕⲱⲛ·
ⲙⲙ ⲙ̄ⲡⲟⲕ ⲁⲓ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲛ̄ ⲛⲑⲁⲥⲙⲁ
ⲧⲏⲣⲟⲩ ⲛⲙⲙⲁⲓⲏ· ⲉ ⲁⲛⲛⲓⲧⲛ̄ ⲙ̄ⲡⲉⲧⲛⲟⲩⲱⲱⲧ̄ ⲛ̄
ⲡⲣⲱϥ ⲛ̄ ⲛⲁⲩⲓⲝ· ⲡⲁ ⲉⲙⲉ ⲙⲛ̄ ⲧⲁ ⲣⲓⲕⲱⲛ· Ⲁⲩⲟⲩⲱⲱⲧ̄

Oriental 7021. ⲁⲛⲟⲕ ⲡⲁ ⲡⲛⲣⲉ· ⲡⲉⲛⲧⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲡⲱⲟⲡⲉ ⲙⲙⲟ
ϯⲛⲁⲟⲩⲱⲱⲃ̅ ⲛⲁⲩ ⲟⲛ· Ⲧⲁϩⲟⲟⲥ ⲛⲁⲩ ϩⲉ ⲡⲁ ⲭ̅ⲥ̅ ⲛ̅ ⲉⲓⲱ
ⲙⲙⲏ ⲙ̅ⲡⲉ ⲛⲁⲓ [ⲧⲏⲣⲟⲩ ⲡⲱ]ⲡⲉ· ⲛⲧ[ⲉ] ⲡⲁⲥⲥⲉⲗⲟ
ⲧ[ⲏⲣⲟⲩ ⲡⲣⲟⲥ]ⲕⲩⲛⲓⲛ ⲛⲁⲕ· [ⲡⲁⲧ ⲙ̅ ⲡⲉⲟⲩⲁ ⲛ̅]ⲟⲩⲱⲧ
Fol. 12a ⲙⲙⲏ ⲧⲯⲧⲁⲍⲓⲥ· ⲁⲩ[ⲟⲩ]ⲱⲱⲃ̅ ϩⲉ ⲁⲣⲉ | ⲁ ⲡⲁ ⲭ̅ⲥ̅ ⲧⲣ
ⲕⲁ ⲡⲕⲁ ⲙⲙⲁ ⲉⲩⲡⲟⲧ[ⲁⲥ]ⲥⲉ ⲛⲁⲓ ⲉⲁ ⲟⲛ ⲣⲱ ⲉ ⲧⲣⲉϥⲕⲁⲁ
ⲉⲓⲙ ⲡⲧⲣⲉ ϥⲕⲁⲁⲧ ⲉⲓⲙ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⁘—ϯⲛⲁⲧⲟⲗⲙⲁ ⲛ̅
ⲧⲁϩⲟⲟⲥ ⲛⲁⲩ ϩⲉ ⲁⲧⲱ ⲁⲣⲟⲕ ⲙⲙⲏ ⲙⲉⲓ ⲱⲁ ⲙ̅ⲡⲟⲟⲩ· ⲉⲓ
ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲥⲉ ⲛ̅ⲣⲟⲩⲟ ⲉ ⲣⲟⲕ· Ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲉⲙⲡⲉ ⲁⲩ
ⲑⲉⲓⲕⲱⲛ ⲧⲏⲣⲥ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲁⲗⲗⲁ ⲡⲉϩⲁⲩ· ⲛ̅ⲥⲓ ⲁⲗⲗⲁ
ϩⲉ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲱ̅ ⲡⲁ ⲱⲛⲣⲉ ⲁⲧⲱ ⲁⲛⲟⲕ ϯⲛⲁⲧⲁⲙⲟ
ⲉ ⲡⲧⲁⲓⲟ ⲙ̅ ⲡⲉⲓ ⲛⲟⲥ ⲛ̅ ⲱⲁ ⲙ̅ⲡⲟⲟⲩ· Ⲉⲡⲓ ⲁⲛ ϯⲛⲟ
ⲣⲟⲩⲟ ⲉ ⲣⲟⲕ ⲁⲧⲱ ϯ ⲙⲙⲁⲧ ⲉⲣⲉ ⲛⲁⲓ ⲛⲁⲱⲱⲡⲉ ⁘—ϯ
ⲡⲉⲟⲩⲟⲉⲓⲱ ⲟⲩⲛ ⲛ̅ⲧⲁ ⲡ[ⲁ] ⲭ̅ⲥ̅ ⲁⲧⲱ ⲡⲁ ⲡⲟⲩⲧⲉ· ⲁⲧⲱ ⲡ
ⲁⲛⲧⲓⲟⲩⲣⲟⲥ ⲧⲁⲗⲓⲟⲩ· ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲙⲉ ⲙ̅ⲡ ⲧⲉⲭⲣⲓⲕⲱⲛ
ⲁϥⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲓ ⲕⲁⲗⲱⲥ· ⲁϥⲛⲓϣⲉ ⲉ ⲣⲟⲩⲛ ⲣⲙ̅ ⲡ

Oriental 6781. ⲛⲥⲓ ⲁⲗⲗⲁ ϩⲉ ⲁⲣⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲁ ⲱⲛⲣⲉ· ⲡⲉⲛⲧⲁ ⲛⲁ
ⲧⲏⲣⲟⲩ ⲡⲱⲡⲉ ⲙⲙⲟⲩ Ⲧⲛⲁⲟⲩⲱⲱⲃ̅ ⲛⲁⲩ ⲟⲛ ϩⲉ ⲡ
ϫⲟⲉⲓⲥ ⲛ̅ ⲉⲓⲱⲧ ⲙⲙⲏ ⲙ̅ⲡⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲡⲱⲡⲉ· ⲛ̅ⲧⲉ ⲛ̅
ⲁⲥⲥⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁⲕ· ⲱⲁⲧ ⲙ̅ ⲡⲉⲟⲩⲁ ⲛ̅
Fol. 2b ⲟⲩⲱⲧ ⲙⲙⲏ ⲧⲉⲭⲧⲁⲍⲓⲥ· ⲁⲩⲟⲩⲱⲱⲃ̅ | ϩⲉ ⲉⲣⲉ ⲁ ⲡⲁ ϫⲟⲉ
ⲓⲉ ⲧⲣⲉ ⲡⲕⲁ ⲙⲙⲁ ⲉⲩⲡⲟⲧⲁⲥⲉ (sic) ⲛⲁⲓ ⲉⲁ ⲟⲛ ⲉ ⲧⲣⲉϥⲕⲁⲁ
ⲉⲓⲙ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ:—ϯⲛⲁⲧⲟⲗⲙⲁ ⲡⲧⲁϩⲟⲟⲥ· ⲛⲁⲩ ϩⲉ
ⲁⲣⲟⲕ ⲙⲙⲏ ⲙⲉⲓ ⲱⲁ ⲙ̅ⲡⲟⲟⲩ ⲉⲙⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲟⲥⲉ
ⲣⲟⲕ ⲛ̅ⲧⲟⲕ ⲡⲉ ⲡⲉⲙⲡⲉ ⲁⲧⲱ ⲑⲉⲓⲕⲱⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗ
ⲡⲉϩⲁⲩ ⲛⲥⲓ ⲁⲗⲗⲁ ϩⲉ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ ⲡⲁ ⲱⲛⲣⲉ· ⲁⲛⲟ
ⲡⲉⲧ ⲛⲁⲧⲁⲙⲟⲕ ⲉ ⲡⲧⲁⲓⲟ ⲙ̅ ⲡⲉⲓ ⲱⲁ ⲙ̅ⲡⲟⲟⲩ ⲉⲡⲉⲓ ⲁ
ϯⲛⲟⲓ ⲛ̅ⲣⲟⲩⲟ ⲉ ⲣⲟⲕ· ⲁⲧⲱ ϯ ⲙⲙⲁⲧ ⲉⲣⲉ ⲛⲁⲓ ⲧⲛⲟ
ⲛⲁⲱⲱⲡⲉ· ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛ̅ⲧⲁ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲧⲱ ⲡⲁ ⲡⲟⲩⲧⲉ
ⲁⲧⲱ ⲡⲁ ⲁⲛⲧⲓⲟⲩⲣⲟⲥ ⲧⲁⲗⲓⲟⲩ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲙⲉ ⲙ̅ⲡ
ⲧⲉⲭⲣⲓⲕⲱⲛ· ⲁϥⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲓ ⲕⲁⲗⲱⲥ· ⲁϥⲛⲓϣⲉ ⲉ
ⲣⲟⲩⲛ ⲛ̅ ⲉⲣⲁⲓ ⲛ̅ ⲟⲩⲡⲓⲟⲛ· ⲛ̅ ⲱⲛϩ̅· ⲁⲩⲑⲙⲟⲟⲓ ⲉⲓⲁ

ⲉⲣⲣⲁⲉⲟⲟⲩ ⲙ̅ ⲡⲉⲙⲙⲁ ⲉ ⲃⲟⲗ· ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲉ ⲙ̅ⲡⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̅ⲛ̅ⲡⲛⲏ ⲇⲓ̅ ⲧ̅ⲉ̅ⲍ̅ⲟⲩⲥⲓⲁ ⲙ̅ ⲙⲉ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲁⲙⲛⲓⲧⲓ̅ ⲛ̅ⲧⲉⲧⲛ̅ⲟⲩⲱⲙⲥ̅ⲧ̅ ⲙ̅ ⲡⲣⲱⲙ ⲛ̅ ⲛⲁⲓⲍ ⲛⲁ ⲉⲙⲉ ⲙ̅ⲙ̅ ⲧⲁ ⲣⲓⲕⲱⲛ· ⲛ̅ⲉⲩⲙ̅ⲙⲁⲩ ⲁⲉ [illegible]ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉⲩⲟ ⲙ̅ ⲡⲣⲟⲧⲟⲡⲗⲁⲥⲙⲁ· ⲉⲧⲉ ⲥⲁⲧⲁⲛⲁⲗ ⲡⲉ ⲡⲁⲓ | [ⲉ]ⲧⲟⲩⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲁⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· [ⲉ]ⲩⲟ ⲛ̅ ⲁⲣⲭ- Fol. 12 *b*
ⲁⲅⲅⲉⲗⲟⲥ ⲣⲱⲙⲉ ⁘ ⲗⲟⲓⲡⲟⲛ [ⲛ̅] ⲧⲉⲣⲉ ⲡⲟⲩⲉⲣⲥⲁⲣⲉ [ⲕ̅ⲍ̅]
ⲉⲓ ⲉ ⲃⲟⲗ ⲇⲓ̅ ⲣⲱⲙ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲉⲓ ⲙ̅ⲡⲥⲓ ⲙⲓⲭⲁⲏⲗ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲁ ⲉ ⲃⲟⲗ ⲙ̅ⲙ̅ ⲡⲥⲁⲙⲁ̅ ⲛ̅ⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙ̅ⲙ̅ ⲧⲁⲧⲁⲍⲓⲥ ⲁⲩⲉⲓ ⲁⲩⲟⲩⲱⲙⲥ̅ⲧ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ
ϣⲟⲣⲡ ⲡⲉⲛⲣⲣⲟ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲣ̅ⲥ̅· ⲙⲙⲏⲥⲱⲥ ⲁⲩⲟⲩⲱⲙⲥ̅ⲧ̅ ⲛⲁⲓ
ⲁⲩⲟⲩⲱⲙⲃ̅ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲧⲛⲟⲩⲱⲙⲥ̅ⲧ̅ ⲛⲁⲕ ⲡⲛⲟⲩⲧⲉ
ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̅ ⲡⲧⲛⲣⲣ̅ⲃ̅ ⲁⲩⲱ ⲧⲛⲟⲩⲱⲙⲥ̅ⲧ̅ ⲙ̅ ⲣⲱⲙ
ⲛ̅ ⲛⲉⲕⲁⲓⲍ· ⲡⲉⲕⲉⲙⲉ ⲙ̅ⲙ̅ ⲧⲉⲕⲣⲓⲕⲱⲛ ⲧⲏⲣⲥ̅ ⁘—ⲙⲙⲏⲥⲱⲥ
ⲁⲩⲉⲓ ⲣⲱⲙⲉ ⲙ̅ⲡⲥⲓ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̅ⲙ̅
ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲁⲩⲡⲣⲟⲥⲕⲩⲛⲓ ⲣⲱⲟⲩ ⲙ̅ⲫⲉ ⲙ̅ ⲙⲓⲭⲁⲏⲗ·

ⲟⲩⲟⲣⲟⲛⲟⲥ ⲛ̅ ⲉⲟⲟⲩ ⲙ̅ ⲡⲉⲙⲙⲁ ⲉ ⲃⲟⲗ· ⲁⲩⲟⲩⲉⲣⲥⲁⲣⲉ Oriental 6781.
ⲙⲉⲛⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̅ⲛ̅ⲡⲛⲏ ⲇⲓ̅ ⲧ̅ⲉ̅ⲍ̅ⲟⲩⲥⲓⲁ ⲙ̅ ⲙⲉ ⲉⲩ-
ⲭⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲁⲙⲛⲓⲧⲓ̅ ⲛ̅ⲧⲉⲧⲛ̅ⲟⲩⲱⲙⲥ̅ⲧ̅ ⲙ̅ ⲡⲣⲱⲙ ⲛ̅
ⲛⲁⲓⲍ ⲛⲁ ⲉⲙⲉ ⲙ̅ⲙ̅ ⲧⲁ ⲣⲓⲕⲱⲛ ⲛⲉⲩⲙ̅ⲙⲁⲩ ⲣⲱⲙⲉ
ⲙⲡⲓ ⲙⲁⲥⲧⲏⲗⲁ ⲉⲩⲟ ⲙ̅ ⲡⲣⲟⲧⲱⲡⲗⲁⲥⲙⲁ· ⲛⲁⲓ ⲧⲉⲛⲟⲩ
ⲉⲧⲟⲩⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲁⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲉⲩⲟ ⲣⲱⲙⲉ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ:—ⲗⲟⲓⲡⲟⲛ ⲛ̅ ⲧⲉⲣⲉ ⲡⲟⲩⲉⲣⲥⲁⲣⲉ ⲉⲓ ⲉ
ⲃⲟⲗ ⲇⲓ̅ ⲣⲱⲙ ⲙ̅ ⲡⲉⲓⲱⲧ· ⲁⲩⲉⲓ ⲙⲡⲓ ⲙⲓⲭⲁⲏⲗ ⲡⲟⲩⲁ
ⲉⲃⲟⲗ ⲙ̅ⲙ̅ ⲡⲥⲁⲙⲁⲉ ⲉⲡⲁⲅⲅⲉⲗⲟⲥ· ⲙ̅ⲙ̅ ⲧⲉⲩⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̅
ⲁⲩⲟⲩⲱⲙⲥ̅ⲧ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲣⲣⲟ· ⲙⲙⲏⲥⲱⲥ ⲁⲩⲟⲩⲱⲙⲥ̅ⲧ̅
ⲛⲁⲓ ⲣⲱⲟⲩ· ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲧⲛⲟⲩⲱⲙⲥ̅ⲧ̅ ⲛⲁⲕ ⲡⲛⲟⲩⲧⲉ
ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲁⲩⲱ ⲧⲛⲟⲩⲱ|ⲙⲥ̅ⲧ̅ ⲙ̅ ⲡⲉⲛⲧ ⲁⲛⲧⲁⲗⲗⲟⲩ Fol. 3 *a*
ⲕⲁⲧⲁ ⲡⲉⲕⲉⲙⲉ ⲙ̅ⲙ̅ ⲧⲉⲕⲣⲓⲕⲱⲛ:—ⲙⲙⲏⲥⲱⲥ ⲁⲩⲉⲓ ⲙⲡⲓ ⲙ
ⲅⲁⲃⲣⲓⲏⲗ ⲙ̅ⲙ̅ ⲧⲉⲩⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̅ ⲁⲩⲟⲩⲱⲙⲥ̅ⲧ̅ ⲛⲁⲓ ⲣⲱ ⲙ̅ⲫⲉ
ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲣⲱⲙⲁⲓⲱⲥ ⲛ̅ⲧⲁⲥⲥⲁ ⲧⲏⲣⲟⲩ ⲛⲙⲡⲛⲏ

Oriental 7021. ϩωλοος ⲛ̄ταⲕⲁⲁ ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲛⲩⲉ · ⲙ̄ⲡ ⲛⲉⲩⲧⲁⲍ
ⲛⲉⲩⲟⲣⲁⲛⲟⲛ · ⲉ ⲡⲣⲁⲉ ⲁⲉ ⲡⲉϩⲁⲕ · ⲛ̄ⲥⲓ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ
ⲙ̄ ⲙⲁⲥⲧⲓⲕⲁ ⲉⲧⲉ ⲡⲉⲭⲣⲱⲗ · ⲡⲉ ⲡⲓⲟⲥⲧⲉ · ⲁⲉ ⲁⲩⲟ
ϩⲱⲟⲩ ⲛ̄ⲧ ⲟⲩⲱⲓⲩⲧ̄ ⲙ̄ ⲡⲣⲱⲃ ⲛ̄ ⲛⲁⲍⲓⲍ · ⲛ̄ⲧⲁⲓⲧⲁⲓⲟⲩ
ⲕⲁⲧⲁ ⲡⲁ ⲉⲓⲛⲉ [ⲙ̄ⲡ ⲧ]ⲁ ϩⲉⲓⲕⲱⲛ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲕⲱⲃⲛ
Fol. 13 a [ⲕⲃ] ⲗⲓⲧⲟⲩⲣⲅⲟⲥ ⲧⲏⲣⲟⲩ · ⲁϥⲟⲩⲱⲓⲃ ϩⲙ̄ ⲟⲩⲡ | ⲙⲟⲩ · ⲛ̄ⲑⲁ
ⲥⲁⲧⲁⲛⲁⲗ · ⲁⲉ ⲉ[illegible] ⲙ̄ⲡ ⲗⲁⲁⲩ · ⲛ̄ⲧⲁⲍⲓⲍ · ϩ
ⲣⲁⲧⲕ̄ [ⲉϥ]ϫⲟⲥⲉ ⲉ ⲣⲟⲓ ⲛ̄ⲥⲁⲃⲗⲗⲁⲕ ⲙⲙⲁ[ⲧⲉ] · ⲗⲁ
ⲙⲙⲓⲥⲱⲥ · ⲁⲛⲟⲕ ⲡⲉ ϩⲙ̄ ⲡⲉⲟⲟⲩ · ⲁⲩⲱ ⲁⲛⲟⲕ ⲟⲩⲡⲣ-
ⲧⲟⲡⲗⲁⲥⲙⲁ · ⲉⲓⲉ ⲉⲙⲁⲉⲓ ⲛ̄ⲧⲁⲟⲩⲱⲓⲩⲧ̄ ⲛ̄ ⲟⲩⲕⲁ·
ⲛ̄ⲙⲉ ⲥⲩⲱⲡⲉ ⲉ [ⲧⲣ]ⲁⲟⲩⲱⲓⲩⲧ̄ · ⲙ̄ ⲡⲁⲓ̈ · ⲁⲗⲗⲁ ⲛ̄ⲧⲟ
ⲡⲉⲧ ⲛⲁⲟⲩⲱⲓⲩⲧ̄ ⲛⲁⲓ ⲁⲉ ⲧⲓⲟ ⲛ̄ ⲩⲟⲣⲡ̄ ⲉ ⲣⲟⲩ · ⲡⲉϩⲁ
ⲛⲁⲩ ⲟⲛ ⲛ̄ⲥⲓ ⲡⲓⲁⲛⲧ ⲛ̄ ⲛⲟⲩⲧⲉ · ⲁⲉ ⲥⲁⲧⲁⲛⲁⲗ ⲥⲱⲧⲙ̄
ⲛ̄ⲥⲱⲓ ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕϩⲟⲉⲓⲥ · ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲁⲓⲱ[ⲗ]ⲟⲩ-
ⲥⲟⲥ · ⲁⲙⲟⲩ ⲧⲉⲛⲟⲩ · ⲙ̄ⲡ ⲟⲩⲱⲓⲩⲧ̄ ⲙ̄ ⲡⲣⲱⲃ ⲛ̄ ⲛⲁⲍⲓⲍ ·
ⲡⲉϩⲁⲕ · ⲛ̄ⲥⲓ ⲙⲁⲥⲧⲓⲕⲁ · ⲁⲉ ⲛ̄ⲑⲉ ⲥⲩⲱⲡⲉ ⲙⲙⲁ
ⲟⲩⲁⲉ ⲁⲛⲟⲕ ⲟⲩⲁⲉ ⲧⲁ ⲗⲉⲩⲉⲱⲛ ⲧⲏⲣⲥ̄ · ⲛ̄ⲑⲉ ⲥⲩⲱⲡⲉⲉ

Oriental 6781. ⲕⲁⲧⲁ ⲧⲁⲍⲓⲍ ⲙ̄ⲡ ⲛⲉⲩⲟⲣⲁⲛⲟⲛ · Ⲥ ⲡⲣⲁⲛ̄ ⲛ̄ ⲛⲁⲓ ⲧⲏⲣⲟ
ⲡⲉϩⲁⲕ ⲛ̄ⲥⲓ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ ⲙ̄ ⲙⲁⲥⲧⲓⲕⲁ ⲉ̄ⲧⲉ ⲡⲁⲓ̈ ⲉ
ⲡⲓⲟⲥⲧⲉ · ⲁⲉ ⲁⲙⲟⲩ ϩⲱⲟⲩ ⲛ̄ⲧ ⲟⲩⲱⲓⲩⲧ̄ ⲙ̄ ⲡⲣⲱⲃ ⲛ̄
ⲛⲁⲍⲓⲍ · ⲡⲁ ⲉⲓⲛⲉ ⲙ̄ⲡ ⲧⲁ ϩⲉⲓⲕⲱⲛ · ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲕⲱⲃⲣ
ⲧⲏⲣⲟⲩ · ⲁϥⲟⲩⲱⲓⲃ ϩⲙ̄ ⲟⲩⲡⲣⲟⲩ · ⲛ̄ⲥⲓ ⲥⲁⲧⲁⲛⲁⲗ
ⲡⲉϩⲁⲕ ⲙ̄ ⲡⲭⲟⲉⲓⲥ · ⲁⲉ ⲉⲙⲁⲉ ⲙ̄ⲡ ⲗⲁⲁⲩ ⲛ̄ⲧⲁⲍⲓⲍ
ϩⲁ ⲣⲁⲧⲕ̄ · ⲉϥϫⲟⲥⲉ ⲉ ⲣⲟⲓ ⲛ̄ⲥⲁⲃⲗⲗⲁⲓ ⲙⲙⲁⲧⲉ ⲁⲩⲱ
ⲙⲙⲓⲥⲱⲕ ⲁⲛⲟⲕ ⲡⲉ ϩⲙ̄ ⲡⲉⲟⲟⲩ · ⲁⲉ ⲁⲛⲟ̄ ⲟⲩⲡⲣⲟⲧ-
ⲡⲗⲁⲥⲙⲁ · ⲉⲙⲁⲉⲓ ⲧⲉⲛⲟⲩ ⲛ̄ⲧⲁⲟⲩⲱⲓⲩⲧ̄ ⲛ̄ ⲟⲩⲕⲁ· ⲛ̄
ⲙⲉ ⲥⲩⲱⲡⲉ ⲙⲙⲟⲓ ⲉ ⲧⲣⲁⲟⲩⲱⲓⲩⲧ̄ ⲙ̄ ⲡⲁⲓ̈ · ⲗⲗⲁ ⲛ̄ⲧⲟ
ⲡⲉⲧ ⲛⲁⲟⲩⲱⲓⲩⲧ̄ ⲛⲁⲓ · ⲁⲉ ☩ⲱ̄ ⲛ̄ ⲩⲟⲣⲡ̄ ⲉ̄ ⲣⲟⲩ · ⲡⲉϩⲁ
ⲛ̄ⲥⲓ ⲡⲓⲁⲛⲧ ⲁⲉ ⲥⲁⲧⲁⲛⲁⲗ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲓ · ⲁⲛⲟⲕ ⲉ
ⲡⲉⲕⲛⲟⲩⲧⲉ · ⲁⲛⲟⲕ ⲡⲉ ⲡⲉⲕⲁⲓⲱⲗⲟⲩⲣⲟⲥ · ⲁⲙⲟⲩ ⲧ-
ⲛⲟⲩ ⲙ̄ⲡ ⲟⲩⲱⲓⲩⲧ̄ ⲙ̄ ⲡⲣⲱⲃ ⲛ̄ ⲛⲁⲍⲓⲍ :—Ⲡⲉϩⲁⲕ ⲛ̄ⲥⲓ
ⲙⲁⲥⲧⲓⲕⲁ ⲁⲉ ⲛ̄ⲑⲉ ⲥⲩⲱⲡⲉ ⲙⲙⲟⲓ · ⲟⲩⲁⲉ ⲁⲛⲟⲕ · ⲟⲩⲉ
ⲧⲁ ⲗⲉⲩⲉⲱⲛ ⲧⲏⲣⲥ̄ ⲉ ⲧⲣⲉⲛⲟⲩⲱⲓⲩⲧ̄ ⲙ̄ ⲡⲉⲧ ⲥⲟⲩⲛ̄ ⲉ ⲣⲟ ·

трепотωщт̄ ⲙ̄ пет соⲃ̄ⲕ̄ е рои· каі ⲥар· анои Oriental 7021.
ⲭеппетⲙⲁ· паї ⲁⲉ отка ⲫ пе· ⲛ̄тⲛ̄ⲛаотωщт̄ ан
нач· пеⲭач нач он· ⲛ̄сі пноуте· ⲙ̄ⲙ̄ ⲡⲁⲉⲣ
щоⲙⲡ̄т ⲛ̄соп ⲭе па протоплаⲥⲙⲁ· ⲙⲛ̄ ⲛ̄ анок
ан· пент аікаⲑіста ⲙ̄ⲙ̄ок паї ⲛ̄ архістратн-
гос ⲫа рат аітре ⲛаⲁⲥⲥелос | [ⲫⲣ]потассе нак е Fol. 13 b
па[і] ⲙⲁ· тенот [ⲭе] кнастасіаⲍе ⲛ̄ та ⲙⲡ̄теро· [ⲕⲁ]
[т]енот кнаотωнⲍ̄ е ⲃол ⲫⲛ̄ от[ⲙ̄]ⲛ̄татсωт̄ⲙ̄ е
тресщωпе [е]сⲙни е ⲃол ща енеⲫ·⁘ тенот ⲛ̄ат
саⲃе ⲡⲣ̄ⲣⲁⲗ е тре ⲧⲧωоуи ехⲛ̄ нетⲭісоотⲉ:—
тенот кстⲙⲁне ⲛ̄ отⲙ̄ⲛ̄татсωт̄ⲙ̄ ⲱ ⲙастнⲁ·
ⲙⲛ̄ ⲛ̄тк̄ па ⲫ̄ⲣⲁⲗ ан· ⲙⲛ̄ анок ан пе пекⲭ̄ⲥ̄·
ⲙⲛ̄ ⲙⲡ̄таі ⲉⲍ̣оусіа ⲙ̄ⲙ̄ау е ноⲭ̄ⲕ̄ е ⲃол ⲫа па
ро· ⲁⲧⲱ ⲉⲫⲓ ⲛ̄ тоотⲕ̄ ⲙ̄ пекнοс ⲛ̄ еоот:—паі
ете ⲙⲡ̄ отоп ⲫⲛ̄ та ⲙⲡ̄теро тнрⲥ̄ щиⲱ нⲙ̄ⲙⲁч
ⲉі ⲙⲛ̄ теі анок ⲙⲡ̄ па еіωт ⲙⲡ̄ пепⲛ̄а ет оⲩаⲁⲃ·
сωт̄ⲙ̄ тенот ⲛ̄сωі· ⲁⲙⲟⲩ нⲛ̄ отωщт̄ ⲙ̄ па плас-

каї ⲥар Ⲁноп ⲭеппⲛ̄а паі ⲁⲉ отка ⲫ пе ⲛ̄ ϯна- Oriental 6781.
отωщт̄ нач ан· пеⲭач он нач ⲙ̄ ⲡⲁⲉⲣ сⲛ̄ снаү
ⲙⲛ̄ ⲡⲁⲉⲣ щоⲙⲡ̄т ⲛ̄соп ⲭе па протоплаⲥⲙⲁ ⲙⲛ̄ н
анок ан пент аікаⲑіста ⲙ̄ⲙ̄ок ⲛ̄ архістра-
тикос | ⲫа рат аітре ⲛаⲁⲥⲥелос ⲫⲣпотасе ⲫа ратⲛ̄· Fol. 3 b
Тенот ⲥе екнастасіаⲍе ⲛ̄ та ⲙⲡ̄терō· тенот ек- ⲓⲏ
наотωнⲍ̄ е ⲃол ⲛ̄ отⲙ̄ⲛ̄татсωт̄ⲙ̄ е тресщωпе
есⲙни е ⲃол ща ⲉⲛⲉⲫ· Тенот екнатсаⲃе ⲡⲣ̄ⲣⲁⲗ
е тωоуи ехⲛ̄ нетⲭісоотⲉ· тенот екнастⲙⲁне
ⲛ̄ отⲙ̄ⲛ̄татсωт̄ⲙ̄ ⲱ ⲙастнⲁ· ⲙⲛ̄ ⲛ̄ток па ⲫ̄ⲣ-
ⲣⲁⲗ ан· ⲙⲛ̄ анок ан пе пекⲭоеіс· ⲙⲛ̄ ⲙⲡ̄таі
ⲉⲍ̣оусіа ⲙ̄ⲙ̄ау е ноⲭ̄ⲕ̄ е ⲃол ⲫа па ро ⲁⲧⲱ ⲉⲫⲓ
ⲛ̄ тоотⲕ̄ ⲙ̄ па ноⲥ енеоот· паі тенот ете ⲙⲡ̄
отоп ⲫⲛ̄ та ⲙⲡ̄терō тнрⲥ̄ щиⲱ нⲙ̄ⲙⲁч· ⲉі ⲙⲛ̄
теі анок ⲙⲡ̄ па еіωт ⲙⲡ̄ пепⲛ̄а ⲉ̄т оⲩаⲁⲃ сωт̄ⲙ̄
нⲥωі нⲛ̄ отωщт̄ ⲙ̄ па плаⲥⲙⲁ· Неⲭач ⲛ̄сі

Oriental 7021. ⲙⲁ · ⲡⲉϫⲁϥ ⲛ̄ⲥⲓ ⲡⲣⲉϥⲙⲟⲩⲙⲟⲩ ⲛ̄ ⲣⲩ̄ⲫⲟⲟⲙⲉⲓ
ⲛⲁⲣⲡ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲧⲏⲣ̄ⲩ ⲉⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁⲩ · ⲍⲉ ⲛ̄ⲛ
ⲥⲩⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉⲛⲉⲩ · ⲉ ⲧⲣⲁ ⲟⲩⲱⲱⲩ̄ⲧ ⲛ̄ ⲭ̄ⲥ̄ ⲥⲛⲁⲩ
ⲁⲛⲟⲕ ⲙ̄ⲙⲛ̄ ⲧⲁ ⲧⲁϫⲓⲥ ⲧⲏⲣ̄ⲥ̄ ⁘ ⲧⲏⲣ̄ⲥ̄ (*sic*) ⲙⲁⲗⲓⲥⲧⲁ · ⲙ
ⲡⲉⲧ ⲟ ⲛ̄ ⲛⲟⲩ ⲉ ⲣⲟⲓ · ⲉⲓ ⲙⲏ ⲧⲉⲓ ⲛ̄ⲧⲟⲕ · ⲫ̄ ⲧⲙ̄ⲧⲉⲣ
Fol. 14 *a* ⲧⲏⲣ̄ⲥ̄ ⲛ̄ ⲧⲡⲉ · ⲁⲩⲱ ⲉⲓⲱⲁⲛⲛ̄ⲣ̄ ⲫⲛⲁⲓ ⲧⲡⲁⲣⲱⲙⲉ | ⲫⲱ
ⲕⲉ ⲙ̄ⲙⲛ̄ ⲧⲁ ⲧⲁϫⲓⲥ ⲉ ⲧⲁ ⲙ̄ⲙⲛ̄ⲧⲉⲣⲟ ⲙⲁⲣⲁⲁⲧ · ⲛ̄ⲛⲉⲉ ⲥⲩⲱⲡ
ⲙ̄ⲙⲟⲓ ⲉ ⲟⲩⲱⲱⲩ̄ⲧ ⲙ̄ ⲡⲉⲧ ⲥⲟⲩⲛ̄ ⲉ ⲣⲟⲓ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟ
ⲁϥⲥⲱⲛⲧ̄ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲁϥⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲛ̄ ⲟⲩⲛⲟⲩ
ϫⲉⲓⲣⲟⲧⲟⲛⲓⲁ ⲁϥⲣⲁⲣⲧⲩ̄ ⲁϥⲁⲁⲩ ⲛ̄ⲥⲱⲃ · Ⲙⲩⲕⲉⲗⲉⲉ
ⲛ̄ⲥⲓ ⲙ̄ⲓⲭⲁⲏⲗ ⲉ ⲃⲟⲙⲩ̄ ⲙ̄ ⲡⲉϥⲣⲱⲕ ⲙ̄ⲙ̄ ⲧⲉϥⲥⲣⲏⲡⲉ ⲙ̄
ⲡⲉϥⲣⲁⲣⲁⲟⲥ ⲉⲧ ⲟ ⲛ̄ ⲟⲩⲟⲉⲓⲛ ⲙ̄ⲙ̄ ⲡⲉϥⲙⲟϫⲕ̄ ⲛ̄
ⲥⲁⲡⲡⲓⲣⲟⲛ · ⲁϥⲫⲓ ⲙ̄ⲙⲁⲩ ⲫⲓⲙⲱϥ ⲙ̄ ⲡⲉϥ[ⲉ]ⲟⲟⲩ ⲧⲏⲣ̄
ⲁϥⲧ ⲛⲁϥ ⲛ̄ ⲟⲩⲣⲁⲣⲁⲟⲥ ⲛ̄ ⲕⲁⲕⲉ ⲙ̄ⲙ̄ ⲛⲉⲧ ⲙ̄ⲙⲁ
ⲧⲏⲣⲟⲩ ⲁⲙⲟϫⲟⲩ ⲉ ⲃⲟⲗ ⲫ̄ ⲧⲫ̄ⲙⲡⲧⲉⲣⲟ · ⲁⲩⲱ
ⲙⲓⲭⲁⲏⲗ · ⲉⲓⲣⲉ ⲛ̄ ⲣⲱⲃ ⲙ̄ⲙⲁ · ⲛ̄ⲧⲁⲩⲟⲩⲉⲣⲥⲁⲣⲝ
ⲙ̄ⲙⲟⲟⲩ ⲛⲁϥ ⲁⲩⲁⲙⲁⲣⲧⲉ ⲙ̄ⲙⲟⲩ ⲁⲩⲟⲩⲱⲱⲩ̄ⲧ

Oriental 6781. ⲡⲱⲟⲙⲱ ⲛ̄ ⲣⲩ̄ⲫⲟⲟⲙⲉⲓ ⲛ̄ ⲛⲁⲣⲡ̄ ⲡⲉⲧ ⲉⲣⲉ ⲡⲧⲏⲣ̄ⲩ
ⲉⲩⲡⲟⲧⲁⲥⲥⲉ ⲛⲁⲩ ⲍⲉ ⲛ̄ⲛⲉ ⲥⲩⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉⲛⲉⲩ̄ ⲉ ⲧⲣⲁ ⲟⲩ
ⲱⲱⲩ̄ⲧ ⲛ̄ ⲭⲟⲉⲓⲥ ⲥⲛⲁⲩ · ⲁⲛⲟⲕ ⲙ̄ⲙ̄ ⲧⲁ ⲧⲁϫⲓⲥ ⲧⲏⲣ̄ⲥ̄
Καὶ μαλίστα ⲙ̄ⲙ̄ ⲡⲉ ⲡⲉⲧ ⲟ ⲛ̄ ⲛⲟⲩ ⲉ ⲣⲟⲓ ⲉⲓ ⲙⲏ ⲧⲉⲓ
ⲛ̄ⲧⲟⲕ ⲫ̄ ⲧⲙ̄ⲧⲉⲣⲟ ⲧⲏⲣ̄ⲥ̄ ⲛ̄ ⲧⲡⲉ ⲁⲩⲱ ⲉⲓⲱⲁⲛⲛ̄ⲣ̄ ⲫⲛⲁⲓ
ⲧⲡⲁⲣⲱⲙⲉ ⲫⲱ · ⲙ̄ⲙ̄ ⲧⲁ ⲧⲁϫⲓⲥ ⲉ ⲧⲁ ⲙ̄ⲙⲛ̄ⲧⲉⲣⲟ ⲧⲏⲣ̄
ⲙⲁⲣⲁⲁⲧ :—ⲛ̄ⲛⲉ ⲥⲩⲱⲡⲉ ⲙ̄ⲙⲟⲓ ⲉ ⲟⲩⲱⲱⲩ̄ⲧ ⲛ̄ ⲡⲉⲧ ⲥⲟⲩⲛ̄
ⲉ ⲣⲟⲓ · ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟ ⲁϥⲥⲱⲛⲧ̄ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲁϥ
ⲥⲱⲛⲧ̄ · ⲁϥⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲛ̄ ⲟⲩⲛⲟⲩ ⲛ̄ ϫⲉⲓⲣⲟⲧⲟⲛⲓⲁ ⲁϥⲣⲁⲣⲧⲩ̄
ⲁϥⲁⲁⲩ ⲛ̄ⲥⲱⲃ · ⲁϥⲕⲉⲗⲉⲉⲩⲉ ⲛ̄ ⲙⲓⲭⲁⲏⲗ ⲁϥⲟⲩⲃⲱⲕ̄
ⲛ̄ ⲡⲣⲱⲕ ⲙ̄ⲙ̄ ⲧⲉⲥⲣⲏⲡⲉ · ⲙ̄ⲙ̄ ⲡⲉⲣⲁⲣⲁⲟⲥ ⲛ̄ ⲟⲩⲟⲉⲓ
ⲙ̄ⲙ̄ ⲡⲙⲟϫⲕ̄ ⲛ̄ ⲥⲁⲡⲡⲓⲣⲟⲛ · ⲁϥⲫⲓ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲡⲉⲟ
Fol. 4 *a* ⲧⲏⲣ̄ | ⲁϥⲧ ⲛⲁϥ ⲛ̄ ⲟⲩⲣⲃⲣ̄ ⲛ̄ ⲕⲁⲕⲉ ⲙ̄ⲙ̄ ⲛⲉⲧ ⲙ̄ⲙⲁ
ⲟⲉ ⲧⲏⲣⲟⲩ ⲁⲙⲟϫⲕ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲫ̄ⲙⲡⲧⲉⲣⲟ · ⲁⲩⲱ
ⲙⲓⲭⲁⲏⲗ ⲉⲓⲣⲉ ⲛ̄ⲣⲱⲃ ⲙ̄ⲙⲁ ⲛ̄ⲧⲁⲩⲟⲩⲉⲣⲥⲁⲣⲝ ⲙ̄ⲙⲟⲟⲩ

ⲧⲫⲥⲟⲩ· ⲁⲩⲛⲟⲭⲫ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲧⲡⲉ ⲙⲡ̅ ⲛⲉⲧ ⲛⲑⲏⲗⲁⲥ Oriental 7021.
ⲧⲏⲣⲟⲩ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲥⲁⲑⲟⲥ· ⲙⲟⲩⲧⲉ ⲉ ⲙⲓⲭⲁⲏⲗ
ⲉⲡ̅ ⲡⲧⲣⲫⲛⲁⲩ ⲉ ⲡⲉⲩⲟⲩⲣⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲡⲗⲁⲥⲙⲁ·
ⲁⲩⲱ ⲧⲫⲙⲡⲧⲣⲡ̅ⲣⲁⲱ· ⲡⲉⲭⲉ ⲡⲭⲥ̅ ⲛⲁⲩ· ⲉⲡ̅ ⲧⲙⲛⲛⲧⲉ
ⲛ̅ ⲛⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̅ ⲙⲡⲛⲧⲉ ⲭⲉ ⲙⲓⲭⲁ[ⲏⲗ] ⲡⲉ ⲧⲥⲟⲙ
ⲏⲗ· ⲣⲱⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ·: ⲁⲙⲟⲩ· Ⲡⲉⲭⲁⲩ ⲡⲁ ⲉⲡⲉ-
ⲥⲧⲣⲁⲧⲱⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲙⲟⲩ ⲡⲉⲓⲧ ⲁⲩ- Fol. 14 b
ⲙⲓⲙⲉ ⲁⲩⲭⲣⲟ:—ⲁⲙⲟⲩ ⲱⲁ ⲣⲟⲓ ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲣⲉⲩ- ⲕⲉ
ⲗⲁⲕⲱⲛⲉⲓ ⲉ ⲡⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲙ̅ ⲡⲉⲩⲣ̅ⲣⲟ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ
ⲥⲁⲣ ⲁⲉⲓⲙⲉ ⲉ ⲡⲉⲕⲟⲧⲱⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲓ· ⲙⲡ̅ ⲡⲁ
ⲡⲗⲁⲥⲙⲁ ⲧⲏⲣⲫ̅· ⲁⲛⲟⲕ ⲣⲱⲟⲩⲧ ⲟⲛ ⲫⲁⲥⲟⲟⲩⲧⲡ̅ ⲙ̅ ⲙⲁ
ⲟⲧⲱⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲕ· ⲁⲧⲱ ⲁⲧⲟⲩⲱⲛ ⲛ̅ ⲧⲉⲕⲧⲁⲡⲣⲟ
ⲱ̅ ⲙⲓⲭⲁⲏⲗ· ⲙⲫ̅ ⲁⲓ ⲛⲁⲕ ⲛ̅ ⲛⲁⲙⲡⲧⲱⲙⲛⲣⲧⲛⲉ·
ⲧⲏⲣⲟⲩ ⲣⲣⲁⲓ ⲛ̅ ⲣⲙⲧⲕ̅· ⲭⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲥⲱ ⲉⲕⲥⲟⲡⲥⲡ̅
ⲙⲙⲟⲓ ⲛ̅ ⲛⲁⲩ ⲛ̅ ⲙⲙⲁ· ⲉⲭⲙ̅ ⲡⲁ ⲉⲙⲉ ⲙⲡ̅ ⲧⲁ ⲣⲏⲕⲱⲛ·

ⲛⲁⲩ· ⲁⲩⲁⲙⲁⲣⲧⲉ ⲙ̅ ⲡⲥⲁⲧⲁⲛⲁⲥ ⲁⲩⲃⲱⲱⲥ̅ⲫ ⲛ̅ ⲧⲉⲩⲥⲟⲙ Oriental 6781.
ⲁⲩⲛⲟⲭⲫ ⲉ ⲃⲟⲗ ⲉⲡ̅ ⲧⲡⲉ ⲙⲡ̅ ⲛⲉⲧ ⲛⲑⲏⲗⲁⲥ ⲧⲏⲣⲟⲩ
ⲁⲩⲛⲟⲭⲫ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉⲩⲙⲡⲧⲉⲣⲟ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲥⲁⲑⲟⲥ
ⲙⲟⲩⲧⲉ ⲉ ⲙⲓⲭⲁⲏⲗ ⲉⲡ̅ ⲡⲧⲣⲫⲛⲁⲩ ⲉ ⲡⲉⲩⲟⲩⲣⲟⲩ ⲉ̅
ⲣⲟⲩⲓ ⲉ̅ ⲡⲉⲩⲡⲗⲁⲥⲙⲁ· ⲁⲧⲱ ⲧⲉⲩⲙⲡⲧⲣⲉⲩⲙⲓⲧⲉ ⲉ̅ⲭⲙ̅
ⲡⲉⲩⲭⲟⲉⲓⲥ· ⲡⲉⲭⲁⲩ Ⲛⲁⲩ ⲉⲡ̅ ⲧⲙⲛⲛⲧⲉ ⲛ̅ ⲛⲉⲩⲧⲁⲍⲓⲥ
ⲧⲏⲣⲟⲩ ⲛ̅ ⲙⲡⲛⲧⲉ ⲭⲉ ⲙⲓⲭⲁⲏⲗ ⲉⲧⲉ ⲡⲉⲩⲟⲩⲱⲣⲙ̅ ⲡⲉ[1]
ⲧⲥⲟⲙ ⲏⲗ ⲣⲱⲙⲉ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲙⲟⲩ ⲡⲉⲭⲁⲩ ⲡⲁ ⲉⲡⲓ-
ⲧⲣⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲙⲟⲩ ⲡⲉⲓⲧ ⲁⲩⲙⲓⲙⲉ
ⲁⲩⲭⲣⲟ:—Ⲗⲁⲙⲟⲩ ⲱⲁ ⲣⲟⲓ ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲡⲣⲉⲩⲗⲁⲕⲱⲛⲉⲓ
ⲉ ⲡⲟⲩⲉⲣⲥⲁⲣⲙⲉ ⲙ̅ ⲡⲉⲩⲣ̅ⲣⲟ· Ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲉⲓⲙⲉ ⲉ ⲡⲉⲕ-
ⲟⲧⲱⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲓ ⲙⲡ̅ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ⲧⲏⲣⲫ̅· ⲁⲛⲟⲕ
ⲣⲱⲧ ⲫⲁⲥⲟⲟⲩⲧⲡ̅ ⲙ̅ ⲡⲁ ⲟⲧⲱⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲕ·
ⲁⲧⲟⲩⲱⲛ Ⲛ̅ ⲧⲉⲕⲧⲁⲡⲣⲟ ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲉⲓ ⲛⲁⲕ ⲛ̅ ⲛⲁⲙⲡ-
ⲧⲱⲙⲛⲣⲧⲛⲉ ⲧⲏⲣⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲣⲙⲧⲕ̅· ⲭⲉ ⲕⲁⲥ ⲉⲕⲛⲁⲥⲱ
ⲉⲕⲥⲟⲡⲥⲡ̅ ⲙⲙⲟⲓ ⲛ̅ⲛⲁⲩ ⲛ̅ⲙⲙⲁ ⲉⲭⲙ̅ ⲡⲁ ⲉⲙⲉ ⲙⲡ̅ ⲧⲁ

[1] On the margin is written ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲧⲥⲟⲙ ⲛ̅ ⲡⲛⲟⲩⲧⲉ.

Oriental 7021.

ⲁⲛⲟⲕ ϥⲱ ⲛ̄ⲧⲁⲛⲁ ⲛⲁⲩ· ϯⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲉ ⲙⲁⲥⲧⲏⲣⲁ
ⲛⲁϯ ⲧⲱⲛ ⲙ̄ⲙⲏ̄ ⲛⲁ ⲡⲗⲁⲥⲙⲁ· ⲉⲩⲟⲧⲱⲱⲩ ⲉⲛⲟⲭⲟⲩ ⲛ̄ⲥ̄
ⲃⲟⲗ ⲙ̄ⲙⲟⲓ ⲛ̄ⲑⲉ ⲛⲧⲁⲓⲛⲟⲭϥ̄ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲛ̄ ⲧⲁ ⲙ̄ⲙⲏⲣⲉ
ⲁⲗⲗⲁ ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲧⲁⲓϩⲟⲩⲧ̄ⲕ̄ ⲉ ⲛⲁ ⲡⲗⲁⲥⲙⲁ ⲉ ⲛⲁ
ⲉⲕⲉⲧⲟⲩⲭⲟⲟⲩ ⲉ ⲛⲉϥⲛⲁⲩ· ⲁⲩⲱ ⲛ̄ⲧ̄ⲉ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲁ
ϩⲁ ⲣⲟⲟⲩ· ⲉⲧⲙⲁⲛⲙⲱⲥϯ̄ ⲉ ⲁⲛ̄ⲧ̄ⲉ ⲟⲩⲙⲁⲣⲧⲏϥ ⲁⲛⲟ
ⲉⲓⲥ ϩⲛⲏⲧⲉ Ⲓ̅Ⲏ̅ ⲙⲓⲭⲁⲏⲗ· ϯⲧⲁⲣⲟ ⲙ̄ⲙⲟⲕ ⲉ ⲣⲁⲧ̄ⲕ̄ ⲙ̄
ⲡⲟⲟⲩ ⲛ̄ ⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛ̄ ⲛⲧⲁⲥⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̄
Fol. 15 *a* ⲙ̄ⲡⲛⲧⲉ· ⲁⲩⲱ ⲛⲥⲁⲃⲗ̄ⲗⲁⲓ· | ⲙ̄ⲙⲏ̄ ⲛⲁ ⲉⲓⲱⲧ ⲙ̄ⲙⲏ̄ ⲡⲉⲡⲛ̄ⲁ
ⲕ̄ⲍ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̄ⲙⲏ̄ ⲡⲉⲧ ⲟ ⲛ̄ⲑⲟⲥ ϩⲙ̄ ⲛⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̄
ⲙ̄ⲡⲛⲧⲉ ⲛ̄ⲧⲕ̄ϩⲙ̄ ⲱ̄ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲥⲟⲥ ⲙⲓⲭⲁⲏⲗ·
Ⲗⲁⲟⲥ ⲛ̄ⲧ̄ⲉ ⲁϩⲉ ⲣⲁⲧ̄ⲕ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲓ ⲙ̄ⲙⲟⲓ ⲛ̄ⲧ̄ⲉ ⲩⲱⲡ
ⲉⲕⲧⲛⲕ ⲉ ⲛⲁ ⲟⲣⲟⲛⲟⲥ· ⲛ̄ ⲟⲩⲉⲓⲱ ⲙ̄ⲙⲁ ⲉⲕⲟⲩⲉⲣⲥⲁϩⲓ
ⲛ̄ ⲛ̄ⲥⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ ⲉⲧⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲕ ⲫ̄ⲛ̄ ⲫⲱⲃ
ⲙ̄ⲙⲁ· Ⲓ̅Ⲏ̅ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲥⲁⲃⲟ ⲛ̄ ⲛⲧⲁⲍⲓⲥ
ⲧⲏⲣⲟⲩ ⲛ̄ ⲙ̄ⲡⲛⲧⲉ· ⲉ ⲩⲱⲙⲉ ⲛⲁⲕ ⲫ̄ⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄

Oriental 6781.

ϩⲓⲕⲱⲛ· Ⲁⲛⲟⲕ ϥⲱ ⲛ̄ⲧⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ϯⲥⲟⲟⲩⲛ ⲥⲁ
ⲭⲉ ⲙⲁⲥⲧⲏⲣⲁ ⲛⲁϯ ⲧⲱⲛ ⲙ̄ⲙⲏ̄ ⲛⲁ ⲡⲗⲁⲥⲙⲁ ⲉⲩⲟⲧⲱⲱⲩ ⲉ
ⲉ̄ ⲧⲣⲁⲛⲟⲭⲟⲩ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙ̄ⲙⲟⲓ ⲛ̄ⲑⲉ ⲛⲧⲁⲓⲛⲟⲭϥ̄ ⲉ ⲃⲟⲗ
ⲫ̄ⲛ̄ ⲧⲁ ⲙ̄ⲙⲏⲣⲟ· ⲁⲗⲗⲁ ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓⲧ̄ⲣⲟⲩⲧ̄ⲕ̄ ⲉ ⲛ̄ⲁ
ⲡⲗⲁⲥⲙⲁ ⲭⲉ ⲕⲁⲥ ⲉⲕⲉⲧⲟⲩⲭⲟⲟⲩ ⲉ ⲛⲉϥⲛⲁⲩ· ⲁⲩⲱ ⲛ̄ⲧ̄ⲉ
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲓ ϩⲁ ⲣⲟⲟⲩ· ⲉⲧⲙⲁⲛⲙⲱⲥϯ̄ ⲛ̄ⲧⲁⲕ
Fol. 4 *b* ⲛⲁⲩ ⲉ ⲃⲟⲗ | ⲭⲉ ⲁⲛ̄ⲧ̄ⲉ ⲟⲩⲛⲟⲩⲧⲉ ⲛ̄ ⲩⲛ̄ⲣⲧⲙⲏ· ⲉⲓⲥ ϩⲛⲏⲧ
ⲙ̄ ⲱ̄ ⲙⲓⲭⲁⲏⲗ ϯⲧⲁⲣⲟ ⲙ̄ⲙⲟⲕ ⲉ ⲣⲁⲧ̄ⲕ̄ ⲙ̄ⲡⲟⲟⲩ ⲉⲥⲛ̄ ⲛ̄
ⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲁ ⲙ̄ⲙⲏⲣⲟ· ⲁⲩⲱ ⲛⲥⲁⲃⲗ̄ⲗⲁⲓ ⲙ̄ⲙ
ⲡⲁ ⲉⲓⲱⲧ ⲙ̄ⲙⲏ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲙⲏ̄ ⲡⲉⲧⲟ ⲛ̄ ⲛⲟⲥ ⲉ
ⲣⲟⲕ ⲫ̄ⲛ̄ ⲛⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̄ⲙ̄ⲡⲛⲧⲉ· ⲱ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲉ
ⲙⲓⲭⲁⲏⲗ ⲗⲁⲟⲥ ⲛ̄ⲧ̄ⲉ ⲁϩⲉ ⲣⲁⲧ̄ⲕ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲓ ⲙ̄ⲙⲟⲓ
ⲛ̄ⲧ̄ⲉ ⲩⲱⲡⲉ ⲉⲕⲧⲛⲕ ⲉ ⲛⲁ ⲟⲣⲟⲛⲟⲥ ⲛ ⲟⲩⲇⲉⲓⲱ ⲙ̄ⲙⲁ ⲉ-
ⲟⲩⲉⲣⲥⲁϩⲓ ⲛ̄ ⲛ̄ⲥⲟⲙ ⲧⲏⲣⲟⲩ ⲙ̄ⲡⲛⲧⲉ· ⲉⲧⲥⲱⲧⲙ̄
ⲛ̄ⲥⲱⲕ ⲫ̄ⲛ̄ ⲫⲱⲃ ⲙ̄ⲙⲁ· ⲱ̄ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲧⲥⲁⲃⲟ
ⲛ̄ⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ ⲉ ⲩⲱⲙⲉ ⲛⲁⲓ ⲫ̄ⲛ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄ Ⲙⲓⲭⲁⲏⲗ

Ⲡⲓϫⲁⲛⲗ ⲡⲙⲟⲩⲣⲱⲟⲩ ⲁⲩⲱ ⲡⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ ⲧⲁ ⲙ̅ⲡⲧⲉⲣⲟ · Oriental 7021.
ⲁⲙⲟⲩ ⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ⲧⲕⲁⲡⲉ ⲧⲁⲓ ⲛ̄ⲧⲁⲕⲁⲁⲥ ⲉ ⲡⲉⲥⲛⲧ
ⲁⲕⲟⲩⲱⲱⲡ̄ ⲙ̅ⲙ̅ ⲛⲁ ⲡⲗⲁⲥⲙⲁ · ⲛ̄ⲣⲛⲧ̄ⲥ ⲧⲁϯ ⲉ ⲭⲱⲥ ⲙ̅ⲙ̅
ⲡⲏ ⲛⲟⲩⲥ ⲛ̄ ⲕⲗⲟⲙ · ⲛⲁⲓ ⲛ̄ⲧⲁⲓⲥⲣⲓⲧⲩ̄ ⲉⲓⲭⲏ̄ ⲧⲁⲣⲉ ⲙ̅ⲙ̅
ⲡⲭⲁⲭⲉ ⁘ Ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲕⲥⲓⲭ ⲛ̄ⲧ̄ ⲉⲓ ⲛⲁⲕ ⲙ̅ⲙ̅
ⲡⲉⲣⲁⲃⲁⲟⲥ ⲛ̄ⲧ̄ ⲱⲱⲡⲉ ⲛ̄ⲧ̄ ⲱⲱⲡⲉ (*sic*) ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁ-
ⲧⲏⲥⲟⲥ ⲉ ⲡⲙⲁ ⲙ̅ⲙ̅ ⲡⲕⲁⲧⲏⲥⲟⲣⲟⲥ ⲙ̅ⲙ̅ ⲡⲱⲓⲡⲉ · Ⲙ̅
ⲙⲓϫⲁⲛⲗ ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲥⲓⲭ ⲛ̄ ⲣⲃⲟⲩⲣ ⲛ̄ⲧ̄
ⲉⲓ ⲛⲁⲕ ⲙ̅ⲙ̅ ⲡⲉⲓ ⲛⲟⲩⲥ ⲛ̄ⲣⲟⲡⲗⲟⲛ · ⲛ̄ⲧ̄ ⲥⲃⲧⲱⲧⲕ̄ ⲉ ⲙⲙⲉ⌋
ⲙⲙ̄ ⲡⲭⲁⲭⲉ ⲡⲉⲕⲣ̄ⲣⲟ ⁘ Ⲱ ⲙⲓϫⲁⲛⲗ ⲉⲓ ⲛⲁⲕ ⲙ̅ⲙ̅ ⲡⲙⲟⲩⲕⲣ̄ⲩ Fol. 15 *b*
ⲡⲥⲁⲡⲡⲓⲣⲟⲛ ⲉⲭⲙ̄ ⲧⲉⲕ⌋ⲡⲉ · ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛⲉⲧ ⌋ ⲟⲩⲃⲉ ⲙ̅ⲙ̅
ⲡⲉⲕⲭ̄ⲥ̄ ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ⲛ̄ⲥⲉⲥⲱⲧⲡ̄ ⲣⲡ̄ ⲟⲩⲥⲉⲡⲏ · ⲁⲩ-
ⲟⲩⲱⲛ ⲛ̄ ⲧⲉⲕⲧⲁⲡⲣⲟ · Ⲱ ⲡⲁ ⲗⲩⲧⲟⲩⲣⲥⲟⲥ ⲉⲓ ⲛⲁⲕ
ⲛ̄ ⲟⲩⲥⲟⲙ ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲛ̄ⲩⲁⲭⲉ ⲛⲁⲣ̄ ⲑⲉ ⲙ̅ⲙ̅ ⲡⲉⲇⲣⲟⲟⲩ
ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲉⲩⲱⲁⲭⲉ · ⲁⲙⲟⲩ ⲫⲟⲣⲉⲓ ⲙ̅ⲙ̅ ⲡⲁ ⲉⲟⲟⲩ Ⲱ

ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲙⲟⲩⲣⲱⲟⲩ · ⲁⲩⲱ ⲡⲥⲟⲟⲩⲛ ⲛ̄ ⲧⲁ ⲙ̅ⲡⲧⲉⲣⲟ · Oriental 6781.
ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲉⲕⲁⲡⲛ ⲧⲁⲓ ⲛ̄ⲧⲁⲕⲁⲁⲥ ⲉ ⲡⲉⲥⲛⲧ
ⲁⲕⲟⲩⲱⲱⲡ̄ ⲙ̅ⲙ̅ ⲛⲁ ⲡⲗⲁⲥⲙⲁ ⲛⲣⲛⲧ̄ⲥ ⲛ̄ⲧⲁϯ ⲉ ⲭⲱⲥ ⲙ̅ⲙ̅ ⲡⲉⲓ
ⲛⲟⲩⲥ ⲛ̄ ⲉⲟⲟⲩ ⲛⲧⲁⲓⲥⲣⲓⲧⲩ̄ ⲛ̄ ⲧⲟⲟⲧⲩ̄ ⲙ̅ⲙ̅ ⲡⲭⲁⲥⲓⲣⲛⲧ · ⲥⲟⲟⲩⲧⲛ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲥⲓⲭ ⲛ̄ⲧ̄ ⲉⲓ ⲛⲁⲕ ⲙ̅ⲙ̅ ⲡⲉⲇⲣⲁⲃⲁⲟⲥ ⲛ̄
ⲟⲩⲟⲉⲓⲙ · ⲛ̄ⲧ̄ ⲱⲱⲡⲉ ⲛ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉ ⲡⲙⲁ ⲙ̅ⲙ̅
ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲙ̅ⲙ̅ ⲡⲱⲓⲡⲉ Ⲙ̅ ⲙⲓϫⲁⲛⲗ ⲥⲟⲟⲩⲧⲛ̄
ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲥⲓⲭ ⲛ̄ⲧ̄ ⲉⲓ ⲛⲁⲕ ⲙ̅ⲙ̅ ⲡⲉⲇⲣⲁⲃⲁⲟⲥ ⲛ̄ⲧ̄
ⲱⲱⲡⲉ ⲛ̄ ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉ ⲡⲙⲁ ⲙ̅ⲙ̅ ⲡⲕⲁⲧⲏⲕⲟⲣⲟⲥ ·
ⲙ̅ⲙ̅ ⲡⲱⲓⲡⲉ · Ⲱ ⲙⲓϫⲁⲛⲗ Ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲕⲥⲓⲭ
ⲛ̄ⲣⲃⲟⲩⲣ · ⲛ̄ⲧ̄ ⲉⲓ ⲛⲁⲕ ⲙ̅ⲙ̅ ⲡⲉⲓ ⲛⲟⲩⲥ ⲛ̄ⲣⲟⲡⲗⲟⲛ · ⲛ̄ⲧ̄
ⲥⲃⲧⲱⲧⲕ̄ ⲉ ⲙⲙⲉ ⲙ̅ⲙ̄ ⲡⲭⲁⲭⲉ ⲙ̅ⲙ̅ ⲡⲉⲕⲣ̄ⲣⲟ · Ⲙ̅ ⲙⲓϫⲁⲛⲗ
ⲉⲓ ⲛⲁⲕ ⲙ̅ⲙ̅ ⲡⲙⲟⲩⲕⲣ̄ⲩ ⲛ̄ ⲥⲁⲡⲡⲓⲣⲟⲛ ⲛ̄ⲧ̄ ⲙⲟⲣⲩ̄ · ⲉⲭⲙ̄
ⲧⲉⲕ⌋ⲡⲉ · ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛⲉⲧⲛⲁ⌋ ⲟⲩⲃⲉ ⲉ ⲡⲉⲕⲭⲟⲉⲓⲥ
ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ⲛ̄ⲥⲉⲥⲱ⌋ⲧⲡ̄ ⲣⲡ̄ ⲟⲩⲥⲉⲡⲏ : Ⲁⲩⲟⲩⲱⲛ Fol. 5 *a*
ⲛ̄ ⲧⲉⲕⲧⲁⲡⲣⲟ ⲱ ⲡⲁ ⲗⲓⲧⲟⲩⲣⲥⲟⲥ · ⲉⲓ ⲛⲁⲕ ⲛ̄ ⲟⲩⲥⲟⲙ · ⲕⲁ
ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲉⲕⲱⲁⲭⲉ ⲛⲁⲣ̄ⲑⲉ ⲙ̅ⲙ̅ ⲡⲉⲇⲣⲟⲟⲩ ⲛ̄ ⲟⲩ-
ⲙⲛⲛⲩⲉ · ⲉⲩⲱⲁⲭⲉ · Ⲗⲁⲟⲩ ⲫⲟⲣⲉⲓ ⲙ̅ⲙ̅ ⲡⲁ ⲉⲟⲟⲩ ⲱ

Oriental 7021. мιχαηλ· ϫε κας εκεταιε οτοη ιιι ε ✝ εοοτ ναϊ
Εις ϱηητε αιειιιε ε πεκοτωщ τηρ̄ ϖ̄ мιχαηλ
ϱοτη ε πα πλασια· αιιοτ τεηοτ ηϖ̄ ϫιακωηε
ναι ε πβιος τηρ̄ η̄ τα ϱικωη :—Εις αϫαι τεηο
κιανατ ε ρος ϯιιατ· νατααϥ· ειιη̄ κε οτ
κατα ρος· αλλα εις οτιιαειη· αικααϥ ϱϯ πεϥ
спїр ефнащωпе ефеιιе ϯιιος :—Επει ан аїхоо
ϖ̄ мιχαηλ ϫε ναηοτ прωιιе ан ε τρϥсѳ
νατααϥ· αλλα ναρп̄таιιιο нαϥ η̄ отβоηоо
κατα ρος· ϖ̄ мїχαηλ пβоηоос ecο η̄ отα
отωт ηϯιιαϥ· ϫιη пιат η̄таїпλассе ϯιιος
Fol. 16a αλλα ϯιπат ефеї | не ϯιιος ε ратϥ̄ :—Ш мїχαη
ке ефе итаιταιιιο η̄ аϫαι ε трефсѡ νατααϥ ε
отте тєхρια ε тратωсе ϯ пπараϫісос·:—Ш
мιχαηλ пархаггєλос па пει косμос тηρ̄
са песнт ϯ па ѳроηос· ✝натрефсωрϥ̄ ε βо

Oriental 6781. мιχαηλ· ϫε κας εκιατсаβе οτοη ιιι ε ✝ εοο
наι· εις ϱηητε αιειιιε ε πεκοτωщε (*sic*) τηρ̄ ε ϱοτ
ε па πλασια· αιιοτ τεηοτ ηϖ̄ ϫιακοπει наι
πβιος τηρ̄ η̄ τα ϱικωη· εις αϫαι τεηοτ εκια
ε рос ϯιιατ ναταϫϥ̄· ειιη̄ κε οτϫ̄ κατα рос
αλλα εις οτιιαειη аικаϫϥ ϱϯ пеϥспр̄· ефна
щωпе ϯιιος· επει ан аιοτω Ειϫω ϯιιος
мιχαηλ ϫε наηοτ прωιιе ан ε трефсω ναταα
αλλα ναρп̄таιιιο нαϥ η̄ отβоηоос κατα рос·
мιχαηλ τβоηоос η̄ αϫαι· ϖ̄ η̄ отϫ̄ η̄ отωт ηϯ
нαϥ· ϫιη ϯ пιат η̄таїпλассе ϯιιος· Αλλ
ϯιπате ефне ϯιιος щα рос· ϖ̄ мιχαηλ· Ει
итаιταιιιο η̄ аϫαι ε трефсω νατααϥ· отт
тєхρια ε тратωωсе η̄ отпараϫісос· ϖ̄ мιχαηλ
Παρχαггєλος пει косμος тηρ̄ ет са песнт ϯ
па ѳроηос· ✝натрефсωрϥ̄ ε βоλ ϱϯ пеιιе

ⲉⲓ ⲡⲉⲙⲉ ⲛ ⲁⲅⲅⲉ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲁ ⲉⲓⲕⲱⲛ ⁘—Ⲧⲉⲛⲟⲩ ⲁⲉ ⲱ ⲙⲓⲭⲁⲏⲗ ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲁⲓⲧⲟⲩϩ̄ ⲛ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ· ⲁⲉ ⲕⲁⲥ ⲉⲕⲛⲁϣⲱⲡⲉ ⲉⲕⲧⲁⲕⲱⲙⲉⲓ ⲉⲡ̄ ⲟⲩⲙ̄ⲡⲧϣⲁⲣⲝⲏⲥ· ⲉ ⲉⲟⲩⲛ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ ⁘—ⲱ ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲡⲛⲉⲩⲟⲥ ⲧⲏⲣⲟ̄ ⲛ ⲁⲅⲅⲉ· ⲛⲁⲥⲟⲩⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲛ̄ ⁘· ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲅⲟⲥ ⲛ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ· ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁⲣⲭⲱⲛ· ⲛ ⲛⲁ ⲧⲡⲉ ⲙ̄ⲡ̄ ⲛⲁ ⲡⲕⲁⲉ· Ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲡⲉⲥϯ ⲛⲟⲩϥⲉ ⲙ̄ⲙⲁⲩ ⲛ ⲧⲉⲑⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⁘—ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲛⲁⲡⲣⲟⲥⲉⲛⲉⲕⲉⲓ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲫⲁ ⲡⲛⲉⲩⲟⲥ ⲧⲏⲣⲟ̄ ⲛ ⲛ̄ϣⲛⲣⲉ ⲛ ⲁⲅⲅⲉ· ⲟⲩⲛ̄ ⲫⲉⲛⲛⲟⲥ ⲛ̄ⲣⲱⲃ ⲛⲁϣⲱⲡⲉ ⲉ ⲃⲟⲗ ⲫⲓ ⲛ̄ⲛ̄ϣⲛⲣⲉ ⲛ ⲁⲅⲅⲉ· ⲛ̄ⲧⲟⲕ ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ ⲛⲁⲥⲟⲡⲥⲛ̄ ⲉ ϫⲱⲟⲩ ⲛ̄ⲧⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲛ̄ϣⲛⲣⲉ ⲙⲉ ⲡⲛⲉⲩⲟⲥ ⲛ ⲁⲅⲅⲉ· | ⲛⲁϫⲓ ⲟⲩⲁ ⲉ ⲣⲟⲓ ⲫⲓⲧⲛ̄ Fol. 16 b ⲡⲉⲧ ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟⲟⲩ· ⲁⲗⲗⲁ ϯⲛⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲫⲓⲧⲛ̄ ⲛⲉⲕⲥⲟⲡⲥⲛ̄ ⲱ ⲙⲓⲭⲁⲏⲗ ⁘—Ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲉⲣⲉ ⲡϫ̄ⲥ ϫⲟⲟⲩ· ⲙⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲁⲥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲛ̄

ⲁⲅⲅⲉ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ ⲧⲁ ⲉⲓⲕⲱⲛ· Ⲧⲉⲛⲟⲩ ⲁⲉ ⲱ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲥ ⲉⲛⲏⲧⲉ ⲁⲓⲧⲟⲩϩ̄ ⲛ ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ· ⲉ ⲧⲣⲉⲕϣⲱⲡⲉ ⲉⲕⲁⲓⲁⲕⲱⲙⲉⲓ· ⲉⲡ̄ ⲟⲩⲙ̄ⲡⲧϣⲁⲣⲝⲏⲥ· ⲉ ⲉⲟⲩⲛ ⲉ ⲡⲁ ⲡⲗⲁⲥⲙⲁ· ⲱ ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲡⲛⲉⲩⲟⲥ ⲛ ⲁⲅⲅⲉ· ⲛⲁⲥⲟⲩⲛ̄ ⲡⲁ ⲣⲁⲛ· ⲉ ⲃⲟⲗ ⲫⲓ ⲧⲟⲟⲧⲛ̄ ⁘| ⲱ ⲙⲓⲭⲁⲏⲗ Fol. 5 b ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲟⲥ· ⲛ ⲧⲥⲟⲙ ⲙ̄ⲙⲡⲛⲧ̄ⲉ· ⲕⲃ̄ ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲱⲛ· ⲛ ⲛⲁ ⲙ̄ⲡⲛⲧ̄ⲉ ⲙ̄ⲡ̄ ⲛⲁ ⲡⲕⲁⲉ· ⲱ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲉⲥϯ ⲛⲟⲩϥⲉ ⲙ̄ⲙⲁⲩ· ⲛ ⲧⲉⲑⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲱ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧⲟⲕ ⲡⲉⲧⲛⲁⲡⲣⲟⲥⲉⲛⲉⲕⲛ ⲛⲁⲓ ⲛ̄ ⲧⲁ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲫⲁ ⲡⲛⲉⲩⲟⲥ ⲛ̄ ⲁⲅⲅⲉ· ⲟⲩⲛ̄ ⲫⲉⲛⲛⲟⲥ ⲛ̄ⲣⲱⲃ ⲛⲁϣⲱⲡⲉ ⲉ ⲃⲟⲗ ⲫⲓ ⲛ̄ⲛ̄ϣⲛⲣⲉ ⲛ̄ ⲁⲅⲅⲉ· ⲛ̄ⲧⲟⲕ ⲱ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ ⲛⲁⲥⲟⲡⲥⲛ̄ ⲉ ϫⲱⲟⲩ ⲛ̄ⲧⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲛ̄ϣⲛⲣⲉ ⲙⲉ ⲡⲛⲉⲩⲟⲥ ⲛ̄ ⲁⲅⲅⲉ· ⲛⲁϫⲓⲟⲩⲁ ⲉ ⲣⲟⲓ ⲉ ⲃⲟⲗ ⲫⲓⲧⲛ̄ ⲡⲉⲧ ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟⲟⲩ· ⲁⲗⲗⲁ ϯⲛⲁⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲫⲓⲧⲛ̄ ⲛⲉⲕⲥⲟⲡⲥⲛ̄ ⲱ ⲙⲓⲭⲁⲏⲗ· Ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ϫⲟⲟⲩ ⲙⲙ̄ ⲙⲓⲭⲁⲏⲗ·

Oriental 7021. тєусіѫ· ауѣ є ѫωϥ ⲙ пєстєфанос ауаау і
арχаггєλос ауѡѡ ϩі ѫωϥ ⲛⲛуоⲩтє ⲛⲥфрагіс ⲙ
пτупос ⲛ тєтріас єт оγаав· єре пєⲓⲛє ⲛ тєуϩі
ѡѡⲛ ϩіхⲛ ⲛєсфрагіс ѯє кас єре парχаггєλо
ⲙιχαηλ наѕѡ єⲩпараκалєі ⲙ пюⲩтє ⲛ оγоєіⲩ
ⲙⲙа єхⲛ тєуϩіѡѡⲛ єтє анок пє· є тβє паі р
ⲛταιєі є παρістоⲛ· ⲙ ⲙιχαηλ анок пєтⲛєіѡ
ααаⲁ· αβєλ паікаіос пⲛуηре коⲩі ⲛ ат ноβє ⁘—
†сопсⲛ ⲙⲙок ϩѡѡк ϩⲙ пєі ноѕ ⲛ ⲩа ⲙⲡоοⲩ єт
пⲛа пє ⲙ парχаггєλос єт оγаав· ⲙιχαηλ ⁘—
єіраⲩе пєхас ⲛⲥі αβєλ· ѯє пєт ⲛⲣ ⲩа наⲩ
ⲙⲡоοⲩ ⲛтоⲩ пєт сопсⲛ ϩа па єіѡт ⲙⲛ та ⲙаа
ауѡ наⲩ є βоλ ⲛ тєⲩпараβасіс· аⲩѡ ⲛтоⲩ пєⲛ
ауѯі ⲛ наѕѡрон є ϩраі ⲩа пюⲩтє ⲩаит ϥѯ
Fol. 17 a ⲛ таⲑⲩсіа ⲛ тоοⲩ· ⲙⲡє ⲉⲩ† ϩтиⲩ є[illegible]є ит[illegible]
ⲗⲁ ϩⲛ оγсоοⲩтⲛ· є тβє п[аі] аіраⲩе | ⲙⲡоοⲩ ⁘—се

Oriental 6781. аусоοⲩтⲛ є βоλ ⲛ тєуϩіх· ауѣ є ѫωϥ ⲙ пєсто
фанос ауаау ⲛ арχаггєλос· ауѡѡ ϩі ѫѡ
ⲛ ⲩоⲙⲙⲓт ⲛсфрагїс ⲙ пτупос ⲛ тетріас є
оγаав· єре пєⲓⲛє ⲛ тєуϩіѡѡⲛ· ϩіхⲛ ⲛєсфрагіс
ѯє кас єре парχаггєλос наѕѡ єⲩсопсⲛ ⲙ
пюⲩтє ⲛ оγⲃⲉⲓⲩ ⲙⲙа єхⲛ тєуϩіѡѡⲛ Є тβє па
ρѡ ⲛταιєі є пєі ⲩⲁ· єтє παρістоⲛ ⲙ ⲙιχαη
ⲙⲡоοⲩ· ⲁⲛок пе ααаⲁ пєк єіѡт· Ⲗβєλ пⲛуηр
коⲩі ⲛ ат ноβє †сопсⲛ ⲙⲙок єкєтаіоі ϩѡѡк
пєкраⲩе ⲙⲡоοⲩ ϩⲙ пⲛа ⲙ ⲙιχαηⲗ· єіраⲩ
пєхас ѯє пєтⲛр ⲩа наⲩ ⲙⲡоοⲩ ⲛтоⲩ пєⲛт ау
сопсⲛ ⲙ пюⲩтє ϩа па єіѡт ⲙⲛ та ⲙаа ⲩаи
оγкѡ наⲩ є βоλ ⲛ тєⲩпараβасіс ⲛταγаас· ауѡ
Fol. 6 a ⲛтоⲩ пєⲛт ауⲁⲩі ⲛ наѕѡрон є ϩраі ⲩа пюⲩтє
ⲕⲍ ⲩаит єⲩѯі ⲛ наⲑⲩсіа ⲛ тоοⲩ· ⲙⲡє ⲉⲩ† ϩтиⲩ єи
па сои ѯє ⲙⲡⲛ єⲩⲛтоⲩ ϩⲛ оγсоοⲩтⲛ є тβє па

†ⲛⲁⲩ ⲉ ⲣⲟⲕ ⲫⲱⲟⲕ ⲙⲡⲟⲟⲩ ⲉⲕⲧⲉⲗⲛⲗ ⲉⲣⲙ ⲡⲓⲱⲁ ⲙ Oriental 7021.
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲧⲉⲗⲛⲗ
ⲡⲉϫⲁⲩ ⲛⲥⲓ ⲥⲛⲟ ⲉⲡⲉⲓ ⲁⲛ ⲛ ⲧⲉⲣⲉ ⲕⲁⲉⲓⲛ ⲙⲟⲩⲟⲩⲧ ⲛ
ⲁⲃⲉⲗ ⲡⲁ ⲥⲟⲛ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲓ ⲛ ⲛⲁ-
ⲉⲓⲟⲟⲧⲉ· Ⲗⲧⲱ ⲙⲡⲉ ⲧⲁ ⲙⲁⲁⲩ ⲥⲛ ⲉⲣⲱⲧⲉ ⲉ ⲧⲥⲙⲛⲕⲟ
ⲙⲙⲟⲓ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲥⲟⲩⲱϫⲛ ⲉⲓⲧⲛ ⲧⲗⲧⲡⲛ ⲛ ⲁⲃⲉⲗ
ⲡⲁ ⲥⲟⲛ· ⲁⲗⲗⲁ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ
† ⲣⲣⲉ ⲙⲙⲁ ⲛⲁⲓ ⲙ ⲡⲓⲙⲟⲛ ⲉ ⲃⲟⲗ ⲉⲣⲛ ⲙⲡⲛⲧⲉ· ⲉ ⲧⲃⲉ
ⲡⲁⲓ †ⲣⲁⲱⲉ ⲙⲡⲟⲟⲩ·:—Ⲉⲛⲱϫ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲡⲉⲛⲧⲁ
ⲡⲓⲟⲩⲧⲉ ⲡⲟⲟⲩⲏ ⲉ ⲃⲟⲗ· ⲁⲣⲣⲟⲕ ⲫⲱⲟⲕ ⲫⲙ ⲡⲉⲓ ⲛⲟⲥ
ⲛ ⲱⲁ ⲛ ⲣⲁⲱⲉ ⲙⲡⲟⲟⲩ ⲉⲧⲉ ⲡⲓⲱⲁ ⲡⲉ ⲙ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲣⲁⲱⲉ ⲡⲉϫⲁⲩ ⲛⲥⲓ
ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲛⲟⲕ ⲉⲧ ⲥⲣⲁⲓ ⲛ ⲛⲓⲟⲃⲉ ⲙⲛ
ⲛⲁⲛⲟⲓⲁ· ⲙⲛ ⲛⲁⲥⲁⲑⲟⲛ· ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲫⲛ
ⲛⲁⲍⲓⲭ· ⲙⲙⲏ ⲙⲙⲟⲓ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲡⲉⲧ ⲁⲓ ⲙⲡⲟⲟⲩ ⲉ ⲣⲟⲩⲏ ⲱⲁ ⲡⲓⲟⲩⲧⲉ· ⲉⲩϯ
ⲛⲁⲩ ⲛ ⲛⲁⲥⲁⲑⲟⲛ ⲛⲓⲟⲃⲉ ⲫⲱⲟϥ· ⲉⲩⲥⲟⲡⲥⲛ ⲙⲙⲟϥ ⲉ

---

†ⲣⲁⲱⲉ ⲙⲡⲟⲟⲩ· Ⲥⲛⲟ †ⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙⲡⲟⲟⲩ ⲉⲕⲧⲉ- Oriental 6781.
ⲗⲛⲗ ⲫⲙ ⲡⲱⲁ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ·
ⲉⲓⲧⲉⲗⲛⲗ ⲡⲉϫⲁⲩ ⲉⲡⲉⲓ ⲁⲛ ⲛ ⲧⲉⲣⲉ ⲕⲁⲉⲓⲛ ⲙⲟⲩⲟⲩⲧ
ⲛ ⲁⲃⲉⲗ ⲡⲁ ⲥⲟⲛ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲓ ⲛ ⲛⲁ-
ⲉⲓⲟⲟⲧⲉ· ⲁⲧⲱ ⲙⲡⲉ ⲧⲁ ⲙⲁⲁⲩ ⲥⲛ ⲉⲣⲱⲧⲉ ⲉ ⲧⲥⲙⲛⲕⲟ
ⲙⲙⲟⲓ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲥⲱϫⲛ ⲫⲓⲧⲛ ⲧⲗⲧⲡⲉ ⲛ ⲁⲃⲉⲗ ⲡⲁ
ⲥⲟⲛ· ⲁⲗⲗⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲧⲟϥ ⲉⲧ ⲁⲓⲁ-
ⲕⲟⲛⲉⲓ ⲛⲁⲓ ⲉ ⲧⲁ ⲣⲣⲉ· ⲙ ⲡⲓⲙⲟⲛ ⲉ ⲃⲟⲗ ⲫⲛ ⲙⲡⲛⲧⲉ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ †ⲣⲁⲱⲉ ⲙⲡⲟⲟⲩ: ⲱ ⲉⲛⲱϫ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲡⲉⲛⲧⲁ
ⲡⲓⲟⲩⲧⲉ ⲡⲟⲃⲛⲉϥ ⲉ ⲃⲟⲗ· ⲁⲣⲣⲟⲕ ⲫⲱⲟⲕ ⲫⲙ ⲡⲉⲓ ⲱⲁ
ⲉⲙⲡⲟⲟⲩ ⲉⲕⲣⲁⲱⲉ· ⲉⲓⲣⲁⲱⲉ ⲡⲉϫⲁⲩ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲛⲟⲕ
ⲉⲧ ⲥⲣⲁⲓ· ⲛ ⲛⲓⲟⲃⲉ· ⲙⲛ ⲛⲁⲥⲁⲑⲟⲛ ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ
ⲫⲛ ⲛⲁⲍⲓⲭ ⲙⲙⲏ ⲉⲙⲙⲟⲓ· ⲙⲓⲭⲁⲏⲗ Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲧ ⲁⲓ ⲙⲡⲟⲟⲩ ⲉ ⲣⲟⲩⲏ ⲱⲁ ⲡⲓⲟⲩⲧⲉ ⲉⲩϯ
ⲛⲁⲩ ⲛ ⲛⲁⲥⲁⲑⲟⲛ ⲛⲓⲟⲃⲉ Ⲍⲱⲟϥ ⲉⲩⲥⲟⲡⲥⲛ ⲙ ⲡⲓⲟⲩⲧⲉ

Oriental 7021. тѣнитоу нⲁ̄ⲕѡ є ⲃоⲗ ⲛ̄ на па ⲥенос · є тѣє паⲓ
ϯⲣаѡє ⲙ̄ⲡоос :—маѳоусала пⲗⲗо ⲛ̄таікаіос
пент аⲭаіаі калѡс ⲣⲉ ⲛ̄ⲣоос · ара оусѡѡ
пе пекраѡє ⲙ̄ⲡоос · ⲍе ϯнау є рок акоуѣаѡ ·
Fol. 17 *b* тѡноу ⲣⲉ тⲁнитє ⲛ̄ пеі арістон ⲙ̄ⲡоос :—пеха
ⲓ̅ⲍ̅ ⲛ̄сі маѳоусала · ⲍе аѡ є тѣє ⲟу ϯнараѡє ан
анок пе ⲡⲁⲉⲣ ⲫⲙоⲟⲩⲓ ⲙⲛ ⲁⲭⲁⲙ · а пархаг
ⲭелос ⲙⲓⲭⲁⲏⲗ ⲥⲓ ⲛ̄ на тѡⲃ̄ є ⲣаі ⲫа пиоуте
аⲭⲭаріⲍе наі ⲛ̄ пеі нос ⲛ̄ аре · ⲣѡс те ⲛ̄тє па
аре ⲙⲛ̄ парⲙ̄ⲡоуте · оуѡтⲃ̄ є пенеіѡт ⲁⲭⲁⲙ
ⲛ̄ ⲙⲁⲁⲃ ⲫⲓтє ⲛ̄проⲙⲡе · є тѣє паі ϯⲣаѡє ⲙ̄ⲡоос
ⲛѡⲣⲉ паікаіос · ϯнау є рок єкраѡє ⲙ̄ⲡоос
сѡтⲙ̄ пеха ⲛ̄сі ⲛѡⲣⲉ · ⲛ̄ ау ⲛ̄ ⲣⲉ ⲛ̄ ϯнараѡ
ан · аѡ ⲛ̄тателнⲗ · епеі ан а пиоуте ⲥѡⲛ
єⲭет пкосмос є ⲃоⲗ · аⲭтаат є роти є ткⲓⲃѡлос
ⲙⲛ̄ та сⲫⲓⲙⲉ ⲙⲛ̄ нашнре · ⲙⲛ̄ нет кⲓⲙ тнроу
ⲫⲓⲭⲙ̄ пкаⲣ · аⲭⲙⲧаⲙ є рѡⲛ ⲙ̄ про ⲛ̄ ткⲓⲃѡлос

Oriental 6781. є тѣнитоу ⲫаⲛт єⲭⲙ̄ⲡⲣⲛ̄ⲥ нⲁ̄ⲕѡ наү є ⲃоⲗ ·
тѣє паі ϯⲣаѡє ⲙ̄ⲡоос · маѳоусала пⲗⲗо ⲛ̄таі
каіос · пент аⲭаіаі калѡс ⲣⲉ ⲛ̄ⲉⲭⲣоос · ара оуѡ
ⲫѡⲥ пе пекраѡє ⲙ̄ⲡоос ⲍе ϯнау є рок акоуѣаѡ
тѡноу ⲣⲉ тⲁнитє ⲛ̄ пеі арістон ⲙ̄ⲡоос · пеха
ⲍе є тѣє ⲟу ⲛ̄ ϯнараѡⲉ ай анок пе ⲡⲁⲉⲣ ⲫⲙоⲟⲩⲓ
Fol. 6 *b* ⲙⲛ ⲁⲭⲁⲙ · ⲁ̄ пархаⲭелос ⲙⲓⲭⲁⲏⲗ ⲥⲓ ⲛ̄ па
ⲕ̅ⲍ̅ тѡⲃ̄ є ⲣаі ⲫа пиоуте · аⲭⲭаріⲍе наі ⲛ̄ оуноⲥ
ⲉⲛаⲣⲉ · ⲣⲉ ⲍе ⲛⲧе па ѡⲛⲃ̄ ⲙⲛ̄ парⲙ̄ⲡоуте оуѡ
тѣє · є на па єѡт ⲁⲭⲁⲙ · ⲫⲓс ⲡⲫⲉ ⲙⲁⲁⲃ ⲫⲓт
ⲛ̄проⲙⲡе · є тѣє паі ϯⲣаѡє ⲙ̄ⲡоос :—ѡ ⲛѡⲣⲉ паі
каіос ара краѡє ⲙ̄ⲡоос ⲣⲙ̄ ⲡⲫа ⲛ̄ пархаггє
лос ⲙⲓⲭⲁⲏⲗ · ⲛ̄наш ⲛ̄ⲛⲉ ⲛ̄ ϯнараѡⲉ ан · епе
ан ⲛ̄та пиоуте ⲥѡⲛ̄ⲧ єⲭет пкосмос є ⲃоⲗ аⲭтаа
є роти єткⲓⲃѡтос ⲙⲛ̄ та сⲫⲓⲙⲉ ⲙⲛ̄ нашнре ⲙⲛ̄
нет кⲓⲙ тнроу ⲫⲓⲭⲙ̄ пкаⲣ · аⲭⲙⲧаⲙ є рѡⲛ ⲛ̄

ⲁⲛⲕⲁⲧⲁⲇⲣⲁⲕⲧⲏⲥ ⲛ̄ ⲧⲡⲉ ⲟⲩⲱⲛ ⲙⲙⲏ̄ ⲛⲁ ⲡⲕⲁϩ· Oriental 7021.
ⲁⲩⲕⲱⲧⲉ ⲉ ⲣⲟⲛ ⲛ̄ⲣⲙⲙⲉ ⲛ̄ⲣⲟⲟⲩ· ⲙⲙⲏ̄ ϩⲙⲉ ⲛ̄ ⲟⲩⲱⲛ·
ⲙ̄ⲡⲉ ⲙⲁⲩ ⲉ ⲣⲏ ⲟⲩⲁⲉ ⲟⲟϩ· ⲟⲩⲁⲉ ⲥⲓⲟⲩ· ⲀⲖⲖⲀ
ⲙⲓⲭⲁⲏⲖ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣ̄ ϩⲙⲙⲉ ⲙⲙⲟⲛ·
ⲙⲙⲏ̄ ⲧⲕⲟⲓⲃⲱⲗⲟⲥ· ⲁϥⲥⲱ ⲉϥⲥⲟⲡⲥ̄ⲡ̄ ⲛ̄ ⲡⲓⲟⲩⲧⲉ ϣⲁⲛⲧⲉ
ⲡⲓⲟⲟⲩ ⲥⲃⲟⲕ ⲛ̄ϥⲥⲱⲙⲧ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲥⲓ ⲡⲡⲉⲧ ϣⲟⲩⲟⲟⲩ
ⲙ̄ⲧⲁⲟⲩϫⲁⲓ ⲙⲙⲏ̄ ⲛⲉⲧ | ⲛⲙⲙⲁⲓ̈ ⲉ ⲧⲃⲉ ⲡⲁ̈ⲓ ϯϣⲁⲩⲉ Fol. 18 a
ⲙ̄ⲡⲟⲟⲩ·:—Ⲁⲃⲣⲁϩⲁⲙ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲁⲣⲁ ⲁⲕϣⲁⲩⲉ ⲗⲉ
ⲣⲱⲟⲕ ⲙ̄ⲡⲟⲟⲩ· ⲫⲏ ⲡⲛⲁ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲖ· ⲥⲉ ⲡⲉϫⲁϥ ϯϣⲁⲩⲉ ⲙ̄ⲡⲟⲟⲩ ⲉⲡⲉⲓ
ⲁⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲣⲡ̄ ⲛ̄ ⲣⲱⲙⲉ· ⲛ̄ⲧⲁ ⲙⲓⲭⲁⲏⲖ
ⲥⲟⲓⲗⲉ ⲉ ⲣⲟϥ· ⲙⲙⲏ̄ ⲛⲁ ⲭ̄ⲥ̄· ⲙⲙⲏ̄ ⲛⲑⲏⲕⲉ ϣⲩⲛⲣ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲖ· ⲁⲩⲱ ⲁ ⲙⲓⲭⲁⲏⲖ· ⲥⲟⲡⲥ̄ⲡ̄ ⲛ̄
ⲡⲓⲟⲩⲧⲉ ⲉ ⲭⲱⲓ ⲁϥϯ ⲛⲁⲓ ⲛ̄ ⲓⲥⲁⲁⲕ ⲛⲁ ϣⲩⲣⲉ· Ⲁⲩⲱ
ⲉϣⲱⲡⲉ ⲣⲱ ϯⲙⲙⲡϣⲁ· ⲁⲓⲟⲩⲱⲙⲉ ⲛⲑⲙⲙⲁϥ ⲛ̄ⲣⲟⲩⲏ ⲉⲁ
ⲡϣⲏⲓ ⲛ̄ ⲙⲁⲃⲣⲏ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯϣⲁⲩⲉ ⲙ̄ⲡⲟⲟⲩ·:—

ⲡⲣⲟ̄ ⲛ̄ ⲧⲕⲓⲃⲱⲗⲟⲥ ⲁⲛⲕⲁⲧⲁⲇⲣⲁⲕⲧⲏⲥ ⲛ̄ ⲧⲡⲉ ⲙⲙⲏ̄ ⲡⲕⲁϩ Oriental 6781.
ⲟⲩⲱⲛ ⲁⲩⲕⲱⲧⲉ ⲉ ⲣⲟⲛ· ⲛ̄ ⲣⲙⲙⲉ ⲛ̄ⲣⲟⲟⲩ ⲙⲙⲏ̄ ⲣⲙⲙⲉ ⲛ̄ⲟⲩϣⲏ
ⲙ̄ⲡⲉ ⲙⲁⲩ ⲉ ⲣⲏ· ⲟⲩⲁⲉ ⲟⲟϩ ⲟⲩⲁⲉ ⲥⲓⲟⲩ· ⲀⲖⲖⲀ
ⲙⲓⲭⲁⲏⲖ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲥⲣ̄ ⲣⲙⲙⲉ ⲙ̄-
ⲙⲟⲛ ⲙⲙⲏ̄ ⲧⲕⲓⲃⲱⲗⲟⲥ· ⲁϥⲥⲱ ⲉϥⲥⲟⲡⲥ̄ⲡ̄ ⲛ̄ ⲡⲓⲟⲩⲧⲉ
ϣⲁⲛⲧⲉ ⲡⲓⲟⲟⲩ ⲥⲃⲟⲕ· ⲛ̄ϥⲥⲱⲗⲡ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲥⲓ ⲡⲉⲧ
ϣⲟⲩⲟⲟⲩ ⲙ̄ⲧⲁⲟⲩϫⲁⲓ ⲙⲙⲏ̄ ⲛⲉⲧ ⲛⲙⲙⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲁⲓ
ϯϣⲁⲩⲉ ⲙ̄ⲡⲟⲟⲩ· Ⲁⲃⲣⲁϩⲁⲙ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲁⲣⲁ
ⲁⲕϣⲁⲩⲉ ⲣⲱⲟⲕ ⲙ̄ⲡⲟⲟⲩ ⲫⲏ ⲡⲛⲁ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲖ ⲥⲉ ⲡⲉϫⲁϥ ϯϣⲁⲩⲉ ⲙ̄ⲡⲟⲟⲩ·
ⲉⲡⲉⲓ ⲁⲛ ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲣⲡ̄ ⲙ̄ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁ ⲙⲓⲭⲁⲏⲖ
ⲥⲟⲓⲗⲉ ⲉ ⲣⲟϥ· ⲙⲙⲏ̄ ⲛⲁ ⲭⲟⲉⲓⲥ ⲙⲙⲏ̄ ⲡⲉϥⲕⲉϣⲩⲛⲣ ⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲖ· Ⲁⲩⲱ ⲁ ⲙⲓⲭⲁⲏⲖ ⲥⲟⲡⲥ̄ⲡ̄ ⲛ̄ ⲡⲓⲟⲩⲧⲉ
ⲉ ⲭⲱⲓ ⲁϥϯ ⲛⲁⲓ ⲛ̄ ⲓⲥⲁⲁⲕ ⲛⲁ ϣⲩⲣⲉ· ⲁⲩⲱ ⲉϣⲱⲡⲉ
ⲣⲱ· ϯⲙⲙⲡϣⲁ· ⲁⲓⲟⲩⲱⲙⲉ ⲛⲑⲙⲙⲁϥ ⲛ̄ ⲣⲟⲩⲏ | ⲉⲁ ⲡϣⲏⲓ Fol. 7 a
ⲛ̄ ⲙⲁⲃⲣⲏ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯϣⲁⲩⲉ ⲙ̄ⲡⲟⲟⲩ ⲱ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲕⲉ

Oriental 7021. ⲓⲥⲁⲁⲕ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲡⲱⲙⲣⲉ ⲙ̅ ⲡⲉⲣⲛⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ
ⲧⲉⲟⲩⲥⲓⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲱⲙⲡ ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛ̅ⲕ̅
ⲁⲣⲣⲟⲕ ⲭⲱⲱⲕ ⲉⲕⲥⲧⲟⲗⲓⲍⲉ· ⲛ̅ⲧⲣⲉ ⲧⲙⲣ̅ⲥ̅· ⲣⲙ̅ ⲡⲱⲁ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲥⲧⲟⲗⲓⲍⲉ
ⲡⲉⲭⲁⲥ ⲭⲉ ⲁⲛ̅ⲟ ⲟⲩⲱⲙⲣⲉ ⲛ̅ ⲟⲩⲱⲧ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲙⲙ̅ ⲧⲁ
ⲙⲁⲁⲩ ⲁⲩⲱ ⲟⲩⲁⲥⲣⲙ̅ ⲧⲉ ⲧⲁ ⲙⲁⲁⲩ· ⲉⲙ̅ⲡⲧⲁⲩ ⲱⲙⲣ
ⲡⲥⲁⲃⲁⲗⲗⲁⲓ̈ ⲟⲩⲁⲉ ⲡⲥⲉⲛⲁⲭⲡⲟ ⲁⲛ· ⲙⲙ̅ⲡⲥⲱⲓ· ⲁ ⲡⲁ
ⲉⲓⲱⲧ ⲙⲟⲣⲧ̅ ⲉ ⲛⲁⲥⲓⲭ· ⲙ̅ⲙ̅ ⲛⲁⲟⲩⲣⲓⲛⲧⲉ· ⲁⲥⲧⲁⲗⲟ
ⲉⲭ̅ⲙ̅ ⲟⲩⲱⲛⲉ ⲣⲓⲭ̅ⲙ̅ ⲟⲩⲧⲟⲟⲩ ⲛ̅ ⲭⲁⲓⲉ· ⲁⲙⲁⲩ ⲣⲙ̅ ⲛⲁⲃⲁⲗ
ⲉ ⲧⲥⲟⲣⲧⲉ ⲣⲙ̅ ⲧⲥⲓⲭ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ· ⲭⲉ ⲉⲩⲛⲁⲕⲱ
ⲛⲉ̅ ⲙⲙⲟⲓ· ⲁⲫⲉⲓ ⲛ̅ⲧⲉⲧⲛⲟⲩ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ· ⲁⲫⲁⲙⲁⲣⲧⲉ ⲛ̅ ⲧⲥⲟⲣⲧⲉ ⲣⲙ̅ ⲧⲥⲓⲭ ⲙ̅ ⲡⲁ
Fol. 18b ⲉⲓⲱⲧ ⲁϥ̅ ⲛ̅ ⲟⲩⲉⲥⲟⲟⲩ ⲉ ⲡⲁ ⲙⲁ· ⲉ ⲡⲧⲁⲗⲟ | ⲉ ⲣⲁⲓ
ⲗⲁ ⲁ ⲧⲁ ⲑⲩⲥⲓⲁ ⲱⲱⲡⲉ ⲉⲥⲭⲓⲕ ⲉ ⲃⲟⲗ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲣⲁⲱ
ⲙ̅ⲡⲟⲟⲩ:—Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲓⲁⲕⲱⲃ· ⲡⲉⲛⲧ ⲁⲩⲥⲙ̅ⲙⲟⲩ
ⲙ̅ⲡ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲛ̅ ⲁⲡⲁⲧⲟⲥ· ⲙ̅ⲡ ⲛ̅ⲣⲱⲙⲉ· ⲁⲣⲁ
ⲕⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ ⲭⲱⲱⲕ ⲣⲙ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉⲭⲁⲥ ⲫⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ ⲉ ⲡⲉⲣⲟ

Oriental 6781. ⲓⲉⲥⲁⲁⲕ ⲡⲉⲣⲛⲧ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲧⲉⲟⲩⲥⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁ
ⲉⲧⲱⲙⲡ· ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛ̅ⲕ̅· ⲁⲣⲣⲟⲕ ⲭⲱⲱⲕ ⲉⲕⲥⲧⲟ
ⲗⲓⲍⲉ ⲛ̅ ⲧⲉⲓ ⲣⲉ ⲧⲙⲣ̅ⲥ̅ ⲣⲙ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ̅ ⲉⲓⲥⲧⲟⲗⲓⲍⲉ, ⲡⲉⲭⲁⲥ ⲭⲉ ⲁⲛ̅ⲟ ⲟⲩⲱⲙⲣ
ⲛ̅ ⲟⲩⲱⲧ ⲛ̅ⲧⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙ̅ⲡ ⲧⲁ ⲙⲁⲁⲩ: ⲉⲙ̅ⲡⲧⲁⲩ ⲱⲙⲣ
ⲙ̅ⲙⲁⲩ ⲡⲥⲁⲃⲁⲗ̅ⲗⲁⲓ̈ ⲟⲩⲁⲉ ⲡⲥⲉⲛⲁⲭⲡⲟ ⲁⲛ ⲙ̅ⲡⲥⲱⲓ·
ⲁ ⲡⲁ ⲉⲓⲱⲧ ⲙⲟⲣⲧ̅ ⲉ ⲛⲁⲥⲓⲭ ⲙ̅ⲡ ⲛⲁⲟⲩⲣⲓⲛⲧⲉ· ⲁⲥⲧⲁ
ⲗⲟⲓ ⲉⲭ̅ⲙ̅ ⲣⲉⲛ̅ⲱⲛⲉ ⲣⲙ̅ ⲟⲩⲧⲟⲟⲩ ⲛ̅ ⲭⲁⲓⲉ· ⲁⲙⲁⲩ ⲣ
ⲛⲁⲃⲁⲗ· ⲉ ⲧⲥⲟⲣⲧⲉ ⲣⲙ̅ ⲧⲥⲓⲭ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲭⲉ ⲉⲩⲛⲁ
ⲕⲱⲛⲉ̅ ⲙⲙⲟⲓ· ⲁϥ̅ ⲉⲛ ⲟⲩⲉⲥⲟⲟⲩ ⲉ ⲡⲁ ⲙⲁ ⲡⲥⲓ ⲡⲁⲣⲭ
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ̅· ⲁⲫⲁⲙⲁⲣⲧⲉ ⲛ̅ ⲧⲥⲟⲣⲧⲉ ⲉⲧ ⲣⲙ̅
ⲧⲥⲓⲭ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲭⲉ ⲉⲩⲛⲁⲕⲱⲛⲉ̅ ⲙⲙⲟⲓ· Ⲗ ⲧⲁⲑ
ⲥⲓⲁ ⲱⲱⲡⲉ ⲉⲥⲭⲓⲕ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲫⲣⲁⲱⲉ ⲙ̅ⲡⲟⲟⲩ
Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲓⲁⲕⲱⲃ ⲡⲉⲛⲧ ⲁⲩⲥⲙ̅ⲙⲟⲩ ⲙ̅ⲡ ⲡⲓⲟⲩⲧⲉ
ⲁⲩⲱ ⲛ̅ ⲁⲡⲁⲧⲟⲥ ⲣⲙ̅ ⲡⲣⲱⲙⲉ ⲁⲣⲁ ⲭⲱⲱⲕ ⲕⲣⲁⲱⲉ ⲙ̅

ⲉⲡⲉⲓ ⲁⲛ· ⲛ̄ ⲧⲉⲣⲉ ⲛ̄ⲥⲁⲧ ⲡⲁ ⲥⲟⲛ· ⲁⲓⲱⲕⲉⲓ ⲛ̄ⲥⲱⲓ ⲉ Oriental 7021.
ⲙⲟⲟⲩⲧ· ⲁⲓⲃⲱⲕ ⲉ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ ⲛ̄ ⲧⲥⲩⲣⲓⲁ ⲉ ⲣⲁⲧ̄ⲩ̄
ⲛ̄ ⲗⲁⲃⲁⲛ· ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁⲫⲉⲓ ⲙⲡⲁ ⲣⲟⲓ· ⲁⲩⲡⲱⲣⲝ
ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲁⲫⲥⲙⲟⲩ ⲉ ⲣⲟⲓ ⲙ̄ⲙ̄ ⲛⲁⲩⲛⲣⲉ· ⲙ̄ⲙ̄
ⲛⲁⲣ̈ⲟⲟⲙⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲓⲛ̄ⲗ̄ ⲝⲓ ⲣⲁⲓ ⲉ ⲃⲟⲗ ⲛ̄-
ⲣⲏⲧ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲣⲁⲙⲉ ⲙ̄ⲡⲟⲟⲩ· Ⲓ̄ⲏ̄ ⲓⲱⲥⲏⲫ ⲡⲁⲓⲕⲁⲓⲟⲥ·
ⲛ̄ ⲥⲁⲃⲉ ⲡⲉⲛⲧ ⲁⲩⲕⲱϥ ⲉ ⲣⲟϥ ⲉⲕⲣ̄ ⲟⲩ· ⲣⲱⲟⲩⲕ ⲙ̄ⲙ̄ ⲛⲉⲓ
ⲙⲁ ⲙ̄ⲡⲟⲟⲩ· ⲉⲕⲣⲁⲙⲉ ⲣⲙ̄ⲙ̄ ⲡⲙⲁ ⲙ̄ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ· ⲁⲗⲗⲁ ⲡⲉϩⲁϥ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ ⲡⲁⲓⲕⲁⲓⲟⲥ· ϫⲉ
ⲁⲗⲏⲑⲱⲥ ϯⲙ̄ⲙⲁ ⲛ̄ ⲣⲁⲙⲉ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲛⲁⲥⲓⲛⲓ ⲕⲱϥ ⲉ ⲣⲟϥ ⲁⲧⲧⲁⲁⲧ ⲉ ⲃⲟⲗ· ⲉⲧⲕⲁϥ ⲛ̄ ⲙⲙⲁⲟ·
ⲁⲙⲙⲱⲡⲉ ⲛ̄ ⲉⲃⲓⲛⲓ· ⲛ̄ ⲧⲁⲗⲁⲓⲡⲟⲣⲟⲥ· ⲛ̄ ⲁⲧ ⲣⲱⲙⲉ ⲫ̄ⲛ̄
ⲟⲩⲛⲟⲥ ⲛ̄ ⲟⲗⲓⲯⲓⲥ· ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲙ̄ⲭⲁⲏⲗ ⲉⲓ
ⲙⲁ ⲣⲟⲓ ⲁⲫⲁⲣⲉⲓ ⲁϥⲁⲁⲧ ⲛ̄ ⲣⲣⲟ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲣⲁⲙⲉ
ⲙ̄ⲡⲟⲟⲩ·:—Ⲡⲱⲧⲥⲛⲉ ⲙ̄ⲙ̄ ⲁⲁⲣⲱⲛ· ⲙ̄ⲙ̄ ⲓⲛⲥⲟⲩ | ⲛ̄ Fol. 19a
ⲛⲁⲩⲏ· ⲁⲣⲱⲧⲛ̄ ⲛ̄ⲣⲱⲧ ⲧⲛⲧⲛ̄ ⲫ̄ⲙ̄ ⲛⲉⲓ ⲛⲟⲥ ⲛ̄ ⲣⲁⲙⲉ ⲗ̄ⲉ
ⲫ̄ⲙ̄ ⲡⲙⲁ ⲙ̄ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲉϩⲁϥ ⲛ̄ⲥⲓ

ⲡⲟⲟⲩ· ⲥⲉ ⲡⲉϩⲁϥ ⲧⲣⲁⲙⲉ ⲙ̄ⲡⲟⲟⲩ· ⲉⲡⲉⲓ ⲁⲛ ⲛ̄ ⲧⲉⲣⲉ Oriental 6781.
ⲓⲉⲥⲁⲧ ⲡⲁ ⲥⲟⲛ ⲁⲓⲱⲕⲉⲓ ⲛ̄ⲥⲱⲓ ⲉ̄ ⲙⲟⲟⲩⲧ ⲁⲓⲃⲱⲕ ⲉ ⲣⲁⲓ
ⲉ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ ⲛ̄ ⲧⲥⲩⲣⲓⲁ̄· ⲉ ⲣⲁⲧ̄ⲩ̄ ⲛ̄ ⲗⲁⲃⲁⲛ·
ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁⲫⲉⲓ ⲙⲡⲁ ⲣⲟⲓ ⲁⲩⲡⲱⲣⲝ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲁ ⲃⲉⲕⲉ· ⲫ̄ⲛ̄ ⲛ̄ⲧⲃⲏⲟⲟⲩⲉ ⲁⲫⲥⲙⲟⲩ ⲉ ⲣⲟⲓ· ⲙ̄ⲙ̄ ⲛⲁⲩⲛⲣⲉ
ⲙ̄ⲙ̄ ⲛⲁⲣ̈ⲟⲟⲙⲉ ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲓⲛ̄ⲗ̄· ⲝⲓ ⲣⲁⲓ ⲉ ⲃⲟⲗ
ⲛ̄ⲣⲏⲧ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲣⲁⲙⲉ ⲙ̄ⲡⲟⲟⲩ· ⲱ ⲓⲱⲥⲏⲫ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ ⲛ̄ ⲥⲁⲃⲉ ⲡⲉⲛⲧ ⲁⲩⲕⲱϥ ⲉ ⲣⲟϥ ⲉ̄ ⲧⲃⲉ ⲟⲩⲣⲱⲱⲕ· ⲙ̄-
ⲡⲟⲟⲩ ⲉⲕⲣⲁⲙⲉ· ⲡⲉϩⲁϥ ⲛ̄ⲥⲓ ⲓⲱⲥⲏⲫ | ϫⲉ ⲗ̄ⲗⲏⲑⲱⲥ Fol. 7b
ϯⲙ̄ⲙⲁ ⲛ̄ ⲣⲁⲙⲉ ⲙ̄ⲡⲟⲟⲩ· ϫⲉ ⲛ̄ ⲧⲉⲣⲉ ⲛⲁⲥⲓⲛⲓ ⲕⲱϥ ⲕⲉ
ⲉ ⲣⲟⲓ ⲁⲧⲧⲁⲁⲧ ⲉ ⲃⲟⲗ ⲉⲧⲕⲁϥ ⲛ̄ ⲙⲙⲁⲟ· ⲁⲙⲙⲱⲡⲉ ⲛ̄ ⲉ-
ⲃⲓⲛⲓ ⲛ̄ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲛ̄ ⲁⲧ ⲣⲱⲙⲉ· ⲫ̄ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲟⲗⲓⲯⲓⲥ·
ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ ⲙⲁ ⲣⲟⲓ ⲁⲫⲁⲣⲉⲓⲥ ⲁϥⲁⲁⲧ ⲛ̄ ⲣⲣⲟ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲣⲁⲙⲉ ⲙ̄ⲡⲟⲟⲩ: Ⲡⲱⲧⲥⲛⲉ ⲙ̄ⲙ̄ ⲁⲁⲣⲱⲛ
ⲙ̄ⲙ̄ ⲓⲛⲥ̄ ⲛ̄ ⲛⲁⲩⲏ· ⲁⲣⲱⲧⲛ̄ ⲣⲱⲧ ⲧⲛⲧⲛ̄ ⲫ̄ⲙ̄ ⲛⲉⲓ ⲛⲟⲥ
ⲛ̄ ⲙⲁ ⲙ̄ⲡⲟⲟⲩ ⲫ̄ⲙ̄ ⲡⲙⲁ ⲙ̄ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ·

Oriental 7021.

нет отаав · хе пюн ро пе пща атш тпраще · х
мїханл пент аумооще нммаи · мп пгλаос
атш аусшотп п неннахе аухї моеіт рнтп е роті
е пкас м перит е тве паі тпраще мпоот
Гедеюн †наг е рок екраще мпоот рωωк рм
парістон · м мїханл · †раще рωωт пехас
мпоот · епеі ан мїханл · пент ауеі ща рої
аумарг рп тецсоте · аувωк аупатассе ммат
рам · аротхаі нсі па λаос · е тве паі †раще
мпоот :—ш маюе мп анна тецсрме · отнр
пе петпраще мпоот · пехас нсі некритнс х
Епеі ан · апоп реназрни мм тпмптконї м пе
щнре щопе наи · ансш пщλнл ентаλе прос
фора е рраї · м пюотте · етр ммееуе наи · а
пюотте † наи п самψωн патнатос атш пеи к
щнре рωωц раще нммаи мпоот · Даγеіа пеют

Oriental 6781.

пехас нсі нет отаав хе пюн ро пе праще · х
мїханл пент аумооще нммаи мп пецλаос
атш аусшотп нненхахе ауχі моеіт · рнтп е роті
е пкас м перит · е тве паі ро тпраще мпоот
чеδеюн †наг е рок рωωк мпоот екраще рм
парістон м мїханл · †раще тωпот пехац епе
ан мїханл пент ауеі ща рої · аумарг рп тец
соте аівωк апатассе м матрам · аротха
нсї пλаос е тве паі †раще мпоот ш маюе
мп анна тецсрме · отнр пе петпраще мпоот
пехас нсі некритнс хе аλнθос тпраще мпоот
епеі ан · апоп реназрни мп тенмптконї м
пещнре · щопе наи · ансш епщλнл ентаλ
отсіа е рраї м пюотте етр ммееуе наи а
пюотте † наи п самψωн патнатос атш пеи к
щнре рωωц раще нммаи мпоо̅ ζαγα пеют м

ⲡ ⲡⲉⲭ̄ⲥ̄ · ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄ ⲁⲩⲱ ⲡ̄ⲣ̄ⲣⲟ ⲏ̄ ⲇⲓⲕⲁⲓⲟⲥ · ϯⲛⲁⲩ Oriental
ⲉ ⲣⲟⲕ ⲡ̄ⲛ̄ⲟⲟⲩ ⲉⲕⲥ̄ⲛ̄ⲥ̄ⲏ̄ ⲉⲣⲏ̄ ⲧ̄ⲕ̄ⲕⲓⲑⲁⲣⲁ · ⲡ ⲡ̄ⲧ̄ⲕⲟⲛ 7021.
ⲡ̄ⲙ̄ⲛ̄ⲧ ⲛ̄ⲕⲁⲣ ⲉⲣⲡ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ̄ⲧⲁ ⲙ̄ⲓ̈ⲭⲁⲏⲗ | ⲕⲁⲗⲉⲓ Fol. 19 *b*
ⲙ̄ⲙⲟ̈ⲓ ⲉ ⲣⲟⲩ ⲡ̄ⲛ̄ⲟⲟⲩ · ⲥⲉ ⲡⲉϩⲁⲩ ϯⲣⲁⲱⲉ ⲁⲩⲱ ϯⲥⲧⲟ- ⲗⲍ
ⲗⲓⲍⲉ ·: ⲉⲡⲉⲓ ⲁⲛ ⲉⲣⲉ ⲛⲉⲣⲣⲏⲧⲟⲛ · ⲏ̄ ⲛ̄ⲧ̄ⲱⲁϩⲉ ⲧⲏⲣⲟⲩ ·
ⲡ ⲡⲁⲥ̄ ⲙ̄ⲙ̄ⲏ̄ ⲛⲉⲩⲗⲟⲥⲟⲥ ⲉⲓϫⲏ̄ ⲛⲉⲡⲗⲁⲍ ⲡ ⲡⲁ ⲣⲏⲧ ·
ⲁⲩⲱ ⲡⲉⲧ ⲧⲟⲟⲙⲉ ⲉⲱⲟⲩ ⲉ ⲡⲉⲓ ⲱⲁ ⲡⲉ ⲡⲁⲓ · ϫⲉ ⲱⲁⲣⲉ
ⲡⲁⲥⲥⲉⲗⲟⲥ ⲡ ⲡⲁⲥ̄ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̄ ⲣⲟⲧⲉ ⲣⲏⲧ̄ⲩ̄ · ⲁⲩⲱ
ⲱⲁⲙⲁⲣⲙⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲁⲓ̈ ϯⲣⲁⲱⲉ ⲛ̄ⲛ̄ⲟⲟⲩ ·:—Ⲥⲟⲗⲟ-
ⲙⲱⲛ ⲡⲥⲟⲫⲟⲥ · ⲉⲓⲉ ⲛ̄ⲧ̄ⲉ ⲣⲁⲱⲉ ⲁⲛ ⲛ̄ⲧⲟⲕ ⲛ̄ⲛ̄ⲟⲟⲩ ⲉⲣⲏ̄
ⲡⲣⲁⲱⲉ ⲡ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲓⲭⲁⲏⲗ · ⲥⲉ
ⲡⲉϩⲁⲩ ⲛ̄ⲥⲓ ⲥⲟⲗⲟⲙⲱⲛ ·[1] ϯⲣⲁⲱⲉ ⲛ̄ⲛ̄ⲟⲟⲩ · ⲉⲡⲉⲓ ⲁⲛ
ⲙ̄ⲓⲭⲁⲏⲗ · ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ · ⲡⲉⲛⲧ ⲁϥⲁⲁⲣⲉ ⲣⲁⲧ̄ⲩ̄
ⲛ̄ⲛ̄ⲛ̄ⲁⲓ ⲙ̄ⲙ̄ⲁⲓ ⲧⲁ ⲙ̄ⲡ̄ⲧ̄ⲕⲟⲉ̈ⲓ · ⲁϥⲧⲣⲉ ⲟⲩⲉⲓⲣⲛⲓⲛ ⲱⲱⲡⲉ
ⲉⲣⲏ̄ ⲛⲁⲣⲟⲟⲩ · ⲁϥⲭⲡ ⲏ̄ ⲡⲁ ⲧⲱⲃⲉ̄ ⲉ ⲣⲣⲁⲓ ⲱⲁ ⲡⲛⲟⲩⲧⲉ ·
ⲁⲓⲕⲱⲧ ⲏ̄ ⲡⲉϥⲛⲓ :—Ⲉⲍⲉⲕⲓⲁⲥ ⲡ̄ⲣ̄ⲣⲟ ⲏ̄ ⲇⲓⲕⲁⲓⲟⲥ ·
ϯⲣⲁⲱⲉ ⲣⲱⲟⲕ ⲛ̄ⲛ̄ⲟⲟⲩ ⲉⲣⲏ̄ ⲡⲱⲁ ⲏ̄ ⲡⲁⲣⲭⲛⲉⲧⲣⲁϯⲥⲟⲥ

ⲡⲉⲭⲥ̄ ⲕⲁⲧⲁ ⲥⲁⲣⲝ̄ ⲁⲩⲱ ⲡⲣ̄ⲣⲟ ⲡ̄ⲣⲁⲱⲉ ϯⲛⲁⲩ ⲉ ⲣⲟⲕ Oriental
ⲡ̄ⲛ̄ⲟⲟⲩ ⲉⲕⲥ̄ⲛ̄ⲥ̄ⲏ̄ | ⲏ̄ ⲧⲉⲕⲥⲓⲱⲁⲣⲁ ⲙ̄ⲙ̄ⲛ̄ⲧ ⲛ̄ⲕⲁⲣ ⲉⲣⲏ̄ 6781.
ⲡⲁⲣⲓⲥⲧⲱⲛ ⲏ̄ ⲙⲓⲭⲁⲏⲗ · ⲡⲉϩⲁⲩ ⲛ̄ⲥⲓ ⲁⲁⲧⲁ ϫⲉ ⲥⲉ Fol. 8 *a*
ϯⲣⲁⲱⲉ ⲡ̄ⲛ̄ⲟⲟⲩ · ⲁⲩⲱ ϯⲥⲧⲟⲗⲓⲍⲉ · ⲉⲡⲉⲓ ⲁⲛ ⲉⲣⲉ ⲛⲉ- ⲕⲍ
ⲣⲣⲏⲧⲱⲛ ⲏ̄ ⲡⲱⲁ ⲧⲏⲣⲟⲩ ⲏ̄ ⲡⲭⲟⲉⲓⲥ · ⲙ̄ⲙ̄ⲏ̄ ⲛⲉⲩⲗⲓⲧⲟⲩⲣ-
ⲅⲟⲥ ⲥⲛⲟ ⲉⲣⲏ̄ ⲛⲉⲡⲗⲁⲍ ⲡ ⲡⲁ ⲣⲏⲧ · Ⲗⲁⲱ ⲡⲉⲧ ⲧⲟⲟⲙⲉ
ⲉⲱⲟⲩ ⲉ ⲡⲉⲓ ⲱⲁ ⲡ̄ⲛ̄ⲟⲟⲩ ⲡⲉ ⲡⲁⲓ · ϫⲉ ⲱⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲡ ⲡⲭⲟⲉⲓⲥ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̄ ⲣⲟⲧⲉ ⲣⲏⲧ̄ⲩ̄ · ⲁⲩⲱ ⲱⲁⲙⲁⲣ-
ⲙⲟⲩ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲱⲉ ⲛ̄ⲛ̄ⲟⲟⲩ · Ⲡⲥⲟⲫⲟⲥ ⲥⲱⲗⲟⲙⲱⲛ
ⲁⲣⲁ ⲣⲱⲟⲕ ⲏ̄ⲣⲁⲱⲉ ⲛ̄ⲛ̄ⲟⲟⲩ ⲥⲉ ⲡⲉϩⲁⲩ ϯⲣⲁⲱⲉ ·
ⲉⲡⲉⲓ ⲁⲛ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥⲁⲁⲣⲉ ⲉⲣⲁⲧ̄ⲩ̄ ⲛ̄ⲛ̄ⲛ̄ⲁⲓ ⲙ̄ⲙ̄ⲁⲓ
ⲧⲁ ⲙ̄ⲡ̄ⲧ̄ⲕⲟⲉ̈ⲓ ⲁⲩⲧⲣⲉ ⲟⲩⲉⲓⲣⲛⲓⲛ ⲱⲱⲡⲉ ⲉⲣⲏ̄ ⲛⲁⲣⲟⲟⲩ ·
ⲁⲩⲱ ⲁϥⲭⲡ ⲏ̄ ⲡⲁ ⲧⲱⲃⲉ̄ ⲉ ⲣⲣⲁⲓ · ⲱⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲓⲕⲱⲧ
ⲏ̄ ⲡⲉϥⲛⲓ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲱⲉ ⲛ̄ⲛ̄ⲟⲟⲩ · Ⲉⲍⲉⲕⲓⲁⲥ ⲡⲣⲣⲟ
ⲏ̄ⲇⲓⲕⲁⲓⲟⲥ · ⲁⲣⲁ ⲛ̄ⲣⲁⲱⲉ ⲁⲛ ⲛ̄ⲛ̄ⲟⲟⲩ · ⲉⲣⲏ̄ ⲡⲱⲁ ⲏ̄

[1] This member is repeated in the MS.

Oriental 7021. ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁⲩ ϯⲣⲁⲫⲉ· ⲉⲡⲉⲓ ⲁⲛ ⲛ̅ ⲡⲛⲁ
ⲛ̅ⲧⲁ ⲡ̅ⲁⲥⲥⲧⲣⲓⲟⲥ ⲕⲱⲧⲉ ⲉ ⲣⲟⲓ̈· ⲙ̅ⲡ̅ ⲡⲁ ⲗⲁⲟⲥ· ⲙⲓⲭⲁⲏⲗ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧ ⲁϥⲃⲱⲕ ⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲙ̅ⲙⲟⲟⲩ
ⲛ̅ⲧⲉⲧⲛⲉ ⲉⲧⲉⲓⲣⲉ ⲛ̅ ⲙ̅ⲡ̅ⲧⲩⲗⲏ ⲛ̅ⲧⲃⲁ ⲟⲩⲥⲁⲥ ⲛ̅ⲣⲱⲙⲉ
ⲁ̈ⲓⲟⲩϫⲁⲓ̈ ⲙ̅ⲡ̅ ⲡⲁ ⲗⲁⲟⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲫⲉ ⲙ̅ⲡⲟⲟⲩ·:—
Ⅲ ⲛⲥⲁ̈ⲓⲁⲥ ⲡⲛⲟⲥ ⲛ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲟⲩ[ϩⲱⲟⲩ ⲡⲉ
Fol. 20a ⲡⲉⲕⲣⲁⲫⲉ ϩⲙ̅ ⲡⲧⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ | ⲙⲓⲭⲁⲏⲗ
ⲗⲍ ⲡⲁ̈ⲓ ⲡⲉ ⲡⲣⲁⲫⲉ· ⲡⲉϫⲁⲩ ϫⲉ ⲏ̅ ⲛⲟⲥⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲙ̅ⲙ̈
ⲛⲉ̈ⲥⲱⲧⲩ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ ϩⲓⲧⲏ̅ ⲙⲁⲛⲁⲥⲥⲏ· ⲙ̅ⲡ̅ ⲛⲉ
ⲛ̅ⲙ̅ⲙⲁⲩ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁϥⲁⲁϩⲉ ⲣⲁⲧⲏ̅ ⲛ̅ⲙ̅ⲙⲁⲓ
ⲁⲩⲱ ⲛ̅ⲧⲟϥ ⲡⲉⲛⲧ ⲁϥⲧ ⲥⲟⲙ ⲛⲁ̈ⲓ ⲱⲁⲛⲧ ⲟⲩⲁⲥⲧ ϩⲓ
ⲧⲁ ⲙⲛⲛⲧⲉ ϩⲓ̅ ⲟⲩⲗⲉⲛⲟⲛⲓ ⲏ̅ ⲱⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲫ
ⲙ̅ⲡⲟⲟⲩ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁϩ·:—Ⲡⲛⲉⲧ ⲟⲩⲁⲁϩ ⲓⲉⲣⲉⲙⲓⲁ
ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ ⲙ̅ⲡ̅ ⲡⲉⲕⲛⲟⲥ ⲏ̅ ϩⲛⲃ̅ⲥ̅ ⲏ̅ ⲟⲩⲟⲉⲓ
ⲉⲕⲣⲁⲫⲉ ϩⲙ̅ ⲡⲧⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲉ
ϯⲣⲁⲫⲉ ⲧⲱⲙⲟⲩ· ⲡⲉϫⲁⲩ ⲉⲡⲉⲓ ⲁⲛ ⲁⲓ̈ⲣ̅ ⲥⲱⲧⲉ ⲡⲣⲟⲙⲡ

Oriental 6781. ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲥⲉ ⲡⲉϫⲁⲩ ϯⲣⲁⲫⲉ ⲛ̅
ⲡⲟⲟⲩ· ⲉⲡⲉⲓ ⲁⲛ ⲛ̅ ⲡⲛⲁ ⲛ̅ⲧⲁ ⲛⲁⲥⲥⲧⲣⲓⲟⲥ ⲕⲱⲧⲉ
ⲣⲟⲓ ⲁⲛⲟⲕ ⲙ̅ⲡ̅ ⲡⲁ ⲗⲁⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲡⲉⲛⲧ ⲁϥⲃⲱⲕ ⲁϥⲡⲁⲧⲁⲥⲥⲉ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲧⲉⲧⲛⲏ· ⲉⲧⲉⲓⲣ
ⲛ̅ ⲙ̅ⲡ̅ⲧⲩⲗⲏ ⲛ̅ⲧⲃⲁ ⲟⲩⲥⲁⲥ ⲛ̅ⲣⲱⲙⲉ ⲁⲓⲟⲩϫⲁⲓ ϩⲱ ⲙ̅ⲡ̅
ⲡⲁ ⲗⲁⲟⲥ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲫⲉ ⲙ̅ⲡⲟⲟ ⲱ̅ ⲛ̅ⲥⲁⲓⲁⲥ ⲡⲛⲟ
ⲛ̅ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁⲣⲁ ⲟⲩϩⲱⲟⲩ ⲡⲉ ⲡⲉⲕⲣⲁⲫⲉ ⲙ̅ⲡⲟⲟⲩ
ϩⲙ̅ ⲡⲧⲁ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲓ ⲡⲉ ⲡⲁ ⲣⲁⲫⲉ ⲡⲉϫⲁⲩ ϫⲉ ⲡⲉ
ⲛⲟⲥⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ ⲙ̅ⲡ̅ ⲛⲉⲓ ⲥⲱⲩ· ϩⲓⲧ
ⲙⲁⲛⲁⲥⲥⲏ ⲡⲣⲣⲟ ⲙ̅ⲡ̅ ⲛⲉⲧ ⲛ̅ⲙ̅ⲙⲁⲩ· ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭ
Fol. 8b ⲁⲅⲅⲉⲗⲟⲥ | ⲡⲉⲛⲧ ⲁϥⲁⲁϩⲉ ⲣⲁⲧⲏ̅ ⲛ̅ⲙ̅ⲙⲁⲓ· ⲁϥⲧ ⲥⲟⲙ
ⲕⲏ ⲛⲁⲓ ⲱⲁⲛⲧ ⲟⲩⲁⲥⲧ ⲉ ⲧⲁ ⲙⲛⲛⲧⲉ· ⲏ̅ ⲟⲩⲗⲁⲛⲟⲛⲓ ⲏ̅
ⲱⲉ̅ ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁⲫⲉ ⲙ̅ⲡⲟⲟⲩ· Ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁ
ⲓⲉⲣⲙⲓⲁⲥ· ϯⲛⲁⲩ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲟⲟⲩ ⲙ̅ⲡ̅ ⲡⲉⲕⲛⲟⲥ ⲏ̅
ϩⲛⲃ̅ⲥ̅ ⲏ̅ ⲟⲩⲟⲉⲓ ⲉⲕⲣⲁⲫⲉ ϩⲙ̅ ⲡⲧⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ· ⲧⲓⲣⲁⲫⲉ ⲧⲱⲙⲟⲩ ⲡⲉϫⲁⲩ ⲉⲡⲉⲓ ⲁⲛ ⲁⲓ̈ⲣ̅ ⲥⲱⲧⲉ

ⲉⲓⲱⲟⲟⲡ ⲉ̅ⲡ̅ ⲧⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ · ⲙ̅ⲙ̅ ⲡⲁ ⲗⲁⲟⲥ · ⲁ ⲡⲁⲣϫ- Oriental 7021.
ⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓϫⲁⲏⲗ · ⲥⲟⲡⲥ̅ⲡ̅ ⲙ̅ ⲡⲉⲧ
ⲟⲛⲉ̅ ⲡⲓⲁ ⲙⲉⲛⲉϥ · ⲁⲩⲧ ⲛ̅ ⲟⲩⲛⲁ · ⲉ ⲡϩⲛⲧ ⲛ̅ ⲡⲣⲱⲙⲉ ·
ⲛ̅ⲃⲁⲃⲩⲗⲱⲛⲓⲟⲥ · ⲁⲧⲕⲁⲁⲓ ⲉ ⲃⲟⲗ · ⲁⲓⲕⲧⲟⲓ ⲛ̅ ⲕⲉ ⲥⲟⲡ
ⲉ ⲑⲓⲉⲗⲏⲙ̅ · ⲙ̅ⲙ̅ ⲡⲁ ⲗⲁⲟⲥ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲣⲁⲩⲉ
ⲙ̅ⲡⲟⲟⲩ ·⁚—Ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲙⲟⲩ ⲛ̅ⲧ̅ ⲧⲁⲙⲟⲓ
ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲕⲁⲓ ⲭⲟⲥ̅ⲥ̅ ⲙ̅ⲡⲟⲟⲩ ϩⲁ ⲡⲣⲁⲩⲉ ⲙ̅ ⲡⲓⲁ
ⲙ̅ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̈ⲓⲭⲁⲏⲗ · ϩⲙ̅ ⲟⲩ-
ⲡⲁⲣϩⲏⲥⲓⲁ · Ⲉⲓⲥⲕⲩⲣⲧⲁ ⲡⲉϫⲁϥ ⲁⲩⲱ ⲉⲓⲧⲉⲗⲏⲗ ϫⲉ
ⲙⲓⲭⲁⲏⲗ · ⲡⲓⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ · ⲁϥⲉⲙⲉ ⲛ̅
ⲟⲩⲕⲉⲫⲁⲗⲏ̈ⲥ ⲛⲁⲓ ⲛ̅ⲧ̅ⲱⲱⲙⲉ · ⲁϥⲟⲩⲉⲣⲥⲁϩⲉ ⲛⲁⲓ
ⲁⲓⲟⲩⲟⲙ̅ⲥ̅ · ⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲁ ⲥⲱⲗⲛ̅ ⲛⲁⲓ ⲉ ⲃⲟⲗ · | ⲉ Fol. 20 b
ⲧⲃⲉ ⲡⲁⲓ ⲧⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ ·⁚—Ⲁⲛⲁⲛⲓⲁⲥ · Ⲁⲍⲁⲣⲓⲁⲥ · ⲗⲏ
Ⲙⲓⲥⲁⲏⲗ · ⲁⲣⲏⲧ ⲧⲉⲧⲛ̅ⲧⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ ϩⲙ̅ ⲡⲓⲁ ⲙ̅
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲥⲉ ⲡⲉϫⲁϥ
ⲛⲥⲓ ⲡⲓⲟⲩⲟⲙ̅ⲥ̅ ⲛ̅ⲣⲁⲙⲓⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲛ̅ⲧⲣⲁⲩⲉ ⲁⲧⲱ
ⲧⲛ̅ⲧⲉⲗⲏⲗ · ϫⲉ ⲡⲉⲧ ⲛ̅ⲣ̅ ⲡⲓⲁ ⲛⲁⲩ ⲙ̅ⲡⲟⲟⲩ · ⲛ̅ⲧⲟϥ ⲡⲉⲓⲧ

ⲡⲣⲟⲙⲡⲉ ⲉⲓⲱⲟⲟⲡ ⲉ̅ⲡ̅ ⲧⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ · ⲙ̅ⲙ̅ ⲡⲁ ⲗⲁⲟⲥ Oriental
ⲁ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲥⲟⲡⲥ̅ⲡ̅ ⲙ̅ ⲡⲉⲧ 6781.
ⲟⲛⲉ̅ ⲡⲓⲁ ⲙⲉⲛⲉϥ ⲁⲩⲧ ⲛ̅ ⲟⲩⲛⲁ ⲉ ⲡϩⲛⲧ ⲛ̅ ⲡⲉⲣⲣⲱⲟⲩ ⲛ̅
ⲛⲃⲁⲃⲩⲗⲱⲛⲓⲟⲥ · ⲁⲧⲕⲁⲁⲓ ⲉ ⲃⲟⲗ ⲁⲓⲕⲧⲟⲓ ⲉ ⲑⲓⲉⲗⲏⲙ̅ ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ · ⲉⲍⲉⲕⲓⲏⲗ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ·
ⲁⲙⲟⲩ ⲛ̅ⲧ̅ ⲧⲁⲙⲟⲓ ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉⲕⲕⲁⲓ ⲭⲟⲥ̅ⲥ̅ ⲙ̅ⲡⲟⲟⲩ
ϩⲁ ⲡⲣⲁⲩⲉ · ϩⲙ̅ ⲡⲓⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓⲭⲁⲏⲗ · ϩⲙ̅ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲉⲓⲥⲕⲓⲣⲧⲁ ⲡⲉϫⲁϥ · ⲁⲩⲱ
ⲉⲓⲧⲉⲗⲏⲗ ϫⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ · ⲁϥⲉⲙⲉ ⲛⲁⲓ
ⲛ̅ ⲟⲩⲕⲉⲫⲁⲗⲏⲥ ⲛ̅ ⲥⲱⲱⲙⲉ ⲁϥⲟⲩⲉⲣⲥⲁϩⲉ ⲛⲁⲓ ⲁⲓⲟⲩ-
ⲟⲙ̅ⲥ̅ · ⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲓⲁ ⲥⲱⲗⲛ̅ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲉ ⲧⲃⲉ ⲛⲁⲓ
ⲧⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ · Ⲁⲛⲁⲛⲓⲁⲥ ⲁⲍⲁⲣⲓⲁⲥ ⲙⲓⲥⲁⲏⲗ · ⲁⲣⲏⲧ
ⲧⲉⲧⲛ̅ⲧⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ · ⲫⲙ̅ ⲡⲓⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉ̈ⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲥⲉ ⲡⲉϫⲁϥ ⲛⲥⲓ ⲡⲓⲟⲩⲟⲙ̅ⲥ̅ ⲛ̅ⲣⲁⲙⲓⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ · ⲧⲛ̅ⲧⲣⲁⲩⲉ ⲁⲧⲱ ⲧⲛ̅ⲧⲉⲗⲏⲗ · ϫⲉ ⲡⲉⲧ ⲛ̅ⲣ̅ ⲡⲓⲁ

Oriental 7021. ⲁϥⲉⲓ · ⲉ ⲧⲁⲓⲛⲏⲧⲉ ⲛ̄ ⲧⲉϩⲣⲱ ⲛ̄ ⲥⲁⲧⲉ · ⲉⲧ ⲙⲟⲩ
ⲁϥⲟⲩⲱⲥ̄ ϩⲁⲣⲟⲛ · ⲁϥⲧⲣⲉ ⲡⲣⲣⲟ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ
ⲁ ⲧⲡⲁⲛⲧⲁⲣⲧⲣⲟⲥ ϫⲱⲕ ⲉ ϧⲟⲗ · ⲉⲡⲉⲓ ⲁⲛ ⲧⲡⲣⲁϣ
ⲙ̄ⲡⲟⲟⲩ · ϩⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϣⲁ · ϯⲙⲉⲉⲩⲉ ϫⲉ ⲉⲕⲣⲁϣ
ⲛ̄ⲣⲟⲩⲟ · ⲡⲉϫⲁϥ ⲛ̄ⲥⲓ ⲁⲙⲏⲛ · ϫⲉ ⲁⲩⲱ ⲁⲩ ⲡ
ⲡⲉⲕⲣⲁϣⲉ · Ⲉⲡⲉⲓ ⲁⲛ · ⲛ̄ ⲟⲩⲥⲟⲛ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲡⲉ · ⲟⲩ
ⲛ̄ ⲥⲛⲁⲩ ⲁⲛ ⲙⲉ · ⲛ̄ⲧⲁⲙⲁⲩ ⲉ ⲙⲓⲭⲁⲏⲗ · ⲡⲁⲣⲭⲱⲛ ⲛ̄
ⲙⲉ · ⲁⲩⲱ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲩⲛⲟϩⲧ̄ ⲉ ⲡⲩⲛⲓ ⲛ̄ⲙⲛⲟⲩ
ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲓⲏⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲉⲛⲧ ⲁⲩⲉⲓ ϣⲁ ⲣⲟⲛ
ⲁⲩⲱⲧⲁⲙ ⲛ̄ ⲧⲧⲁⲡⲣⲟ · ⲛ̄ⲛⲉⲙⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣ
ⲙ̄ⲡⲟⲟⲩ · ⲡⲁⲡⲥⲧⲟⲗⲟⲥ · ⲁⲣⲁ ⲧⲉⲧⲛ̄ⲣⲁϣ
ⲙ̄ⲡⲟⲟⲩ ϩⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϣⲁ · ⲁⲩⲱ ⲧⲉⲧⲛ̄ⲣⲁϣⲉ ⲉⲙⲁⲧⲉ
ⲉⲡⲣⲁϣⲉ ⲡⲉϫⲁϥ ϫⲉ ⲙⲛ̄ⲛⲥⲁ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϩⲛⲃⲉ ⲛ̄ⲧⲁϥ
ϣⲱⲡⲉ ⲙⲁⲓ · ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲩϲϧⲟⲟⲩ ⲙ̄ ⲡⲉⲛϫⲥ̄ ⲓⲥ̄ ⲡⲉϫⲥ̄
Fol. 21 a ⲁⲩⲱ ⲉⲡⲏⲛⲓ ⲉ ⲧⲃⲉ ⲑⲟⲧⲉ ⲛ̄ ⲡⲟⲩⲁⲓ · ⲁ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ
ⲗⲑ ⲑⲉⲡⲟⲥ ⲉⲓ ⲁⲥⲧⲁⲙⲟⲛ ϫⲉ ⲁⲓⲃⲱⲕ ⲙ̄ⲡ ⲛⲉⲧ ⲛ̄ⲧⲙⲁⲓ ⲉ ⲛⲁ

Oriental 6781. ⲛⲁϥ ⲙ̄ⲡⲟⲟⲩ ⲛ̄ⲧⲟϥ ⲡⲉⲛⲧ ⲁⲩⲉⲓ ⲉ ⲧⲙⲛ̄ⲧⲉ · ⲛ̄ ⲧⲉϩⲣⲱ
ⲥⲁⲧⲉ ⲉⲧ ⲙⲟⲩⲣ · ⲁⲩⲟⲟⲩⲱⲥ̄ ϩⲁⲣⲟⲛ · ⲁϥⲧⲣⲉ ⲡⲣⲣⲟ ⲡⲓⲥ
ⲧⲉⲩⲉ · ⲉ ⲡⲛⲟⲩⲧⲉ · ⲁ ⲧⲡⲁⲛⲧⲁⲣⲧⲣⲟⲥ ϫⲱⲕ ⲉ ϧⲟⲗ
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲡⲣⲁϣⲉ ⲙ̄ⲡⲟⲟⲩ :—ⲁⲙⲏⲛ ⲡⲣⲱⲙⲉ · ⲛ̄
Fol. 9 a ⲙⲟⲩⲁⲓⲏ · ⲁⲣⲁ ⲕⲣⲁϣⲉ ϩⲱⲕ ⲙ̄ⲡⲟⲟⲩ · ϩⲙ̄ ⲡⲉⲓ ⲛⲟ
ⲗⲑ (*sic*) ⲛ̄ ϣⲁ · ϯⲙⲉⲉⲩⲉ ϫⲉ ⲕⲣⲁϣⲉ ⲛ̄ⲣⲟⲩⲟ ⲡⲉϫⲁϥ ⲛ̄ⲥ
ⲁⲙⲏⲛ ϫⲉ ⲁⲩⲱ ⲁⲩ ⲡⲉ ⲡⲕⲉⲣⲁϣⲉ (*sic*) · ⲉⲧ ϣⲛⲩ ⲙ̄
ⲡⲁ ⲣⲁϣⲉ · ⲉⲡⲉⲓ ⲁⲛ ⲛ̄ ⲟⲩⲥⲟⲛ ⲛ̄ ⲟⲩⲱⲧ ⲁⲛ ⲡⲉ · ⲟⲩ
ⲛ̄ ⲥⲛⲁⲩ ⲁⲛ ⲙⲉ ⲛ̄ⲧⲁⲙⲁⲩ ⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲱⲛ ⲛ̄
ⲙⲉ · ⲁⲩⲱ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲩⲛⲟϩⲧ̄ ⲉ ⲡⲩⲛⲓ ⲛ̄ⲙⲛⲟⲩ ·
ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲧ ⲁⲩⲉⲓ ϣⲁ ⲣⲟⲓ ⲁⲩ
ⲧⲁⲙ ⲛ̄ ⲧⲧⲁⲡⲣⲟ ⲛ̄ⲛⲉⲙⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲣⲁϣⲉ ⲙ̄
ⲡⲟⲟⲩ · Ⲡⲁⲡⲥⲧⲟⲗⲟⲥ · ⲁⲣⲁ ⲧⲉⲧⲛ̄ⲣⲁϣ
ⲣⲁⲓ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ · ⲉⲡⲣⲁϣⲉ ⲡⲉϫⲁϥ ϫⲉ
ⲙⲛ̄ⲛⲥⲁ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ϩⲛⲃⲉ ⲛ̄ⲧⲁϥ ϣⲱⲡⲉ ⲙⲁⲓ · ⲙ̄ ⲡⲛⲁⲩ
ⲛ̄ⲧⲁⲩϲϧⲟⲟⲩ ⲙ̄ ⲡⲉⲛϫⲥ̄ ⲓⲥ̄ ⲡⲉϫⲥ̄ · ⲁⲩⲱ ⲉⲡⲏⲛⲓ ⲉ ⲧⲉ
ⲑⲟⲧⲉ ⲛ̄ ⲡⲟⲩⲁⲓ ⲁ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲓ ⲁⲥⲧⲁⲙⲟⲛ

Oriental 7021.

ε πτaφος· ⲡⲱⲟⲣⲡ ⲛ ⲧⲕⲧⲣiaⲕⲏ aⲛⲅε ε ⲡaρχaγ-
γελος· ετ oⲩaaϩ ⲙiχaηλ· aⲥⲥⲕoρⲕⲣ̄ ⲛ̄ ⲡⲱⲟⲩε(*sic*)
aⲩⲣⲙoⲟⲥ ε ⲣaι ε ϫⲱⲥ· aⲧⲱ aⲥϯ ⲛaι ⲛ̄ ⲡⲱⲛ̄
ⲛoⲧⲅε ϫε a ⲡϫ̄ⲥ̄ ⲧⲱoⲩⲛ ε ⲧϧε ⲛaι ϯⲣaⲱⲉ ⲙ̄ⲡoo⳩·
Ⲡⲛet oⲩaaϩ ζaχaρiaⲥ ⲡoⲩⲏⲃ ⲙ̄ⲡ ⲓⲱⲣaⲛⲛⲏⲥ·
ⲡeϥⲱⲛⲣε ⲣaⲱⲉ ⲣⲱoⲩ ⲣ̄ⲙ̄ ⲡⲱa ⲛ̄ ⲡaρχaγγελος ετ
oⲩaaϩ ⲙiχaηλ· ⲥε ⲧⲙ̄ⲣaⲱⲉ ⲡeϫaⲩ ⲙ̄ⲡⲥⲓ ⲡet
oⲩaaϩ· ε̄ⲡε̄ⲓ aⲛ ⲙ̄ⲡⲧaⲕⲧⲱϣ ⲛ̄ ⲡaρχaγγελος ⲛaϥ
ⲙ̄ ⲁρχiⲥⲧρaⲧiⲛⲟⲥ· aⲛoⲕ ⲣⲱ ⲉⲓϣⲟoⲡ ⲛaϥ ⲙ̄ oⲩⲏⲃ·
aⲧⲱ ⲡa ϣⲏρε ⲓⲱⲣaⲛⲛⲏⲥ ⲡϣⲏρε ⲡε ⲙ̄ ⲉⲗⲓⲥaⲃⲉⲧ·
ⲧⲥⲙⲛⲉⲛⲛⲥ ⲛ̄ ⲙaρⲓa· ⲧⲙaaϯ ⲙ̄ ⲓ̄ⲥ̄ ⲡa ⲥⲙⲛⲉⲛⲛⲥ
ⲕaⲧa caρ̄ⲝ̄ ε ⲧϧε ⲛaι ⲧⲙ̄ⲣaⲱⲉ ⲙ̄ⲡoo⳩ :—Στεφανος
παρχηϊακονος· aⲧⲱ ⲡεⲡρoⲧoⲙaρⲧⲩρoⲥ aρa
ⲕⲣaⲱⲉ ⲣⲱⲟⲕ· ⲙ̄ⲡoo⳩ ⲣ̄ⲙ̄ ⲡⲱa ⲛ̄ ⲙiϧaηλ παρχ-
aγγελος· ⲥε ⲡeϫaⲩ oⲩoⲥ ⲡε ⲡa ⲣaⲱⲉ· ε̄ⲡε̄ⲓ
aⲛ ⲛ̄ ⲡⲛaⲩ ⲛ̄ⲧaⲣⲣⲓ ⲱⲱⲛⲉ(*sic*) ε ⲣoⲓ aⲓϥ̄ ⲉⲓaⲩ ε ⲣaι

Oriental 6781.

ϫε aⲓⲃⲱⲕ ⲙ̄ⲡ ⲛet ⲛⲙ̄ⲙaⲓ ε ⲛaⲩ ε πτaφος ⲡⲱⲟⲣⲡ̄·
ⲛ̄ ⲧⲕⲧⲣiaⲕⲏ· aⲛⲅε ε παρχaγγελος ⲉ̄ⲧ oⲩaaϩ ⲙi-
χaηλ· aⲥⲥⲕoρⲕⲣ̄ ⲛ̄ ⲡⲱⲛⲉ aⲩⲣⲙoⲟⲥ ⲉ̄ ⲣaι ε ϫⲱⲥ·
aⲧⲱ aⲥϯ ⲛaι ⲛ̄ ⲡⲱⲛ̄ⲛoⲧⲅε ϫε ⲁ̄ ⲡϫoεⲓⲥ ⲧⲱoⲩⲛ·
ε ⲧϧε ⲛaι ϯⲣaⲱⲉ ⲙ̄ⲡoo⳩· Ⲡⲛet oⲩaaϩ ζaχaρiaⲥ
ⲡoⲩⲏⲃ· ⲙ̄ⲡ ⲓⲱⲣaⲛⲛⲏⲥ ⲡeϥⲱⲛⲣε· ⲥeⲣaⲱⲉ ⲣⲱoⲩ
ⲣ̄ⲙ̄ ⲡⲱa ⲛ̄ παρχaγγελος ετ oⲩaaϩ ⲙiχaηλ· ⲥε
ⲡeϫaⲩ ⲧⲙ̄ⲣaⲱⲉ ⲡⲥⲓ ⲛetoⲩaaϩ· ε̄ⲡε̄ⲓ aⲛ ⲡⲧaⲕⲧⲱϣ ⲛ̄
παρχaγγελος ⲛaϥ ⲙ̄ ⲁρχiⲥⲧρaⲧiⲕⲟⲥ· aⲛoⲕ ⲣⲱ
ⲉⲓϣⲟoⲡ ⲛaϥ ⲙ̄ oⲩⲏⲃ· Ⲁⲧⲱ ⲡa ϣⲏρε ⲓⲱⲣaⲛⲛⲏⲥ
ⲡϣⲏρε ⲡε ⲙ̄ ⲉⲗⲉⲥaⲃⲉⲧ | ⲧⲥⲙⲛⲉⲛⲛⲥ ⲧε ⲛ̄ ⲙaρⲓa Fol. 9 b
ⲧⲙaaϯ ⲙ̄ ⲓ̄ⲥ̄ ⲡa ⲥⲙⲛⲉⲛⲛⲥ· ⲕaⲧa caρ̄ⲝ̄· ε ⲧϧε ⲛaι Y
ⲧⲙ̄ⲣaⲱⲉ ⲙ̄ⲡoo⳩· Στεφανος παρχηϊακονος· aⲧⲱ
παρχηⲙaρⲧⲩρoⲥ· aρa ⲕⲣaⲱⲉ ⲣⲱⲟⲕ ⲙ̄ⲡoo⳩·
ⲣ̄ⲙ̄ ⲡⲱa ⲛ̄ ⲙiχaηλ παρχaγγελος· ⲥε ⲡeϫaⲩ
oⲩoⲥ ⲡε ⲡa ⲣaⲱⲉ· ε̄ⲡε̄ⲓ aⲛ ⲛ̄ ⲡⲛaⲩ ⲛⲧaⲣⲣⲓ ⲱⲱⲛⲉ

Oriental 7021. ⲁⲡⲁⲩ ⲉ ⲙ̅ⲡⲛⲩⲉ ⲉⲧⲟⲩⲱⲛ ⲁⲡⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟ
ⲙ̅ⲓⲭⲁⲏⲗ · ⲙ̅ⲡ̅ ⲛⲉⲭⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲟⲡⲥ̅ⲡ̅ ⲉ ⲭⲱ
ⲁⲩⲱ ⲁⲡⲁⲩ ⲉ ⲓ̅ⲥ̅ ⲉⲩⲁⲣⲉ ⲣⲁⲧ̅ⲩ̅ ⲡ̅ⲥⲁ ⲟⲩⲛⲁⲁ ⲙ̅ ⲡⲛⲟⲩⲧ
ⲡⲉⲓⲱⲧ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ · Ⲡⲙⲁⲣⲧⲩⲣⲟ
Fol. 21 b ⲧⲏⲣⲟⲩ ⲙ̅ⲡ̅ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲁⲣⲁ ⲧⲉⲧⲡ̅ⲣⲁⲩⲉ ⲫ̅ⲙ̅ ⲡⲩⲁ ⲡ̅
ⲙ̅ ⲙ̅ⲓⲭⲁⲏⲗ ⲙ̅ⲡⲟⲟⲩ · ⲥⲉ ⲡⲉⲭⲁⲩ ⲛ̅ⲥⲓ ⲛⲉⲧ ⲟⲩⲁⲁϧ · ⲭ
ⲁⲗⲏⲑⲱⲥ ⲧ̅ⲡ̅ⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ · ⲉⲡⲉⲓ ⲁⲛ ⲟⲗⲓⲯⲓⲥ ⲙⲙ
ⲛ̅ⲧⲁⲩⲧⲁⲫⲟⲛ · ⲫⲓ ⲃⲁⲥⲁⲛⲟⲥ · ⲙⲙ · ⲛ̅ⲧⲁⲩⲁⲁⲩ ⲛⲁⲓ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲓⲧ ⲁϥ† ⲥⲟⲙ ⲛⲁⲓ · ⲁⲛⲥ
ⲫⲁ ⲣⲟⲟⲩ ⲩⲁⲓⲧ ⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ · ⲙ̅ ⲡⲉⲛⲁⲥⲱⲙ · ⲁⲩ
ⲁⲛⲥⲓ ⲛ̅ ⲫⲉⲛⲧⲁⲉⲓⲟ ⲉ ⲧⲃⲏⲏⲧ̅ⲩ̅ · ⲉ ⲧⲃⲉ ⲡⲁ
ⲧ̅ⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ ·⁘ Ⲏⲧⲁⲯⲓⲥ ⲧⲏⲣⲟⲩ ⲛ̅ ⲙ̅ⲡⲛⲩⲉ ⲣⲁⲩ
ⲣⲱⲟⲩ ⲙ̅ⲡⲟⲟⲩ ⲙⲙⲁⲁⲛ ⲫ̅ⲙ̅ ⲡⲩⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ
ⲟⲩⲁⲁϧ ⲙ̅ⲓⲭⲁⲏⲗ · ⲥⲉ ⲡⲉⲭⲁⲩ ⲡⲱⲥ ⲣⲱ ⲡⲉ ⲡⲣⲁⲩ
ⲧⲏⲣⲟⲩ · ⲉⲡⲉⲓ ⲁⲛ ⲙ̅ⲡⲟⲟⲩ ⲛ̅ⲧⲁ ⲡⲉⲛⲁⲙⲙⲟⲩⲣⲩⲥ
ⲕⲁⲧⲁⲣⲉⲓ ⲙ̅ ⲡⲭⲁⲥⲓⲣⲏⲧ ⲁⲩⲧⲁⲣⲟ ⲙⲁⲓ ⲉ ⲣⲁⲧ̅ⲩ̅ ⲛ̅
ⲡⲉⲧ ⲟⲩⲃⲃⲏⲧ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ

Oriental 6781. ⲉ ⲣⲟⲓ · ⲁⲓⲭⲣⲁⲁⲧ ⲉ ⲫⲣⲁⲓ ⲁⲡⲁⲩ ⲙ̅ⲡⲛⲩⲉ ⲁⲧⲟⲩⲱⲛ ⲁⲡⲁⲩ
ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲡ̅ ⲛⲉⲭⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ
ⲉⲧⲥⲟⲡⲥ̅ⲡ̅ ⲉ ⲭⲱⲓ · ⲁⲩⲱ ⲁⲡⲁⲩ ⲉ ⲓ̅ⲥ̅ ⲉⲩⲁⲣⲉ ⲣⲁⲧ̅ⲩ̅ ⲡ̅ⲥ̅
ⲟⲩⲛⲁⲁ ⲙ̅ ⲡⲛⲟⲩⲧ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ ⲡⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲡ̅ ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲁⲣⲁ ⲉ ⲧⲉⲧⲡ̅ⲣⲁⲩⲉ ⲫ̅ⲙ̅
ⲡⲩⲁ ⲙ̅ ⲙ̅ⲓⲭⲁⲏⲗ ⲙ̅ⲡⲟⲟⲩ · ⲥⲉ ⲡⲉⲭⲁⲩ ⲛ̅ⲥⲓ ⲛⲉ
ⲟⲩⲁⲁϧ ⲭⲉ ⲁⲗⲏⲑⲱⲥ ⲧ̅ⲡ̅ⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ · ⲉⲡⲉⲓ ⲁⲛ
ⲟⲗⲓⲯⲓⲥ ⲙⲙⲁ ⲛ̅ⲧⲁⲩⲧⲁⲫⲟⲛ · ⲫⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲙⲙⲁ ⲛ̅ⲧⲁ-
ⲩⲁⲁⲩ ⲛⲁⲓ · ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲓⲧ ⲁϥ† ⲥⲟⲙ
ⲛⲁⲓ ⲁⲛⲥⲓ ⲫⲁ ⲣⲟⲟⲩ · ⲩⲁⲓⲧ ⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲛⲁⲥⲱⲙ
ⲁⲩⲱ ⲁⲛⲥⲓ ⲛ̅ ⲫⲉⲛⲧⲁⲉⲓⲟ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲧ̅ⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ ·
Ⲏⲧⲁⲯⲓⲥ ⲧⲏⲣⲟⲩ ⲙⲙⲡ̅ⲛⲩⲉ ⲣⲁⲩⲉ ⲣⲱⲟⲩ ⲙ̅ⲡⲟⲟⲩ ⲙ̅ⲙⲁⲁⲛ
ⲫ̅ⲙ̅ ⲡⲩⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲙⲓⲭⲁⲏⲗ ·
ⲥⲉ ⲡⲉⲭⲁⲩ ⲡⲱⲥ ⲣⲱ ⲡⲉ ⲡⲣⲁⲩⲉ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲛⲁⲩ ⲡⲁ
ⲡⲉⲛⲁⲙⲙⲟⲩⲣⲩⲥ ⲕⲁⲧⲁⲣⲉⲓ ⲙ̅ ⲡⲭⲁⲥⲓⲣⲏⲧ ⲁⲩⲧⲁⲣⲟ ⲙⲁⲓ
ⲉ ⲣⲁⲧ̅ⲩ̅ ⲙ̅ ⲡⲉⲧ ⲟⲩⲃⲃⲏⲧ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ

ⲙⲓⲭⲁⲏⲗ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲏⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ :—ⲁⲗⲏⲑⲱⲥ Oriental 7021.
ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲧⲁⲓⲟ ⲙ̅ ⲡⲉⲓ ⲙⲟⲥ ⲏ̅ ⲩⲁ
ⲙ̅ⲡⲟⲟⲩ ⲉⲧ ⲡⲟⲣⲡ̅ⲩ̅ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲣⲙ̅ ⲡⲕⲁⲣ ⲙ̅ⲙⲁⲧⲉ
ⲁⲛ · ⲁⲗⲗⲁ ⲣⲏ̅ ⲧⲕⲉ ⲡⲉ ⲟⲛ · Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲡⲁⲕⲣⲟⲁ-
ⲧⲏⲥ ⲙ̅ⲙⲁⲓ ⲥⲃⲱ · ⲙⲁⲣⲉⲡⲥⲡⲟⲩⲁⲍⲉ ⲣⲱⲟⲩ ⲉ ⲧⲣⲉ ⲧⲣⲉ
ⲉ ⲣⲟⲛ ⲣⲙ̅ ⲡⲩⲁ ⲏ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲉ
ⲕⲁⲥ ⲉⲙⲛⲁⲟⲩⲱⲙ · ⲣⲱⲟⲩ · ⲣⲏ̅ ⲧⲁⲱⲛ ⲛ̅ ⲡⲁⲥⲁⲑⲟⲛ ⲉⲧ
ⲕⲛ ⲛⲁⲓ ⲉ ⲣⲁⲓ ⲉⲁ ⲣⲟⲛ · ⲙⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ·
ⲛ̅ⲧ ⲁⲛⲧⲁⲩⲉ ⲛⲉⲩⲣⲁⲛ · ⲙⲉⲩ[ⲁⲕ] ⲛⲁⲙⲉⲣⲁⲧⲉ · ⲛ̅ⲧⲛ̅-
ⲧⲟⲗⲙⲁ · ⲛ̅ⲧⲛ̅ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲱⲛ ⲏ̅ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏ-
[ⲥⲟⲥ] · ⲛ̅ⲧⲛ̅ⲫⲟⲣⲉⲓ ⲁ[ⲓ] | ⲕⲁⲗⲱⲥ · ⲁⲗⲗⲁ ⲛ̅ⲧⲛ̅ⲃⲱⲕ Fol. 22 a
ⲣⲏ̅ ⲉⲛⲉⲣⲃⲉⲱ ⲉⲧⲗⲁⲁⲙ · ⲉⲣⲉ ⲡⲉⲛ ⲕⲉ ⲥⲱⲙⲁ ⲙⲉⲣ ⲛ̅ ⲙⲁ
ⲥⲟⲩⲃ̅ · ⲙ̅ⲡ̅ ⲣⲉ ⲉ ⲣⲟⲛ ⲣⲏ̅ ⲟⲩⲱⲓⲛⲉ ⲣⲏ̅ ⲧⲁⲓⲛⲛⲧⲉ ⲛ̅ⲓⲉⲧ
ⲫⲟⲣⲉⲓ ⲉⲧⲥⲱⲕ ⲉ ⲣⲟⲟⲩ · ⲛ̅ ⲙⲉⲩⲥⲧⲟⲗⲏ · ⲁⲧⲱ ⲉⲧⲃⲱⲱⲣⲉⲓ
ⲙ̅ⲙⲟⲛ ⲉ ⲃⲟⲗ ⲁⲉ ⲛ̅ⲓⲉⲛⲉⲣⲱⲙ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ · ⲛ̅ⲥⲉ-
ⲧⲱⲗⲙ̅ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟⲛ · ⲁⲧⲱ ⲙⲛ̅ⲛⲥⲁ ⲧⲉⲓ ⲉⲩⲛⲟⲫⲓⲁ · ⲛ̅
ⲧⲉⲓ ⲙⲛⲉ ⲛ̅ⲥⲉⲣⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̅ⲥⲉⲛⲟⲭⲛ̅ ⲉ ⲃⲟⲗ · Ⲡⲁⲛⲧⲱⲥ

ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲧⲏⲣⲁⲩⲉ ⲙ̅ⲡⲟⲟⲩ ⲁⲗⲏⲑⲱⲥ Oriental
ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲟⲩⲛⲟⲥ ⲡⲉ ⲡⲧⲁⲉⲓⲟ ⲙ̅ ⲡⲉⲓ ⲩⲁ ⲙ̅ⲡⲟⲟⲩ | 6781.
ⲉⲧ ⲡⲟⲣⲡ̅ⲩ̅ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲡⲕⲁⲣ ⲙ̅ⲙⲁⲧⲉ ⲁⲛ ⲁⲗⲗⲁ ⲣⲏ̅ Fol. 10 a
ⲧⲕⲉ ⲡⲉ ⲟⲛ · Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲡⲁⲕⲣⲟⲁⲧⲏⲥ ⲙ̅ⲙⲁⲓ ⲥⲃⲱ · ⲗⲁ
ⲙⲁⲣⲡ̅ⲥⲡⲟⲩⲁⲍⲉ ⲣⲱⲟⲩ ⲉ ⲧⲣⲉⲩⲣⲉ ⲉ ⲣⲟⲛ ⲣⲙ̅ ⲡⲩⲁ
ⲏ̅ ⲙⲓⲭⲁⲏⲗ ⲍⲉ ⲕⲁⲥ ⲡⲁⲟⲩⲱⲙ ⲣⲱⲟⲩ · ⲣⲏ̅ ⲧⲁⲱⲛ ⲛ̅
ⲡⲁⲥⲁⲑⲟⲛ ⲉⲧ ⲕⲛ ⲛⲁⲓ ⲉ ⲣⲁⲓ · ⲉⲁ ⲣⲟⲛ · ⲙⲛ̅ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ · ⲛ̅ⲧ ⲁⲛⲧⲁⲩⲉ ⲛⲉⲩⲣⲁⲛ · ⲙⲉⲩⲁⲕ Ⲛⲁⲙⲉ-
ⲣⲁⲧⲉ ⲛⲧⲛ̅ⲧⲟⲗⲙⲁ ⲛ̅ⲧⲛ̅ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲱⲛ ⲏ̅ ⲡⲁⲣⲭⲓ-
ⲥⲧⲣⲁⲧ[ⲏ]ⲕⲟⲥ ⲛ̅ⲧⲛ̅ⲫⲟⲣⲉⲓ ⲁⲓ ⲕⲁⲗⲱⲥ · ⲁⲗⲗⲁ ⲛ̅ⲧⲛ̅ⲃⲱⲕ
ⲣⲏ̅ ⲉⲛⲉⲣⲃⲉⲱ ⲉⲧⲗⲁⲁⲙ · ⲉⲣⲉ ⲡⲉⲛ ⲕⲉ ⲥⲱⲙⲁ ⲙⲉⲣ ⲛ̅
ⲥⲟⲩⲃ̅ ⲙ̅ⲡ̅ ⲣⲉ ⲉ ⲣⲟⲛ ⲣⲏ̅ ⲟⲩⲱⲓⲛⲉ ⲛ̅ ⲧⲁⲓⲛⲛⲧⲉ ⲛ̅ⲓⲉⲧ
ⲫⲟⲣⲉⲓ · ⲉⲧⲥⲱⲕ ⲉ ⲣⲟⲟⲩ · ⲛ̅ ⲙⲉⲩⲥⲧⲟⲗⲏ · ⲁⲧⲱ ⲉⲧⲃⲱⲱⲣⲉ
ⲙ̅ⲙⲟⲛ · ⲍⲉ ⲙⲛⲉ ⲛⲣⲱⲟⲩ ⲉ ⲣⲟⲛ ⲉ ⲣⲟⲟⲩ ⲛ̅ⲥⲉⲧⲱⲗⲙ̅
ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟⲛ · ⲁⲧⲱ ⲙⲛ̅ⲛⲥⲁ Ⲧⲉⲓ ⲉⲩⲛⲟⲫⲓⲁ ⲛ̅ ⲧⲉⲓ
ⲙⲛⲉ ⲛ̅ⲥⲉⲛⲟⲭⲛ̅ ⲉ ⲃⲟⲗ ⲡⲁⲛⲧⲱⲥ ⲥⲁⲣ ⲛⲁⲓ ⲛⲉ ⲛ̅ⲧⲩⲁⲍⲉ

Oriental 7021. ναι νε ⲡⲱⲁⲁⲉ ⲛⲁⲡⲟ ετ ⲟⲩⲛⲁⲧⲁⲁⲩ ναν · ⲛⲥⲓ νε
φορεϊ καλως · ⲁⲉ ⲱ ⲡⲣⲱⲙⲉ ⲛ ⲁⲧ ⲫⲛⲧ ειε ⲛⲧⲉⲧⲛ
ⲱⲡⲉ ⲁⲛ ⲛ ⲧⲉⲓ ⲫⲉ · Λⲧⲱ ⲕⲁⲛ ⲛⲧⲉⲧⲛⲱⲡⲉ ⲁⲛ · ⲉⲓ
ⲛⲧⲉⲧⲛⲣ ⲫⲟⲧⲉ ⲁⲛ · ⲫⲛⲧⲟ ⲛ ⲡⲣⲣⲟ ⲛ ⲙⲉ ⲡⲉϫⲥ ⲙ
ⲡⲉⲩⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ · ⲛⲧⲉⲧⲛⲥⲟⲟⲩ
ⲁⲛ · ⲁⲉ ⲧⲁ ⲙⲙⲁ ⲧⲉ ✝ ⲁⲩⲗⲏ · ⲁⲩⲱ ⲁⲉ ⲡⲁ ⲙⲙⲁ ⲛ
ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ · ⲉⲱϫⲉ ⲙⲙⲟⲛ ⲛⲁ ⲡⲣⲣⲟ ⲙⲉ · ⲙ
ⲡⲉⲩⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ · ⲡⲉⲥⲧⲣⲁⲧⲏ-
ⲅⲟⲥ ⲉⲧ ⲥⲱⲧⲡ ⲛ ⲙⲡⲟⲗⲩⲁⲟⲥ ⲫⲓⲟⲛ ⲙ ⲡⲉⲩⲭⲥ ⲉⲩ-
ⲛⲓⲉⲓ ⲧⲁⲓⲟ ⲧⲛⲟⲩ ⲛⲁⲩ · ⲉ ⲧⲃⲉ ⲧⲉⲩⲙⲡⲧⲭⲱⲱⲣⲉ ·
Λⲗⲏⲱⲥ ✝ⲑⲁⲧⲙⲁⲍⲉ ⲙⲙⲱⲧⲛ ⲁⲉ ⲉⲧⲉⲧⲛⲑⲁⲣⲉⲓ ⲛ ⲟⲩ-
ⲁⲧⲉⲧⲛⲉⲓ ⲉ ⲫⲟⲩⲛ ⲱⲁ ⲧⲁⲩⲗⲏ · ⲉⲧ ⲫⲓ ⲫⲟⲩⲛ ⲕⲁ
ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ ⲛⲉⲧⲛ ⲛⲉ ⲙⲉⲗⲟⲥ ⲥⲟⲗⲛ ⲉ ⲃⲟⲗ · ⲙ
ⲙⲡⲉ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉ ⲣⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲙⲡⲣ ⲉⲓⲉ
Fol. 22b ⲫⲟⲩⲛ · ⲉ ⲡⲁ ⲙⲁ | ⲛ ⲱⲉⲗⲉⲉⲧ ⲉⲙⲛ ⲫⲃⲥⲱ ⲙ ⲙⲁ ⲛ
ⲙⲃ ⲱⲉⲗⲉⲉⲧ ⲧⲱ ⲫⲱⲱⲕ · Η ⲙⲡⲉ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉ ⲣⲟⲩ ⲉ ⲧⲉ
ⲡⲣⲱⲙⲉ ⲛⲧⲁⲭⲧⲟⲗⲙⲁ ⲁⲫⲃⲱⲕ ⲉ ⲫⲟⲩⲛ ⲫⲛ ⲟⲩⲃⲃⲟ

Oriental 6781. ⲉⲧ ⲟⲩⲛⲁⲭⲟⲟⲩ ⲛⲁⲛ ⲛⲥⲓ ⲛⲉⲧ ⲫⲱⲣⲉⲓ ⲕⲁⲗⲱⲥ · ⲁⲉ ⲃ
ⲡⲣⲱⲙⲉ ⲛ ⲁⲧ ⲟⲛⲧ · ⲉⲓⲉ ⲛⲧⲉⲧⲛⲱⲡⲉ ⲁⲛ ⲛ ⲧⲉⲓ ⲫ ·
ⲁⲩⲱ ⲕⲁⲛ ⲛⲧⲉⲧⲛⲱⲡⲉ ⲁⲛ ⲉⲓⲉ ⲛⲧⲉⲧⲛⲣ ⲫⲟⲧⲉ ⲁⲛ ⲫⲛⲧ
ⲛ ⲡⲣⲣⲟ ⲛ ⲙⲉ ⲓⲥ ⲡⲉϫⲥ · ⲙⲛ ⲡⲉⲩⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ · Ⲛⲧⲉⲧⲛⲥⲟⲟⲩⲛ ⲁⲛ ⲁⲉ ⲧⲁ ⲙⲙⲁ ⲉ
ⲧⲉⲓ ⲁⲩⲗⲏ · ⲁⲩⲱ ⲁⲉ ⲡⲁ ⲙⲙⲁ ⲡⲉ ⲡⲉⲓ ⲁⲣⲓⲥⲧⲟⲛ · ⲉⲱϫⲉ
ⲙⲙⲟⲛ ⲛⲁ ⲡⲣⲣⲟ ⲙⲛ ⲡⲉⲩⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲓϫⲁⲏⲗ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲗⲟⲥ ⲉⲧ ⲥⲱⲧⲡ ⲛ ⲙⲡⲟⲗⲩⲁⲟⲥ
ⲫⲓⲟⲛ ⲙ ⲡⲉⲩⲭⲟⲉⲓⲥ ⲉⲩⲛⲓⲉⲓ ⲧⲁⲓⲟ ⲧⲛⲟⲩ ⲛⲁⲩ · ⲉ
ⲧⲃⲉ ⲧⲉⲩⲙⲡⲧⲭⲱⲱⲣⲉ · ⲁⲗⲏⲱⲥ ✝ⲑⲁⲧⲙⲁⲍⲉ ⲙⲙⲱⲧⲛ
Fol. 10b ⲁⲉ ⲉⲧⲉⲧⲛⲑⲁⲣⲉ ⲉ ⲟⲧ | ⲁⲧⲉⲧⲛⲉⲓ ⲉ ⲫⲟⲩⲛ ⲱⲁ ⲧⲁⲩⲗⲏ ⲧ
ⲙⲍ ⲫⲓ ⲫⲟⲩⲛ · ⲕⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉ ⲛⲉⲧⲛ ⲛⲉ ⲙⲉⲗⲟⲥ ⲥⲟⲗⲛ
ⲉ ⲃⲟⲗ · ⲙⲛ ⲙⲡⲉ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉ ⲣⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ
ⲙⲡⲉⲣ ⲉⲓ ⲉ ⲫⲟⲩⲛ · ⲉ ⲡⲁ ⲙⲁ ⲛ ⲱⲉⲗⲉⲉⲧ ⲉⲙⲛ ⲫⲃⲥⲱ ⲙ
ⲙⲁ ⲛ ⲱⲉⲗⲉⲉⲧ ⲧⲟ ⲫⲱⲱⲕ · ⲛ ⲙⲡⲉ ⲧⲉⲧⲛⲥⲱⲧⲙ ⲉ ⲣⲟⲩ
ⲉ ⲧⲃⲉ ⲡⲣⲱⲙⲉ ⲛⲧⲁⲭⲧⲟⲗⲙⲁ · ⲁⲫⲃⲱⲕ ⲉ ⲫⲟⲩⲛ ⲫⲛ

Oriental 7021.

ⲉⲥⲗⲁⲁⲩ· ⲛ̀ⲑⲉ ⲛ̀ⲧⲱⲧⲛ̄· ⲁⲧⲉⲧⲛ̄ⲉⲓⲙⲉ ⲍⲉ ⲛ̀ⲧⲁ ⲟⲩⲱⲱⲡⲉ ⲙ̄ⲙⲟⲩ· ⲉⲩⲥⲛⲍ ⲍⲉ ⲁⲩⲧⲣⲉϥⲙⲟⲣϥ̄ ⲉ ⲙ̀ⲡ̀ⲥⲓⲍ· ⲙ̀ⲙ̀ ⲛⲉⲩⲟⲩⲣⲙⲛⲧⲉ· ⲁⲩⲛⲟⲭϥ̄ ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ ⲣⲓ ⲃⲟⲗ ⲉⲩⲙⲁⲱⲡⲉ ⲙ̄ⲙⲁⲩ ⲛ̀ⲥⲓ ⲡⲣⲓⲙⲉ ⲁⲧⲱ ⲛⲥⲁⲣⲍⲉⲣ ⲙ̄ⲡⲟⲃⲣⲉ· ⲧⲉⲛⲟⲩ ⲍⲉ ⲱ ⲛⲉⲥⲛⲏⲩ ⲧⲱⲟⲩⲛ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲙⲛⲧ̄ⲙ̄ ⲉ ⲧⲁⲩⲗⲏ ⲉⲧ ⲣⲓ ⲃⲟⲗ· ⲉ ⲡⲟⲩⲉ· ⲙ̀ ⲡⲣⲟ ⲛ̀ ⲟⲩⲕⲟⲩⲓ̈ ⲍⲉ ⲕⲁⲥ· ⲉⲣϣⲁⲛ ⲡⲉⲛⲭ̄ⲥ̄ ⲡⲣⲣⲟ ⲉⲓ ⲉ ⲣⲟⲩⲛ· ⲙ̀ⲡ̀ ⲡⲉϥⲛⲟⲩ ⲛ̀ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̀ⲧⲛ̄ⲥⲡ̄ⲥⲱⲡⲕ̄ ⲁⲣⲏⲧ ⲙ̀ⲫ̀ⲣ̀ ⲡⲛⲁ ⲙ̀ⲙⲁⲁⲛ ⲛ̀ ⲟⲩⲕⲟⲩⲓ̈ ⲡⲣⲟⲥ ⲑⲉ ⲙ̀ ⲡⲕⲉⲥⲉⲡⲉ ⲉⲧ ⲱⲉⲧ ⲙ̀ⲡ̀ⲧⲛⲁ· ⲉⲣⲙ̀ ⲡⲣⲟ ⲛ̀ ⲧⲁⲩⲗⲏ· ⲟⲩⲁⲛⲧ ⲅⲁⲣ ⲡⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲉⲧⲛ̄ⲣ̄ ⲱⲁ ⲛⲁϥ ⲙ̀ⲫ̀ⲛⲁⲕⲁ ⲧⲛⲧⲧⲛ̄ ⲁⲛ· ⲉⲭⲛ̄ ⲗⲁⲁⲩ· ⲁⲗⲗⲁ ⲧⲟⲩⲭⲉ ⲧⲛⲧⲧⲛ̄ ⲛ̄ⲥⲁ ⲃⲟⲗ· ⲙ̀ⲡ̄ⲣ̄ ⲕⲁⲁⲩ ⲉⲣⲉ ⲉ ⲣⲟⲓ· ⲣⲙ̀ⲙ̀ ⲡⲉⲓ ⲕⲟⲩⲭⲃ̀(?) ⲣⲛ̄ ⲧⲙⲛⲛⲧⲉ· ⲙ̀ ⲡⲉⲓ ⲱⲁ ⲙ̀ⲡⲟⲟⲩ· ⲍⲉ ⲡⲓⲛⲉ ⲓⲱⲱⲕ ⲣⲙ̀ⲙ̀ ⲡⲣⲓⲥⲉ ⲙ̀ ⲡⲕⲟⲟⲩⲉ· ⲫⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲓⲧⲁⲗⲱⲱⲧⲛ̄ ⲁⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̀ ⲱ ⲛⲁⲗⲉⲣⲁⲧⲉ ⲉ ⲛⲉⲭⲡⲟ ⲡⲧⲁ ⲛⲁⲓ̈ ⲫⲓ̈ ⲣⲁ ⲣⲟⲟⲩ· ⲛⲁⲓ̈ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲣⲱⲙⲉ ⲧ[illegible]ⲛ· [ⲙ]ⲁⲓ ⲉⲧ ⲱⲁⲍⲉ ⲙ̀ⲙⲁⲁⲩ ⲁⲧⲱ ⲡⲛⲟⲩⲧⲉ

Oriental 6781.

ⲟⲩⲣⲃⲥⲱ ⲉⲥⲗⲁⲁⲩ ⲛ̀ⲑⲉ ⲛ̀ⲧⲱⲧⲛ̄· ⲁⲧⲉⲧⲛ̄ⲉⲓⲙⲉ ⲍⲉ ⲛ̀ⲧⲁ ⲱⲱⲡⲉ(*sic*) ⲙ̀ⲙⲟⲩ· ⲉⲩⲥⲛⲍ ⲍⲉ ⲁⲩⲧⲣⲉϥⲙⲟⲣϥ̄ ⲉ ⲙ̀ⲡ̀ⲥⲓⲍ ⲙ̀ⲙ̀ ⲛⲉⲩⲟⲩⲣⲙⲛⲧⲉ ⲁⲩⲛⲟⲭϥ̄ ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ ⲣⲓ ⲃⲟⲗ ⲉⲩⲙⲁⲱⲡⲉ ⲙ̄ⲙⲁⲩ ⲛ̀ⲥⲓ ⲡⲣⲓⲙⲉ ⲁⲧⲱ ⲛⲥⲁⲣⲍⲉⲣ ⲫⲛⲟⲃⲣⲉ· ⲧⲉⲛⲟⲩ ⲍⲉ ⲱ ⲛⲉⲥⲛⲏⲩ ⲁⲛⲁⲭⲱⲣⲉⲓ ⲙⲛⲧ̄ⲙ̄ ⲉ ⲧⲁⲩⲗⲏ ⲉⲧ ⲣⲓ ⲃⲟⲗ· ⲉ ⲡⲟⲩⲉ· ⲙ̀ ⲡⲣⲟ ⲛ̀ ⲟⲩⲕⲟⲩⲓ̈· ⲍⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲉⲛⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ ⲉⲓ ⲉ ⲣⲟⲩⲛ· ⲙ̀ⲡ̀ ⲡⲉϥⲛⲟⲩ ⲛ̀ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̀ⲧⲉⲧⲛ̄ⲥⲡ̄ⲥⲱⲡⲕ̄ ⲁⲣⲏⲧ ⲙ̀ⲫ̀ⲣ̀ ⲡⲛⲁ ⲙ̀ⲙⲁⲁⲛⲧⲛ̄ ⲛ̀ ⲟⲩⲕⲟⲩⲓ̈· ⲡⲣⲟⲥ ⲡⲕⲉⲥⲉⲡⲉ ⲛ̄ⲓⲉⲧ ⲱⲉⲧ ⲙ̀ⲡ̀ⲧⲛⲁ· ⲫⲓⲣⲉ ⲡⲣⲟ ⲛ̀ ⲧⲁⲩⲗⲏ· ⲟⲩⲁⲛⲧ ⲅⲁⲣ ⲡⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲉⲧⲛ̄ⲣ̄ ⲱⲁ ⲛⲁϥ· ⲙ̀ⲫ̀ⲛⲁⲕⲁ ⲧⲛⲧⲧⲛ̄ ⲁⲛ ⲉⲭⲛ̄ ⲗⲁⲁⲩ· ⲁⲗⲗⲁ ⲧⲟⲩⲭⲉ ⲧⲛⲧⲧⲛ̄· ⲙ̀ⲡ̄ⲣ̄ ⲕⲁⲁⲩ ⲉⲣⲉ ⲉ ⲣⲱⲧⲛ̄ ⲫⲓⲥ ⲡⲉⲓ ⲥⲱⲭⲃ̀· ⲫⲛ̄ ⲧⲙⲛⲛⲧⲉ· ⲙ̀ ⲡⲉⲓ ⲱⲁ ⲙ̀ⲡⲟⲟⲩ· ⲍⲉ ⲡⲓⲛⲉ ⲓⲱⲱⲕ ⲫⲓⲥ ⲣⲛⲛⲧⲉ ⲡⲣⲓⲥⲉ ⲙ̀ ⲡⲕⲟⲟⲩⲉ· ⲫⲓⲥ ⲣⲛⲛⲧⲉ ⲁⲓⲧⲁⲗⲱⲱⲧⲛ̄ ⲁⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̀ ⲱ ⲛⲁⲗⲉⲣⲁⲧⲉ ⲉ ⲛⲉⲭⲡⲟ ⲙ̀ⲧⲁⲛⲁⲓⲱⲱⲡⲉ ⲉⲧⲣⲓ ⲣⲁ ⲣⲟⲟⲩ· ⲛⲁⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲫⲉⲡⲣⲱⲙⲉ ⲙⲉ ⲛⲁⲓ

Oriental 7021.
Fol. 23 a
ⲙⲏ

ⲁⲛ ⲡⲉ·| ⲁⲗⲗⲁ ⲙⲉⲩⲁⲛ ⲛ̄ⲧⲉ ⲟⲩⲁ ⲭⲟⲟⲥ ⲛⲁⲓ ⲭⲉ ⲁⲩ
ⲛⲉ ⲛⲉⲓ ⲣⲟⲓⲧⲉ ⲉⲧ ⲗⲁⲁⲩ· ⲏ ⲛⲉⲓ ⲕⲟⲩⲭⲃ̄ ⲛ̄ⲧⲉ ⲡⲥⲱⲗⲁ
ⲙⲛ ⲟⲩⲛ̄ ϫⲓ ⲣⲟ ⲫⲁⲣⲧⲏ ⲡⲓⲟⲩⲧⲉ· ⲏ ⲉⲣⲉ ⲡⲓⲟⲩⲧ
ⲟⲩⲉⲱ ⲛ̄ ⲣⲙⲛⲛⲁⲟ· ⲡⲁⲣⲁ ⲛ̄ⲛⲟⲩⲕⲉ· Ⲓⲏ† ⲟⲩⲉⲱ ⲫⲟⲣⲉ
ⲁⲛ ⲁⲛⲟⲕ· ⲙⲛ ⲟⲩⲛ̄ ⲣⲱⲙⲉ ⲟⲩⲉⲱ ϫⲉⲓ ⲥⲱⲙ· ⲙⲙⲟⲛ ⲛ̄
ⲧⲉⲓ ⲣⲉ ⲁⲛ ⲧⲉ ⲱ̄ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛ̄ⲧⲉ ⲥⲩⲱⲡⲉ ⲉ ⲧⲣ
ⲙⲭⲟⲟⲥ ϫⲉ ⲩⲁⲣⲉ ⲡⲓⲟⲩⲧⲉ ϫⲓ ⲣⲟ· ⲏ ϫⲉ ⲉⲩⲟⲧⲉⲩ
ⲡⲣⲙⲛⲛⲁⲟ ⲡⲁⲣⲁ ⲛⲛⲟⲩⲕⲉ· ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲱⲧⲛ̄
ⲉ ⲡⲉⲫⲟⲣⲓⲥⲙⲁ· ⲉⲧ ⲛⲁⲛⲟⲩϥ· ⲙⲛ̄ ⲡⲉⲧ ⲗⲁⲁⲩ
ⲉⲕⲱⲩⲁⲛⲉⲓ ⲉ ⲃⲱⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲧⲱⲣⲥ̄ ⲛ̄
ⲧⲕⲁⲡⲉ ⲛ̄ⲧ̄ ⲉⲓⲱ ⲙ̄ ⲡⲉⲕⲣⲟ· ⲛ̄ⲧ̄ ⲛⲟⲩϫⲉ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟ
ⲛ̄ ⲟⲩⲡⲟⲕⲣⲓⲥⲓⲥ ⲕⲓⲁⲣ̄ ⲱⲁⲩ ⲕⲁⲗⲱⲥ· Ⲉⲧⲱⲁⲛⲕⲁⲗⲉ
ⲙⲙⲟⲕ ⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄
ⲡⲉⲕⲉⲛⲧ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲕ ⲛ̄ⲧⲕⲁⲓⲁ ⲙⲙⲁ· ⲛ̄ⲧ̄ ⲛⲟⲩϫ
ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲕ ⲛ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲁⲩⲱ ⲧⲉⲕⲣⲃⲥ
ⲛⲁⲱⲟⲡⲉ ⲉⲥⲡⲣⲱⲟⲩ ⲁⲩⲱ ⲛ̄ⲧ̄ⲣ̄ ⲣⲁⲱⲉ ⲁⲩⲱ ⲛ̄ⲧ̄ⲣ̄ ⲱⲁ
ⲕⲁⲗⲱⲥ· ⲉⲕⲱⲩⲁⲙⲃⲱⲕ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲉⲧ

Oriental 6781.
Fol. 11 a
ⲗⲉ

ⲛ̄ⲧⲉⲧⲣⲉ ⲉⲧ ⲱⲁϫⲉ ⲙⲙⲁⲩ· ⲁⲩⲱ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲁⲛ ⲡⲉ:—
ⲁⲗⲗⲁ ⲙⲉⲩⲁⲛ ⲛ̄ⲧⲉ ⲟⲩⲁ ⲭⲟⲟⲥ ⲛⲁⲓ· ϫⲉ ⲟⲩ ⲛⲉ ⲛⲉ
ⲣⲟⲓⲧⲉ ⲉⲧ ⲗⲁⲁⲩ ⲏ ⲟⲩ ⲛⲉ ⲛⲉⲓ ⲥⲟⲣⲥⲉ ⲛ̄ⲧⲉ ⲡⲥⲱⲗⲁ
ⲙⲛ ⲟⲩⲛ̄ ϫⲓ | ⲣⲟ ⲫⲁⲣⲧⲏⲓ ⲡⲓⲟⲩⲧⲉ ⲏ ⲉⲣⲉ ⲡⲓⲟⲩⲧ
ⲟⲩⲉⲱ ⲡⲣⲙⲛⲛⲁⲟ̄ ⲡⲁⲣⲁ ⲛ̄ⲛⲟⲩⲕⲉ ⲙⲛⲧⲉⲓ ⲟⲩⲉⲱ ⲫⲟⲣⲉ
ⲁⲛ ⲁⲛⲟⲕ· ⲙⲛ ⲟⲩⲛ̄ ⲣⲱⲙⲉ ⲟⲩⲉⲱ ϫⲓ ⲥⲱⲙ· ⲙⲙⲟⲛ
ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲁⲛ ⲧⲉ ⲱ̄ ⲡⲁ ⲙⲉⲣⲓⲧ· ⲛ̄ⲧⲉ ⲥⲩⲱⲡⲉ ⲉ ⲧⲣ
ⲙⲭⲟⲟⲥ· ϫⲉ ⲩⲁⲣⲉ ⲡⲓⲟⲩⲧⲉ ϫⲓ ⲣⲟ· ⲏ ⲟⲩⲉⲱ ⲡⲣⲙⲛⲛⲁ
ⲡⲁⲣⲁ ⲛⲛⲟⲩⲕⲉ· ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲱⲧⲛ̄ ⲉ ⲡⲉⲫⲟ
ⲣⲓⲥⲙⲁ ⲉ̄ⲧ ⲛⲁⲛⲟⲩϥ ⲙⲙⲛ̄ ⲡⲉⲧ ⲗⲁⲁⲩ ⲉⲕⲱⲩⲁⲛⲉⲓ
ⲡⲁⲣⲓⲥⲧⲱⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲧⲱⲣⲥ̄ ⲛ̄ ⲧⲉⲕⲁⲡⲉ ⲛ̄ⲧ̄ ⲉⲓⲟ ⲙ
ⲡⲉⲕⲣⲟ ⲛ̄ⲧ̄ ⲛⲟⲩϫ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲕ ⲛ̄ ⲟⲩⲡⲟⲕⲣⲓⲥⲓⲥ
ⲁⲩⲱ ⲕⲓⲁⲣ̄ ⲱⲁⲩ ⲕⲁⲗⲱⲥ· ⲉⲱⲁⲛⲕⲁⲗⲉ ⲙⲙⲟⲕ
ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲕⲁⲑⲁⲣⲓⲍⲉ ⲙ̄ ⲡⲉⲕⲉⲛⲧ ⲉ ⲃⲟ
ⲟⲛ̄ ⲕⲁⲕⲓⲁ ⲙⲙⲁ ⲙⲛ̄ ⲕⲁⲧⲁⲗⲁⲗⲁⲓⲁ ⲙⲙⲁ Ⲁⲩⲱ ⲧⲉⲕⲣⲃⲥ
ⲛⲁⲱⲱ[ⲡ]ⲉ ⲥⲡⲣⲱⲟⲩ· ⲁⲩⲱ ⲛ̄ⲧ̄ⲣ̄ ⲱⲁ ⲕⲁⲗⲱⲥ· ⲉⲕⲱⲩⲁⲛ

паі пе пні ⲡ ⲙ̈ⲓⲭⲁⲏⲗ · каак ка ⲣⲏⲧ ⲛ тпориа Oriental 7021.
ⲙ̈ⲛ̄ паѳос ⲙ̈ⲙ̈ ⲛ ⲥⲱⲣⲙ̈ · ✝ ⲣⲓѡѡк ⲛ ✝ⲫⲛⲓⲛ · ⲙ̈ⲛ̄
птⲃⲃо · ⲙ̈ⲛ̄ таік[аіо]сунн · ауѡ кнаβѡк е ⲣоуи е
таγλн ⲉⲛ̄ оураⲩе · нⲧ̄ ⲣ ⲩа ⲙ̈ⲛ̄ парχаггелос ет
оуааβ ⲙ̈ⲓⲭⲁⲏⲗ · ⲉⲧⲩаікалеї | ⲙ̈ⲙ̈ок е тⲩелеет Fol. 23 b
ⲙ̈ ⲡⲣⲣо · ⲙ̈ⲛ̄ пеⲩноς ⲛ стратηлатнс · ⲙ̈аре
пекⲙ̈ⲛ̄тна · ⲙ̈ⲛ̄ пекасапн · оⲩѡн нак ⲙ̈ про ⲙ̈
пнⲩⲙ̈ⲫѡн · ауѡ нет ⲉкнаταаγ кнаре е роот ⲙ̈
ⲙ̈нт ⲛ кѡβ · ⲣⲓⲍⲛ̄ тектрапеⲍа ⲣарѡк · ⲉкⲩаноγѡⲩ
е ✝ ⲉоот ⲙ̈ парχистратнгос ⲙ̈ ⲡⲣⲣо ⲙ̈ⲓⲭⲁⲏⲗ ·
ⲙ̈аре пеχнра ⲉі е βол ⲉнтⲕ̄ ⲙ̈ⲛ̄ ⲡорфанос · ере
пеⲧⲣо рооγт ере пеⲧсѡⲙ̈а · рооγт · ⲉⲧⲣоβⲥ̄ ⲛ
оуⲣβсѡ ката текⲍоⲙ̈ · ауѡ ✝χѡ ⲙ̈ⲙ̈ос · нак ⲍе
пекаѡрон нашⲡе ⲛ оуноς ⲙ̈ пⲙ̈̄то е βол ⲙ̈
пноγте ⲙ̈ⲛ̄ парχаггелос ет оуааβ ⲙ̈ⲓⲭⲁⲏⲗ · Ⲉкⲩа-
ноγѡⲩ е βѡк е парістон · ⲙ̈ ⲙⲓⲭⲁⲏⲗ · екрооγт ·

βѡк е ⲣоуи е текклнсіа ⲙ̈ пноγте ете пні пе Oriental 6781.
ⲙ̈ ⲙⲓⲭⲁⲏⲗ · каак ка ⲣⲏⲧ ⲛ тпориа · ⲙ̈ⲛ̄ паѳос
ⲙ̈ⲙ̈ · ⲙ̈ⲛ̄ ⲥⲱⲣⲙ̈ ⲙ̈ⲙ̈ · ✝ ⲣⲓѡѡк ⲛ ✝ⲫⲛⲓⲛ ⲙ̈ⲛ̄ пτⲃⲃо
ⲙ̈ⲛ̄ таікаіωсунн · ауѡ кнаβѡк е ⲣоуи е таγλн
ⲉⲛ̄ оураⲩе · нⲧ̄ ⲣ ⲩа̄ ⲙ̈ⲛ̄ парχаггелос · ет оуааβ
ⲙ̈ⲓⲭⲁⲏⲗ ⲉⲧⲩаікалеі ⲙ̈ⲙ̈ок е тⲩелеет ⲙ̈ ⲡⲣⲣо
ⲙ̈ⲛ̄ пеⲩноς ⲛ стратηлатнс · ⲙ̈аре пекⲙ̈ⲛ̄тна
ⲙ̈ⲛ̄ пекасапн оⲩѡн нак ⲙ̈ прⲟ̄ ⲙ̈ пнⲩⲙ̈ⲫѡн ·
ауѡ нет ⲉкнаταаγ кнаре е роот ⲙ̈ ⲙ̈нт ⲛ̄кѡβ ⲣⲓⲍⲛ̄
тектрапіⲍа̄ (*sic*) ⲣа рωк · ⲉкⲩаноγⲱⲩе е ті ⲉоот
ⲙ̈ парχистратнкос ⲙ̈ ⲡⲣⲣо ⲙⲓⲭⲁⲏⲗ · ⲙ̈аре пе-
хнраеі е βол ⲉнтⲕ̄ ⲙ̈ⲛ̄ ⲡорфанос · ере пеⲧⲣорооγт ·
ере пеⲧсѡⲙ̈а ⲣоβⲥ̄ · | ⲛ оуⲣβсѡ ката ⲧекⲍоⲙ̈ · Fol. 11 b
ауѡ ✝χѡ ⲙ̈ⲙ̈ос нак ⲍе пекаѡрон нашⲡе ⲛ
оуноς ⲙ̈пⲙ̈[то] е βол ⲙ̈ пноγте ⲙ̈ⲛ̄ парχаггε-
лос ⲙⲓⲭⲁⲏⲗ Ⲉкⲩаноγⲱⲩе е βѡк е парістон ⲙ̈
ⲙⲓⲭⲁⲏⲗ екрооγт · ⲉⲓⲉ ⲱⲛ̄ ⲣⲉⲛⲱⲙ̈ⲙ̈ⲟ̄ е рок · ⲣⲙ̈

Oriental 7021. ⲉⲓⲉ ⲙ̄ⲡ̄ ⲉⲛⲓⲱⲧⲛⲛⲟ ⲉ ⲣⲟⲕ· ⲉⲓⲏ ⲡⲓⲁ ⲛ̄ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲛ̄ⲧ̄ⲣ̄ ⲛⲁ ⲛ̄ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ
ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲟⲩⲣⲁⲱⲉ ⲛ̄ⲧ̄ⲭⲓⲧ̄ⲛ̄ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲁⲩⲗⲏ·
ⲛ̄ ⲡⲉⲩⲣⲣⲟ· ⲉⲡ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⁘ Ⲉⲣⲱⲁⲛ ⲟⲩⲣⲱⲙⲉ
ⲥ̄ⲡ̄ⲥⲱⲡ̄ ⲉϥⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟⲕ ⲉⲓⲏ ⲡⲣⲁⲓ ⲛ̄ ⲙⲓⲭⲁⲏⲗ· ⲛ̄
ⲟⲩⲗⲗⲁⲁⲩ· ⲙ̄ⲡ̄ⲣ̄ ϩⲛⲁⲁⲩ ⲉ ϯⲛⲁϥ· ϯϫⲱ ⲙ̄ⲙⲟⲥ·
ⲛⲁⲕ ⲛⲁ ⲙⲉⲣⲓⲧ ϫⲉ ⲛⲉⲧ ⲕ̄ⲛⲁⲧⲁⲁϥ· ⲛ̄ ⲡⲣⲱⲙⲉ·
ⲙⲓⲭⲁⲏⲗ ⲛⲉⲧ ⲛⲁϩⲓⲧⲉϥ ⲉⲡ̄ ⲛⲉⲩⲥⲓⲁ ⲛⲉⲩⲡⲣⲟⲥⲉⲛⲉⲩⲕⲏ
ⲙ̄ⲙⲟⲟⲩ· ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲣⲁ ⲣⲟⲕ· ⲁⲩⲱ ⲉϥⲛⲁⲧⲟⲟⲃⲟⲩ
Fol. 24 a ⲛⲁⲕ ⲙ̄ⲡ̄ ⲡⲉϫⲕⲱⲃ ⲫⲓⲁⲏ ⲡⲓⲁⲣ ⲉⲡ̄ ⲣⲱⲃ ⲙⲙⲁ· ⲁⲩⲱ
ⲙ̄ⲙⲁ ⲛⲁⲓⲁ ⲛⲁⲕ ⲉⲡ̄ ⲧⲉϥⲙ̄ⲛ̄ⲧⲉⲣⲟ· ϫⲉ ⲫⲥⲏⲓ ϫⲉ
ⲡⲓⲁ ⲙⲁⲩⲙⲟⲩⲧⲟⲩ ⲙ̄ⲙⲟⲩ ⲫⲓⲁⲏ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ⲟⲩ
ϫⲉ ⲛⲁ ⲧⲁⲣⲟⲩ ⲛⲁ ⲓⲛⲧ̄ⲏ· Ⲉⲕϣⲁⲛⲙⲟⲟⲩⲓ ⲉ ⲃⲟⲗ ⲉⲕⲣ̄
ⲱⲁ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲛ̄ ⲟⲩⲥⲟⲛ
ⲕⲁⲧⲁ ⲉⲃⲟⲩ ⲉⲧⲉ ⲥⲟⲩ ⲙ̄ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛⲉ ⲡⲉⲣⲟⲟⲩ ⲛ̄
ⲡⲉⲩⲧⲁⲣⲟ ⲉ ⲣⲁⲧ̄ⲩ̄· ⲁⲩⲱ ⲉⲕⲉⲓⲣⲉ ⲛ̄ ⲡⲓⲉⲉⲧⲉ· ⲛ̄ ⲧⲫ̄
ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙ̄ⲡ̄ ⲟⲩⲁⲅⲁⲡⲏ· ⲙ̄ⲡ̄ ⲟⲩⲇⲓⲁⲕⲟⲛⲓⲁ· ⲡⲣⲟ

Oriental 6781. ⲡⲓⲁ ⲛ̄ ⲙⲓⲭⲁⲏⲗ ⲛ̄ⲧ̄ⲣ̄ ⲛⲁ ⲛ̄ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ
ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲟⲩⲣⲁⲱⲉ· ⲛ̄ⲧ̄ⲭⲓⲧ̄ⲛ̄ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲁⲩⲗⲏ
ⲛ̄ ⲡⲉⲩⲣⲣⲟ ⲉⲡ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲉⲣⲱⲁⲛ ⲟⲩⲣⲱⲙⲉ ⲥ̄ⲡ̄ⲥⲱⲡ̄
ⲉϥⲁⲓⲧⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ ⲟⲩⲗⲗⲁⲁⲩ ⲉⲓⲏ ⲡⲣⲁⲓ ⲛ̄ ⲙⲓⲭⲁⲏⲗ ⲙ̄ⲡ̄ⲣ̄
ϩⲛⲁⲁⲩ ⲉ ⲧⲓ ⲛⲁⲩ· ϯϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ⲛⲁ ⲙⲉⲣⲓⲧ ϫⲉ ⲛⲉⲧ
ⲉⲕⲛⲁⲧⲁⲁϥ ⲛ̄ ⲡⲣⲱⲙⲉ· ⲙⲓⲭⲁⲏⲗ ⲛⲉⲧ ⲛⲁϩⲓⲧⲉϥ ⲉⲡ̄
ⲛⲉⲩⲥⲓⲁ ⲛⲉⲩⲡⲣⲟⲥⲉⲛⲉⲩⲕⲏ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲣⲁ ⲣⲟⲟⲩ
ⲁⲩⲱ ⲉϥⲛⲁⲧⲟⲟⲃⲟⲩ ⲛⲁⲕ ⲙ̄ⲡ̄ ⲡⲉϫⲕⲱⲃ ⲫⲓⲁⲏ ⲡⲓⲁⲣ ⲁⲩⲱ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲓⲁ ⲛⲁⲕ ⲉⲡ̄ ⲧⲉϥⲙ̄ⲛ̄ⲧⲉⲣⲟ· ϫⲉ ⲫⲥⲏⲓ ϫⲉ
ⲡⲓⲁ ⲙⲁⲩⲙⲟⲩⲧⲟⲩ ⲙ̄ⲙⲟⲩ ⲫⲓⲁⲏ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ϫⲉ ⲛⲁ
ⲧⲁⲣⲟⲩ ⲛⲁ ⲓⲛⲧ̄ⲏ:—ⲉⲕϣⲁⲛⲙⲟⲟⲩⲓ ⲉ ⲃⲟⲗ ⲉⲕⲣ̄ ⲱⲁ
ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲛ̄ ⲟⲩⲥⲟⲛ ⲕⲁⲧⲁ ⲉⲃⲟⲩ
ⲉⲧⲉ ⲥⲟⲩ ⲙ̄ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛⲉ· ⲛⲉⲣⲟⲟⲩ ⲛ̄ ⲡⲉⲩⲧⲁⲣⲟ
ⲉ ⲣⲁⲧ̄ⲩ̄ ⲛⲉ̄ ⲕⲱ ⲉⲕⲉⲓⲣⲉ ⲛ̄ ⲡⲣⲟⲟⲩⲱ ⲛ̄ ⲧⲉⲩⲡⲣⲟⲥⲫⲟⲣⲁ·
ⲙ̄ⲡ̄ ⲟⲩⲁⲅⲁⲡⲏ ⲡⲣⲟⲥ ⲧⲉⲕⲥⲟⲙ:—ⲫⲛⲁⲥⲱ· ⲫⲱⲟ

тєкѕоѵ:—ⲫⲛⲁⳝⲱ ⲣⲱⲟⲩ ⲛ̄ⳝⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲩ- Oriental 7021.
ⲥⲟⲩⲥⲛ̄ ⲙ̄ⲙ ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲛⲧⲫⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ
ⲛ̄ ⲧⲉⲭⲣⲓⲁ ⲧⲏⲣⲥ̄ ⲡⲣⲟⲥ ⲑⲉ ⲉⲧ ⲉⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ·
ⲁⲗⲗⲁ ⲁⲣⲏⲧ ⲟⲩⲛ̄ ⲟⲩⲁ ⲛⲁϫⲟⲟⲥ· ⲛⲁⲓ̈ ⲅⲉ ⲉⲩⲱⲡⲉ
ⲣⲱⲗⲟⲥ ⲙⲁⲓϯ ⲁⲥⲁⲡⲏ· ⲉⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉⲓⲉ ϯⲡⲁⲧⲁⲁⲩ·
ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲙⲛ ⲟⲩⲟⲩⲧⲉ ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲅⲉ ⲉⲓⲉⲧⲁⲗⲉ
ⲟⲩⲥⲓⲁ ⲛⲁⲩ ⲉ ⲣⲁⲓ· ⲙ̄ⲙ ⲡⲟⲩⲧⲉ ⲙⲟⲟⲡ ⲛ̄ⲥⲁ ⲡⲓⲟⲩⲧⲉ
ⲛ̄ ⲧⲡⲉ ⲡⲉⲓⲱⲧ ⁘ ⲙⲙ̄ ⲡⲙⲏⲣⲉ· ⲙⲙ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲁⲛⲟⲕ ⲇⲉ ⲣⲱⲟⲩⲧ ϯⲛⲁⲟⲩⲱⲙⲃ̄ ⲛⲁⲕ ⲅⲉ ⲕⲁⲗⲱⲥ· ⲡⲓⲥⲧⲟⲥ
ⲛⲁⲙⲉ· ⲡⲉⲧ ⲉⲣⲉ ⲧⲉⲩⲡⲓ̈ⲥⲧⲓⲥ ⲥⲟⲩⲧⲱⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲩϫⲥ̄·
ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲟⲕ· ⲙⲛ ⲟⲩⲣ̄ⲣⲟ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ
ⲁⲙⲁⲣⲧⲉ ⲉϫⲛ̄ ⲧⲉ(?)ϫⲱⲣⲁ· ⲉⲣⲉ ⲟⲩⲁⲱⲛ ⲛ̄ⲧⲁϩⲓⲥ ⲣⲁ
ⲣⲁⲧⲩ̄· ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲛⲉⲓ ⲧⲁϩⲓⲥ ⲕⲓⲁⲣⲉ ⲉ ⲟⲩⲉⲓ ⲉⲥ-
ϫⲟⲥⲉ ⲡⲁⲣⲁ ⲙⲉ ⲟⲩ[ⲁ] ⲉⲓⲉ· ⲉⲣⲉ ⲡⲣ̄ⲣⲟ ϫⲟⲥⲉ ⲉ ⲣⲟⲟⲩ Fol. 24 b
ⲧⲏⲣⲟⲩ· ⲉⲥⲱⲙⲛ̄ⲧⲙⲛ̄ⲧⲉ ⲉ ⲡⲧⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲱ ⲛⲁⲩ ⲛ̄ ⲥⲙⲉ
ⲟⲩⲙⲛ̄ⲧⲧⲙⲛ̄ⲧⲏⲣ· ⲙⲙ̄ ⲟⲩⲁ ⲣⲛ̄ ⲛⲉⲓ ⲧⲁϩⲓⲥ· ⲛ̄ ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ·
ⲛⲧⲫ ⲛⲁⲩ ⲛ̄ ⲣⲉⲛⲧⲁⲓⲟ· ⲙⲙ̄ ⲣⲉⲛϫⲣⲏⲙⲁ· ⲙⲛ ⲉⲩϯ

ⲛ̄ⳝⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲩⲥⲟⲩⲥⲛ̄ ⲙ̄ⲙ ⲡⲓⲟⲩⲧⲉ Oriental 6781.
ⲣⲁ ⲣⲟⲕ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ ⲛⲧⲫⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄ ⲧⲉⲭⲣⲓⲁ
ⲧⲏⲣⲥ̄ ⲡⲁⲣⲁ ⲑⲉ ⲉⲧ ⲉⲕⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲥ ⲁⲗⲗⲁ ⲣⲁⲣⲏⲧ ⲱ
ⲡⲁ ⲙⲉⲣⲓⲧ ⲕⲓⲁϫⲟⲟⲥ ⲛⲁⲓ ⲅⲉ ⲉⲩⲱⲡⲉ ⲙⲁⲓϯ ⲁⲥⲁⲡⲏ
ⲣⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲓⲉⲧⲁⲁⲩ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲙⲙ̄ ⲟⲩⲟⲩⲧⲉ
ⲡⲉ ⲙⲓⲭⲁⲏⲗ ⲅⲉ ⲉⲓⲉⲧⲁⲗⲉ| ⲧⲁ ⲟⲩⲥⲓⲁ ⲉ ⲣⲁⲓ ⲛⲁⲩ ⲙⲙ̄ Fol. 12 a
ⲡⲟⲩⲧⲉ ⲙⲟⲟⲡ ⲛ̄ⲥⲁ ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲧⲡⲉ ⲡⲉⲓⲱⲧ ⲙⲙ̄ ⲡⲙⲏⲣⲉ ⲗⲉ
ⲙⲙ̄ ⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲛⲟⲕ ⲇⲉ ⲣⲱⲟⲩⲧ ϯⲛⲁⲟⲩⲱⲙⲃ̄
ⲛⲁⲕ ⲅⲉ ⲕⲁⲗⲱⲥ ⲡⲓⲥⲧⲟⲥ ⲣⲛ̄ ⲟⲩⲙⲉ ⲡⲉⲧ ⲉⲣⲉ ⲧⲉⲩ-
ⲡⲓⲥⲧⲉ ⲥⲟⲩⲧⲱⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲩϫⲟⲉⲓⲥ:—ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄
ⲛ̄ⲧⲁⲧⲁⲙⲟⲕ ⲣⲱⲙⲉ ⲙⲛ· ⲙⲙ̄ ⲟⲩⲣ̄ⲣⲟ ⲁⲛ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ
ⲁⲙⲁⲣⲧⲉ ⲉϫⲛ̄ ⲛⲉϫⲱⲣⲁ ⲉⲣⲉ ⲟⲩⲁⲱⲛ ⲛ̄ⲧⲁϩⲓⲥ ⲣⲁ ⲣⲁⲧⲩ̄·
ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲛⲉⲓ ⲧⲁϩⲓⲥ ⲕⲓⲁⲣⲉ ⲉ ⲟⲩⲉⲓ ⲉⲥϫⲟⲥⲉ ⲉ ⲕⲉ
ⲟⲩⲉⲓ ⲉⲣⲉ ⲡⲣ̄ⲣⲟ ϫⲟⲥⲉ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲉⲥⲱⲙⲛ̄ⲧⲙⲛ̄ⲧⲉ
ⲉ ⲡⲧⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲱ ⲛⲁⲩ ⲛ̄ ⲥⲙⲉ ⲟⲩⲙⲛ̄ⲧⲧⲙⲛ̄ⲧⲏⲣ· ⲙⲙ̄ ⲟⲩⲁ
ⲣⲛ̄ ⲛⲉⲓ ⲧⲁϩⲓⲥ ⲛ̄ ⲃⲁⲥⲓⲗⲓⲕⲟⲛ· ⲛⲧⲫ ⲛⲁⲩ ⲛ̄ ⲣⲉⲛⲧⲁⲓⲟ

Oriental 7021. ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲉⲣⲁ ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲉⲧⲉⲩ ⲡⲣⲏⲧⲉ ⲙⲙⲟⲛ
ⲁⲗⲗⲁ ⲡⲧⲁⲩⲧⲁⲁⲩ· ⲛⲁⲩ ⲉⲧⲥⲟⲟⲩⲛ· ⲁⲉ ⲟⲩⲟⲥ ⲧⲉ
ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲁⲩⲱ ϥⲣⲏⲓ ⲉ ϩⲟⲩⲓ ⲉ ⲡⲣⲣⲟ ⲙⲡⲁⲩ ⲛⲓⲙ·
ⲁⲩⲱ ⲟⲩⲡⲥⲟⲙ ⲙⲙⲟⲩ ⲉ ⲧⲟⲩϫⲟⲩ ⲡϩⲱⲃ ⲛⲓⲙ ⲙⲡ ⲕⲓⲙ-
ⲁⲧⲟⲥ ⲛⲓⲙ ⲉϥⲣ̄ ⲡⲕⲉ ⲥⲁⲣⲉⲓⲥⲧⲁ ⲙⲙⲟⲩ· ⲙ ⲡⲣⲣⲟ ϩⲱⲥ
ⲣⲱⲙⲉ ⲛ ⲩⲁⲧ· ϩⲱⲥ ⲧⲉ ⲛⲧⲉ ϩⲉⲛⲕⲟⲟⲩⲉ ϫⲓ ϩⲙⲟⲧ ⲉ
ⲃⲟⲗ· Ⲧⲁⲓ ⲧⲉ ⲑⲉ ϩⲱⲟⲩ ⲡⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ ☩ ⲁⲥⲁⲡⲏ· ϩⲓ
ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲉϩⲟⲟⲩ ⲙ ⲙⲓϫⲁⲏⲗ ⲩⲁⲣⲉ
ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ· ϫⲓ ⲛ ⲧⲟⲟⲧⲟⲩ· ⲛ ⲛⲉⲩⲟⲩⲥⲓⲁ· ⲙⲡ ⲛⲉⲩ-
ⲁⲥⲁⲡⲏ ⲛϥⲧⲁⲁⲩ ⲙ ⲡⲓⲟⲩⲧⲉ ⲡⲑⲉ ⲛ ⲟⲩⲟⲥ ⲛ ⲥ☩[ⲛⲟⲩ]ⲩⲉ
ⲛϥⲓ ⲛⲉⲗⲉⲩⲥⲓⲥ ⲛ ⲧⲟⲟⲧϥ ⲙ ⲡⲓⲟⲩⲧⲉ ⲉⲣⲁ ⲣⲟⲟⲩ· ⲛϥ-
ⲥⲟⲃⲧⲉ ⲛⲁⲩ ⲛ ⲟⲩⲁⲱⲛ ⲛⲁⲥⲁⲑⲟⲛ· ⲁⲩⲱ ⲛϥⲭⲓⲧⲟⲩ
ⲡⲣⲙⲟⲧ ⲡⲛⲁⲣⲡ̄ ⲡⲓⲟⲩⲧⲉ ⲛⲥⲉⲣ̄ ⲃⲟⲗ ⲛ ⲕⲟⲗⲁⲥⲓⲥ ⲩⲁ
ⲉⲛⲉϥ· Ⲡⲗⲏⲛ ⲉⲩϫⲉ ⲧⲉⲧⲛⲟⲩⲱⲩ ⲉ ⲉⲓⲙⲉ ϫⲉ ⲛⲉⲧⲉ
ⲩⲁⲣⲉ ⲡⲣⲱⲙⲉ ⲧⲁⲁⲩ ⲛⲁⲥⲁⲡⲏ ⲉⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ
ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲉϩⲟⲟⲩ ⲙ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ

Oriental 6781. ⲙⲙ ⲉⲛϫⲣⲏⲙⲁ· ⲙⲙ ⲉⲧ☩ ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲉⲣ̄ ⲧⲉⲩ-
ⲧⲁⲍⲓⲥ ⲉⲧⲉⲩ ⲡⲣⲏⲧⲉ· ⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲡⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲩ
ⲉⲧⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩⲟⲥ ⲧⲉ ⲧⲉⲩⲧⲁⲍⲓⲥ· ⲁⲩⲱ ϥⲣⲏⲓ ⲉ
ⲣⲟⲩⲓ ⲉ ⲡⲣⲣⲟ ⲙ ⲡⲁⲩ ⲛⲓⲙ· ⲁⲩⲱ ⲟⲩⲡⲥⲟⲙ ⲙⲙⲟⲩ
ⲉ ⲧⲟⲩϫⲟⲩ ⲉⲣ̄ ⲣⲱⲃ ⲛⲓⲙ ⲡⲕⲓⲙⲁⲧⲟⲥ ⲉⲩⲣ̄ ⲡⲕⲉ ⲥⲁⲣⲉⲓⲥⲧⲁ
ⲙⲙⲟⲩ ⲙ ⲡⲣⲣⲟ· ⲣⲱⲥ ⲣⲱⲙⲉ ⲡⲩⲁⲧ· ⲣⲱⲥ ϫⲉ ⲛⲧⲉ
ϩⲉⲛⲕⲟⲟⲩⲉ ϫⲓ ϩⲙⲟⲧ ⲉ ⲃⲟⲗ ⲉⲣⲁ ⲧⲟⲟⲧϥ:—Ⲧⲁⲓ ⲣⲱⲱⲥ
ⲧⲉ ⲑⲉ ⲡⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧ ☩ ⲁⲥⲁⲡⲏ ⲉⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ
ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲉϩⲟⲟⲩ ⲙ ⲙⲓϫⲁⲏⲗ ⲩⲁⲣⲉ ⲡⲁⲣϫⲁⲅⲅⲉ-
ⲗⲟⲥ ϫⲓ ⲛ ⲧⲟⲟⲧⲟⲩ ⲛ ⲛⲉⲩⲟⲩⲥⲓⲁ· ⲙⲡ ⲛⲉⲩⲁⲥⲁⲡⲏ ⲛϥ-
ⲧⲁⲁⲩ ⲙ ⲡⲓⲟⲩⲧⲉ ⲡⲑⲉ ⲛ ⲟⲩⲟⲥ ⲡⲥⲧⲉ ⲛⲟⲩⲉ ⲛϥⲭ
ⲛⲉⲗⲉⲩⲥⲓⲥ ⲛ ⲧⲟⲟⲧϥ ⲙ ⲡⲓⲟⲩⲧⲉ ⲉⲣⲁ ⲣⲟⲟⲩ· ⲛϥⲥⲟⲃⲧ
ⲛⲁⲩ ⲛ ⲟⲩⲁⲱⲛ ⲛⲁⲥⲁⲑⲟⲛ ⲁⲩⲱ ⲛϥⲭⲓⲧⲟⲩ ⲡⲣⲙⲟⲧ ⲡ
ⲛⲁⲣⲡ̄ ⲡⲓⲟⲩⲧⲉ ⲛⲥⲉⲣ̄ ⲃⲟⲗ ⲛ ⲕⲟⲗⲁⲥⲓⲥ ⲩⲁ ⲉⲛⲉϥ·
Fol. 12 *b* ⲡⲗⲏⲛ ⲉⲩϫⲉ ⲧⲉⲧⲛⲟⲩⲱⲩ ⲉ ⲉⲓⲙⲉ ϫⲉ ⲛⲉⲧⲉ ⲩⲁⲣⲉ ⲡ
ⲕⲍ ⲣⲱⲙⲉ ⲛⲧⲁⲁⲩ ⲛⲁⲥⲁⲡⲏ· ⲉⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙ
ⲡⲉϩⲟⲟⲩ· ⲙ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲓϫⲁⲏⲗ

ⲙⲓⲭⲁⲏⲗ [ⲉⲩ]ⲁⲅⲅⲉⲗⲓⲁⲕⲱⲡⲉⲓ | ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲁⲩⲱ ⲉⲧⲣⲏ ⲡⲕⲟⲥⲙⲟⲥ · Oriental 7021. Fol. 25 a ⲥⲱⲧⲙ ⲥⲉ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲏ ⲕⲉⲫⲁⲗⲓⲟⲛ ⲏ ⲙⲩⲟⲩ ⲣ̄ ⲙⲡⲓⲣⲉ ⲙⲙⲟⲩ ⲉⲩⲉⲟⲟⲩ ⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲡ̄ ⲡⲉⲭⲁⲣⲭ-ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲛⲉⲧⲟⲩⲏ̄ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲏ ⲇⲓⲕⲁⲓⲟⲥ · ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲙⲙⲁⲓ ⲁⲥⲁⲡⲏ · ⲙⲙⲟⲟⲩ ⲉⲣⲏ̄ ⲅⲉⲛⲉⲥⲓⲫⲟⲣⲓⲁ ⲉⲟⲩⲛ̄ⲧⲁⲁϥ ⲙⲙⲁⲩ ⲏ ⲟⲩⲥⲟⲙⲉ ⲏ ⲣⲁⲕ ⲁⲩⲱ ⲏ ⲥⲉⲙⲓⲛ ·:—ⲁⲩⲱ ⲧⲁⲓ ⲣⲱⲟⲥ ⲟⲛ ⲉⲛⲉⲥϫⲓⲕ ⲉ ⲃⲟⲗ ⲉⲣⲏ̄ ⲡⲓⲁ ⲙⲛ̄ ⲧⲁⲥⲁⲡⲏ ⲕⲁⲧⲁ ⲑⲉ ⲙⲡ̄ ⲡⲉⲥ ⲛⲉ ⲣⲁⲓ · ⲛⲁⲓ ⲇⲉ ⲛⲉⲟⲩⲏ̄ⲧⲁⲩ ⲙⲙⲁⲩ ⲏ ⲟⲩⲛⲟⲥ ⲏ ⲡⲣⲟⲥⲧⲁⲥⲓⲁ · ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲡⲣⲁⲛ ⲇⲉ ⲙⲡ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙⲙⲁⲩ ⲡⲉ ⲁⲣⲟⲣⲱⲑⲉⲟⲥ · ⲁⲩⲱ ⲡⲣⲁⲛ ⲏ ⲧⲉⲥⲥⲣⲱⲙⲉ ⲡⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ · ⲭⲓⲙ ⲡⲉⲟⲩⲟⲉⲓⲙ ⲏ̄ⲧⲁⲩⲣⲟⲧⲣⲟⲩ ⲙⲡ̄ ⲛⲉⲧⲉⲣⲛⲏ · ⲉⲧⲟ ⲏ̄ⲕⲟⲩⲓ̈ ⲙⲡ̄ ⲡⲉⲥⲛⲁⲩ · ⲛⲉⲩⲏ̄ⲧⲛ̄ⲧ ⲙⲙⲁⲩ ⲏ ⲟⲩⲟⲩⲥⲓⲁ · ⲉⲥⲧⲏⲓ̈ ⲕⲁⲗⲱⲥ · ⲏ̄ⲧⲁⲥⲱⲱⲥⲏ̄ ⲛⲁⲩ ⲣⲁ ⲛⲉⲧⲉⲓⲟⲟⲩⲧⲉ · ⲙⲡ̄ ⲣⲉⲛⲉ-ⲥⲟⲟⲩ · ⲙⲡ̄ ⲣⲉⲛⲉⲣⲁⲟⲩ · ⲙⲡ̄ ⲡⲕⲉ ⲥⲉⲡⲉ ⲏ ⲭⲣⲓⲁ · ⲏ̄ⲧⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲛⲉⲓ ⲣⲱⲙⲉ ⲇⲉ ⲏ ⲇⲓⲕⲁⲓⲟⲥ · ⲛⲉⲟⲩⲛⲁⲩ

ⲱⲁⲅⲅⲉⲗⲓⲁⲕⲱⲛⲉⲓ ⲙⲙⲟⲟ (*sic*) ⲛⲁⲩ ⲁⲩⲱ ⲉⲧⲣⲏ ⲡⲕⲟⲥⲙⲟⲥ · Oriental 6781. ⲥⲱⲧⲙ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲏ̄ⲕⲉⲫⲁⲗⲓⲟⲛ ⲏ ⲙⲩⲟⲩ ⲣ̄ ⲙⲡⲓⲣⲉ ⲙⲙⲟⲩ ⲉⲩⲉⲟⲟⲩ ⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲡ̄ ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄ⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲛⲉⲧⲓ ⲟⲩⲣⲱⲙⲉ ⲇⲉ ⲏ ⲇⲓⲕⲁⲓⲟⲥ · ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲙⲙⲁⲓ ⲁ̄ⲥⲁⲡⲏ ⲉⲙⲙⲟⲟⲩ ⲉⲣⲏ̄ ⲡⲉⲛ-ⲥⲩⲛⲫⲟⲣⲓⲁ ⲉⲟⲩⲛ̄ⲧⲁⲁϥ ⲙⲙⲁⲩ ⲏ ⲟⲩⲥⲟⲙⲉ ⲏ ⲣⲁⲕ · ⲁⲩⲱ ⲏ ⲥⲉⲙⲓⲛ · ⲁⲩⲱ ⲧⲁⲓ ⲣⲱⲟⲥ ⲉⲛⲉⲥϫⲓⲕ ⲉ ⲃⲟⲗ · ⲉⲣⲏ̄ ⲡⲓⲁ ⲙⲛ̄ ⲧⲁⲥⲁⲡⲏ · ⲕⲁⲧⲁ ⲑⲉ ⲟⲛ ⲙⲡ̄ ⲡⲉⲥⲣⲁⲓ · ⲛⲁⲓ ⲇⲉ ⲛⲉⲟⲩⲏ̄ⲧⲁⲩ ⲙⲙⲁⲩ ⲏ ⲟⲩⲛⲟⲥ ⲏ̄ ⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁⲣⲭ-ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲣⲁⲛ ⲇⲉ ⲙⲡ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙⲙⲁⲩ ⲡⲉ ⲁⲣⲱⲣⲱⲑⲉⲟⲥ ⲁⲩⲱ ⲡⲣⲁⲛ ⲏ ⲧⲉⲥⲥⲣⲱⲙⲉ ⲡⲉ ⲑⲉⲱⲡⲓⲥⲧⲏ · ⲭⲓⲙ ⲙⲡ̄ ⲡⲉⲟⲩⲟⲉⲓⲙ ⲏ̄ⲧⲁⲩⲣⲟⲧⲣⲟⲩ ⲙⲡ̄ ⲛⲉⲧⲉⲣⲛⲏ ⲉⲧⲟ̄ ⲏ ⲕⲟⲩⲓ̈ ⲙⲡ̄ ⲡⲉⲥⲛⲁⲩ · ⲛⲉⲩⲏ̄ⲧⲛ̄ⲧ ⲙⲙⲁⲩ ⲏ ⲟⲩⲟⲩⲥⲓⲁ ⲉⲥⲧⲏⲓ̈ ⲕⲁⲗⲱⲥ ⲏ̄ⲧⲁⲥⲱⲱⲥⲏ̄ ⲛⲁⲩ ⲣⲁ ⲛⲉⲧⲉⲓⲟⲟⲩⲧⲉ · ⲛⲉⲧ-ⲱⲱⲡ ⲛⲁⲩ ⲛ̄ⲥⲓ ⲣⲉⲛⲧⲃⲏⲟⲟⲩⲉ ⲉⲛⲁⲱⲱⲟⲩ ⲙⲡ̄ ⲟⲩⲁⲱⲏ ⲛ̄ⲭⲣⲏⲙⲁ · ⲕⲁⲧⲁ ⲧⲉ ⲭⲣⲓⲁ ⲙⲙⲁ ⲛⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲛⲉⲓ

Oriental 7021. ⲙⲙⲁⲩ ⲛ ⲟⲩⲥⲧⲙⲏⲓⲁ · ⲉⲛⲁⲓⲟⲩⲥ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲕⲁⲧⲁ ⲥⲟⲩ ⲙⲡⲧ-
ⲥⲛⲟⲟⲩⲥ · ⲉⲩⲯⲁⲓⲡⲟⲟⲩ ⲁⲉ ⲉ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ · ⲕⲁⲧⲁ
ⲉⲃⲟⲧ · ⲯⲟⲩⲧⲁⲥⲥⲉ ⲛ ⲧⲉⲣⲟⲥⲫⲟⲣⲁ · ⲣⲉⲓ ⲥⲟⲩ ⲙⲡⲧⲟⲩⲉ
Fol. 25 *b* ⲉ ⲣⲧⲟⲟⲩⲉ ⲛ ⲥⲟⲩ | ⲙⲡⲧⲥⲛⲟⲟⲩⲥ · ⲡⲯⲱⲣⲡ ⲙⲉⲛ ⲯⲁⲧⲧⲏ-
ⲙⲛ ⲛⲟⲟⲩ ⲛ ⲧⲁⲡⲁⲣⲭⲏ · ⲙⲡ ⲧⲉⲣⲟⲥⲫⲟⲣⲁ · ⲉ ⲡⲧⲟⲡⲟⲥ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲫⲛ ⲟⲩⲟⲩⲣⲟⲧ ⁘—
Ⲡⲡⲥⲱⲥ ⲯⲁⲕⲱⲛⲥ ⲛ ⲟⲩⲉⲥⲟⲟⲩ ⲛⲥⲉⲥⲙⲏⲉ ⲛ ⲭⲁⲗⲕⲓⲟⲛ
ⲛⲁⲩ ⲫⲓ ⲗⲁⲭⲁⲛⲟⲛ · ⲛⲥⲉⲧⲱⲕ ⲛ ⲣⲉⲛⲟⲉⲓⲕ ⲉ ⲡⲣⲱⲃ · ⲛ
ⲧⲉⲭⲣⲓⲁ · ⲉⲩⲯⲁⲛⲟⲩⲱ ⲁⲉ ⲉⲩⲭⲓ ⲫⲛ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲯⲁⲧⲧⲉⲣⲙ ⲟⲩⲟⲛ ⲙⲙⲁ · ⲉⲧ ⲯⲁⲁⲧ ⲉⲧⲟⲩⲛⲁⲣⲉ
ⲉ ⲣⲟⲟⲩ ⲛⲥⲉⲡⲧⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲏⲓ · ⲙⲙⲏ ⲛⲃⲗⲗⲉ ⲙⲙⲏ
ⲛⲥⲁⲗⲉ ⲙⲙⲏ ⲛⲉⲭⲛⲣⲁ · ⲙⲙⲏ ⲡⲟⲣⲫⲁⲛⲟⲥ · ⲙⲙⲏ ⲡⲯⲱⲙⲟ
ⲙⲙⲏ ⲛⲉⲧ ⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛⲥⲉⲡⲧⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲏⲓ
ⲛⲥⲉⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲟⲩ ⲙ ⲡⲉⲥⲛⲁⲩ ⲛⲥⲉⲗⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ
ⲯⲁⲓⲧ ⲟⲩⲱ ⲉⲧⲟⲩⲱⲙ · ⲁⲩⲱ ⲛⲥⲉϯ ⲛⲁⲩ ⲛ ⲟⲩⲏⲣⲡ ⲉⲛⲁ-
ⲯⲱⲥ · ⲉⲩⲯⲁⲛⲛⲁⲩ ⲁⲉ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ · ⲯⲁⲧⲱⲣⲝ ⲛ

Oriental 6781. ⲣⲱⲙⲉ ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲡⲉ ⲙⲡ ⲑⲉ̄ⲥ̄ⲡⲓⲥⲧ
ⲧⲉⲭⲥⲣⲓⲙⲉ ⲛⲉⲧⲛⲧⲁⲁⲩ ⲙⲙⲁⲩ ⲛ ⲟⲩⲥⲧⲙⲏⲓⲁ ⲉ ⲣⲟⲩⲓ
ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲉⲩⲯⲁⲓⲡⲱ
ⲉ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲕⲁⲧⲁ ⲉⲃⲟⲧ · ⲯⲁⲧⲧⲁⲥⲥⲉ ⲛ ⲧⲉⲡⲣⲟⲥ-
ⲫⲟⲣⲁ · ⲫⲛ ⲥⲟⲩ ⲙⲡⲧⲟⲩⲉ · ⲉ ⲣⲧⲟⲟⲩⲉ ⲛ ⲥⲟⲩ ⲙⲡⲧ-
Fol. 13 *a* ⲥⲛⲟⲟⲩⲥ · ⲛ ⲯⲱⲣⲡ ⲙⲡ ⲯⲁⲧⲧⲏⲙⲛ ⲛ ⲧⲁⲡⲁⲣⲭⲏ ⲙⲡ
ⲗⲍ ⲧⲉⲣⲟⲥⲫⲟⲣⲁ · ⲉ ⲡⲧⲟⲡⲟⲥ | ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲫⲛ ⲟⲩ
ⲟⲩⲣⲟⲧ · ⲙⲡⲡⲥⲱⲥ ⲯⲁⲕⲱⲛⲥ ⲛ ⲟⲩⲉⲥⲟⲟⲩ · ⲛⲥⲉⲥⲙⲏⲉ
ⲛ ⲭⲁⲗⲕⲓⲟⲛ ⲛⲁⲁⲩ ⲫⲓ ⲗⲁⲭⲁⲛⲟⲛ ⲛⲥⲉⲧⲱⲕ ⲛ ⲣⲉⲛ-
ⲟⲉⲓⲕ ⲉ̄ ⲡⲣⲱⲃ ⲛ ⲧⲉⲭⲣⲓⲁ · ⲉⲩⲯⲁⲛⲉⲓ ⲁⲉ ⲫⲛ ⲙⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲯⲁⲧⲧⲉⲣⲙ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲯⲁⲁⲧ
ⲉⲧⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ · ⲙⲙⲏ ⲛⲃⲗⲗⲉ · ⲙⲙⲏ ⲛⲥⲁⲗⲉ · ⲙⲙⲏ
ⲛⲉⲭⲛⲣⲁ ⲙⲙⲏ ⲡⲟⲣⲫⲁⲛⲟⲥ ⲙⲙⲏ ⲡⲯⲱⲙⲟ · ⲙⲙⲏ ⲛⲉ
ⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛⲥⲉⲡⲧⲟⲩ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲉⲩⲏⲓ ⲛⲥⲉⲁⲣ
ⲣⲁⲧⲟⲩ ⲉ ⲣⲟⲟⲩ ⲙ ⲡⲉⲥⲛⲁⲩ ⲛⲥⲉⲗⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ ⲯⲁⲓ
ⲟⲩⲱ̄ ⲉⲧⲟⲩⲱⲙ · ⲁⲩⲱ ⲛⲥⲉϯ ⲛⲁⲩ ⲛⲟⲩⲏⲣⲡ ⲉⲛⲁⲯⲱ

тетапе · ⲛ оуиеϥ ⲡⲥⲉⲑⲡⲟⲟⲩ ⲉ ⲃⲟⲗ · ⲉⲛ ⲟⲩⲣⲁⲱⲉ Oriental 7021.
ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲁⲉ ⲃⲱⲕ ⲉⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲉⲥⲏⲛⲧ ⲙⲙ
ⲙⲉⲣⲓⲧ · ⲁⲛⲙⲡⲱⲁ ⲅⲁⲣ ⲛ ⲟⲩⲟⲥ ⲛ ⲣⲙⲟⲧ · ⲁⲧⲉⲧⲛⲉⲓ
ⲱⲁ ⲣⲟⲛ ⲙⲡⲟⲟⲩ · Ναι ⲁⲉ ⲛⲉⲧⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲕⲁⲧⲁ
ⲥⲟⲩ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ · ϩⲱⲥ ⲧⲉ ⲛⲧⲉ ⲧⲉⲩⲥ✝ ⲛⲟⲩⲱⲉ ⲙⲛ
ⲧⲉⲩⲁⲥⲁⲡⲏ ⲃⲱⲕ ⲱⲁ ⲡⲛⲟⲩⲧⲉ · | ⲉⲣⲁⲓ ⲉⲛ ⲙⲡⲛⲩⲧⲉ ⲉⲣⲉ Fol. 26 a
ⲣⲱⲙⲉ ⲙⲙⲁ ✝ ⲉⲟⲟⲩ ⲙ ⲡⲉⲧⲟⲉⲓϣ ⲧⲏⲣⲟ ⲉ ⲧⲃⲉ ⲧⲉⲩⲙⲛⲧ- ⲙⲑ
ⲥⲱⲧⲙ · ⲁⲧⲱ ⲛⲉⲧⲣⲱⲙ ⲛ ⲛⲉⲧⲁⲣⲉⲧⲏ · ⲉⲓ ⲟⲩⲥⲟⲡ · ⲛⲥⲉ-
ϣⲙⲉ ⲁⲛ ⲛⲥⲁ ⲗⲁⲁⲩ ⲛ ⲉⲟⲟⲩ ⲉ ⲡⲁ ⲣⲱⲙⲉ ⲡⲉ ⲁⲗⲗⲁ
ⲉⲣⲉ ⲧⲉⲩⲣⲉⲗⲡⲓⲥ ⲧⲏⲣⲟ ⲱⲟⲟⲛ ⲉⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲙ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁϣⲱⲡⲉ ⲁⲉ ⲙⲙⲛⲥⲁ ⲟⲩⲟⲥ
ⲛ ⲟⲩⲟⲉⲓϣ ⲉⲧⲙⲛⲛⲓ ⲉ ⲃⲟⲗ · ⲛ ⲧⲉⲓ ⲉⲉ · ⲁ ⲛⲛⲟⲩⲧⲉ
ⲕⲉⲗⲉⲩⲉ · ⲁ ⲧⲁⲛⲁⲃⲁⲥⲓⲟ ⲱⲱⲡⲉ · ⲉ ⲧⲙⲙ ⲧⲣⲉ ⲡⲙⲟⲟⲩ ⲉⲓ
ⲉϫⲙⲙ ⲡⲕⲁⲉ ⲉⲧⲡⲁⲓⲁⲉⲧⲥⲓⲥ ⲛ ⲛⲱⲛⲣⲉ ⲛ ⲛⲣⲱⲙⲉ ⲉ ⲧⲃⲉ
ⲛⲉⲧⲛⲟⲃⲉ · ⲗⲟⲓⲡⲟⲛ ⲁⲫⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲩ · ⲛⲱⲟⲗⲧⲉ ⲛ-
ⲣⲱⲙⲡⲉ ⲛⲥⲁ ⲛⲉⲧⲉⲣⲛⲟ · ⲫⲥ ⲧⲉ ⲛⲧⲉ ⲡⲕⲁⲉ ⲛ ⲕⲛⲙⲉ

Ⲉⲧⲱⲁⲛⲁⲩ ⲁⲉ ⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲱⲁⲧⲱⲣⲉ ⲛ ⲧⲉⲩⲁⲡⲉ ⲛ ⲟⲩ- Oriental 6781.
ⲛⲉϩ ⲡⲥⲉⲑⲡⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲛ ⲟⲩⲣⲁⲱⲉ ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲁⲉ
ⲃⲱⲕ ⲉⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲉⲥⲏⲛⲧ ⲙⲙⲉⲣⲓⲧ · ⲁⲛⲣ ⲡⲙⲡⲱⲁ
ⲅⲁⲣ ⲛ ⲟⲩⲟⲥ ⲛ ⲣⲙⲟⲧ · ⲁⲧⲉⲧⲛⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙⲡⲟⲟⲩ ·
Ναι ⲁⲉ ⲛⲉⲧⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲥⲟⲩ ⲙⲛⲧⲥⲛⲟⲟⲩⲥ ⲣⲱⲥ
ⲁⲉ ⲛⲧⲉ ⲛⲉⲧⲥⲧⲉ ⲛⲟⲩⲱⲉ ⲙⲛ ⲧⲉⲩⲁⲥⲁⲡⲏ ⲃⲱⲕ ⲱⲁ
ⲡⲛⲟⲩⲧⲉ ⲉ ⲣⲁⲓ ⲙⲡⲛⲩⲧⲉ · ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲧⲓ ⲉⲟⲟⲩ
ⲛⲁⲧ ⲙ ⲡⲉⲧⲟⲩⲟⲉⲓϣ ⲧⲏⲣⲟ ⲉ ⲧⲃⲉ ⲧⲉⲩⲙⲛⲧⲥⲱⲧⲙ ·
ⲁⲧⲱ ⲛⲉⲧⲣⲱⲙ ⲛ ⲧⲉⲩⲁⲣⲉⲧⲏ · ⲉⲓ ⲟⲩⲥⲟⲡ ⲛⲉⲧⲱⲱⲙⲉ ⲁⲛ
ⲛⲥⲁ ⲗⲁⲁⲩ ⲛ ⲉⲟⲟⲩ · ⲉ ⲡⲁ ⲣⲱⲙⲉ ⲡⲉ · ⲁⲗⲗⲁ ⲛⲉⲣⲉ
ⲧⲉⲩⲣⲉⲗⲡⲓⲥ ⲧⲏⲣⲟ ⲱⲟⲟⲛ ⲉⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲙ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ Ⲁϣⲱⲡⲉ ⲁⲉ ⲙⲙⲛⲥⲁ ⲟⲩⲟⲥ ⲛ
ⲟⲩⲟⲉⲓϣ ⲉⲧⲙⲛⲛⲓ ⲉ ⲃⲟⲗ · ⲛ ⲧⲉⲓ ⲉⲉ ⲁ ⲛⲛⲟⲩⲧⲉ ⲕⲉⲗⲉⲩⲉ ·
ⲁ ⲧⲁⲛⲁⲃⲁⲥⲓⲟ ⲱⲱⲡⲉ · ⲉ ⲧⲙⲙ ⲧⲣⲉ ⲡⲙⲟⲟⲩ ⲉⲓ ⲉϫⲙⲙ
ⲡⲕⲁⲉ ⲉⲧⲡⲁⲓⲁⲉⲧⲥⲓⲥ ⲛ ⲛⲱⲛⲣⲉ ⲛ ⲛⲣⲱⲙⲉ ⲉ ⲧⲃⲉ ⲛⲉⲧ-
ⲛⲟⲃⲉ · ⲗⲟⲓⲡⲟⲛ ⲁⲫⲁⲙⲁⲣⲧⲉ ⲙⲙⲟⲩ ⲛⲱⲟⲗⲧⲉ ⲛⲣⲱⲙⲡⲉ | Fol. 13 b
ⲛⲥⲁ ⲛⲉⲧⲉⲣⲛⲟ · ⲫⲥ ⲁⲉ ⲛⲧⲉ ⲡⲕⲁⲉ ⲛⲕⲛⲙⲉ ⲱⲱⲡⲉ ⲉⲙ ⲗⲏ

Oriental 7021. ⲙⲡⲟⲛⲉ ⲫⲏ ⲟⲩⲟⲥ ⲏ ⲙⲡⲟⲣⲧⲣ̄ · ⲙⲙⲏ ⲛⲉⲧ ⲫⲓ ⲭⲱⲕ · ⲛⲥⲉⲣ̄
ⲡⲱⲃⲧ̄ ⲁⲉ ⲛⲥⲓ ⲫⲏ ⲕⲛⲓⲉ · ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲍ · ⲗⲟⲓⲡⲟⲛ
ⲁⲩⲱⲟⲩ ⲛⲥⲓ ⲫⲁⲣ ⲡⲣⲱⲙⲉ ⲫⲓ ⲧⲃⲓⲛ · ⲉ ⲃⲟⲗ ⲭⲉ ⲙⲡⲉ
ⲙⲟⲟⲩ ⲉⲓ ⲛⲁⲩ ⲉⲭⲁⲓ ⲡⲕⲁⲣ ⲡⲙⲟⲩⲧⲉ ⲡⲣⲟⲙⲡⲉ ⲛⲥⲁ
ⲛⲉⲩⲉⲣⲛⲟ · ⲡⲉⲓ ⲣⲱⲙⲉ ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲙⲏ ⲧⲉⲩⲥⲣⲓⲙⲉ
ⲙⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ ⲫⲁⲓ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙⲙⲟⲩ
ⲕⲁⲧⲁ ⲉⲃⲟⲧ · ⲉⲩⲥⲟⲡⲥⲏ ⲁⲓ ⲡⲓⲟⲩⲧⲉ ⲙⲙⲏ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲉ ⲙⲡⲣ̄ ⲱⲭⲙ̄ ⲛ̄ ⲧⲉⲕ-
ⲁⲅⲁⲡⲏ · ⲙⲙⲏ ⲧⲕⲡⲣⲟⲥⲫⲟⲣⲁ · ⲫⲏ ⲛⲉⲛⲥⲓⲭ ⲛ̄ ⲛⲉⲕⲫⲓ-
ⲅⲁⲗ · ⲉⲩⲱⲟⲟⲡ ⲁⲉ ⲛ̄ ⲧⲉⲓ ⲫⲉ ⲁⲧⲁⲣⲭⲉⲓ̈ ⲡⲱⲱⲟⲩⲧ ⲣⲱⲟⲩ
Fol. 26 b ⲁⲩⲱ ⲁⲩⲱⲟⲩ | ⲛⲥⲓ ⲫⲁⲣ ⲫⲏ ⲛⲉⲩⲧⲃⲛⲟⲟⲩⲉ · ⲫⲁⲡⲗⲱⲥ
ⲛ ⲁⲩⲭⲉⲕ ⲣⲟⲙⲡⲉ ⲥⲉⲛⲧⲉ ⲉ ⲃⲟⲗ · ⲁⲧⲁⲣⲭⲉⲓ̈ ⲉ ⲧⲙⲉⲩ
ⲱⲟⲙⲧⲉ · ⲁⲛⲕⲁ ⲙⲙⲁ · ⲉⲧ ⲛⲧⲁⲩ · ⲱⲭⲛ̄ ⲛ̄ ⲧⲟⲟⲧⲟⲩ
ⲁⲩⲱ ⲁ ⲛⲉⲩⲥⲟⲟⲩ ⲧⲛⲟⲩ ⲙⲟⲩ · ⲡⲁⲣⲁ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ
ⲡⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲥⲧⲙⲛⲟⲥ · ⲁⲩⲱ ⲁⲁ ⲡⲓⲥⲧⲟⲥ · ⲡⲉⲭⲁⲥ
ⲛ̄ ⲧⲫⲥⲣⲓⲙⲉ ⲭⲉ ⲧⲁ ⲥⲱⲙⲉ · ⲧⲱⲟⲩⲛ ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲥⲟⲩ ⲙⲙⲛ̄ⲧ-
ⲥⲛⲟⲟⲩⲥ ⲁⲁ ⲡⲁⲟⲩⲉ ⲣⲁⲥⲧⲉ · ⲙⲁⲣⲛ̄ ⲭⲓ ⲡⲣⲟⲟⲩⲱ ⲛ̄ ⲧⲉ-

Oriental 6781. ⲟⲩⲟⲥ ⲏ ⲙⲡⲟⲣⲧⲣ̄ · ⲙⲙⲏ ⲛⲉⲧ ⲫⲓ ⲭⲱⲕ ⲛⲥⲉⲣ̄ ⲡⲱⲃⲧ̄ ⲁⲉ
ⲛⲥⲉⲓ ⲫⲏ ⲕⲛⲓⲉ · ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲍ · ⲗⲟⲓⲡⲟⲛ ⲁⲩⲱⲟⲩ ⲛⲥⲓ
ⲫⲁⲣ ⲡⲣⲱⲙⲉ ⲫⲓ ⲧⲃⲓⲛ · ⲉ ⲃⲟⲗ ⲭⲉ ⲙⲡⲉ ⲙⲟⲟⲩ ⲉⲓ ⲛⲁⲩ
ⲉⲭⲁⲓ ⲡⲕⲁⲣ ⲡⲙⲟⲩⲧⲉ ⲡⲣⲟⲙⲡⲉ ⲛⲥⲁ ⲛⲉⲩⲉⲣⲛⲟ · ⲡⲉⲣⲱⲙⲉ
ⲁⲉ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲙⲏ ⲧⲉⲩⲥⲣⲓⲙⲉ ⲙⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟⲩ ⲉ ⲃⲟⲗ
ⲫⲁⲓ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙⲙⲟⲩ ⲕⲁⲧⲁ ⲉⲃⲟⲧ · ⲉⲩⲥⲟⲡⲥⲏ ⲁⲓ ⲡⲓⲟⲩⲧⲉ
ⲙⲙⲏ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲉ ⲙⲡⲣ̄
ⲱⲭⲙ̄ ⲛ̄ ⲧⲉⲕⲁⲅⲁⲡⲏ ⲙⲙⲏ ⲧⲕⲡⲣⲟⲥⲫⲟⲣⲁ ⲫⲏ ⲛⲉⲛⲥⲓⲭ
ⲁⲛⲟⲛ ⲛⲉⲕⲫⲓⲅⲁⲗ · ⲉⲩⲱⲟⲟⲡ ⲛ̄ ⲧⲉⲓ ⲫⲉ · ⲁⲧⲁⲣⲭⲉⲓ ⲛ̄
ⲱⲱⲟⲩⲧ ⲣⲱⲟⲩ ⲁⲩⲱ ⲁⲩⲱⲟⲩ ⲛⲥⲓ ⲫⲁⲣ ⲫⲏ ⲛⲉⲩⲧⲃⲛⲟⲟⲩⲉ
ⲫⲁⲡⲗⲱⲥ · ⲁⲩⲭⲉⲕ ⲣⲟⲙⲡⲉ ⲥⲉⲛⲧⲉ ⲉ ⲃⲟⲗ · ⲁⲧⲁⲣⲭⲉ
ⲉ ⲧⲙⲉⲩ ⲱⲟⲙⲧⲉ · ⲁⲛⲕⲁ ⲙⲙⲁ ⲉⲧ ⲛⲧⲁⲩ ⲱⲭⲛ̄ ⲛ̄ ⲧⲟⲟⲧⲟⲩ
ⲁⲩⲱ ⲁ ⲛⲉⲩⲥⲟⲟⲩ ⲧⲛⲟⲩ ⲙⲟⲩ ⲡⲁⲣⲁ ⲟⲩⲁ ⲛ̄ ⲟⲩⲱⲧ
Ⲡⲣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲥⲧⲙⲛⲟⲥ ⲁⲩⲱ ⲁⲁ ⲡⲓⲥⲧⲟⲥ · ⲡⲉⲭⲁⲥ ⲛ̄
ⲧⲫⲥⲣⲓⲙⲉ ⲭⲉ ⲧⲁ ⲥⲱⲙⲉ ⲧⲱⲟⲩⲛ ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲥⲟⲩ
ⲙⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲁⲁ ⲡⲁⲟⲩⲉ ⲣⲁⲥⲧⲉ · ⲙⲁⲣⲛ̄ ⲭⲓ ⲡⲣⲟⲟⲩⲱ

Oriental 7021.

Fol. 27 a

Oriental 6781.

Fol. 14 a

Oriental 7021.

пеqоот мп̄ тетqнн· q̄п̄ qенр̄рнеіоотє· єтхω н̄-
нос· же пархаггелос єт отааѣ мιханл пара-
калеі н̄ пноутє є хωк· нq̄отωк нак̄ н̄ тецсιх
н̄ сноот же кас н̄не сωхп̄ н̄тоотп̄ н̄сι θелпіс н̄
тецаγапн мп̄ тецθγсіа· таі єт н̄ϯ н̄нос qн̄
пецраи· ѡ мιханл пноς н̄ архаггелос єт
отааѣ· н̄ток пет соотк н̄ пенqнт мп̄ тн̄прогаі-
рεсіс є qотк є рок· ατω же мп̄таи лаат н̄
простасіа· н̄нак (sic) н̄савл̄лак· εко нак̄ н̄
простатнс хн̄ тн̄мн̄ткоγ̈ ϣа тєнот· εкпрес-
вєтє qа рок̄ н̄ наqр̄н пноутє пєнр̄ро· Тєнот а
тн̄паракалеі н̄нок пенсаі роотщ єт нанот
мγ̈ханл· ещωпе qωлос· пеі нос̄ н̄ н̄наq̄ н̄ qнт
сеєт є рок̄· q̄п̄ тн̄qаи мп̄ неі сннотки· н̄таис
мп̄тот н̄нак· мп̄ пноутє є тн̄ отωсq̄· н̄ тек
θγсіа· мп̄ текаγапн· Сіє маре текмн̄таγаθо

Oriental 6781.

ϣлнл єтсноот є пноутє· н̄ пеqоот мп̄ тетqнн q̄
qенр̄рнеіоот· єтхω н̄нос же пархаггелос є
отааѣ мιханл̄ паракалеі н̄ пноутє є qраі
хωк· нq̄отωк нак̄ н̄тецсιх н̄ сноот же кас н̄не
сωхп̄ н̄тωтп̄ н̄сι θелпіс н̄ тецаγапн· мп̄ тец
θγсіа таі єт н̄ϯ н̄нос qн̄ пецраи· ѡ мιхан
пноς н̄ архаггелос єт отааѣ· н̄ток пет соот
н̄ пенqнт мп̄ тн̄прогрεсіс є qотк є рок· ατω же
мп̄т н̄ лаат н̄ простасіа н̄нат̄ н̄савл̄лак· єк
нак̄ н̄ простатнс хн̄ тн̄мн̄ткоγ̈ ϣа тєнот· єт
пресвєтє̄ qа рок̄ н̄ наqр̄н пноутє пєнр̄ро Тєнс
же тн̄паракалеі н̄нок пенсаі роотщ єт нанот
мγ̈ханл· ещωпе qолωс пеі нос̄ н̄ н̄наq̄ н̄ qн
сеєт є рок̄ q̄п̄ тенqан̄· мн̄нса несн̄нотки· н̄таι
сн̄тот н̄нак мп̄ пноутє· є̄ тн̄ отω̄сq̄ н̄
текθγсіа̄ мп̄ текаγапн єіє маре текмн̄таγаθо

Oriental 7021. Fol. 27 b

ϵϊ ϵ ϱοτι· ϵ τρικ[ων τ]ηρϵ̄ ⲙ̄ ⲡⲛⲟⲩⲧϵ· ϵιρϵ ⲛⲁⲓⲁⲛ ⲙ̄ ⲡϵι ⲛⲟⲥ ⲛ̄ ⲁⲥⲁ|ⲑⲟⲛ· ⲛⲧ̄ ⲡⲁⲣⲁⲕⲁⲗϵ̈ⲓ ⲙ̄ ⲡⲛⲟⲩⲧϵ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲛⲣ̄ⲣⲱⲟⲩ· ϵ ⲧⲃⲛⲏⲧ̄· ⲛⲉⲩ̄ⲣ ⲡⲛⲁ· ⲛⲁⲁⲛⲁⲛ· ⲛⲉ̄ⲡⲟⲟⲛⲉⲛ ϵ ⲃⲟⲗ ϱⲙ̄ ⲡϵι ⲃⲓⲟⲥ ⲕⲁⲧⲁ ⲑϵ ϱⲱⲟⲩ ⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧϵ ⲧⲏⲣⲟⲩ· ⲉⲓⲥ ϱⲛⲏⲧϵ ϣⲁⲣ ⲱ̄ ⲡⲉⲛⲣⲣⲟⲥⲧⲁⲧⲏⲥ· ⲕⲛⲁⲩ ϵ ⲡⲉⲛⲑⲃⲃⲓⲟ ⲛ̄ⲧⲁϥϣⲱⲡϵ ⲙ̄ⲙⲟⲛ· ⲁⲗⲗⲁ ⲛ̄ⲧⲁ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ϣⲱⲡϵ ⲙ̄ⲙⲟⲛ· ⲛ̄ ⲧⲩⲃⲃⲓⲱ ⲛ̄ ⲛⲉⲛⲛⲟⲃϵ· ⲁⲩⲱ ⲛⲁⲛⲟⲩϵ ⲛ̄ⲧⲛ̄ⲙⲟⲩ ⲛ̄ⲣⲟⲩⲟ ϵ ⲣⲟⲥ ⲛ̄ⲧⲛ̄ⲣ-ⲡⲱⲃϣ̄ ⲛ̄ⲧⲉⲕⲑⲩⲥⲓⲁ· ⲙⲛ̄ ⲧⲉⲕⲡⲣⲟⲥⲫⲟⲣⲁ· ϫⲉ ϣⲁⲣⲉ ⲧⲙⲛ̄ⲧⲣⲛⲕⲉ ϱⲁⲣ ⲣ̄ ϱⲁϱ ⲛ̄ⲣⲱⲃ ⲉϥϱⲟⲟⲩ· ⲁⲩⲱ ϣⲁⲥⲧⲣⲉ ⲛⲉⲧ ⲛ̄ⲣⲛⲧⲥ̄· ⲁⲣⲓⲁ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲛⲧ ⲁϥⲧⲁⲙⲓⲟⲟⲩ ⲉϫⲙ̄ ϱⲟⲧⲉ·:—Ⲧⲉⲛⲟⲩ ⲟⲛ ⲧⲙ̄ⲡⲁⲣⲧ̄ ⲙ̄ ⲡⲉⲕⲙ̄ⲧⲟ ϵ ⲃⲟⲗ· ⲱ̄ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲥⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲓ̈ϫⲁⲏⲗ· ⲙ̄ⲡⲣ̄ ⲟⲃⲱϣ̄ ϵ ⲣⲟⲛ· ⲁⲛⲟⲛ ⲛⲉⲕϱ̄ⲣⲁⲗ· ⲧⲙ̄ⲥⲟⲟⲩⲓ ϱⲁⲣ ϫⲉ ϫⲡⲓ ϵ ϱⲟⲧⲓ ϵ ⲡⲣ̄ⲣⲟ ⲛ̄ ⲛⲁⲧ ⲙⲙⲁ· ⲁⲩⲱ ⲕⲟⲩⲛⲏⲧ ϵ ⲃⲟⲗ· ⲁⲛ· ⲛ̄ ⲛⲉⲧ ⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ· ⲁⲗⲗⲁ ϫⲡⲓ

Oriental 6781. Fol. 14 b

ⲉ̄ ϱⲟⲧⲓ ϵ ⲧⲣⲓⲕⲱⲛ ⲧⲏⲣⲉ̄ ⲙ̄ ⲡⲛⲟⲩⲧϵ· ⲉ̄ ⲉⲓⲣϵ | ⲛⲁⲁⲛⲁⲛ ⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲁⲥⲁⲑⲟⲛ· ⲛⲧ̄ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲛⲟⲩⲧϵ ⲡⲣⲣⲟ ⲛ̄ ⲛⲉⲣⲣⲱⲟⲩ ⲉ̄ ⲧⲃⲛⲏⲧ̄ ⲛⲉⲩ̄ⲣ ⲡⲛⲁ ⲛⲁⲁⲛⲁⲛ ⲛⲉ̄ⲡⲟⲟⲛⲉⲛ ϵ ⲃⲟⲗ ϱⲙ̄ ⲡϵι ⲃⲓⲟⲥ· ⲕⲁⲧⲁ ⲑϵ ϱⲱⲟⲩ ⲛ̄ ⲛⲉⲛⲉⲓⲟⲟⲧϵ ⲧⲏⲣⲟⲩ· Ⲉⲓⲥ ϱⲛⲏⲧϵ ϣⲁⲣ ⲱ̄ ⲡⲉⲛⲣⲣⲟⲥⲧⲁⲧⲏⲥ ⲕⲛⲁⲩ ϵ ⲡⲉⲛⲑⲃⲃⲓⲱ ⲛ̄ⲧⲁϥϣⲱⲡϵ ⲙ̄ⲙⲟⲛ ⲛ̄ ⲧⲩⲃⲃⲓⲱ ⲛ̄ ⲛⲉⲛⲛⲟⲃϵ· ⲁⲩⲱ ⲛⲁⲛⲟⲩϵ ⲛⲁⲓ ϵ ⲧⲣⲉⲙⲙⲟⲩ ⲛ̄ⲣⲟⲩⲟ̄ ϵ ⲣⲟⲥ ϵ ⲧⲣⲉⲙⲙⲟ̄ ϱⲛ̄ ⲟⲩⲥⲣⲱⲟⲩ ⲛ̄ⲧⲛ̄ⲣ ⲡⲱⲃϣ̄ ⲛ̄ⲧⲉⲕⲑⲩⲥⲓⲁ ⲙⲛ̄ ⲧⲉⲕⲡⲣⲟⲥⲫⲟⲣⲁ· ϫⲉ ϣⲁⲣⲉ ⲧⲙⲛ̄ⲧⲣⲛⲕⲉ ϱⲁⲣ ⲣ̄ ϱⲁϱ ⲛ̄ⲣⲱⲟⲩⲉ ϥⲣⲟⲟⲩ ⲁⲩⲱ ϣⲁⲥⲧⲣⲉ ⲛⲉⲧ ⲛ̄ⲣⲛⲧⲥ̄ ⲁⲣⲓⲁ ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲛⲧ ⲁϥⲧⲁⲙⲓⲟⲟⲩ· ⲉϫⲙ̄ ϱⲟⲧⲉ· Ⲧⲉⲛⲟⲩ ⲟⲛ ⲧⲙ̄ⲡⲁⲣⲧ̄ ⲙ̄ ⲡⲉⲕⲙ̄ⲧⲟ ϵ ⲃⲟⲗ· ⲱ̄ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲡⲓ̈ϫⲁⲏⲗ ⲙ̄ⲡⲣ̄ ⲟⲃⲱϣ̄ ϵ ⲣⲟⲛ ⲁⲛⲟⲛ ⲛⲉⲕϱ̄ⲣⲁⲗ· ⲧⲙ̄ⲥⲟⲟⲩⲓ ϱⲁⲣ· ϫⲉ ⲕⲛⲓ ⲉ̄ ϱⲟⲧⲓ ϵ ⲡⲣⲣⲟ ⲛ̄ⲛⲁⲧ ⲙⲙⲁ· ⲁⲩⲱ ⲕⲟⲩⲛⲏⲧ· ⲁⲛ ϵ ⲃⲟⲗ ⲛ̄ ⲛⲉⲧ ⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ· ⲁⲗⲗⲁ ⲕⲛⲓ ϵ ϱⲟⲧⲓ ⲉ̄ ⲣⲟⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛϩ· ϫⲉ ϣⲁⲣⲉ

Oriental 7021. ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲏ· ⲍⲉ ⲯⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ·
ⲙ̅ ⲡⲭ̅ⲥ̅ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̅ ϩⲟⲧⲉ ϩⲛⲧⲏ̅· ⲁⲩⲱ ⲯⲁϥⲛⲁϩ-
ⲙⲟⲩ· ⲯⲁϥϫⲟⲟⲥ ⲟⲛ ⲫ̅ⲓ̅ ⲕⲉⲙⲁ· ⲍⲉ ⲯⲁϥⲛⲁ· ⲁⲩⲱ
ⲛⲏⲧ† ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲧⲏⲣⲏ̅· ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲟⲩⲛ ⲱ̅ ⲡⲉⲡⲣⲉⲥ-
ⲃⲉⲩⲧⲏⲥ ⲙ̅ⲓⲭⲁⲏⲗ· ⲕⲁⲁⲩ ⲉ ⲡⲉⲛⲩⲱⲱⲧ ⲧⲏⲣⲏ̅ ⲫⲓ ϫⲱⲙ·
Fol. 28a ⲗⲩⲱ ⲙ̅ⲡⲧⲁⲓ ⲗⲁⲁⲩ ⲛ̅ⲯⲁϫⲉ· ⲙ̅ⲙⲁⲩ ⲉ ⲧⲣ̅ⲛ̅ϩⲟⲟⲩ ⲉⲓ
ⲙ̅ⲙ ⲙⲉⲛ ⲧⲉⲓ ⲉ ⲡⲁⲓ ⲙ̅ⲙⲁⲧⲉ· ⲍⲉ ⲁⲛ̅ⲣ̅ ϩⲛⲕⲉ ⲉⲙⲁⲧⲉ· ϧⲟⲛⲟⲉⲓ
ⲉ ⲣⲟⲙ· ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲛ̅ⲣ̅ ⲙ̅ⲙ̅ ⲥⲁⲁⲧⲛ̅ ⲉ ⲧⲃⲉ ⲡⲉⲟⲟⲩ
ⲙ̅ ⲡⲉⲕⲣⲁⲛ· ⲁⲩⲱ ⲟⲛ ⲧⲛ̅ϫⲱ ⲙ̅ ⲡⲉⲓ ⲕⲉ ⲟⲩⲁ· ⲫ̅ⲓ̅ ⲟⲩⲱⲛ̅
ϩⲙⲟⲧ ϫⲉ ⲡⲭ̅ⲥ̅ ⲡⲉⲛⲧ ⲁϥⲧⲁⲁⲩ ⲡⲭ̅ⲥ̅ ⲡⲉⲛⲧ ⲁϥϥⲓⲧⲟⲩ· ⲑⲉ
ⲉⲧⲉ ⲣⲁ ⲛⲁϥ ⲙ̅ ⲡⲭ̅ⲥ̅ ⲧⲏⲧ ⲁⲥⲱⲡⲉ· ⲉⲣⲉ ⲡⲣⲁⲓ ⲙ̅ ⲡⲭ̅ⲥ̅
ⲱⲡⲉ ⲉⲥⲥⲙⲁⲁⲩⲁⲧ ⲱⲁ ⲉⲛⲉϩ ϩⲁⲙⲏⲓ· Ⲛⲁⲓ ⲍⲉ ⲉⲣⲉ
ⲛⲉⲧ ⲟⲩⲁⲁϧ· ϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲉⲧⲙⲛⲓ ⲉ ϧⲟⲗ· ⲫ̅ⲓ̅ ⲟⲩⲥⲟⲛⲥⲏ̅
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙ̅ⲙ̅ ⲡⲉⲣⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲙ̅ⲙ̅-
ⲭⲁⲏⲗ ⲙⲛ ⲥⲟⲩ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲙ̅ ⲡⲁⲟⲡⲉ ⲱⲁ ⲡⲛⲁⲩ ⲛ̅
ⲭⲛ̅ ϣⲓⲧⲉ ⲛ̅ ⲥⲟⲩ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ ⲁⲑⲱⲣ· ⲉⲧⲉ ⲡⲁⲓ ⲡ
ⲡⲛⲟⲥ ⲛ̅ ⲱⲁ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲙⲓⲭⲁⲏⲗ

Oriental 6781. ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̅ ⲡⲭⲟⲉⲓⲥ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̅ ϩⲟⲧⲉ ϩⲛⲧⲏ̅ ⲁⲩⲱ
ⲯⲁϥⲛⲁϩⲙⲟⲩ· ⲯⲁϥϫⲟⲟⲥ ⲟⲛ ⲫ̅ⲓ̅ ⲕⲉ ⲙⲁ ⲍⲉ ⲯⲁϥⲛⲁ
ⲁⲩⲱ ⲯⲁϥⲧⲏ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲧⲏⲣⲏ̅· ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲟⲩⲛ ⲱ̅ ⲡⲉⲛ
ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲕⲁⲁⲩ ⲉ ⲡⲉⲛⲩⲱⲱⲧ ⲧⲏⲣⲏ̅
ⲉⲧ ⲫⲓ ϫⲱⲙ· ⲁⲩⲱ ⲙ̅ⲡⲧⲁⲓ ⲗⲁⲁⲩ ⲛ̅ ⲯⲁϫⲉ ⲉ ϫⲱ ⲉ
ⲙⲙ ⲧⲉⲓ ⲉ ⲡⲁⲓ ⲙ̅ⲙⲁⲧⲉ ⲍⲉ ⲁⲛ̅ⲣ̅ ϩⲛⲕⲉ ⲉⲙⲁⲧⲉ ϧⲟⲛⲟⲉⲓ
ⲣⲟⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲱⲧⲙⲣ· ⲙ̅ⲙ̅ ⲥⲁⲁⲧⲛ̅ ⲉ ⲧⲃⲉ ⲡⲉⲟⲟⲩ ⲙ̅
ⲡⲉⲕⲣⲁⲛ ⲁⲩⲱ ⲧⲛ̅ⲁϫⲱ ⲟⲛ ⲱ̅ ⲡⲉⲓ ⲕⲉ ⲟⲩⲁ· ⲫ̅ⲓ̅ ⲟⲩⲱⲛ̅
ϩⲙⲟⲧ· ⲍⲉ ⲡϩⲟⲉⲓⲥ ⲡⲉⲛⲧ ⲁϥⲧⲁⲁⲩ ⲛ̅ⲧⲟϥ ⲟⲛ ⲡⲉⲛⲧ ⲁϥ
ϥⲓⲧⲟⲩ· ⲑⲉ ⲉⲧ ⲣⲁ ⲛⲁϥ ⲧⲉⲛⲧ ⲁⲥⲱⲡⲉ· ⲉⲣⲉ ⲡⲣⲁⲓ ⲙ̅
ⲡⲭ̅ⲥ̅ ⲱⲡⲉ ⲉⲥⲥⲙⲁⲁⲩⲁⲧ ⲱⲁ ⲉⲛⲉϩ ϩⲁⲙⲏⲓ· Ⲛⲁⲓ ⲍ
Fol. 15a ⲉⲣⲉ ⲛⲉⲧ ⲟⲩⲁⲁϧ ϫⲱ | ⲙ̅ⲙⲟⲟⲩ· ⲉⲧⲙⲛⲓ ⲉ ϧⲟⲗ ⲫ̅ⲓ̅ ⲟⲩ
ⲙ̅ⲙ ⲥⲟⲛⲥⲏ̅· ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲙ̅ ⲡⲉⲣⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁ
ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̅ ⲥⲟⲩ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲙ̅ ⲡⲁⲟⲡⲉ· ⲱⲁ ⲡⲛⲁ
ⲛ̅ ⲭⲛ̅ ϣⲓⲧⲉ· ⲛ̅ ⲥⲟⲩ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ ⲁⲑⲱⲣ· ⲉⲧⲉ ⲡⲁⲓ ⲡ
ⲡⲛⲟⲥ ⲛ̅ ⲱⲁ ⲙ̅ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲙⲓⲭⲁⲏⲗ

Ⲥⲧⲟⲟⲩⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲫⲙⲱⲡⲉ ⲛⲉ ⲁ ⲡⲛⲁⲧ ⲥⲁⲣ ⲙⲱⲡⲉ ⲉ Oriental 7021.
ⲧⲣⲉ ⲧⲧⲁⲥⲥⲉ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲭⲓⲙ ⲣⲟⲩⲣⲉ ⲛ̄ ⲥⲟⲩ
ⲙ̄ⲡⲧⲟⲩⲉ· ⲧⲁⲣⲟⲩⲥⲙ̄ⲡⲧⲥ̄ ⲛⲁⲩ ⲛ̄ ⲙⲱⲣⲡ̄ ⲙ̄ ⲡⲙⲁ
ⲕⲁⲧⲁ ⲡⲉⲩⲉⲟⲟⲥ· ⲁⲫⲧ ⲡⲉϥⲟⲩⲟⲓ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲙ̄ ⲡⲓⲥⲧⲟⲥ· ⲛⲁⲙⲉ· ⲉ ⲧⲉϥⲥⲟⲩⲙⲉ· ⲡⲉⲭⲁϥ
ⲛⲁⲥ ⲫ̄ ⲟⲩⲟⲩⲱⲟ· ⲙ̄ⲙ̄ ⲟⲩⲱⲗⲥ̄ ⲛ̄ ⲫⲏⲧ· ⲭⲉ ⲧⲁ ⲥⲱⲙⲉ·
ⲉⲣ̄ϫⲙⲟⲟⲥ ⲉⲣⲣ̄ ⲟⲩ ⲙ̄ⲙ ϯⲥⲟⲟⲩⲛ ⲭⲉ ⲁⲩ ⲛ̄ ⲙⲁ ⲡⲉ
ⲣⲁⲥⲧⲉ· ⲙ̄ⲙ ⲧⲁ ⲥⲱⲙⲉ ⲁⲣⲣ̄ ⲡⲱⲃⲱ̄ ⲛ̄ ⲧⲙ̄ⲛⲧⲣϩⲉⲓⲁ
ⲉⲛⲁⲓⲟⲩⲥ· ⲁ ⲡ̄ⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ | ⲗⲟ ⲫⲙ̄ ⲡⲟⲩⲣⲏⲧ ⲙ̄ⲡⲟⲟⲩ· ⲙ̄ⲡⲱⲣ Fol. 28 b
ⲧⲁ ⲥⲱⲙⲉ ⲙ̄ⲡⲣ̄ ⲉⲓⲁ ⲧⲟⲟⲧⲉ· ⲛ̄ⲥⲁ ⲧⲉⲣⲉⲗⲡⲓⲥ· ⲟⲩⲡ̄ⲱⲥⲟⲙ ⲙ̄ⲡ
ⲛⲓⲟⲩⲧⲉ ⲉ ⲣⲱⲃ ⲛ̈ⲓⲙ· ⲥⲱⲧⲙ̄ ⲣⲱⲟⲩ ⲛ̄ⲧⲙⲁⲉ
ⲛ̄ⲥⲟⲗⲥ̄ ⲛ̄ ⲧⲉⲓ ⲙⲁⲕⲁⲣⲓⲁ ⲛ̄ ⲥⲣⲙⲉ ⲉⲧ ⲥⲧⲁⲩⲟ ⲙ̄ⲙⲟⲟⲩ
ⲉ ⲡⲉⲥⲟⲁⲓ ⲫ̄ ⲟⲩⲉⲡⲓⲥⲧⲙⲏⲛⲓ̈ (*sic*) ⲡⲉϩⲁⲥ ⲛⲁⲩ ⲭⲉ ⲕⲁⲗⲱⲥ
ⲉⲗⲱⲛⲥ ⲡⲁ ⲭ̄ⲥ̄ ⲛ̄ ⲥⲟⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ ⲣⲟⲩⲛ· ⲧⲉⲛⲟⲩ·
ⲙ̄ⲙ ⲛⲥⲟⲗⲥ̄ ⲛ̄ ⲧⲙ̄ⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ· ⲉⲧⲉ ⲡⲣⲁⲩⲉ ⲡⲉ ⲛ̄

Ⲥⲧⲟⲟⲩⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲫⲙⲱⲡⲉ ⲛⲉ ϗ ⲡⲛⲁⲧ ⲥⲁⲣ ⲙⲱⲡⲉ ⲉ Oriental 6781.
ⲧⲣⲉ ⲧⲧⲁⲥⲥⲉ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲭⲓⲙ̄ ⲣⲟⲩⲣⲉ ⲛ̄ ⲥⲟⲩ ⲙ̄ⲡ-
ⲧⲟⲩⲉ· ⲧⲁⲣⲟⲩⲥⲙ̄ⲡⲧⲥ̄ ⲛⲁⲩ ⲛ̄ ⲙⲱⲣⲡ̄ ⲙ̄ ⲡⲙⲁ̄ ⲕⲁⲧⲁ
ⲡⲉⲩⲉⲟⲟⲥ· ⲁⲫⲧ ⲡⲉϥⲟⲩⲟⲓ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲩⲱ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲛⲁⲙⲉ ⲉ ⲧⲉϥⲥⲟⲩⲙⲉ: ⲡⲉϩⲁϥ ⲛⲁⲥ ⲫ̄
ⲟⲩⲟⲩⲱⲟ ⲙ̄ⲙ̄ ⲟⲩⲱⲗⲥ̄ ⲛ̄ ⲫⲏⲧ ⲭⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲣϫⲙⲟⲟⲥ
ⲉⲣⲣ̄ ⲟⲩ ⲙ̄ⲙ ⲧⲓⲥⲟⲟⲩⲛ ⲁⲛ ⲭⲉ ⲁⲩ ⲛ̄ ⲙⲁ ⲣⲁⲥⲧⲉ· ⲙ̄ⲙ ⲧⲁ
ⲥⲱⲙⲉ ⲁⲣⲣ̄ ⲡⲱⲃⲱ̄ ⲛ̄ ⲧⲟⲧⲥⲙⲛϩⲓⲁ ⲉⲧ ⲛⲁⲓⲟⲩⲥ· ⲙ̄ⲙ ⲁ
ⲡⲉⲣ ⲡⲓⲉⲉⲧⲉ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲗⲟ ⲫⲙ̄ ⲡⲟⲩⲣⲏⲧ ⲙ̄ⲡ-
ⲟⲟⲩ· ⲙ̄ⲡⲱⲣ ⲧⲁ ⲥⲱⲙⲉ ⲙ̄ⲡⲣ̄ ⲉⲓⲁ ⲧⲟⲟⲧⲉ ⲛ̄ⲥⲁ ⲧⲉⲣⲉⲗ-
ⲡⲓⲥ· ⲟⲩⲡ̄ⲱⲥⲟⲙ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉ ⲣⲱⲃ ⲛ̈ⲓⲙ· ⲥⲱⲧⲙ̄ ⲣⲱⲟⲩ
ⲛ̄ⲧⲙⲁⲉ ⲛ̄ⲥⲟⲗⲥ̄ ⲛ̄ ⲧⲙⲁⲕⲁⲣⲓⲁ ⲛ̄ ⲥⲣⲙⲉ ⲉⲧ ⲥⲧⲁⲩⲟ
ⲙ̄ⲙⲟⲟⲩ ⲉ ⲡⲉⲥⲟⲁⲓ ⲫ̄ ⲟⲩⲉⲡⲓⲥⲧⲙⲏⲛⲓⲁ· Ⲡⲉϩⲁⲥ ⲛⲁⲩ ⲭⲉ
ⲕⲁⲗⲱⲥ ⲛⲗⲱⲉⲥ ⲡⲁ ⲭⲟⲉⲓⲥ ⲛ̄ ⲥⲟⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ
ⲣⲟⲩⲛ ⲡⲁ ⲭ̄ⲥ̄ ⲛ̄ ⲥⲟⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉ̄ ⲣⲟⲩⲛ ⲧⲉⲛⲟⲩ
ⲙ̄ⲙ ⲛⲥⲟⲗⲥ̄ ⲛ̄ ⲧⲙⲁⲙⲛ̄ⲧⲣⲙ̄ⲙⲁⲟ· ⲉⲧⲉ ⲡⲣⲁⲩⲉ ⲡⲉ ⲛ̄

Oriental 7021. тпѱухн ϩї отсоп· ⲁⲗⲏⲑⲱⲥ ⲱ па сон· хн ⲙⲁ
пнаү ⲛ хⲥ отеіе ⲙⲡоот ⲩⲁнт екеі наї е ϩоти
тепот· ⲙⲡе отптсн ⲛ рⲙеін· ⲗо ϩїхⲛ навал·
етсωк ере откωρ̄т̄ отωш· ⲛса па са ⲛ ϩоти е
тве пр̄ ⲙееуе (*sic*) ⲙ пща ⲙ пенпростатнс· ⲁтω
пенпресвеутнс пархаггелос ет отаав ⲙιханⲗ·
Тепот σε ⲱ па сон· анаү же ог пет ⲛⲁⲁϥ·
же ⲛⲛе тⲛⲟүсіа· хена· ⲛ тоотⲛ· ⲛтⲛ† осе ⲙ
пкет ете отⲛтатⲥ̄ (*sic*)· епеі ⲁн аїсωтⲙ е пенсаϩ·
паүлос папостолос ефхω ⲙⲙос· же пент ⲁϥ-
археї ефоⲃ ⲉⲛⲁⲟүϥ ⲙареϥхокⲥ̄ е ⲃол ⲩа
пеϩоот ⲛ тпароүсіа ⲙ пенхс̄ ⲓс̄ пеχс̄· еіс ϩнте
ϥар ⲙарⲛ̄ хωк е ⲃол ⲙ пенаїтнма· пе[хаϥ
Fol. 29 *a* нас] ⲛ̄сі песраї· же ог пет ⲩоοп нан та сω]не·
пе же кас ⲉⲛⲛⲁⲉⲓⲙⲉ же ⲭⲁρωⲩе е тⲛχріа· хн
ⲙⲙон· пехас наϥ же па сон· отⲛ̄ ϩенкоүі ⲛ-
классіа ⲩоохⲛ̄ нан· ⲛапⲱү ⲛкω ϩа ρωот· ⲛ нес-

Oriental 6781. тпѱухн ϩі отсоп· ⲁⲗⲏⲑⲱⲥ ⲱ па сон хн ⲙⲁ пнаү
ⲛ хⲥ отеі ⲙⲡоот ⲩⲁнт екеі наі е ϩоти тепот·
ⲙⲡе отптсе н рⲙеінⲛ̄ ⲗо ϩіхⲛ̄ навал· етсωк· ере
откωρ̄т̄ отωш ⲛса па са ⲛ ϩоти е тве пер п-
ⲙееуе ⲙ пща ⲙ пархаггелос ет отаав пенпрос-
Fol. 15 *b* татнс атω пенпресвеутнс ⲙιханⲗ· тепот ⲉ
ⲙⲃ ⲱ па сон ⲁⲗⲗоү анаү же ог пет ⲛⲁⲁϥ же ⲛⲛе тⲛ-
θүсіа хена ⲛ тоотⲛ̄ ⲛтⲛ† ⲟсе ⲙ пкет· ете отⲛ-
танⲥ̄· епеі ⲁн аісωтⲙ е псаϩ паүлос папосто-
лос ефхω ⲙⲙос же пент ⲁϥархеі ефоⲃ ⲉⲛⲁⲟүϥ
ⲙареϥхокⲥ̄ е ⲃол ⲩа пеϩоот ⲛ тпарроүсіа ⲙ
пенхс̄ ⲓс̄· пеχс̄· еіс ϩнте ⲁпархеі ⲙарⲛ̄ хωк
е ⲃол ⲙ пенаїтнма· пехаϥ нас ⲛ̄сі песраі же ог
пет ⲩωхⲛ̄ нан та сωне· же кас ⲛⲛаеⲓⲙе же
ⲭⲁρωⲩе е тенхріа хн ⲙⲙон· пехас наϥ
же па сон· отⲛ̄ ϩенкоүі ⲛклассіа ⲛоеік ⲩωхⲛ̄

ⲙⲛⲧ ⲡⲥⲉⲱⲙ· ⲁⲧⲱ ⲟⲩⲕⲟⲩⲓ ⲛ ⲛⲉϥ· ϩⲙ ⲡⲗⲁⲕⲱⲛ ⲱⲁϥⲣⲱⲃⲉ ⲉ ⲣⲟⲛ ⲟⲛ· ⲉ ⲧⲥⲩⲛⲁϫⲓⲥ ⲙⲙⲏ ⲧⲁⲡⲉ ⲛ ⲡⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲙⲙⲏ ⲟⲉⲓⲕ ⲩⲟⲟⲡ ⲟⲩⲁⲉ ⲥⲟⲩⲟ· Ⲡⲉϩⲁϥ ϩⲱⲟϥ ⲛⲥⲓ ⲡⲉⲥϩⲁⲓ ϫⲉ ϩⲛ ⲟⲩⲙⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲱϫⲉ ⲛⲁⲓ ⲩⲟⲟⲡ ⲁⲛ ⲉⲓⲉ ⲙⲙⲏ ⲟⲩⲉⲥⲟⲟⲩ ⲉⲛⲧⲁⲓ ⲉ ⲕⲟⲛⲥⲧ· ⲁⲗⲗⲁ ⲡⲟⲩⲱⲧ ⲙ ⲡϫⲥ ⲙⲁⲣⲧⲩⲣⲟⲥ· ⲙⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ ϫⲓⲟⲛ ⲉ ⲗⲁⲁⲩ ⲡⲁⲣⲁ ⲧⲡⲥⲟⲙ· ⲁⲧⲱ ⲛⲁⲓⲟⲩⲥ ⲉ ⲧⲣⲏϯ ⲛ ⲟⲩⲕⲟⲩⲓ ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲥ· ⲉⲛⲧⲏ ⲧⲙⲏ ϯ ϩⲱⲗⲟⲥ ⲉ ⲡⲧⲛⲣⲉ· ⲡⲗⲏⲓ ⲡⲉⲛⲧ ⲁⲫⲉⲓ ⲉ ⲡⲁ ϩⲛⲧ ϯⲛⲁⲁϥ· ⲁⲧⲱ ϯⲛⲁϫⲟⲟϥ ⲉⲣⲟ· Ⲉⲓⲥ ⲟⲩⲱⲧⲛⲓ· ⲛ ⲥⲩⲛⲁⲉ ⲁⲥⲱⲱϫⲛ ⲛⲁⲓ ⲉ ⲡⲟⲩⲟⲩⲁ· ϯⲛⲁⲧⲱⲟⲩⲛ ⲛⲧⲁϥⲓ ⲧⲱⲓ ⲛ ⲱⲟⲣⲡ· ⲛⲧⲁⲧⲁⲁⲥ ϩⲁ ⲡⲉⲛⲥⲟⲩⲟ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲁⲧⲱ ⲙⲟⲩⲥ ⲛ ⲧⲉⲥ-ϯⲙⲓⲛ ⲣⲱⲙⲉ ⲉ ⲡⲗⲁⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲡⲉⲥⲟⲩⲟϫⲁϥ ⲧⲱⲟⲩ· ⲉⲛⲱⲁⲙⲡⲱϥ ϩⲱⲟϥ· ⲉⲧⲱ· ϯⲛⲁⲃⲱⲕ ⲛⲧⲁⲛⲁⲩ ϫⲉ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲧⲱⲙ ⲛⲁⲓ ⲛ ⲟⲩⲉⲥⲟⲟⲩ· ⲛⲧⲁⲧⲁⲁⲥ ϩⲁ ⲣⲟϥ· ⲛⲧⲡⲕⲟⲛⲥⲧ ⲉ ⲡⲓⲁ· ⲁⲧⲱ ⲉⲛⲱⲁⲣ ⲡⲓⲁ ⲙ Oriental 7021.

ⲛⲁⲓ ⲛⲁⲡⲱⲓ ⲛⲓⲕⲱ ϩⲁ ⲣⲱⲟⲩ ⲛ ⲛⲉⲥⲓⲛⲓ ⲡⲥⲉⲟⲩⲱⲙ· ⲁⲧⲱ ⲟⲩⲕⲟⲩⲓ ⲛ ⲛⲉϥ ϩⲙ ⲡⲗⲁⲕⲱⲛ ⲱⲁϥⲣⲱⲃⲉ ⲉ ⲣⲟⲛ· ϩⲛ ⲧⲥⲩⲛⲁϫⲓⲥ ⲙⲙⲏ ⲧⲁⲡⲉ ⲛ ⲡⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲙⲙⲏ ⲟⲉⲓⲕ ⲩⲟⲟⲡ· ⲟⲩⲁⲉ ⲥⲟⲩⲟ· ⲡⲉϩⲁϥ ϩⲱⲟϥ ⲛⲥⲓ ⲡⲉⲥϩⲁⲓ ϫⲉ ϩⲛ ⲟⲩⲙⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲱϫⲉ ⲛⲁⲓⲩⲟⲟⲡ· ⲉⲓⲉ ⲙⲙⲏ ⲟⲩⲉⲥⲟⲟⲩ ⲩⲟⲟⲡ ⲛⲁⲓ· ⲛⲧⲡⲕⲟⲛⲥⲧ· ⲁⲗⲗⲁ ⲡⲟⲩⲱⲧ ⲙ ⲡϫⲥ ⲙⲁⲣⲧⲩⲣⲟⲥ· ⲙⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ ϫⲓⲟⲛ ⲉ ⲗⲁⲁⲩ· ⲡⲁⲣⲁ ⲧⲉⲥⲟⲙ· ⲁⲧⲱ ⲛⲁⲓⲟⲩⲥ ⲉ ⲧⲣⲉⲛⲧⲉ ⲛ ⲟⲩⲕⲟⲩⲓ ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲥ· ⲉ ⲧⲙⲏ ⲧⲣⲉⲛⲧⲉ ⲉ ⲡⲧⲛⲣⲉ· Ⲡⲗⲏⲓ ⲡⲉⲛⲧ ⲁⲫⲉⲓ ⲉ ⲡⲁ ϩⲛⲧ ⲧⲛⲁⲁϥ· ⲁⲧⲱ ϯⲛⲁϫⲟⲟϥ ⲉⲣⲟ· ⲉⲓⲥ ⲟⲩⲱⲧⲛⲓ ⲛ ⲥⲩⲛⲁⲉ· ⲁⲥⲱⲱϫⲛ ⲛⲁⲓ ⲉ ⲡⲟⲩⲁ· ⲧⲛⲁⲧⲱⲟⲩⲛ ⲧⲁⲓ ⲧⲱⲓ ⲛ ⲱⲟⲣⲡ ⲧⲁⲧⲁⲁⲥ ϩⲁ ⲡⲉⲥⲟⲩⲟ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲁⲧⲱ ⲙⲟⲩⲥ ⲛⲧⲉ ⲧⲉⲥⲧⲓⲙⲓⲛ ⲣⲱⲙⲉ ⲉ ⲡⲗⲁⲟⲥ· ⲉ ⲃⲟⲗ ϫⲉ ⲡⲉⲥⲟⲩⲟϫⲁϥ ⲧⲱⲟⲩ· ⲉⲛⲱⲁⲙⲡⲱϥ ϩⲱⲟϥ· ⲉⲧⲱ· ⲛⲧⲁⲃⲱⲕ ⲧⲁⲛⲁⲩ ϫⲉ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲧⲱⲙ ⲛⲁⲓ· ⲛ ⲟⲩⲉⲥⲟⲟⲩ ⲧⲁⲧⲁⲁⲥ ϩⲁ ⲣⲟϥ· ⲛⲧⲡⲕⲟⲛⲥⲧ ⲉ ⲡⲓⲁ· ⲁⲧⲱ Oriental 6781.

Fol. 16a

Oriental 7021.

Fol. 29 *b* ⲙⲉ

ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲣⲁⲥⲧⲉ ⲕⲁⲗⲱⲥ· ⲭⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉϥ-
ⲛⲟⲩⲥ | ⲛ̄ⲧⲩⲁ· ⲉⲛⲓⲱⲁⲛⲓⲥⲙⲉ ⲟⲛ ⲧⲙ̄ⲡⲁⲟⲩⲱ· ⲛ̄ⲧⲙ̄ ⲧⲙ̄
ⲥⲓⲙⲉ ⲡⲧⲱⲩ ⲙ̄ ⲡⲭ̄ⲥ ⲡⲉ· ⲡⲉϫⲁⲥ ⲛ̄ⲥⲓ ⲧⲉⲥⲣ̈ⲓⲙⲉ· ⲛ̄
ⲥⲁⲃⲏ· ⲁⲩⲱ ⲛ̄ ⲣⲉϥϯⲥⲃⲱ· ⲭⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲛ̄ ⲥⲟⲛ· ⲟⲩ-
ⲙⲟⲛⲟⲛ ⲭⲉ ⲧⲁ ⲯⲩⲭⲏ· ⲙⲛ̄ ⲧⲱⲕ ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ϯⲛⲁϯ
ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ ϩⲁ ⲧⲉⲟⲩⲥⲓⲁ· ⲙ̄ ⲡⲁ ⲭ̄ⲥ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲡⲉϫⲁϥ ⲛⲁⲥ ⲛ̄ⲥⲓ ⲡⲉⲥϩⲁⲓ· ⲭⲉ ⲕⲁⲗⲱⲥ ⲧⲁ ⲥⲱⲙⲉ· ⲟⲩ-
ⲡⲣⲟϩⲁ̈ⲣⲉⲥⲓⲥ· ⲉⲛⲁⲛⲟⲩⲥ· ⲧⲙ̄ⲧ ⲁⲣⲟⲧⲟⲛⲟⲥ̄ ⲉ ⲃⲟⲗ ⲉ ϩⲟⲧⲛ
ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲗⲟⲓⲡⲟⲛ ⲁ
ⲡⲣⲱⲙⲉ ⲙ̄ⲡ ⲛ̄ ⲧⲉϥϣⲧⲏⲛ· ⲁϥⲧⲁⲁⲥ ⲁϥⲭⲓ ⲙ̄ ⲡⲉⲥⲟⲩⲟ·
ⲁϥⲧⲁⲁϥ ⲙ̄ ⲡⲁⲙⲣⲏ· ⲁϥⲕⲧⲟϥ ⲉ ⲡⲉϩⲏ ⲉϥϩⲁⲩⲉ ⲉ
ⲣⲁⲧⲥ̄ ⲛ̄ ⲧⲉⲩⲥⲣⲓⲙⲉ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ
ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲛⲁⲓ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲗⲟⲓⲡⲟⲛ· ⲛ̄ ⲧⲉⲣ ⲟⲩ-
ⲡⲱⲣ ⲉ ⲣⲧⲟⲟⲩⲉ ⲛ̄ ϣⲱⲣⲡ̄ ⲛ̄ ⲥⲟⲩ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ· ⲛ̄ ⲁⲑⲱⲣ·
ⲁⲥϯ· ⲡⲉⲥⲟⲩⲟ̈ⲓ ⲉ ⲣⲟϥ· ⲛ̄ⲥⲓ ⲧⲉⲥⲣ̈ⲓⲙⲉ ⲛ̄ ϣⲁⲩ ⲉⲥϫⲱ
ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲡⲁ ⲥⲟⲛ· ⲙⲁ ⲧⲁ ⲯⲩⲭⲏ· ⲙⲛ̄ ⲧⲱⲕ· ⲙⲛ̄
ⲧⲁⲁⲥ ⲁⲛⲁⲩ ⲭⲉ ⲕⲓⲁⲣⲉ ⲉ ⲡⲉⲥⲟⲟⲩ· ⲭⲉ ⲕⲁⲥ ⲉⲛⲛⲁⲥⲙⲏ

Oriental 6781.

ⲉⲛϣⲁⲛⲣ̄ ⲡⲛⲁ ⲙ̄ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ ⲣⲁⲥⲧⲉ ⲕⲁⲗⲱⲥ· ⲭⲉ
ⲡⲁⲓ ⲡⲉ ⲡⲉϥⲛⲟⲩⲥ ⲛ̄ⲧⲩⲁ· ⲉⲛⲓⲱⲁⲛⲓⲥⲙⲉ ⲟⲛ ⲧⲙ̄ⲡⲁⲟⲩⲱ· ⲛ̄
ⲧⲙ̄ ⲥⲓⲙⲉ ⲟⲛ ⲡⲧⲱⲩ ⲙ̄ ⲡⲭⲟⲉⲓⲥ ⲡⲉ· Ⲡⲉϫⲁⲥ ⲛ̄ⲥⲓ ⲧⲉⲥⲣ̈ⲓⲙⲉ
ⲛ̄ ⲥⲁⲃⲏ· ⲁⲩⲱ ⲛ̄ ⲣⲉϥϯⲥⲃⲱ· ⲭⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲛ̄ ⲥⲟⲛ ⲟⲩⲙⲟⲛⲟⲛ
ⲭⲉ ⲧⲁ ⲯⲩⲭⲏ ⲙⲛ̄ ⲧⲱⲕ ⲙ̄ⲙⲁⲧⲉ· ⲁⲗⲗⲁ ϯⲛⲁϯ ⲛ̄ ⲧⲁ ⲯⲩ-
ⲭⲏ ϩⲁ ⲧⲉⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉϫⲁϥ
ⲛⲁⲥ ⲛ̄ⲥⲓ ⲡⲉⲥϩⲁⲓ ⲭⲉ ⲕⲁⲗⲱⲥ ⲧⲁ ⲥⲱⲙⲉ ⲟⲩⲡⲣⲟϩⲁ̈ⲣⲉⲥⲓⲥ
ⲉⲛⲁⲛⲟⲩⲥ ⲧⲙ̄ⲧ ⲁⲣⲟⲧⲟⲛⲟⲥ̄ ⲉ ⲃⲟⲗ· ⲉ ϩⲟⲧⲛ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲗⲟⲓⲡⲟⲛ ⲋ ⲡⲣⲱⲙⲉ
[ⲙⲉ] ⲛ̄ ⲧⲉϥϣⲧⲏⲛ· ⲁϥⲧⲁⲁⲥ ⲁϥⲭⲓ ⲙ̄ ⲡⲉⲥⲟⲩⲟ̄· ⲁϥⲧⲁⲁϥ
ⲙ̄ ⲡⲁⲙⲣⲏ̄· ⲁϥⲕⲧⲟϥ ⲉ ⲡⲉϩⲏ ⲉϥϩⲁⲩⲉ· ⲉ ⲣⲁⲧⲥ̄ ⲛ̄ ⲧⲉⲩ-
ⲥⲣⲓⲙⲉ· ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲛⲁⲓ
ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· Ⲗⲟⲓⲡⲟⲛ ⲛ̄ ⲧⲉⲣ ⲟⲩⲡⲱⲣ ⲉ ⲣⲧⲟⲟⲩⲉ ⲛ̄
ϣⲱⲣⲡ̄ ⲛ̄ ⲥⲟⲩ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ ⲁⲑⲱⲣ· ⲁⲥϯ ⲡⲉⲥⲟⲩⲟ̈ⲓ
ⲉ ⲣⲟϥ ⲛ̄ⲥⲓ ⲧⲉⲥⲣ̈ⲓⲙⲉ ⲛ̄ ϣⲁⲩ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲡⲁ ⲥⲟⲛ
ϫⲓ ⲛⲁⲕ ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ ⲙⲛ̄ ⲧⲱⲕ· ⲁⲛⲁⲩ ⲭⲉ ⲕⲓⲁⲣⲉ ⲉ ⲡⲉ-

нерѣнте ⲛ тсунагіс ⲙⲛ̄ несинт · ет инт е ⲭⲱⲟⲩ · Oriental 7021.
ⲡтоⲩ ⲁⲉ еⲩоⲩⲱⲩ е еіⲙе е тєспрогаіреєіс · тнр̄с ·
пєхаⲩ нас · ⲁⲉ та сωⲙе · еіⲙангі ⲛ тоⲙⲩтни ·
ернастнаге ⲛ аⲩ ⲛ ре ⲣⲙ̄ пеі | нос ⲛ ⲙⲡа ⲙ̄- Fol. 30 a
пноⲩ · анок пе ⲫар ⲁⲛ̄ отроⲩⲛ ⲙⲁіⲃωк е ⲙⲁ ⲙ̄ⲍ
ⲙⲙа ⲛ тєі ре тєсрⲙⲙе ⲁⲉ ⲡтос ⲙⲙⲉ е рос ескепаⲍе
ⲙⲙос · ⲣⲙ̄ пєссωⲙа · ⲙаⲗіста ⲛ̄роⲩо р̄ⲛ̄ тек-
клнсіа · ⲡтос ⲁⲉ асⲭі ⲫрас е ⲃоⲗ · асрⲙⲙе ⲉⲥⲭω
ⲙⲙос ⲭе отої наї ⲛⲁ сои · ⲟⲩ пе паї ет екⲭω
ⲙⲙоⲩ наі ⲙ̄пноⲩ · ⲙⲛ ⲡтар̄ ⲙⲙⲟ е рок ⲙ̄-
пноⲩ · ⲙⲛ ⲡтаⲙпωⲩ ⲙ̄пноⲩ ⲁⲙ̄р̄ снаⲩ ⲁⲙ̄р̄-
снаⲩ (sic) · ⲙⲛ ⲛ анок отсарⲍ̄ ⲛ отωт ⲁⲛ ⲛⲙⲙак ·
ⲙⲛ ⲙⲡтаі ⲙєрⲓс ⲛⲙⲙак · анок р̄ⲛ̄ неѳтсіа ·
ⲙⲛ екнароⲩрωт ⲙ̄пноⲩ ⲙ̄ па ⲙⲉ е роти е парха-
ггелос ет отааⲃ ⲙⲓⲭанⲗ · ⲙ̄пωр па сои ·
ⲙⲡ̄р̄ ⲙⲉⲉⲩе р̄ⲙ̄ пекрнт е паї ⲁⲉ аікω та проⲫаі-
реєіс · ⲛ̄сωї е роти е парха ггелос · ⲙⲓⲭанⲗ ·

соⲩ · ⲁⲉ кас ⲛ̄насⲙⲛ̄ нерѣнте ⲛ тсунагіс · ⲙⲛ̄ Oriental 6781.
несинт · ет инт е ⲭⲱⲟⲩ · ⲡтоⲩ ⲁⲉ еⲩоⲩⲱⲩⲉ ē еіⲙе
е тєспрогреєіс тнр̄с · пєхаⲩ нас ⲁⲉ та сωⲙе ·
еіⲙангі ⲛ тоⲙⲩтни · ēрастнаге ⲛ ⲛ аⲩ ⲛ ре ·
р̄ⲙ̄ пеі нос ⲛ ⲙⲡа ⲙ̄пноⲩ · анок ⲫар ⲁⲛ̄ отроⲩⲛ ·
ⲙаїⲃωк ē ⲙⲁ ⲙⲙ ⲛ теі ре · тєсрⲙⲙе ⲁⲉ ⲡтос ⲙⲙⲉ
е рос ескепаⲍе | ⲙⲙос р̄ⲙ̄ пєссωⲙа ⲙаⲗіста Fol. 16 b
ⲛ̄роⲩо р̄ⲛ̄ тєккⲗнсіа · ⲡтос ⲁⲉ асⲭі ⲫрас е ⲃоⲗ ⲙ̄
р̄ⲛ̄ относ ⲛ сын ⲉⲥⲭω ⲙⲙос ⲭе отоі наі ⲛⲁ сои ·
ⲟⲩ пе паі ēт екⲭω ⲙⲙоⲩ ⲙ̄пноⲩ · ⲙⲛ ⲛтар̄
ⲙⲙⲟ е рок ⲙ̄пноⲟ̄ · ⲙⲛ ⲛтаⲙпωⲩ ⲁⲙ̄р̄ снаⲩ ·
ⲙⲛ анок отсарⲍ̄ ⲛ отωт ⲁⲛ ⲛⲙⲙак · ⲙⲛ ⲙⲡтаі
ⲙєрⲓс ⲛⲙⲙак анок р̄ⲛ̄ неѳтсіа · ⲙⲛ екнароⲩрωт
ⲙ̄ па ⲙⲉⲉⲩе е роти ē парха ггелос ет отааⲃ
ⲙⲓⲭанⲗ · ⲙ̄пωр па сои ⲙⲡ̄р̄ ⲙⲉⲉⲩе е паі р̄ⲙ̄
пекрнт · ⲁⲉ аікω та проⲫреєіс ⲛ̄сωї ē роти е

Oriental 7021. ϩωλος ρω ⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲟⲩⲱ ⲉⲩⲧⲁⲗⲱ ⲙⲙⲟⲛ ⲭⲉ
ⲙⲡⲉ ϩⲟⲟⲩⲧ ⲙⲡⲉ ⲥϩⲓⲙⲉ ϩⲙ ⲡⲉϫⲥ · Ναι ⲇⲉ ⲉⲥⲭⲱ ⲙⲙ-
ⲙⲟⲟⲩ ⲉⲥϩⲓⲙⲉ · ⲁ ⲧⲉϥⲯⲩⲭⲏ ⲙⲧⲟⲣⲧⲣ̄ ⲉ ϫⲱⲥ · ⲙⲁⲗ-
ⲗⲟⲛ ⲇⲉ ⲁϥϩⲁⲡⲓ ⲛ̄ϩⲟⲩⲟ ⲉ ϩⲣⲁⲓ ⲉϧⲙ̄ ⲧⲉⲥⲛⲟⲩ ⲙ̄
ⲡⲓⲥⲧⲓⲥ ⲁϥⲭⲓ ⲙ̄ ⲧⲟⲟⲧⲥ̄ · ⲙ̄ ⲧⲉⲙⲧⲛⲓ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲭⲉ
ⲫⲓ ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ · ⲙⲙⲡ ⲧⲁⲡⲁⲣⲭⲏ · ⲙⲙⲡ
ⲡⲓⲉⲣ ⲧⲙ̄ⲛⲟⲟⲩⲥⲟⲩ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁⲧⲱ ⲕⲱ ⲉ ϩⲣⲁⲓ ⲙ̄
ⲧⲉⲧⲣⲁⲡⲉⲍⲁ · ⲙⲙⲡ ⲛ̄ⲟⲉⲓⲕ · ⲫⲓ ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲡⲗⲁϫⲁⲛⲟⲛ
Fol. 30 b ϣⲁⲛⲧ ⲁⲕⲧⲟⲓ ϩⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · | ⲙ̄ ⲡⲛⲟⲩⲧⲉ (*sic*)
ⲙⲙⲡ ⲙⲡⲉ ⲡⲉⲥⲟⲟⲩ · ⲁϥⲉⲓ ⲇⲉ ⲉ ϧⲟⲗ · ⲉⲙⲛⲟⲟⲩⲉ ⲉⲩⲥⲟⲡⲥ̄ⲡ
ⲙ̄ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ · ⲉ ⲧⲣⲉϥⲥⲟⲟⲩⲧ̄ⲡ ⲛⲁϥ
ⲙ̄ ⲛⲉϥⲣⲓⲟⲟⲩⲉ · Ⲉⲙⲛⲟⲟⲩⲉ ⲇⲉ ⲁϥⲉⲓ ⲉϧⲙ̄ ⲟⲩⲙⲟⲟⲛⲉ-
ⲥⲟⲟⲩ ⲡⲉϩⲁϥ ⲛⲁϥ · ⲭⲉ ϫⲁⲓⲣⲉ ⲡⲉⲱⲃⲏⲣ · ⲡⲉϩⲉ
ⲡⲣⲱⲙⲉ ⲛⲁϥ · ⲭⲉ ϯⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲣⲱⲙⲉ ⲉⲧ ⲧⲁⲓⲛⲧ
ⲡⲉϩⲁϥ ⲛⲁϥ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ · ⲭⲉ ⲁⲣⲁ ϣⲁⲓⲥⲓ̄
ⲟⲩⲉⲥⲟⲟⲩ · ⲙ̄ ⲧⲟⲟⲧⲕ̄ ⲙ̄ⲡⲟⲟⲩ · ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁⲩⲉ
ϣⲁ ⲣⲟⲛ · ⲡⲉϩⲁϥ ⲛ̄ⲥⲓ ⲡⲱϣ ⲭⲉ ⲕⲟⲩⲱϣ ⲫⲁ ⲟⲩⲏⲣ ⲛ̄

Oriental 6781. ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲓⲭⲁⲏⲗ ϧⲟⲗⲱⲥ ⲣⲱ ⲁ
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲟⲟⲥ ⲉⲩⲧⲁⲗⲱ ⲙⲙⲟⲛ ⲭⲉ ⲙⲡⲉ ϩⲟⲟⲩⲧ
ⲫⲓ ⲥϩⲓⲙⲉ ϩⲙ̄ ⲡⲉϫⲥ̄ · Ναι ⲇⲉ ⲉⲥⲭⲱ ⲙⲙⲟⲟⲩ ⲉⲥϩⲓⲙⲉ
ⲁ ⲧⲉϥⲯⲩⲭⲏ ⲙⲧⲟⲣⲧⲣ̄ ⲉ ϫⲱⲥ · ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁϥϩⲁⲡⲓ
ⲛ̄ϩⲟⲩⲟ ⲉ ϩⲣⲁⲓ ⲉϧⲙ̄ ⲧⲉⲥⲛⲟⲩ ⲙ̄ ⲡⲓⲥⲧⲓⲥ · ⲁϥⲭⲓ ⲙ̄ ⲧⲟⲟⲧⲥ̄
ⲙ̄ ⲧⲉⲙⲧⲛⲓ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲭⲉ ⲫⲓ ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲧⲉⲡⲣⲟⲥ
ⲫⲟⲣⲁ ⲙⲙⲡ ⲧⲁⲡⲁⲣⲭⲏ ⲙⲙⲡ ⲡⲓⲉⲣ ⲧⲙ̄ⲛⲟⲟⲩⲥⲟⲩ ⲉ ⲧⲉⲕ
ⲕⲗⲏⲥⲓⲁ · ⲁⲧⲱ ⲕⲱ ⲉ ϩⲣⲁⲓ ⲙ̄ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲙⲙⲡ ⲛⲟⲉⲓⲕ · ⲫⲓ
ⲡⲣⲟⲟⲩϣ ⲙ̄ ⲡⲗⲁϫⲁⲛⲟⲛ ϣⲁⲛⲧ ⲉⲓⲕⲧⲟⲓ ϩⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄
ⲉⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲡ ⲡⲉⲥⲟⲟⲩ · ⲁϥⲉⲓ ⲇⲉ ⲉ ϧⲟⲗ ⲉⲙⲛⲟⲟⲩⲉ
ⲉⲩⲥⲟⲡⲥ̄ⲡ ⲙ̄ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲉ ⲧⲣⲉϥⲥⲟⲟⲩⲧ̄ⲡ
ⲛ̄ ⲛⲉϥⲣⲓⲟⲟⲩⲉ · ⲉⲙⲛⲟⲟⲩⲉ ⲇⲉ ⲁϥⲉⲓ ⲉϧⲙ̄ ⲟⲩⲙⲁⲁⲡⲉⲥⲟⲟⲩ
ⲡⲉϩⲁϥ ⲛⲁϥ ⲭⲉ ϫⲁⲓⲣⲉ ⲡⲉⲱⲃⲏⲣ · Ⲡⲉϩⲉ ⲡⲣⲱⲙⲉ ⲛⲁ
ⲭⲉ ϯⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲣⲱⲙⲉ ⲉⲧⲁⲓⲛⲧ̄ · ⲡⲉϩⲁϥ ⲛⲁϥ ⲛ̄ⲥⲓ
Fol. 17 a ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲭⲉ ⲁⲣⲁ ϣⲁⲓⲥⲓ̄ ⲟⲩⲉⲥⲟⲟⲩ ⲛ̄ ⲧⲟⲟⲧ
ⲙⲉ ⲙ̄ⲡⲟⲟⲩ ⲉ ⲡⲓ ⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁⲩⲉⲓ ϣⲁ ⲣⲟⲛ | ⲡⲉϩⲁ

†ⲙⲏⲛ · ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲛⲁϥ ϫⲉ ⲉⲓⲟⲩⲱϣ ϩⲁ ⲟⲩⲧⲉⲣⲏⲛⲓ- Oriental 7021.
ⲥⲓⲟⲛ · ⲡⲉϫⲉ ⲡⲣⲱⲙⲉ ⲡ ϣⲱⲥ ⲛⲁϥ · ϫⲉ ⲁⲩⲉⲓⲥ †ⲙⲏⲛ
ⲛ̄ⲧⲁⲧⲁⲁϥ ⲛⲁⲕ · ⲡⲣⲱⲙⲉ ϫⲉ ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ · ⲙ̄ ⲧⲉϣ-
ⲧⲏⲧⲛ · ⲙ̄ ⲧⲉϥⲥⲣⲓⲙⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ · ϫⲉ ⲙⲁⲣ ⲧⲉϣⲧⲏⲧⲛ ·
ⲉⲧⲁ ⲧⲁ ⲥⲣⲓⲙⲉ ⲧⲉ ⲕⲁⲁⲥ ⲛⲁⲕ ⲙ̄ ⲧⲟⲟⲧⲕ ⲙ̄ⲡⲓⲟⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ ·
ⲉⲙⲡⲁⲛⲧⲁⲁϥ ⲛⲁⲕ · †ⲛⲁⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ·
ⲗⲁⲟⲩⲱⲙⲉ ⲛ̄ⲥⲓ ⲡⲱⲥ ϫⲉ ⲁⲣⲱ ⲉⲓⲣ̄ ⲟⲩ ⲙ̄ ⲧⲁⲓ · ⲙⲛ̄
ⲗⲁⲁⲩ ⲣⲙ̄ ⲡⲁ ⲛⲓ ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲥⲟⲣⲧ̄ · ⲣⲓ ⲣϩⲱ ⲙ̄ †ⲛⲁϫⲓⲧⲉ̄
ⲛⲙ̄ ·⁘ Ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲙ̄ ⲧⲉⲣⲉ ⲡⲱⲥ ⲧⲉⲥⲧⲟϥ ⲉ ⲣⲟϥ ·
ⲙⲛ̄ ⲧⲉⲱⲧⲛ · ⲁϥⲛⲟⲧ̄ⲉ ⲉ ⲧ̄ⲫⲣⲓⲁ ⲣⲙ̄ ⲟⲩⲟⲟ ⲙ̄ ⲙⲁⲣ ⲙ̄
ⲣⲏⲧ ⲙⲛ̄ ⲣⲉⲛⲣⲙⲉⲓⲟⲟⲩⲉ · ⲉⲧⲟⲩ · ⲉϥ ϫⲉ ⲉⲙⲙⲟⲟⲩⲉ
ⲉⲩⲟⲕⲙ̄ · ⲁⲩⲱ ⲉⲙⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ · ϫⲉ ⲟⲩ ⲡⲉⲧ ⲫ̄ⲛⲁⲁϥ ·
ⲛ ⲉⲙⲛ̄ⲧⲁ|ⲭⲟⲟⲩ ϫⲉ ⲟⲩ · ⲙ̄ ⲧ̄ⲥⲣⲓⲙⲉ · ⲡⲧⲉⲧⲛ̄ⲟ̣ ⲁⲩⲥⲱⲙⲧ̄ Fol. 31 a
ⲓ ⲣⲏ ⲙⲙⲟϥ ⲁⲛⲁⲩ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲙⲡ
ⲉⲩⲧⲁⲗⲏⲩ ⲉϫⲙ̄ ⲟⲣⲑⲟ · ⲙ̄ ⲟⲩⲱⲃ̄ⲓ ⲉⲩⲟ ⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲙ̄
ⲟⲩⲟⲟ ⲙ̄ ⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲣ̄ⲣⲟ · ⲁⲩⲣ̄ ⲣⲟⲧⲉ ⲉⲙⲁⲧⲉ ⲛ̄ⲥⲓ

ⲛ̄ⲥⲓ ⲡⲱⲥ ϫⲉ ⲕⲁⲧⲱϣ ⲉ ⲣⲁ ⲟⲩⲏⲣ ⲛ̄ⲧⲓⲙⲓⲛ · ⲡⲉϫⲉ Oriental 6781.
ⲡⲣⲱⲙⲉ ⲛⲁϥ ϫⲉ ⲉⲓⲟⲩⲱϣ ⲉ ⲣⲁ ⲟⲩⲧⲉⲣⲏⲛⲓⲥⲓⲟⲛ · ⲡⲉϫⲉ
ⲡⲱⲥ ⲛⲁϥ ϫⲉ ⲁⲩⲉⲓⲥ ⲧⲓⲙⲏⲛ ⲧⲁⲧⲁⲁϥ ⲛⲁⲕ · ⲡⲣⲱⲙⲉ
ϫⲉ ⲁϥⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟϥ ⲙ̄ ⲧⲉϣⲧⲏⲧⲛ ⲙ̄ ⲧⲉⲥⲣⲓⲙⲉ ⲉⲩϫⲱ ⲙ̄-
ⲙⲟⲥ ϫⲉ ⲓⲥ ⲧⲉϣⲧⲏⲧⲛ ⲛⲁⲕ ⲉⲧⲁ ⲧⲁ ⲥⲣⲓⲙⲉ ⲧⲉ · ⲕⲁⲁⲥ
ⲛⲁⲕ ⲣⲁ ⲣⲧⲏⲕ ⲙ̄ⲡⲓⲟⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ · ⲁⲣⲱ ⲙ̄ ⲡⲣⲟⲟⲩ
ⲙ̄ⲡⲓⲟⲙⲛⲧ ⲛ̄ⲣⲟⲟⲩ · ⲉⲙⲡⲁⲛⲧⲁⲁϥ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ · ⲁⲩⲟⲩⲱⲙⲉ ⲛ̄ⲥⲓ ⲡⲱⲥ ϫⲉ ⲁⲣⲱ ⲉⲓⲣ̄ ⲟⲩ
ⲙ̄ ⲧⲁⲓ · ⲙⲛ̄ ⲗⲁⲁⲩ ⲣⲙ̄ ⲡⲁ ⲛⲓ ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲥⲟⲣⲧ̄ · ⲣⲓ
ⲣϩⲱ ⲙ̄ †ⲛⲁϫⲓⲧⲉ̄ ⲛⲙ̄ · ⲡⲣⲱⲙⲉ ϫⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲙ̄ ⲧⲉⲣⲉ
ⲡⲱⲥ ⲧⲉⲥⲧⲟϥ ⲉ ⲣⲟϥ ⲙⲛ̄ ⲧⲱⲧⲛ ⲁⲩⲛⲟⲧ̄ⲉ ⲉ ⲣⲟϥ ⲉ ⲧⲉϥ-
ⲣⲓⲁ ⲣⲙ̄ ⲟⲩⲟⲟ ⲙ̄ ⲙⲁⲣ ⲙ̄ ⲣⲏⲧ ⲙⲛ̄ ⲣⲉⲛⲣⲙⲉⲓⲟⲟⲩⲉ ⲉⲧⲟⲩ
ⲉⲧⲉ ϫⲉ ⲉⲙⲙⲟⲟⲩⲉ ⲉⲩⲟⲕⲙ̄ · ⲁⲩⲱ ⲉⲙⲙⲉⲉⲩⲉ ⲉ ⲣⲟϥ ϫⲉ
ⲟⲩ ⲡⲉⲧ ⲉⲙⲛⲁⲁϥ · ⲛ̄ ⲉⲙⲛⲁϫⲟⲟⲩ ⲙ̄ ⲧⲉⲥⲣⲓⲙⲉ ϫⲉ ⲟⲩ :—
Ⲛ̄ⲧⲉⲧⲛⲟ ⲁⲩⲥⲱⲙⲧ̄ ⲣⲓ ⲣⲏ ⲙⲙⲟϥ · ⲁⲙⲁⲩ ⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲩⲧⲁⲗⲏⲩ ⲉϫⲙ̄ ⲟⲣⲑⲟ ⲙ̄ ⲟⲩⲱⲃ̄ⲓ ·
ⲉⲩⲱ ⲛ̄ⲥⲓ ⲙⲡⲉⲥⲙⲟⲩ ⲛ̄ ⲟⲩⲟⲟ ⲙ̄ ⲡⲉⲛⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲣ̄ⲣⲟ · ⲁⲩⲣ̄

Oriental 7021. ⲡⲣⲱⲙⲉ· ⲁⲩⲥⲟⲕⲧ̅ ⲛ̅ⲥⲁ ⲟⲩⲥⲁ ⲙ̅ ⲡⲃⲟⲗ· ⲛ̅ ⲧⲉⲣⲓⲛ· ⲩⲁⲓⲧ
ⲉ̅ⲩⲡⲁⲣⲁⲥⲉ· ⲁⲧⲱ ⲛ̅ ⲧⲉ[ⲣⲉ] ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲱⲣ ⲉⲣⲟⲩ ⲙ̅
ⲡⲉⲥⲙⲟⲩⲧ ⲛ̅ ⲟⲧⲁⲣⲭⲱⲛ· ⲁⲩⲥⲉⲕ ⲡⲉϫⲁⲗⲓⲛⲟⲥ ⲙ̅ ⲡⲉⲩⲣⲧⲟ
ⲁⲩⲁⲣⲉ ⲣⲁⲧⲧ̅ ⲡⲉϫⲁⲩ ⲙ̅ ⲡⲣⲱⲙⲉ· ϫⲉ ⲭⲁⲓⲣⲉ· ⲁⲱⲣⲟ-
ⲑⲉⲟⲥ· ⲉⲕⲙⲁ ⲉ ⲧⲱⲛ· ⲉⲕⲙⲟⲟⲩⲉ ⲙⲁⲣⲁⲁⲕ· ⲡⲉϫⲁⲩ ⲛⲁⲩ
ⲛ̅ⲥⲓ ⲁⲟⲣⲟⲑⲉⲟⲥ ⲫ̅ⲛ̅ ⲟⲩⲥⲧⲱⲧ ϫⲉ ⲕⲩⲣⲓ ⲭⲁⲓⲣⲉ· ⲡⲁ ϫⲥ̅
ⲡⲁⲣⲭⲱⲛ· ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙ̅ⲡⲟⲟⲩ· Ⲡⲉϫⲉ ⲡⲁⲣ-
ⲭⲱⲛ ⲛⲁⲩ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ϫⲉ ⲁⲣⲁ ⲉⲥⲟⲛⲧ̅ⲥ ⲛ̅ⲥⲓ ⲑⲉⲟ-
ⲡⲓⲥⲧⲏ ⲧⲉⲕⲉⲣⲓⲙⲉ· ⲡⲉϫⲉ ⲁⲣⲟⲣⲟⲑⲉⲟⲥ ⲛⲁⲩ ⲉⲣⲉ ⲡⲉⲩⲣⲟ
ⲡⲁⲣⲧ̅ ⲉ ⲡⲉⲥⲏⲧ ⲣⲁ ⲡⲱⲓⲡⲉ· ϫⲉ ⲥⲉ ⲥⲟⲛⲧ̅ⲥ ⲛ̅ⲥⲓ ⲧⲉⲕⲉⲣⲓⲙⲁⲗ·
ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲛⲁⲩ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ
ⲉⲧ ⲧⲁⲗⲁⲧ ⲉ ⲣⲟⲕ· ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛⲁⲩ· ⲉⲩⲁⲓⲁⲧⲣⲉⲡⲉⲓ
ϫⲉ ⲟⲩⲱⲧⲛⲓ· ⲉⲧⲁ ⲧⲁ ⲥⲣⲓⲙⲉ ⲧⲉ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ·
ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ϫⲉ ⲁⲧⲱ ⲉⲕⲣ̅ ⲟⲩ ⲛ̅ ⲧⲁⲓ ⲙ̅ ⲡⲉⲓ ⲙⲁ·
Fol. 31 b ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛⲁⲩ· ϫⲉ ⲉⲣⲉ ⲟⲩⲛⲟⲥ ⲛ̅ ⲣⲱⲙⲉ ⲓⲛⲧ
ⲝ ⲉ ϫⲱⲓ ⲙ̅ⲡⲟⲟⲩ· ⲙ̅ⲡⲉ ⲓⲉ | ⲉ ⲧⲁ ⲭⲣⲓⲁ ⲧⲏⲣ̅ⲥ· ⲟⲩⲁⲉ ⲙ̅ⲡ

Oriental 6781. ⲫⲟⲧⲉ ⲉⲙⲁⲧⲉ ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ ⲁⲩⲥⲟⲕⲧ̅ ⲛ̅ⲥⲁ ⲟⲩⲥⲁ ⲙ̅ ⲡⲃⲟⲗ
ⲛ̅ ⲧⲉⲣⲓⲛ· ⲩⲁⲓⲧ ⲉⲩⲡⲁⲣⲁⲥⲉ· ⲁⲧⲱ ⲛ̅ ⲧⲉⲣⲉ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲡⲱⲣ ⲩⲁ ⲣⲟⲩ ⲙ̅ ⲡⲉⲥⲙⲟⲩⲧ ⲛ̅ ⲟⲧⲁⲣⲭⲱⲛ· ⲁⲩ-
ⲥⲉⲕ ⲡⲉϫⲁⲗⲓⲛⲟⲥ ⲙ̅ ⲡⲉⲩⲣⲧⲟ̅· ⲁⲩⲁⲣⲉ ⲣⲁⲧⲧ̅· ⲡⲉϫⲁⲩ
ⲙ̅ ⲡⲣⲱⲙⲉ ϫⲉ ⲭⲁⲓⲣⲉ ⲁⲟⲣⲟⲑⲉⲟⲥ ⲉⲕⲙⲁ ⲉ ⲧⲱⲛ ⲉⲕ-
ⲙⲟⲟⲩⲉ ⲙⲁⲣⲁⲁⲕ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛ̅ⲥⲓ ⲧⲟⲧⲣⲟⲑⲉⲟⲥ· ⲫ̅ⲛ̅
ⲟⲩⲥⲧⲱⲧ ϫⲉ ⲕⲩⲣⲓ ⲭⲁⲓⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ· ⲕⲁⲗⲱⲥ
ⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙ̅ⲡⲟⲟⲩ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉⲧⲉ
Fol. 17 b ⲙⲓⲭⲁⲏⲗ ⲡⲉ|ϫⲉ ⲁⲣⲁ ⲉⲥⲟⲛⲧ̅ⲥ ⲛ̅ⲥⲓ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲧⲉⲕⲉⲣⲓⲙⲉ
ⲙⲉ ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛⲁⲩ ⲉⲣⲉ ⲡⲉⲩⲣⲟ ⲡⲁⲣⲧ̅ ⲉ ⲡⲉⲥⲏⲧ ⲣⲁ
ⲡⲱⲓⲡⲉ ϫⲉ ⲥⲉ· ⲥⲟⲛⲧ̅ⲥ ⲛ̅ⲥⲓ ⲧⲉⲕⲉⲣⲓⲙⲁⲗ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ
ⲉ̅ⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲛⲁⲩ· ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲧⲁⲗⲁⲧ ⲉ
ⲣⲟⲕ· ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛⲁⲩ· ⲉⲩⲁⲓⲁⲧⲣⲉⲡⲉ ϫⲉ ⲟⲩⲱⲧ-
ⲩⲛⲓ ⲉ̅ⲧⲁ ⲧⲁ ⲥⲣⲓⲙⲉ ⲧⲉ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲉ̅ⲧⲉ
ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ϫⲉ ⲁⲧⲱ ⲉⲕⲣ̅ ⲟⲩ ⲛ̅ ⲧⲁⲓ ⲙ̅ ⲡⲉⲓ ⲙⲁ
ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛⲁⲩ ϫⲉ ⲉⲣⲉ ⲟⲩⲛⲟⲥ ⲛ̅ ⲣⲱⲙⲉ ⲓⲛⲧ
ⲉ ϫⲱⲓ ⲙ̅ⲡⲟⲟⲩ· ⲙ̅ⲡⲉ ⲓⲉ ⲉ ⲧⲁ ⲭⲣⲓⲁ ⲧⲏⲣ̅ⲥ· ⲟⲩⲁⲉ ⲙ̅ⲡ

ⲛⲟⲩϧ ⲛ ⲧⲟⲟⲩ· ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲕⲁⲓⲣⲟⲥ ⲛ̄ⲑⲓⲥⲉ ⲛ̄ⲧⲁⲛⲁⲓ ⲉ Oriental 7021.
ⲣⲟϥ· ⲁⲙⲡ̄ⲧ̄ⲉ ⲉ ⲧⲣⲁ ⲧⲁⲁⲥ ϩⲁ ⲟⲩⲉⲥⲟⲟⲩ· ⲙ̄ⲡ ⲟⲩⲭⲓⲧ̄ⲉ
ⲛ̄ ⲧⲟⲟⲩ· ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲉⲙⲁⲣ̄ ⲟⲩ· ⲡⲉϫⲉ ⲡⲁⲣ-
ⲭⲱⲛ· ⲉⲧⲉ ⲙ̄ⲓϫⲁⲏⲗ ⲡⲉ· ϫⲉ ⲉ̈ⲓⲱⲛ̄ ⲧⲱⲣⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ
ⲛ̄ⲧⲁϫⲓⲧ̄ϥ ⲛⲁⲕ ⲕⲙⲁⲣ̄ ⲡⲟⲟⲩ ⲉ ⲣⲟⲓ ⲙ̄ⲙⲏ ⲛⲉⲧ ⲛ̄ⲙⲁⲓ·
Ⲗⲉⲟⲩⲱⲙⲱⲩ ⲛ̄ⲥⲓ ⲁⲱⲣⲟⲑⲉⲟⲥ· ϫⲉ ⲥⲉ ⲧⲱⲛⲟⲩ ⲡⲁ ϫ̄ⲥ̄·
ⲙⲁⲣⲉⲓⲣ̄ ⲡ̄ⲛ̄ⲧⲣⲁ· ⲙ̄ⲡ̄ ⲉⲓ ⲉ ⲣⲟⲩⲛ ϩⲁ ⲧⲁ ⲟⲩⲉⲣⲥⲟ̈ⲓ·
ⲡⲉϫⲉ ⲙ̈ⲓϫⲁⲏⲗ· ⲛ̄ ⲟⲩⲁ ⲛ̄ ⲡⲁⲣⲭⲉⲗⲟⲥ· ⲉⲧ ⲙⲟⲟⲩⲉ
ⲛ̄ⲛ̄ⲁⲩ· ⲙ̄ ⲡⲉⲥⲙⲟⲩⲧ ⲛ̄ ⲛ̄ⲙⲁⲧⲟ̈ⲓ ϫⲉ ⲙⲟⲟⲩⲉ ⲙ̄ⲙ̄
ⲁⲱⲣⲟⲑⲉⲟⲥ· ⲙ̄ⲡ̄ ϧⲱⲕ ϩⲁⲣⲧⲙ̄ ⲡⲓ ⲩⲱⲥ· ⲁϫⲓⲥ ⲛⲁϥ ϫⲉ
ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁⲩⲡⲁⲣⲁⲥⲉ ⲛ̄ⲛⲟⲕ ⲛ̄ⲥⲟⲟⲩⲧⲛ̄ ϫⲉ
ⲧⲛ̄ⲛⲟⲟⲩ ⲉⲥⲟⲟⲩ ⲛⲁⲓ ϩⲁ ⲟⲩⲧⲉⲣⲙⲛ̄ⲥⲏⲟⲛ· ⲁⲛⲟⲕ ⲡⲉⲧ
ⲩⲛ̄ ⲧⲱⲣⲉ ⲙ̄ⲙⲟϥ· ⲛ̄ⲧⲁⲧⲛ̄ⲛⲟⲟⲩ ⲧⲉϥⲁⲥⲟⲩ ⲛⲁⲕ· ⲩⲁ
ⲡⲛⲁⲩ ⲙ̄ ⲙⲉⲉⲣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲁϥⲱⲕ ϫⲉ ⲛ̄ⲥⲓ ⲡⲙⲁⲧⲟ̈ⲓ
ⲩⲁ ⲡⲩⲱⲥ· ⲉⲩⲙⲟⲟⲩⲉ ⲙ̄ⲡ̄ ⲁⲱⲣⲟⲑⲉⲟⲥ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄
ⲡⲁⲣⲭⲱⲛ· ⲁⲧⲉⲙⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ·

ⲛⲟⲩϧ ⲛ ⲧⲟⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲕⲉⲣⲟⲥ ⲛ̄ ϩⲓⲥⲉ ⲛ̄ⲧⲁⲛⲉⲓ ⲉ ⲣⲟϥ· Oriental 6781.
ⲁⲙⲡ̄ⲧ̄ⲉ ⲉ̄ ⲧⲣⲁ ⲧⲁⲁⲥ ϩⲁ ⲟⲩⲉⲥⲟⲟⲩ ⲙ̄ⲡ ⲟⲩⲭⲓⲧ̄ⲉ ⲛ̄ ⲧⲟⲟⲩ
ⲛ̄ ⲧⲓⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲉⲙⲁⲣ̄ ⲟⲩ· Ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ
ⲙ̄ⲓϫⲁⲏⲗ [ⲡⲉ]· ϫⲉ ⲉⲓⲱⲛⲛ̄ ⲧⲱⲣⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ ⲛ̄ⲧⲁ-
ⲭⲓⲧ̄ϥ ⲛⲁⲕ· ⲕⲙⲁⲣ̄ ⲡⲟⲟⲩ ⲉ ⲣⲟⲓ ⲙ̄ⲙⲏ ⲛⲉⲧ ⲛ̄ⲙⲁⲓ·
ⲗⲉⲟⲩⲱⲙⲱⲩ ⲛ̄ⲥⲓ ⲁⲱⲣⲟⲑⲉⲟⲥ ϫⲉ ⲥⲉ ⲧⲱⲛⲟⲩ ⲡⲁ ϫ̄ⲥ̄·
ⲙⲁⲣⲉⲓⲣ̄ ⲡ̄ⲛ̄ⲧⲣⲁ ⲙ̄ⲡ̄ ⲉⲓ ⲉ ⲣⲟⲩⲛ ϩⲁ ⲧⲁ ⲟⲩⲉⲣⲥⲟ̈ⲓ· Ⲡⲉϫⲉ
ⲙ̈ⲓϫⲁⲏⲗ ⲛ̄ ⲟⲩⲁ ⲛ̄ ⲡⲁⲣⲭⲉⲗⲟⲥ ⲉⲧ ⲙⲟⲟⲩⲉ ⲛ̄ⲛ̄ⲁⲩ·
ⲙ̄ ⲡⲉⲥⲙⲟⲩⲧ ⲛ̄ ⲛ̄ⲙⲁⲧⲟ̈ⲓ ϫⲉ ⲙⲟⲟⲩⲉ ⲙ̄ⲙ̄ ⲁⲱⲣⲟⲑⲉⲟⲥ·
ⲙ̄ⲡ̄ ϧⲱⲕ ϩⲁⲣⲧⲛ̄ ⲡⲉⲓ ⲩⲱⲥ ⲁϫⲓⲥ ⲛⲁϥ· ϫⲉ ⲡⲉϫⲉ
ⲡⲁⲣⲭⲱⲛ ⲛ̄ⲧⲁⲩⲡⲁⲣⲁⲥⲉ ⲛ̄ⲛⲟⲕ ⲛ̄ⲥⲟⲟⲩⲧⲛ̄· ϫⲉ ⲧⲛ̄-
ⲛⲟⲟⲩ ⲛⲁⲓ ⲛ̄ ⲟⲩⲉⲥⲟⲟⲩ ϩⲁ ⲟⲩⲧⲉⲣⲙⲛ̄ⲥⲏⲟⲛ· ⲁⲛⲟⲕ ⲡⲉⲧ
ⲩⲛ̄ⲧⲱⲣⲉ ⲙ̄ⲙⲟϥ ⲛ̄ⲧⲁⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ ⲧⲉϥⲁⲥⲟⲩ ⲛⲁⲕ ⲩⲁ
ⲡⲛⲁⲩ· ⲙ̄ ⲙⲉⲉⲣⲉ ⲙ̄ⲡⲟⲟⲩ· ⲁϥⲱⲕ ϫⲉ ⲛ̄ⲥⲓ ⲡⲙⲁⲧⲟ̈ⲓ·
ⲩⲁ ⲡⲩⲱⲥ ⲉⲩⲙⲟⲟⲩⲉ ⲙ̄ⲡ̄ ⲁⲱⲣⲟⲑⲉⲟⲥ· ϩⲙ̄ ⲡⲣⲁⲛ ⲙ̄
ⲡⲁⲣⲭⲱⲛ ⲁⲧⲉⲙⲉ ⲙ̄ ⲡⲉⲥⲟⲟⲩ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ

Oriental 7021. Fol. 32 a

же аѡроѳеос ⲉⲓⲥ песоот ⲁⲥⲥоⲃⲧⲉ тεхрια ⲙ̅ ⲡⲛоⲩ ⲛ̅ ⲣѡⲙⲉ ⲛ̅ⲧⲁⲕⲕⲁⲗⲉⲓ ⲙ̅ⲙоⲩ· ⲁⲛⲁⲩ ⲭѡⲱⲩ же ⲕⲁⲣⲉ ⲉⲧⲱⲙ ⲙ̅ⲙ̅ ⲧⲃ̅ⲧ ⲛⲁⲓ ⲉ ⲧⲁ хрια· ⲉⲡⲓ ⲛ̅ⲧⲟⲩⲉⲙ ⲉⲥⲟⲟⲩ ⲁⲛ· пεхε аѡроѳеос ⲛⲁⲩ | же ⲫⲁⲙⲟⲓ ⲉⲓⲛⲁⲣⲉ· ⲉ ⲣⲟⲩ ⲡⲁ ⲉⲓѡⲟⲩ ⲁⲧѡ ⲧⲛⲁⲍⲓⲧⲏ ⲉⲓⲣⲁⲱⲉ· пεхε парχѡⲛ же ⲁⲧѡ ⲉⲕⲛⲁϯ ⲟⲩ ⲫⲁ ⲣⲟⲩ· пεхε аѡроѳеос же ⲧⲛⲁⲕѡ ⲫⲁⲣⲧⲏⲥ ⲛ̅ тεⲱⲧⲛⲏ· ⲛ̅ та сρⲓⲙⲉ ⲱⲁⲛ ⲧⲧⲛ̅ⲛооⲩ тεⲫⲁⲥоⲩ ⲛⲁⲩ· Пεхε парχѡⲛ ⲛⲁⲩ· ⲉⲧⲉ ⲙⲓ̈ⲭⲁⲏⲗ пе· же ⲉⲱ[же] ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲕⲁ тεхⲧⲏⲙ(*sic*) ⲛⲁⲕ ⲁⲛⲟⲕ пет ⲛⲁⲧⲛ̅ⲛооⲩ ⲫⲁ ⲡⲁ ⲣⲁⲛ· ⲛ̅ⲧⲁⲭⲓ ⲙ̅ ⲡⲧⲃ̅ⲧ ⲱⲁⲛⲧ ⲉⲕⲧⲛ̅ⲛооⲩ тεⲫⲁⲥоⲩ· парχѡⲛ же ⲁⲥⲙоⲟⲩⲧⲉ ⲉ ⲟⲩⲁ ⲣⲏ̅ ⲙⲛⲁⲧоϊ ⲉⲧ ⲙоⲟⲩⲉ ⲛⲛⲁⲩ· же ⲙоⲟⲩⲉ ⲛⲉ̅ ⲃѡⲕ ⲉⲡⲭⲙ̅(*sic*) ⲡⲉⲣо· ⲙоⲩⲧⲉ ⲉ ⲃоⲗ ⲉ ⲛⲉⲓ ⲟⲩⲱⲣⲉ· ⲁⲭⲓⲥ ⲛⲁⲩ же пεхε парχѡⲛ ⲛ̅ⲧⲁⲩⲉⲓ ⲉⲫⲣⲁⲣⲁⲥⲉ ⲙⲙⲱⲧⲛ̅ ⲁⲫⲱⲁⲝⲉ ⲛⲛⲁⲛⲧⲛ̅ ⲙ̅ⲡоо[ⲩ]· же тⲛ̅ⲛооⲩ ⲟⲩⲧⲃ̅ⲧ ⲛⲁⲓ ⲉⲛⲁⲟⲩⲩ· ⲫⲁ ⲟⲩⲧⲉⲣⲙⲓⲥⲓⲟⲛ· ⲁⲧѡ ⲧⲛⲁ-

---

Oriental 6781. Fol. 18 a

же аѡроѳеос ⲉⲓⲥ песоот ⲁⲥⲥоⲟⲧⲧⲛ̅· ⲉ тεхрⲓⲁ̅ ⲙ̅ ⲡⲛоⲩ ⲛ̅ ⲣѡⲙⲉ ⲛ̅ⲧⲁⲕⲕⲁⲗⲉⲓ ⲙ̅ⲙоⲩ· ⲁ̅ⲛⲁⲩ ⲭѡⲱⲩ же | ⲕⲁⲣⲉ ⲉⲧⲱⲙ ⲙ̅ⲙ̅ ⲧⲃ̅ⲧ ⲛⲁⲓ ⲉ ⲧⲁ хрⲓ̅ⲁ̅· ⲉⲡⲉⲓ ⲛ ⲧⲓ-ⲟⲩⲉⲙ ⲁⲥ ⲁⲛ· пεхε аѡроѳеос ⲛⲁⲩ же ⲫⲁⲙⲟⲓ ⲉⲓⲛⲁⲣⲉ ⲉ ⲣⲟⲩ ⲡⲁ ⲉⲓⲱ̅ⲧ· ⲁⲧѡ ⲧⲛⲁⲍⲓⲧⲏ̅ ⲉⲓⲣⲁⲱⲉ· пεхε парχѡⲛ ⲛⲁⲩ же ⲁⲧѡ ⲕⲛⲁⲧⲓ ⲟ̅ⲧ ⲫⲁ ⲣⲟⲩ· пεхε аѡрѡѳеос ⲛⲁⲩ же ⲧⲛⲁⲕѡ ⲫⲁⲣⲧⲏⲥ ⲛ̅ тεⲱⲧⲛⲏ ⲛ̅ та сρⲓⲙⲉ· ⲱⲁⲛⲧ ⲉⲕⲧⲛ̅ⲛооⲩ ⲛ̅ тεⲫⲁⲥоⲩ ⲛⲁⲩ· пεхε парχѡⲛ ⲛⲁⲩ ⲉⲧⲉ ⲙⲓ̈ⲭⲁⲏⲗ пе· же ⲉⲱⲥе ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲕⲁ тεⲱⲧⲛⲏ ⲛⲁⲕ ⲁⲛⲟⲕ пет ⲛⲁⲧⲛ̅ⲛооⲩ ⲫⲁ ⲡⲁ ⲣⲁⲛ· ⲛ̅ⲧⲁⲭⲓ· ⲙ̅ ⲡⲧⲃ̅ⲧ· ⲱⲁⲛⲧ ⲉⲕⲧⲛ̅ⲛооⲩ· тεⲫ-ⲁ̅соⲩ· парχѡⲛ же ⲁⲥⲙоⲟⲩⲧⲉ ⲉ ⲟⲩⲁ ⲣⲏ̅ ⲙⲛⲁⲧоⲓ ⲉⲧ ⲙоⲟⲩⲉ ⲛⲛⲁⲩ· же ⲙоⲟⲩⲉ ⲛⲉ̅ ⲃѡⲕ ⲉⲭⲙ̅ пⲉⲓⲉⲣⲟ̅ ⲙоⲩⲧⲉ ⲉ ⲃоⲗ ⲉ̅ ⲛⲉⲓ ⲟⲩⲱ̅ⲣⲉ· ⲁ̅ⲭⲓⲥ ⲛⲁⲩ же пεхε парχѡⲛ· ⲛ̅ⲧⲁⲩⲉⲓ ⲉⲫⲣⲁⲣⲁⲥⲉ ⲙⲙⲱⲧⲛ̅· ⲁⲫⲱⲁⲝⲉ ⲛⲛⲁⲛⲧⲛ̅ ⲙ̅ⲡоо[ⲩ]· же тⲛ̅ⲛооⲩ ⲟⲩⲧⲃ̅ⲧ ⲛⲁⲓ ⲉⲛⲁⲟⲩⲩ ⲫⲁ ⲟⲩⲧⲛⲣⲙⲓⲥⲓⲟⲛ· Ⲁⲧѡ тⲛⲁⲧⲛ̅ⲛооⲩ ⲛ̅ тεⲱⲧⲛⲏⲙ

тнноот тецѱѱин · инти · й тоотц й ⲁⲣⲟⲑⲉⲟⲥ Oriental 7021.
поуоеї ⲙа пиаг ⲙ мере ⲙпоот · ауѡк ⲛⲥⲓ
пиатої · ⲙа ⲛоуⲱре · аущахе иⲙⲙаг ⲣⲉ ран
ⲙ парχѡн ката ⲑⲉ ⲡтасχоос наг · аⲩѡ аноу-
ѡре ϯ нач й оуиоѳ й тⲃⲧ еуоиⲍ · еурооуг ·
ауепе ⲙⲙоч ⲙа парχѡн · ете мιχанл пе ⲫⲓ
оуѳепи · пехе парχѡн нач · ете мїχанл пе ·
хе ⲁⲣⲟⲑⲉⲟⲥ екоуеш ⲁⲩ ѡ ои · ин ⲙⲡе ⲡⲣⲱ ⲫ̄ⲣ̄ⲙ̄ⲁ̄ⲩ̄ ·
ин ⲙⲡе техріа ⲫ̄ⲣ̄ⲙ̄ⲁ̄ⲩ̄ | ара а ⲡⲣⲱ ⲙ парістоп Fol. 32 b
соⲩте ⁘ Ⲁⲩоуѡⲱⲡ ⲛⲥⲓ ⲁⲣⲟⲑⲉⲟⲥ · хе ⲁⲣⲉ ⲡа ⲭ̄ⲥ̄ ⲩⲍ
акеїре иⲙⲙаг й оуиоѳ ⲙ пет наноуц · аⲩ ѡ
пероот ⲣѡⲙⲡ е ⲣоуи · аⲩ ѡ а пенⲣⲱ ⲫ̄ⲣ̄ⲙ̄ⲁ̄ⲩ̄
калѡс · оуиоѳ гар й ⲣⲱⲧ акаау ⲙⲡ пекⲙⲉⲣⲁⲗ ·
пехе парχѡн хе мароп ⲫⲓ оуѳепи · аⲩщ
хе ⲙ песоот · ⲙⲡ птⲃⲧ · ауѡк · иеⲩнооще хе
ецноκеⲓ ⲙⲙоч ⲛⲥⲓ ⲁⲣⲟⲑⲉⲟⲥ е тⲃⲉ тасот
ⲙ песоот · ⲙⲡ птⲃⲧ · аⲩѡ хе ецнаре тѡп е

нак й тоотц й ⲁⲣⲟⲑⲉⲟⲥ поуоеї · ⲙа пиаг ⲙ мере Oriental 6781.
ⲙпоот · ауѡк ⲛⲥⲓ пиатої ⲙа ⲛоуⲱⲱре аущахе
иⲙⲙаг ⲣⲉ ран ⲙ парχѡн ката ⲑⲉ ⲡтасχоос
наг · аⲩ ѡ аноуⲱⲱре ϯ нач й оуиоѳ й тⲃⲧ ецоиⲍ ·
еурооуг ауепе ⲙⲙоч ⲙа парχѡн ете мιχанл
пе ⲫⲓ оуѳепи · пехе парχѡн нач ете мїχанл
пе · хе ⲁⲣⲟⲑⲉⲟⲥ екоуеш ⲁⲩ ѡ ои · ин ⲙⲡе ⲡⲣⲱ ⲫ̄ⲣ̄ⲙ̄ⲁ̄ⲩ̄ ·
ин ⲙⲡе техріа ⲫ̄ⲣ̄ⲙ̄ⲁ̄ⲩ̄ · ара а ⲡⲣⲱ ⲙ парістоп
соⲩⲧⲉ · ⲁⲩоуⲱⲱⲡ ⲛⲥⲓ ⲁⲣⲟⲑⲉⲟⲥ хе ⲁⲣⲉ ⲡа ⲭ̄ⲥ̄ ·
акеїре иⲙⲙаг й оуиоѳ ⲙ пет наноуц · аⲩ ѡ
пероот ⲣѡⲙⲡ е ⲣоуи · аⲩ ѡ а пенⲣⲱ ⲫ̄ⲣ̄ⲙ̄ⲁ̄ⲩ̄ калѡс ·
оуиоѳ гар й ⲣⲱⲧ акаау ⲙⲡ пекⲙⲉⲣⲁⲗ · пехе |
парχѡн хе мароп ⲫⲓ оуѳепи · аⲩщ ⲉ пе- Fol. 18 b
соот ⲙⲡ птⲃⲧ · ауѡк ецнооще хе иеⲩноκ- ⲙⲏ
ⲙеκ ⲙⲙоч ⲛⲥⲓ ⲁⲣⲟⲑⲉⲟⲥ · е тⲃⲉ тасот ⲙ пе-
соот ⲙⲡ птⲃⲧ · аⲩѡ хе ецнаре е техрⲓ̄ ⲙ пар-

Oriental 7021. тєхріа · ⲙ̅ пархωн · ⲛ̅ⲣ̅ⲥω ϩі нрп̅ · и єⲩнасп̅
оєік тωн ката роⲩ · ϩаплωс нере ϩаϥ ⲙ̅ⲙєєтє
кωтє є роⲩ · єⲩсопсп̅ ⲙ̅ пиоⲩтє · ϩⲙ̅ пєⲩрнт
тнр̅ⲩ єⲩхω ⲙ̅ⲙос · же пархаггєлос ⲙιханл
па простатнс · аре ратѣ ⲙп̅ пєкϩⲙ̅рал ⲙ̅поот ·
же єіре п̅ наі тнроⲩ ϩⲙ̅ пєкран ⲙ̅поот ⲙп̅ па хс ·
єⲩⲙєєтє де є наї нере пархаггєлос · соотн п̅
ⲛ̅ϥиокнѣ · єⲩрорⲱ п̅ рнт · Ипіса наі аⲩтωϩⲙ̅
є про ⲙ̅ пнї п̅ ⲁωроθєос · а ⲙїханл тωϩⲙ̅ є
θн п̅ ⲱорп̅ · ачнаⲩ є роⲩ єⲩстефанос · ач-
ⲙоⲱⲣе де є роⲩн · асєї де наⲩ є βол п̅ⲥι тесрⲙє
ⲙ̅ наї иоⲩтє · пеха⸗ же калωс єλθнс · па хс
пархωн · пеχе пархωн нас же χаіре θєо-
Fol. 33 a пістн | єте песϣωλ · пе тет пістеⲩє є пиоⲩтє · єрр
ⲥ̅ⲗ̅ а[ⲩ] п̅ нєі роот · асотωⲱⲃ̅ єсχω ⲙ̅ⲙос · же калωс
акеї па хс · тн† єоот ⲙ̅ пиоⲩтє ⲙп̅ пекна
Λаот є роⲩн пархωн · ⲙ̅пр̅ аре ратѣ ϩї пса

Oriental 6781. χωн тωн · ϩⲙ̅сω ϩі нрп̅ · ϩі θєік ката роⲩ
ϩаплωс нєⲙєєтє є βол є наі · нєⲩсопсп̅ ⲙ̅
пиоⲩтє ϩⲙ̅ пєⲩрнт тнр̅ⲩ єⲩхω ⲙ̅ⲙос же парх·
аггєлос ет отааѣ ⲙιханл · па простатнс аρ
ратѣ ⲙп̅ пекϩⲙ̅рал ⲙ̅поот єксоотп̅ ϩар па хоєіс
же єіре п̅ наі тнроⲩ ϩⲙ̅ пе́кран ⲙп̅ па пекхоєіс
єⲩⲙєєтє де є наі нере пархаггєлос соотп̅ і
нєⲩⲙєєтє єⲩрорⲱ п̅ рнт · ⲙ̅пса наі аⲩтωϩⲙ̅
є роⲩн ϩⲙ̅ про ⲙ̅ пні п̅ ⲁωроθєос · а ⲙιханл
тωϩⲙ̅ єθн п̅ⲱорп̅ · асєї наⲩ є βол п̅ⲥι тесрⲙє
ⲙ̅ наї иоⲩтє · пеχе ⲙιханл нас же χаіре θєω
пістн · єте песотωϩⲙ̅ пе тет пістеⲩє є пиоⲩтє
єрєр̅ оⲩ п̅ нєроот · асотωⲱⲃ̅ єсχω ⲙ̅ⲙос же
кτрї̅ χаіре па хоєіс пархωн калωс акеї ⲱа
рон ⲙ̅поот · ⲗаоⲩ є роⲩн па хоєіс ⲙ̅пр̅ аρ
єратѣ ϩі пса п̅ βол · єсχω де п̅наі єіс ⲁωроθєо

ⲛ̀ ϧⲟⲗ· ⲉⲥϫⲱ ⲁⲉ ⲛ̀ ⲛⲁⲓ ⲉⲓⲥ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁϥⲉ̈ⲓⲛⲉ ⲙ̅ⲙ̅ Oriental 7021.
ⲡⲉⲥⲟⲟⲩ· ⲙ̀ⲡⲛⲟⲩ ⲛ̀ ⲧⲉⲃⲓ· ⲙ̀ⲡⲉϣⲧⲙⲏ· ⲁϥⲕⲁⲁⲩ
ⲉⲓⲟⲛ ⲙ̅ⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁϥ· ⲉ̀ ⲛ̀ⲧⲁⲕϫⲓ ⲛ̀ ⲛⲁⲓ ⲧⲱⲛ
ⲛⲁ ⲥⲟⲛ· ⲉ̀ ϯⲛⲁⲩ ⲉ ⲧⲉϣⲧⲙⲏ ⲛ̀ⲧ ⲁⲕⲕⲧⲟⲥ ⲛ̀ ⲧⲉⲥⲉⲣⲉ·
ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛⲁⲥ· ⲉ̀ ⲡⲁⲣⲭⲱⲛ ⲁϥⲱⲡ̀ ⲧⲱⲱⲣⲉⲓ
ⲁⲧⲧⲁⲁⲩ ⲛⲁⲓ· ⲡⲉϫⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲉ̀ ⲕⲁⲗⲱⲥ· ⲛⲁ ⲥⲟⲛ·
ⲁ ⲡⲛⲟⲩⲧⲉ ⲙ̀ⲡⲣ̀ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲓ̀ⲡ̀ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲛ
ⲙ̀ⲡⲛⲟⲟⲩ· ⲙ̀ⲡⲉⲧ ⲛ̀ⲧⲙⲙⲁⲩ ⲧⲓⲣⲟⲩ· Παρχων ⲁⲉ
ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲁⲉ ⲛ̀ⲧⲁⲃⲱⲕ ⲉ ⲧⲥⲩ-
ⲛⲁⲍⲓⲥ· ⲁⲉ ⲡⲱⲁ ⲡⲉ· ⲁⲩⲱ ⲁ ⲡⲛⲁⲩ ⲱⲟⲡⲉ· ⲥⲱ ⲛⲓⲧⲙ̀
ⲣⲱⲟⲩⲧⲛ̀ⲧⲙ̀· ⲛ̀ⲧⲟⲕ ⲙ̀ⲡⲣ̀ ⲧⲉⲕⲥⲉⲓⲗⲉ· ⲉ ⲕⲉⲛ̀ⲥ̄ ⲡⲉⲥⲟⲟⲩ·
ⲁⲣⲓ ⲡⲥⲟⲃⲧⲉ ⲙ̅ ⲡⲱⲁ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲁⲛⲁⲩ ⲉ ⲡⲉⲓ ⲧⲉⲃⲧ·
ⲙ̀ⲡⲣ̀ ϫⲱϥ ⲉ ⲣⲟϥ ⲱⲁⲛⲧ ⲉⲓⲉⲓ· ⲛ̀ⲧⲁⲉⲡⲓ̈ⲧⲁⲥⲥⲉ ⲙ̅ⲙⲟϥ
ⲕⲁⲧⲁ ⲡⲁ ⲣⲏⲧ· ⲛ̀ⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲉ ⲛ̀ⲑⲉ ⲛⲧⲁ ⲡⲉⲛ-
ⲭ̄ⲥ̄ ⲡⲁⲣⲭⲱⲛ ⲕⲉⲗⲉⲩⲉ ⲙⲁⲣⲉⲥⲱⲱⲡⲉ· ⲁϥⲉ̈ⲓ | ⲁⲉ ⲉ ϧⲟⲗ Fol. 33 b
ϩⲓ ⲧⲟⲟⲧⲟⲩ· ⲛ̀ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲉ ⲙⲙⲁ ⲡⲉ· ⲁⲗⲗⲁ ⲛⲉⲩ- ⲭ̄ⲁ̄

ⲁϥⲉⲓⲛⲉ ⲙ̅ ⲡⲉⲥⲟⲟⲩ· ⲙ̀ⲡⲛⲟⲩ ⲛ̀ ⲧⲃⲓ ⲁϥⲕⲁⲁⲩ ⲉⲓⲟⲛ Oriental 6781.
ⲙ̅ⲙⲟⲥ· ⲡⲉϫⲁⲥ ⲛⲁϥ ⲉ ⲛ̀ⲧⲁⲕϩⲉ ⲉ ⲛⲁⲓ ⲧⲱⲛ ⲛⲁ ⲭ̄ⲥ̄
ⲛ̀ⲥⲟⲛ· ⲉ̀ ϯⲛⲁⲩ ⲉ̄ ⲧⲁ ⲱⲧⲛ ⲛ̀ⲧ ⲁⲕⲕⲧⲟⲥ ⲛ̀ ⲕⲉ ⲥⲟⲛ·
ⲡⲉϫⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲉ̀ ⲡⲁⲣⲭⲱⲛ ⲡⲉⲛⲧ ⲁϥⲱⲡ̀ ⲁⲱⲣⲉ·
ⲁϥⲧⲁⲁⲩ ⲛⲁⲓ· Πεϫε θεωπιστη ⲉ̀ ⲕⲁⲗⲱⲥ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲙ̀ⲡⲣ̀ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲉⲓⲛⲉ ⲛⲁⲓ ⲛ̀ ⲡⲉⲛ-
ⲭⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲧⲙ̀ⲡⲣⲁⲱⲉ ⲛ̀ⲙ̅ⲙⲁⲩ ⲁⲩⲱ ⲧⲙ̀ⲡⲁϯ
ⲧⲁⲥⲟⲩ ⲛ̀ ⲛⲉⲛⲧ ⲁϥⲭⲓⲧⲟⲩ ⲛⲁⲛ· | Παρχων ⲁⲉ ⲉⲧⲉ ⲙⲓ- Fol. 19 a
ⲭⲁⲏⲗ [ⲡⲉ]· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲁⲉ ⲉⲙⲁⲃⲱⲕ ⲉ ⲧⲥⲩⲛⲁⲍⲓⲥ ⲁⲉ ⲙⲙⲟ
ⲡⲱⲁ̄ ⲡⲉ· Ⲉⲡⲉⲓ ⲁⲛ ⲁ ⲡⲛⲁⲩ ⲱⲟⲡⲉ ⲥⲱ ⲛⲁⲕ ⲛ̀ⲧⲟⲕ ⲙ̀ⲡⲣ̀
ⲧⲉⲕⲥⲉⲓⲗⲉ· ⲕⲱⲛⲥ̄ ⲛ̀ ⲡⲉⲥⲟⲟⲩ ⲁⲣⲓ ⲡⲥⲟⲃⲧⲉ ⲛ̀ ⲡⲱⲁ
ⲧⲱⲣⲡ̀ ⲕⲁⲗⲱⲥ· ⲁⲛⲁⲩ ⲉ ⲡⲧⲃⲧ ⲙ̀ⲡⲣ̀ ϫⲱϥ ⲉ ⲣⲟϥ ⲟⲩⲁⲉ
ⲙ̀ⲡⲣ̀ ⲇⲟⲩⲱⲛ ⲛ̀ ⲣⲏⲧⲛ̀ⲧⲙ̀ ⲱⲁⲛⲧ ⲁⲉⲓ ⲉ̄ ⲣⲟⲩⲛ ⲛ̀ⲧⲁⲉⲡⲓⲧⲁⲥⲥⲉ
ⲙ̅ⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ· ⲛ̀ⲧⲟⲟⲩ ⲇⲉ Πεϫαⲩ ⲛⲉ ⲛⲉⲛⲧⲁ
ⲛⲉⲛⲭⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲕⲉⲗⲉⲩⲉ ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲛ ⲧⲙ̀ⲡⲁⲁⲁⲩ·
ⲁⲩⲉⲓ ⲁⲉ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̀ⲥⲉⲥⲟⲟⲩⲛ ⲁⲛ ⲡⲉ (*sic*) ⲁⲉ

Oriental 7021. ⲙⲉⲉⲧⲉ ⲁⲉ ⲟⲧⲁⲣⲭⲱⲛ ⲛ̄ⲧⲉ ⲡⲕⲁϩ ⲡⲉ· ⲗⲟⲡⲟⲛ· ⲡⲉ-
ⲭⲉ ⲁⲣⲟⲑⲉⲟⲥ ⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲁⲉ ⲧⲁ ⲥⲱⲙⲉ· ⲉⲙⲙⲁⲣ̄ ⲟⲩ·
ⲙ̄ ⲛⲁⲡⲱⲣⲡ̄ⲱ· ϩⲁ ⲡⲁⲣⲭⲱⲛ ⲛ̄ ⲁⲩ ⲛ̄ ϩⲉ· ⲙ̄ ⲉⲙⲛⲁⲥⲡ̄
ⲟⲉⲓⲕ ⲛ̄ ⲧⲱⲛ· ⲙ̄ ⲛⲣⲡ̄ ⲕⲁⲧⲁ ⲣⲟϥ· ϩⲁⲗⲗⲟⲓ ⲉⲛⲟⲩ ⲛ̄ⲑⲉ
ⲙ̄ ⲡⲁⲣⲟⲩ· ⲉⲣⲉ ⲧⲛ̄ⲣ̈ⲏ ⲧⲛⲱ· ⲡⲉϫⲉ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲁⲉ
ⲡⲁ ⲥⲟⲛ· ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲓ ⲁⲓ ⲛ̄ⲥⲱϥ· ⲧⲱⲟⲩⲓ
ⲧⲉⲱⲥ ⲙⲁⲣⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲉⲛ̄ⲥ̄ ⲡⲉⲥⲟⲟⲩ· ⲁⲧⲱ ⲧ̄ⲡⲛⲁⲣ̄
ⲡⲣⲱⲃ· ⲙ̄ ⲡⲁⲓ ⲣⲱⲟⲩⲛ· ⲙ̄ ⲡⲥ̄ⲛⲁⲩ· ⲁⲧⲉⲓⲣⲉ ⲁⲉ ⲣⲓ̈
ⲛⲁⲓ̈ ⲡⲉϩⲁⲥ ⲛⲁϥ· ⲁⲉ ⲙⲁⲣⲡ̄ⲃⲱⲕ ⲛ̄ⲧⲛ̄ⲙ ⲡⲓⲟⲩⲓ ⲙ̄
ⲛⲣⲡ̄ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲁⲉ ⲉⲛⲁⲣ̄ ⲱⲁⲩ· ⲙ̄ ⲡⲁⲣⲭⲱⲛ
ϩⲓⲛ ⲙ̄ⲙⲟⲛ· Ⲏ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ⲁⲉ ⲁⲧⲟⲧⲱⲛ ⲙ̄ ⲡⲣⲟ· ⲁⲧⲣⲉ
ⲉ ⲡⲉⲣⲟ· ⲉⲥⲙⲉⲣϥ ⲙ̄ ⲛⲣⲡ̄ ⲱⲁⲓⲧ ⲉⲥⲡⲱϥ ⲉ ⲡⲣⲟ· ⲁⲧⲱ
ⲁⲥⲙⲩⲧⲟⲣⲧⲣ̄ ⲛ̄ⲥⲓ ⲁⲣⲟⲑⲉⲟⲥ· ⲡⲉϩⲁⲥ ⲙ̄ ⲧ̄ⲍⲉⲣⲙⲉ· ⲁⲉ
ⲁ ⲗⲁⲁⲩ ⲡ̄ⲣⲱⲙⲉ ⲉⲓ ⲛⲣⲡ̄ ⲉ ⲣⲟⲩⲓ· ϫⲓⲛⲧ ⲁⲓⲃⲱⲕ ⲉ ⲃⲟⲗ
ⲙ̄ⲡⲟⲟⲩ· ⲡⲉϩⲁⲥ ⲛⲁϥ ⲛ̄ⲥⲓ ⲧⲉⲍⲉⲣⲙⲉ· ⲁⲉ ⲭⲟⲓⲥ̄ ⲛ̄ⲥⲓ ⲡⲭⲥ̄·
ⲁⲉ ⲙ̄ ⲡⲓⲁⲩ ⲛ̄ⲧⲁⲉⲙⲉ ⲉ ⲃⲟⲗ· ⲙ̄ ⲧⲁⲡⲁⲣⲭⲏ ⲙ̄ⲡⲟⲟⲩ·

Oriental 6781. ⲙⲓϫⲁⲏⲗ̄ ⲡⲉ ⲛⲉⲧⲙⲉⲉⲧⲉ̄ ⲡⲉ ⲁⲉ ⲟⲧⲁⲣⲭⲱⲛ ⲡⲉ ⲛ̄ⲧⲉ
ⲡⲕⲁϩ:—ⲗⲟⲡⲟⲛ ⲡⲉϩⲉ ⲁⲣⲟⲑⲉⲟⲥ ⲛ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲁⲉ
ⲛ̄ⲙⲁⲣ̄ ⲟⲩ ⲙ̄ ⲛ̄ⲙⲁⲡⲱⲣⲡ̄ⲱ ⲙ̄ⲙ ⲁⲩ ⲛ̄ ⲣⲉ ϩⲁ ⲡⲁⲣⲭⲱⲛ· ⲙ̄
ⲛ̄ⲙⲁⲥⲡ̄ ⲟⲉⲓⲕ ⲧⲱⲛ ⲛ̄ⲧⲛ̄ⲕⲱ ϩⲁ ⲣⲱϥ ⲕⲁⲧⲁ ⲣⲟϥ· ϩⲁⲗⲗⲟⲓ
ⲛⲉ ⲛⲉⲣⲟⲟⲩ· ⲙ̄ ⲡⲁⲣⲟⲩ ⲛⲉⲉⲣⲉ ⲧⲉⲣⲓ̈ⲛ̄ ⲧⲛⲱ ⲡⲉ· ⲡⲉϫⲉ
ⲑⲉⲱⲡⲓⲥⲧⲏ ⲁⲉ ⲡⲁ ⲥⲟⲛ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲓ ⲛ̄ⲥⲱϥ ⲁⲓ
ⲧⲱⲟⲩⲓ ⲧⲉⲱⲥ ⲙⲁⲣⲉ ⲟⲩⲣⲱⲙⲉ ⲕⲉⲛ̄ⲥ̄ ⲡⲉⲥⲟⲟⲩ· ⲁⲧⲱ
ⲧ̄ⲡⲛⲁⲣ̄ ⲡⲣⲱⲃ ⲙ̄ ⲡⲓⲛⲓ ⲙ̄ ⲡⲉⲥⲛⲁⲩ· ⲁⲧⲉⲓⲣⲉ ⲁⲉ ⲣⲓ ⲛⲁ
ⲡⲉϩⲁⲥ ⲛⲁϥ ⲁⲉ ⲙⲁⲣⲡ̄ⲃⲱⲕ ⲛ̄ⲧⲛ̄ⲉⲙⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲓⲟⲩ
ⲛ̄ ⲛⲣⲡ̄ ⲛ̄ⲧⲛ̄ⲛⲁⲩ ⲁⲉ ⲉⲥⲣ̄ ⲱⲁⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲛ̄ ⲧⲉⲣ
ⲟⲩⲃⲱⲕ ⲁⲉ ⲁⲧⲟⲧⲱⲛ ⲙ̄ ⲡⲣⲟ̄· ⲁⲧⲣⲉ ⲉ ⲡⲁⲣⲟ ⲉⲥⲙⲉⲣ ⲛ̄
ⲛⲣⲡ̄· ⲱⲁⲓⲧ ⲉⲥⲡⲱϥ ⲉ ⲡⲣⲟ̄· ⲁⲥⲙⲩⲧⲟⲣⲧⲣ̄ ⲛ̄ⲥⲓ ⲁⲣⲟⲑⲉⲟⲥ
ⲡⲉϩⲁⲥ ⲛ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲁⲉ ⲧⲁ ⲥⲱⲙⲉ ⲙⲛ ⲁ ⲗⲁⲁⲩ ⲡ̄ⲣⲱⲙⲉ ⲉ
ⲛⲣⲡ̄ ⲉ ⲣⲟⲩⲓ ϫⲓⲛⲧ ⲁⲉⲓ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲩ ⲙ̄ⲡⲟⲟⲩ· ⲡⲉϩⲁ
ⲥⲁⲩ ⲁⲉ ⲭⲟⲓⲥ̄ ⲛ̄ⲥⲓ ⲡϫⲟⲉⲓⲥ ⲡⲁ ⲥⲟⲛ ⲁⲉ ϫⲓⲛ ⲙ̄ ⲡⲓⲁⲩ ⲛ̄ⲧⲁ
ⲙⲉⲛ ⲧⲁⲡⲁⲣⲭⲏ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲛⲣⲡ̄· ⲛ̄

ⲙⲡ ⲗⲁⲁⲩ ⲛ ⲣⲟⲩⲓ ⲛⲥⲁ ⲟⲩⲱⲁⲱⲟⲩ ⲛ ⲏⲣⲡ ⲛ ⲟⲩⲱⲧ · Oriental 7021.
ⲉⲩⲟⲩⲟⲗⲥ̄ ⲉ ⲣⲟⲩⲓ · ⲡⲉϩⲁⲩ ⲏⲁⲥ · ⲁⲉ ⲫⲣⲟⲩ ⲛ ⲫⲏⲧ ·
ⲧⲁ ⲥⲱⲙⲉ ⲙⲁⲓ|ⲧ ⲡⲓⲁⲩ ⲉ ⲧⲣⲁⲓ ⲛ ⲡⲣⲱⲃ · ⲙⲓⲭⲁⲏⲗ · Fol. 34 a
ⲡⲉϩⲁⲩ ⲏⲁⲥ · ⲁⲉ ⲙⲁⲣⲓⲃⲱⲕ ⲏⲧⲡⲓⲉⲙⲉ · ⲛ ⲡⲕⲟⲓ ⲛ ⲛⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲛⲥⲓ ⲛ ⲟⲩⲱⲙ ⲙⲡ ⲧⲉϫⲣⲓⲁ ⲛ ⲡⲉⲥⲏⲓⲧ · ⲁⲩⲱ ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲛ ⲡⲉⲥⲛⲁⲩ ⲉ ⲡⲕⲉⲗ-ⲗⲁⲣⲓⲕⲟⲛ · ⲁⲩⲣⲉ ⲉ ⲥⲁⲱⲧ̄ ⲛⲁⲓⲥⲏⲓ ⲉⲧⲙⲉⲣ ⲛ ⲛⲉⲓ ⲉⲧⲙⲉⲣ ⲉ ⲣⲁⲓ ⲉ ⲣⲱⲟⲩ · ⲁⲩⲱ ⲫⲉⲗⲁⲕⲱⲛ ⲉⲧⲙⲉⲣ · ⲛⲧⲁ-ⲛⲁⲓⲛ ⲙⲡ ⲫⲉⲛⲁⲱⲏ ⲛ ⲕⲟⲩⲗⲁⲟ ⲉⲧⲙⲉⲣ ⲟⲛ ⲙⲙⲁⲓⲛⲉ ⲛ ⲧⲁⲡⲁⲓⲛ · ⲫⲓ ⲁⲥⲁⲱⲟⲛ ⲙⲙⲁ · ⲡⲣⲟⲥ ⲧⲉϫⲣⲓⲁ ⲙ̄ ⲡⲛⲓ · Ⲏⲧⲟⲟⲩ ⲇⲉ ⲁⲧⲛⲟⲩ ⲛ ⲣⲟⲧⲉ ⲫⲉ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ · ⲙⲡ-ⲡⲥⲱⲥ ⲟⲛ ⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲛⲓ ⲙⲡ ⲡⲉⲩⲕⲟⲓⲧⲟⲛ · ⲁⲩⲣⲉ ⲉ ⲛⲉⲩⲧⲛⲛⲃⲉ ⲉⲧⲙⲉⲣ ⲛⲣⲟⲓⲧⲉ ⲙⲙⲁⲓⲛⲉ ⲙⲙⲁ · ⲉⲧ ⲧⲁⲓⲛⲧ ⲉⲧⲉⲙⲉ ⲛ ⲛⲁ ⲧⲉⲧⲙⲡⲣⲣⲙⲙⲁⲟ · ⲡⲱⲟⲣⲡ ·⁘ Ⲥⲭⲉ-ⲟⲁⲛ ⲡⲥⲉϫⲟⲟⲥ · ⲁⲉ ⲏⲧⲟⲟⲩ ⲛⲉ ⲫⲏ ⲟⲩⲙⲉ · ⲙⲙⲡⲥⲁ ⲛⲁⲓ ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲧⲙⲁ · ⲉⲛ ✝ ⲟⲉⲓⲕ · ⲁⲩⲣⲉ ⲉ ⲣⲟϥ ⲉⲙⲙⲉⲣ ⲛⲟⲉⲓⲕ ⲉⲩⲥⲟⲧⲡ̄ · ⲉⲩⲟⲩⲟⲗⲃⲱⲧ̄ ⲛⲱⲉ ⲛ ⲟⲩϫⲓⲟⲛ · ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁⲩⲁⲓⲥⲑⲁⲙⲉ ⲛ ⲡⲉⲣⲙⲟⲩ ⲛ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲁⲩ-

---

ⲣⲟⲩⲓ ⲛⲥⲁ ⲟⲩⲱⲁⲱⲟⲩ ⲛ ⲟⲩⲱⲧ ⲉⲩⲟⲩⲟⲗⲥ̄ · | ⲡⲉϩⲁⲩ ⲏⲁⲥ Oriental 6781.
ⲁⲉ ⲫⲣⲟⲩ ⲛ ⲫⲏⲧ ⲧⲁ ⲥⲱⲙⲉ · ⲙⲁⲓⲧ ⲡⲓⲁⲩ ⲉ ⲑⲁⲏ ⲛ Fol. 19 b
ⲡⲣⲱⲃ ⲙⲓⲭⲁⲏⲗ ⲡⲉϩⲁⲩ ⲏⲁⲥ ⲁⲉ ⲙⲁⲣⲓⲃⲱⲕ ⲏⲧⲡⲓⲉⲙⲉ ⲛ ⲡⲕⲟⲓ ⲛ ⲛⲉⲓ ⲉ ⲃⲟⲗ · ⲉ ⲧⲃⲉ ⲧⲥⲙⲟⲧⲱⲙ ⲙⲡ ⲧⲉ-ϫⲣⲓⲁ ⲛ ⲡⲛⲟⲩⲉ · ⲁⲩⲃⲱⲕ ⲁⲉ ⲟⲛ ⲉ ⲣⲟⲩⲓ ⲛ ⲡⲉⲥⲛⲁⲩ ⲉ ⲡⲕⲉⲗⲗⲁⲣⲓⲕⲟⲛ · ⲁⲩⲣⲉ ⲉ ⲥⲁⲱⲧ̄ ⲛⲁⲓⲥⲏⲓ · ⲉⲧⲙⲉⲣ ⲛ ⲛⲉⲓ ⲉⲧⲙⲉⲣ ⲉ ⲣⲁⲓ ⲉ ⲣⲱⲟⲩ · ⲁⲩⲱ ⲫⲉⲗ ⲕⲉ ⲁⲙⲏⲛ ⲡⲛⲟⲗⲟⲃⲟⲛ ⲉⲧⲙⲉⲣ ⲙⲙⲁⲓⲛⲉ ⲙⲙⲁ ⲛⲁⲥⲁⲱⲟⲛ ⲡⲣⲟⲥ ⲧⲉϫⲣⲓⲁ ⲙ̄ ⲡⲛⲓ · Ⲏⲧⲟⲟⲩ ⲇⲉ ⲁⲧⲛⲟⲩ ⲛ ⲣⲟⲧⲉ ⲫⲉ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ · ⲙⲡ-ⲡⲥⲱⲥ ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲧⲛⲟⲓⲧⲟⲛ · ⲁⲩⲣⲉ ⲉ ⲛⲉⲩⲧⲛⲛⲃⲉ ⲉⲧⲙⲉⲣ ⲛⲣⲟⲓⲧⲉ · ⲉⲧⲉⲙⲉ ⲛ ⲛⲁ ⲧⲉⲧⲙⲡⲣⲣⲙⲙⲁⲟ ⲡⲱⲟⲣⲡ · ⲭⲉⲁⲛ ⲉ ϫⲟⲟⲥ · ⲁⲉ ⲏⲧⲟⲟⲩ ⲛⲉ ⲫⲏ ⲟⲩⲙⲉ · ⲙⲙⲡⲥⲁ ⲛⲁⲓ · ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲧⲙⲁ ⲛ ⲛⲁ ⲟⲉⲓⲕ ⲁⲩⲣⲉ ⲉ ⲣⲟϥ ⲉⲙⲙⲉⲣ ⲟⲉⲓⲕ ⲉⲩⲥⲟⲧⲡ̄ ⲉⲩⲟⲩⲟⲗⲃⲱⲧ̄ ⲛⲱⲉ ⲛ ⲟⲩϫⲓⲟⲛ · ⲁⲩⲱ ⲛⲧⲉⲩ-ⲟⲩ ⲁⲩⲁⲓⲥⲑⲁⲙⲉ ⲉ ⲡⲉⲣⲙⲟⲩ ⲛⲧⲁⲩⲧⲁⲣⲟⲟⲩ · ⲁⲩⲧ ⲉⲟⲟⲩ

Oriental 7021. ⲱⲟⲡⲉ ⲙⲙⲟⲟⲩ· ⲁⲩⲧ ⲉⲟⲟⲩ ⲛ̀ ⲡⲓⲟⲩⲧⲉ ⲙ̀ⲡ̀ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̀ⲡⲭⲁⲛⲗ· Ⲥⲓⲧⲁ ⲡⲉⲭⲉ ⲁⲱⲣⲟ-
ⲑⲉⲟⲥ· ⲛ̀ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲭⲉ ⲉⲓⲥ ⲡⲓⲟⲩⲧⲉ· ⲁⲫⲥⲃⲧⲱⲧ ⲛ̀
ϩⲣⲱⲃ ⲙⲙⲁ· ⲙⲁⲣⲡ̀ ⲡⲱⲣϫ̀ ϩⲁ ⲡⲁⲣⲭⲱⲛ ⲭⲉ ⲁ ⲡⲛⲁⲩ
Fol. 34 b ⲱⲟⲡⲉ ⲉ ⲧⲣ ⲛ̀ⲃⲱⲕ | ⲉ ⲧⲥⲩⲛⲁϫⲓⲥ· ⲁⲩⲉⲓⲣⲉ ⲁⲉ ⲛ̀ϩⲣⲱⲃ
ⲥⲉ ⲙⲙⲁ· ⲁⲩⲡⲱⲣϫ̀ ⲛ̀ ⲡⲉⲩⲛⲟⲥ ⲛ̀ⲁⲕⲟⲩⲃⲓⲧⲱⲛ ϩⲙ̀ ⲟⲩⲧⲏⲙⲛ
ⲡⲣⲟⲥ ⲡⲧⲁⲓⲟ ⲛ̀ ⲡⲁⲣⲭⲱⲛ· ⲁⲩⲱ ⲁⲩⲕⲱ ⲉ ϩⲣⲁⲓ ⲛ̀
ⲛⲉⲧⲣⲁⲡⲉϫⲁ ⲛ̀ ⲛⲉⲥⲓⲛⲓ ⲕⲁⲧⲁ ⲡⲉⲩⲑⲟⲥ· ⲁⲩⲗⲉⲩⲕⲟ-
ⲫⲟⲣⲉⲓ ⲙⲙⲟⲟⲩ ϩⲱⲟⲩ ⲕⲁⲗⲱⲥ· ⲁⲩⲃⲱⲕ ⲉ ⲧⲥⲩⲛⲁϫⲓ
ϩⲙ̀ ⲡⲧⲟⲡⲟⲥ ⲛ̀ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̀ⲡⲭⲁⲛⲗ
ϩⲙ̀ ⲟⲩⲟⲥ ⲛ̀ ⲥⲡⲟⲩⲁⲛ ⲙ̀ⲡ̀ ⲟⲩⲣⲁⲩⲉ· ⲁⲩⲱ ⲛ̀ ⲧⲉⲣ ⲟⲩ-
ⲃⲱⲕ ⲉ ϩⲟⲩⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲡⲁⲣⲧⲟⲩ ϩⲓ ⲟⲩⲥⲟⲩ
ϩⲓⲱⲛ ⲛ̀ ⲡⲓⲉⲣⲁⲧⲓⲕⲟⲛ· ⲉⲭⲙ̀ ⲡⲉⲩⲣⲟ· ⲉⲩⲥⲟⲡⲥⲏ ⲛ̀
ⲡⲓⲟⲩⲧⲉ ϩⲙ̀ ϩⲉⲛⲟⲥ ⲛ̀ ⲱⲙ̀ ϩⲙⲟⲩ· Ⲗⲁⲱ ⲉⲩⲉⲩⲭⲁ-
ⲣⲓⲥⲧⲉⲓ ⲛ̀ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̀ⲡⲭⲁⲛⲗ· ϩⲙ̀
ⲟⲩⲟⲥ ⲛ̀ ⲥⲡⲟⲩⲁⲛ· ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲧⲛ̀ⲉⲩⲭⲁⲣⲓⲥⲧⲉ
ⲛⲁⲕ ⲛⲁ ⲡⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲁⲩⲱ ⲧⲛ̀ⲧ ⲉⲟⲟⲩ ⲛ̀ ⲡⲉⲕⲉⲓⲱ
ⲛ̀ ⲁⲥⲁⲑⲟⲥ· ⲁⲩⲱ ⲧⲛ̀ⲱⲙ̀ ϩⲙⲟⲩ ⲛ̀ ⲧⲟⲟⲧϥ̀ ⲛ̀ ⲡⲉⲕⲛⲟ

Oriental 6781. ⲛ̀ ⲡⲓⲟⲩⲧⲉ ⲙ̀ⲡ̀ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲛⲗ
ⲉⲓⲧⲁ ⲡⲉⲭⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲛ̀ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲧⲉⲩⲥⲣⲓⲙⲉ ⲭⲉ ⲧ
ⲥⲱⲡⲉ· ⲉⲓⲥ ⲡⲓⲟⲩⲧⲉ ⲁⲫⲥⲃⲧⲱⲧ ⲛ̀ ϩⲣⲱⲃ ⲙⲙⲁ· ⲙⲁⲣ
ⲡⲱⲣϫ̀ ϩⲁ ⲡⲁⲣⲭⲱⲛ· ⲉⲡⲉⲓ ⲁⲛ ⲁ ⲡⲛⲁⲩ ⲱⲟⲡⲉ ⲛ̀ⲧⲛ̀
ⲃⲱⲕ ⲉ ⲧⲥⲩⲛⲁϫⲓⲥ· ⲁⲩⲉⲓⲣⲉ ⲁⲉ ϩⲓ ⲛⲁⲓ· ⲁⲩⲡⲱⲣϫ̀ ⲛ̀
ⲛⲁⲕⲟⲩⲃⲁⲧⲱⲛ ϩⲙ̀ ⲟⲩⲧⲏⲙⲛ ⲡⲣⲟⲥ ⲡⲧⲁⲓⲟ ⲛ̀ ⲡⲁⲣⲭⲱⲛ
ⲁⲩⲱ ⲁⲩⲕⲱ ⲉ ϩⲣⲁⲓ ⲛ̀ ⲛⲉⲧⲣⲁⲡⲉϫⲁ ⲛ̀ ⲛⲉⲥⲓⲛⲓ ⲕⲁⲧⲁ ⲡⲉⲩ-
ⲑⲟⲥ· ⲁⲩⲗⲉⲩⲕⲱⲫⲟⲣⲉⲓ ⲙⲙⲟⲟⲩ ⲕⲁⲗⲱⲥ· ϩⲙ̀ ϩⲉⲓ
ϩⲃⲥⲱ ⲉⲩⲡⲣⲓⲱⲟⲩ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̀ ⲡⲁⲣⲭⲁⲅⲅ-
ⲗⲟⲥ ⲙⲓⲭⲁⲛⲗ ϩⲙ̀ ⲟⲩⲟⲥ ⲛ̀ ϩⲁⲩⲉ· ⲁⲩⲱ ⲛ̀ ⲧⲉⲣ ⲟⲩ-
ⲃⲱⲕ ⲉ ϩⲟⲩⲓ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲡⲁⲣⲧⲟⲩ ⲛ̀ ⲡⲉⲥⲛⲁⲩ
Fol. 20 a ⲉⲭⲙ̀ ⲡⲉⲩⲣⲟ· ϩⲓⲱⲛ ⲛ̀ ⲡⲓⲉⲣⲁⲧⲓⲟⲛ· ⲁⲩⲱ ⲛⲉⲩⲥⲟⲡⲥ
ⲛⲁ ⲛ̀ ⲡⲓⲟⲩⲧⲉ ϩⲙ̀ ⲟⲩⲟⲥ ⲛ̀ ⲱⲙ̀ ϩⲙⲟⲩ· ⲭⲉ ⲧⲛ̀ⲉⲩⲭⲁ-
ⲣⲓⲥⲧⲉⲓ ⲛⲁⲕ ⲡⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲁⲩⲱ ⲧⲛ̀ⲧ ⲉⲟⲟⲩ ⲛ̀
ⲡⲉⲕⲉⲓⲱⲧ ⲛ̀ ⲁⲥⲁⲑⲟⲥ ⲙ̀ⲡ̀ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗⲁⲱ

ⲡ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲁⲉ ⲙⲡⲉ ⲕⲣⲟⲧ- Oriental 7021.
ⲣⲱⲙ· ⲡ ⲡⲉⲕⲛⲁ· ⲟⲩⲁⲉ ⲙⲡⲉ ⲕⲟⲃⲱⲕ ⲉ ⲡⲉⲛⲥⲟⲡⲥⲏ·
ⲁⲗⲗⲁ ⲁⲕⲧⲙⲛⲟⲟⲩ ⲛⲁⲓ· ⲡ ⲛⲉⲕⲙⲏⲧⲱⲁⲛⲣⲛⲧ ⲉⲡ
ⲟⲩⲥⲉⲡⲛ· ⲉⲓⲧⲁ ⲙⲙⲏⲥⲁ ⲛⲁⲓ ⲁⲩⲥⲧⲛⲁⲥⲉ· ⲁⲩⲭⲓ ⲡ
ϯⲣⲛⲓⲛ· ⲁⲩⲥⲉⲡⲛ· ⲁⲩⲃⲱⲕ ⲁⲩⲟⲩⲱⲛ· ⲡ ⲡⲉⲩⲛⲓ ⲉⲁ
ϫⲱⲟⲩ ⲡ ⲛⲉⲥⲛⲏⲩ ⲉⲩⲡⲣⲟⲥ|ⲕⲁⲣⲧⲏⲣⲉⲓ ⲉⲁ ϫⲱⲥ· ⲡ Fol. 35 a
ⲡⲁⲣⲭⲱⲛ ⲉⲡ ⲟⲩⲟⲥ ⲡ ⲥⲡⲟⲩⲁⲛ· Ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲉⲕ ⲕⲍ
ⲣⲱⲗⲉ ⲛⲓⲙ ⲉ ⲣⲟⲩⲓ· ⲡⲣⲟⲟⲩⲧ ⲉⲓ ⲥⲉⲓⲙⲉ· ⲉⲓ ⲱⲛⲣⲉ
ⲱⲛⲉ· ⲣⲱⲥ ⲧⲉ ⲡⲧⲉ ⲧⲁⲩⲗⲏ ⲧⲏⲣⲥ̄ ⲙⲟⲩⲣ· ⲡⲧⲟⲩ ⲁⲉ
ⲁⲱⲣⲟⲑⲉⲟⲥ· ⲙⲡⲏ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲧⲉⲩⲥⲉⲓⲙⲉ· ⲛⲉⲧⲁⲙⲣ ⲡⲉ
ⲉⲧⲁⲣⲉ ⲣⲁⲧⲟⲩ ⲉⲧⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲛⲉⲥⲛⲏⲩ ⲉⲡ ⲭⲣⲓⲁ ⲛⲓⲙ·
ⲉⲧⲁⲓⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ ⲡⲟⲩⲛⲣⲡ ⲉⲛⲁⲱⲱϥ· ⲉⲣⲉ ⲛⲁⲓ ⲁⲉ
ⲱⲟⲟⲩ ⲡ ⲧⲉⲓ ⲣⲉ· ⲉⲓⲥ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲉⲧⲉ
ⲡⲁⲣⲭⲱⲛ ⲡⲉ· ⲙⲡⲏ ⲧⲉⲩⲧⲁϫⲓⲥ ⲧⲏⲣⲥ̄· ⲁⲧⲱⲣⲣ ⲉ ⲣⲟ
ⲣ ⲡⲏⲓ· ⲁ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲡⲏ ⲧⲉⲩⲥⲉⲓⲙⲉ ⲁⲩⲥⲉⲡⲛ· ⲁⲩⲉⲓ
ⲉ ⲃⲟⲗ ⲉⲣⲏⲧ ⲉⲧⲣⲁⲱⲉ· ⲁⲧⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲛⲁⲩ ⲉⲧⲁⲱ
ⲙⲙⲟⲥ· ⲁⲉ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙⲡⲟⲟⲩ· ⲙⲡⲏ ⲧⲉⲕ-

ⲧⲙⲱⲡ ⲉⲣⲟⲩ ⲛ ⲧⲟⲟⲧⲩ ⲣ ⲡⲉⲩⲛⲟⲩ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Oriental 6781.
ⲙⲓⲭⲁⲏⲗ ⲁⲉ ⲙⲡⲉ ⲕⲣⲟⲧⲣⲱⲙ ⲣ ⲡⲉⲕⲛⲁ· ⲟⲩⲁⲉ ⲙⲡⲉ
ⲕⲟⲃⲱⲕ ⲉ ⲛⲉⲛⲥⲗⲓⲗ· ⲁⲗⲗⲁ ⲁⲕⲧⲙⲛⲟⲟⲩ ⲛⲁⲓ ⲛ ⲛⲉⲕ-
ⲙⲏⲧⲱⲁⲛⲣⲛⲧⲛⲉ ⲉⲡ ⲟⲩⲥⲉⲡⲛ· ⲉⲓⲧⲁ ⲙⲙⲏⲥⲁ ⲛⲁⲓ ⲁⲩⲥⲧ-
ⲛⲁⲥⲉ ⲁⲩⲭⲓ ⲛ ϯⲣⲛⲓⲛ· ⲁⲩⲃⲱⲕ ⲁⲩⲟⲩⲱⲛ ⲣⲣ ⲡⲣⲟ ⲣⲣ
ⲡⲉⲩⲛⲓ ⲣⲓⲟⲛ ⲛ ⲛⲉⲧ ⲓⲛⲧ· ⲁⲩⲱ ⲁⲩⲡⲣⲟⲥⲁⲱⲕⲉⲓ ⲣⲁⲟⲛ
ⲣⲣ ⲡⲗⲁⲟⲥ ⲙⲡⲏ ⲡⲁⲣⲭⲱⲛ ⲉⲡ ⲟⲩⲟⲥ ⲛ ⲥⲡⲟⲩⲁⲛ·
ⲗⲟⲓⲡⲟⲛ ⲁⲩⲥⲱⲕ ⲣⲱⲗⲉ ⲉ ⲣⲟⲩⲓ ⲣⲓ ⲥⲉⲓⲙⲉ ⲣⲓ ⲱⲛⲣⲉ
ⲱⲛⲉ· ⲣⲱⲥ ⲁⲉ ⲡⲧⲉ ⲧⲁⲩⲗⲏ ⲣⲣ ⲡⲛⲓ ⲙⲟⲩⲣ· ⲡⲧⲟⲩ ⲁⲉ
ⲣⲱⲙⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ· ⲙⲡⲏ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲛⲉⲧⲁⲙⲣ ⲡⲉ ⲉⲧⲁⲣⲉ
ⲣⲁⲧⲟⲩ· ⲉⲧⲁⲓⲁⲕⲱⲛⲉⲓ ⲛⲁⲩ ⲉⲡ ⲭⲣⲓⲁ ⲛⲓⲙ· ⲉⲧϯ ⲛⲁⲩ
ⲉⲡⲟⲩⲛⲣⲡ ⲉⲛⲁⲱⲱϥ· ⲉⲣⲉ ⲛⲁⲓ ⲁⲉ ⲱⲱⲡⲉ ⲛ ⲧⲉⲓ ⲣⲉ· ⲉⲓⲥ
ⲡⲁⲣⲭⲱⲛ ⲁⲩⲉⲓ ⲙⲡⲏ ⲧⲉⲩⲧⲁϫⲓⲥ ⲧⲏⲣⲥ̄ ⲁⲧⲱⲣⲣ ⲉ ⲣⲟⲩⲓ
ⲉ ⲡⲣⲟ ⲣⲣ ⲡⲛⲓ· ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲙⲡⲏ ⲧⲉⲩⲥⲉⲓⲙⲉ ⲁⲩⲥⲉⲡⲛ
ⲁⲩⲟⲩⲱⲛ ⲣⲣ ⲡⲣⲟ· ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲏⲧ ⲉⲡ ⲟⲩⲣⲁⲱⲉ·
ⲁⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁⲩ ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲁⲉ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ

Oriental 7021. ταξις τηρ̄ⲥ̄ πεν̄ⲭ̄ⲥ̄ παρχων· αλη̄ⲟⲩⲥ̄ τ̄ⲡ̄ⲣⲁⲩⲉ
τωⲛⲟⲩ· ⲭⲉ ⲁⲛ̄ⲙ̄ⲡⲩⲁ· ⲁⲕⲉⲓ ⲛⲁⲓ ⲫ̄ ⲟⲩⲣⲟⲟⲩ ⲉⲩ-
ⲧⲁⲓⲛⲧ· ⲙ̄ⲡⲣⲟⲩⲟ· ⲁⲩⲱ παρχαⲥⲥⲉλⲟⲥ ⲙ̄ⲙ̄ⲭⲁⲛⲗ· ⲣⲁⲩⲉ
ⲛ̄ⲙ̄ⲙⲁⲕ· ⲁⲙⲟⲩ ⲉ ⲣⲟⲩⲓ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲙⲁⲁⲁⲧ·
ⲡ̄ⲭ̄ⲥ̄ ⲛ̄ⲙ̄ⲙⲁⲕ:—Παρχαⲥⲥⲉλⲟⲥ ⲇⲉ ⲉⲧⲉ παρχων
ⲡⲉ· ⲁϥⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲧⲁϫⲗⲏ ⲙ̄ ⲡⲏ̈· ⲁⲩⲣⲉ ⲉ ⲣⲟⲥ
ⲉⲥⲙⲉⲣ ⲛ̄ ⲣⲟⲟⲩⲧ ⲫ̈ ⲥⲫ̈ⲙⲉ· ⲫ ⲱⲛⲣⲉ ⲕⲟⲧ̈ ⲙ̄ⲙ̄ ⲛ̄ⲓⲟⲥ·
ⲁⲩⲣ̄ ⲑⲉ ⲛ̄ ⲛⲉⲩ ⲟ ⲛ̄ ⲱⲡⲛⲣⲉ· ⲡⲉϩⲁⲩ ⲛ̄ ⲁⲱⲣⲟⲑⲉⲟⲥ·
Fol. 35 b ⲙ̄ⲙ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲧⲉⲩⲥⲫ̈ⲙⲉ· ⲭⲉ ⲛⲉⲛⲓⲛⲧ· ⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲛⲉ
ⲛⲉⲓ ⲁⲩⲱ ⲡⲣⲱⲙⲉ· ⲉ ϯⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲧⲏⲣ̄ⲥ̄·
ⲁⲣⲏⲩ ⲛ̄ⲧⲁ ⲧ̄ⲡⲟⲩⲉⲣ ⲫ̈ⲥⲉ ⲉ ⲣⲱⲧⲛ̄ ⲉ ⲧⲃⲏⲏⲧ· ⲭⲉ ⲁⲓⲉⲓ ⲱⲁ
ⲣⲱⲧⲛ̄ ⲙ̄ⲙⲟⲟⲩ· Ⲓⲛ ⲉⲧⲉⲧⲛ̄ⲛⲁⲩ ⲁⲙ ⲉ ⲡⲣⲟϧⲣ̄ⲭ̄ ⲉⲧ ⲱⲟⲟⲛ·
ⲧⲉⲛⲟⲩ ⲙⲟⲩⲥⲓⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ⲡⲁⲓ ⲫ̄ ⲛⲉⲓ ⲣⲟⲟⲩ ⲉⲧ ⲉⲣⲉ ⲡⲣⲉ-
ⲡⲟⲩⲉ ⲱⲟⲟⲛ· ⲁⲧⲟⲩⲱⲱⲃ̄ ⲡⲉϫⲁⲩ ⲭⲉ ⲡⲉⲛ̄ⲭ̄ⲥ̄· παρ-
χων· ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ· ⲙ̄ⲡⲉ ⲡⲟⲩⲉⲣ ⲗⲁⲁⲩ ⲛ̄ ⲃⲁⲣⲟⲥ
ⲉ ⲣⲟⲛ· ⲉ ⲧⲃⲏⲏⲧ̄ⲕ̄· ⲁⲗⲗⲁ ⲡⲉⲙⲛⲟⲧ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ⲱⲛⲛ
ⲙ̄ⲙ̄ παρχαⲥⲥⲉλⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲛⲗ· ⲭⲉ ⲙ̄ⲙ̄ ⲗⲁⲁⲩ

Oriental 6781. ⲱⲁ ⲣⲟⲛ ⲙ̄ⲡⲟⲟⲩ· ⲙ̄ⲙ̄ τεκταξις τηρ̄ⲥ̄ πεν̄ⲭ̄ⲟⲉⲓⲥ
παρχων· αλη̄ⲟⲩⲥ̄ τ̄ⲡ̄ⲣⲁⲩⲉ ⲛ̄ⲙ̄ⲙⲁⲕ τηρ̄ⲛ̄ ⲭⲉ ⲁⲙ-
ⲙ̄ⲡⲩⲁ· ⲉ ⲧⲣⲉⲕⲉⲓ ⲛⲁⲓ ⲫ̄ ⲟⲩⲣⲟⲟⲩ ⲉⲩⲧⲁⲓⲛⲧ̄· ⲁⲧⲱ
παρχαⲥⲥⲉλⲟⲥ ⲙ̄ⲙ̄ⲭⲁⲛⲗ ⲣⲁⲩⲉ ⲛ̄ⲙ̄ⲙⲁⲕ· ⲁⲙⲟⲩ ⲉ
ⲣⲟⲩⲓ ⲡⲣⲱⲙⲉ ⲉⲧ ⲥⲙⲁⲁⲁⲧ ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲙ̄ⲙⲁⲕ· παρ-
Fol. 20 b χων | ⲭⲉ ⲉⲧⲉ ⲙ̄ⲙ̄ⲭⲁⲛⲗ ⲡⲉ ⲛ̄ ⲧⲉⲣⲉ ⲁϥⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ
ⲙ̄ⲃ̄ ταϫⲗⲏ· ⲁⲩⲣⲉ ⲉ ⲣⲟⲥ ⲉⲥⲙⲉⲣ ⲡⲣⲱⲙⲉ ⲡⲕⲟⲧ ⲫ̈ ⲛⲟⲥ
ⲁⲩⲣ̄ ⲑⲉ ⲡⲛⲉⲧ ⲱ ⲛ̄ ⲱⲡⲛⲣⲉ· ⲡⲉϩⲁⲩ ⲛ̄ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙ̄
ⲧⲉⲩⲥⲫ̈ⲙⲉ· ⲭⲉ ⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲧⲉ ϯⲛⲁⲩ ⲛ̄ⲡⲣⲱⲙⲉ ⲉ̄ ϯⲛⲁⲩ
ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲧⲉⲓ ⲣⲉ· ⲁⲣⲏⲩ ⲉⲧⲉⲧⲛ̄ⲟⲩⲉⲣ ⲫ̈ⲥⲉ ⲉ̄ ⲣⲱⲧⲛ̄
ⲉ̄ ⲧⲃⲏⲏⲧ· ⲭⲉ ⲛ̄ⲧⲁⲉⲓ ⲱⲁ ⲣⲱⲧⲛ̄ ⲙ̄ⲙⲟⲟⲩ· ⲙ̄ⲙ̄ ⲛ̄ⲧⲉⲧⲛ̄
ⲛⲁⲩ ⲁⲙ ⲉ̄ ⲡⲣⲟϧⲣ̄ⲭ̄ⲥ̄· ⲉⲧ ⲱⲟⲟⲛ ⲧⲉⲛⲟⲩ ⲙⲟⲩⲥⲓⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄
ⲛⲁⲓ ⲛ̄ ⲛⲉⲣⲟⲟⲩ ⲙ̄ⲙ̄ ⲡⲣⲉⲡⲟⲩⲉ· ⲁⲧⲟⲩⲱⲱⲃ̄ ⲡⲉϫⲁⲩ ⲭⲉ
ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲉⲛⲭⲟⲉⲓⲥ παρχων ⲙ̄ⲡⲉ ⲡⲟⲩⲉ
ⲗⲁⲁⲩ ⲛ̄ⲥⲓⲥⲉ ⲉ ⲣⲟⲛ ⲉ ⲧⲃⲏⲏⲧ̄ⲕ̄· ⲁⲗⲗⲁ ⲡⲉⲙⲛⲟⲧ ⲙ̄
ⲡⲓⲟⲩⲧⲉ ⲱⲛⲛ· ⲙ̄ⲙ̄ παρχαⲥⲥⲉλⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ

ⲡⲯⲩⲏ ⲫⲏ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧ ⲉⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙⲡⲟⲟⲩ · Oriental 7021.
ⲁⲗⲗⲁ ⲛⲁ ⲡⲉⲛϣⲉⲛⲟⲥ ⲛⲉ · ⲁⲩⲱ ⲥⲉⲛⲡ ⲉ ⲣⲟⲓ ⲧⲏⲣⲟⲩ ⲫⲁ
ⲛⲉⲛⲉⲓⲟⲟⲧⲉ · ⲛⲁⲓ ⲁⲉ ⲉⲩϫⲱ ⲙⲙⲟⲟⲩ ⲛⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ⲣⲁϣⲉ ⲉ ⲣⲁⲓ ⲉϫⲡ ⲧⲉⲩⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ ⲧⲉ ϩⲛⲕ ⲉ ⲃⲟⲗ · ⲡⲉϫⲁϥ ⲛⲁⲩ ⲭⲉ ⲙⲁⲣⲟⲛ · ⲭⲉ ⲁ ⲡⲛⲁⲩ ⲱⲡⲉ ⲛⲧⲁϫⲓ ⲛ ⲧⲁ ϫⲣⲓⲁ · ⲙⲡ ⲛⲉⲧ ⲙⲙⲁⲓ · ⲁⲩⲃⲱⲕ ⲁⲉ ⲉ ⲡⲛⲁ ⲛⲧⲁⲩⲥⲃⲧⲱⲧϥ ⲛⲁϥ · ⲛ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ⲁⲉ ⲉ ⲡⲛⲁ ⲛ ⲥⲱ · ⲁϥⲣⲙⲟⲟⲥ ⲉϫⲡ ⲟⲩⲑⲣⲟⲛⲟⲥ · ⲛⲥⲓ ⲡⲁⲣⲭⲱⲛ · ⲁϥⲕⲉⲗⲉⲩⲉ ⲭⲉ ⲁⲛⲛⲉ ⲙ ⲡⲧⲉⲃⲧ ⲛⲁⲓ ⲛⲧⲁⲉⲡⲓⲧⲁⲥⲥⲉ ⲙⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ · ⲁⲩⲥⲉⲡⲏ ⲁⲩⲉⲓⲛⲉ ⲙⲙⲟϥ ⲛⲁϥ · ⲡⲉϫⲁϥ | ⲛⲁϥ ⲭⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ · ⲁⲩⲟⲩⲱⲛ ⲛ ⲟⲩⲛⲧⲏ · Fol. 36 a
ⲁⲩⲉⲓⲣⲉ ⲁⲉ ⲫⲓ ⲛⲁⲓ · ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ · ⲭⲉ ⲁⲛⲛⲉ ⲉ ⲃⲟⲗ ⲛ ⲧⲙⲛⲧⲕⲟⲓⲗⲓⲁ · ⲛ ⲧⲉⲣ ⲫⲛⲧⲉ ⲁⲉ ⲉ ⲃⲟⲗ · ⲛⲉ ⲟⲩⲟⲥ ⲁⲉ ⲉⲙⲁⲧⲉ ⲧⲉ · ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ · ⲭⲉ ⲁⲛⲛⲉ ⲙⲙⲟⲥ · ⲁⲩⲟⲩⲱⲛ ⲁⲉ ⲙⲙⲟⲥ ⲛⲥⲓ ⲱⲣⲟⲑⲉⲟⲥ ⲁⲩⲣⲉ · ⲉⲩⲟⲥ ⲛ ⲡⲁⲛⲓⲙ · ⲛ ⲫⲛⲧⲉ ⲛ ⲣⲟⲟⲩ ⲙⲙⲟⲥ · ⲉⲥⲧⲟⲟⲃⲉ ⲛ ⲟⲩⲥⲫⲣⲁⲅⲓⲥ · Ⲱⲣⲟⲑⲉⲟⲥ · ⲁⲉ ⲁⲩⲑⲁⲙⲁⲍⲉ

ⲙⲓⲭⲁⲏⲗ ⲭⲉ ⲙⲡ ⲗⲁⲁⲩ ⲡⲯⲩⲏ ⲫⲏ ⲛⲁⲓ ⲧⲏⲣⲟⲩ Oriental 6781.
ⲉⲧ ⲉⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙⲡⲟⲟⲩ · ⲁⲗⲗⲁ ⲛⲁ ⲡⲉⲛϣⲉⲛⲟⲥ ⲛⲉ · ⲁⲩⲱ ⲥⲉⲛⲡ ⲉ ⲣⲟⲓ ⲫⲁ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ · ⲛⲁⲓ ⲁⲉ ⲉⲩϫⲱ ⲙⲙⲟⲟⲩ · ⲛⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲣⲁϣⲉ ⲉϫⲡ ⲧⲉⲩⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ ⲉⲧ ϩⲛⲕ ⲉ ⲃⲟⲗ · ⲡⲉϫⲁϥ ⲛⲁⲩ ⲭⲉ ⲙⲁⲣⲟⲛ ⲭⲉ ⲁ ⲡⲛⲁⲩ ⲱⲡⲉ ⲉ ⲧⲣⲁϫⲓ ⲛ ⲧⲁ ϫⲣⲓⲁ ⲙⲡ ⲛⲉⲧ ⲙⲙⲁⲓ · ⲁⲩⲃⲱⲕ ⲁⲉ ⲉ ⲡⲛⲁ ⲛⲧⲁⲩⲥⲃⲧⲱⲧϥ ⲛⲁϥ · ⲛ ⲧⲉⲣ ⲟⲩⲃⲱⲕ ⲁⲉ ⲉ ⲣⲟⲓ ⲉ ⲡⲛⲁ ⲛ ⲥⲱ · ⲁϥⲣⲙⲟⲟⲥ ⲉϫⲡ ⲟⲩⲑⲣⲟⲛⲟⲥ · ⲁϥⲕⲉⲗⲉⲩⲉ ⲭⲉ ⲁⲛⲛⲉ ⲛⲁⲓ ⲛ ⲡⲧⲃⲧ · ⲛⲧⲁⲉⲡⲓⲧⲁⲥⲥⲉ ⲙⲙⲟϥ ⲕⲁⲧⲁ ⲣⲟⲓ · ⲁⲩⲥⲉⲡⲏ ⲁⲩⲉⲓⲛⲉ ⲙⲙⲟϥ ⲛⲁϥ · Ⲡⲉϫⲁϥ ⲛⲁϥ ⲭⲉ ⲱⲣⲟⲑⲉⲟⲥ ⲡⲁ ⲥⲱⲧⲙ ⲁⲩⲟⲩⲱⲛ ⲛ ⲟⲩⲛⲧⲏ · ⲁⲩⲉⲓⲣⲉ ⲫⲓ ⲛⲁⲓ · ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ ⲭⲉ ⲁⲛⲛⲉ ⲉ ⲃⲟⲗ ⲛ ⲧⲙⲛⲧⲕⲟⲓⲗⲓⲁ · ⲛ ⲧⲉⲣⲉ ⲫⲛⲧⲉ ⲁⲉ ⲉ ⲃⲟⲗ ⲛⲉ ⲟⲩⲟⲥ ⲉⲙⲁⲧⲉ · ⲡⲉϫⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁϥ ⲭⲉ ⲁⲩⲟⲩⲱⲛ ⲙⲙⲟⲥ · ⲛ ⲧⲉⲣ ⲟⲩⲁⲛⲟⲩⲱⲛ ⲁⲉ ⲙⲙⲟⲥ · ⲁⲩⲣⲉ ⲉⲩⲟⲥ ⲛ ⲡⲁⲛⲓⲙ ⲛ ⲫⲟⲟⲩ ⲛ ⲫⲛⲧⲉ ⲉⲥⲧⲟⲟⲃⲉ ⲛ ⲟⲩⲥⲫⲣⲁⲅⲓⲥ ·

Oriental 7021. ⲉⲭⲱ ⲡⲣⲱⲃ · ⲉϥⲭⲱ ⲙ̅ⲙⲟⲥ · ⲭⲉ ⲟⲩ ⲡⲉ ⲡⲉⲓ̈ ⲡⲁⲣⲭⲱⲛ
ⲛ̅ⲧ ⲁⲓⲣⲉ ⲉ ⲣⲟϥ ⲛ̅ ⲣⲟⲩⲏ ⲛ̅ ⲧⲉⲓ ⲕⲟⲓⲗⲓ̈ⲁ · ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ
ⲛⲁϥ · ⲭⲉ ⲙⲁⲥⲙⲱⲡⲉ ⲛ̅ⲧⲉ ⲡⲛⲟⲥ ⲛ̅ⲧⲉⲃ̅ⲧ ⲱⲗⲕ ⲡⲣⲱⲃ
ⲙⲙⲁ · ⲉⲧⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ · ⲁⲟⲩⲱⲛ ⲙ̅ⲙⲟⲥ ⲧⲉⲱⲱⲥ (*sic*
ⲛ̅ⲧⲛ̅ⲛⲁⲩ ⲭⲉ ⲉⲣⲉ ⲟⲩ ⲛ̅ ⲣⲟⲩⲏ ⲙ̅ⲙⲟⲥ · Ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ
ⲡⲉϫⲁϥ ⲛⲁϥ ⲭⲉ ⲡⲁ ⲭ̅ⲥ̅ · ⲉⲓⲛⲁⲟⲩⲱⲛ ⲙ̅ⲙⲟⲥ ⲛ̅ ⲁⲩ ⲛ̅
ⲣⲉ · ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲉⲥⲧⲟⲟⲃⲉ · ⲁϥⲥⲟⲟⲩⲧⲛ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉϥⲥⲓⲁ
ⲛ̅ⲥⲓ ⲙⲓⲭⲁⲏⲗ · ⲉⲧⲉ ⲡⲁⲣⲭⲱⲛ ⲡⲉ · ⲁϥϫⲓ̈ ⲛ̅ ⲧⲡⲁⲛⲓⲙⲓⲛ
ⲁϥⲟⲩⲱⲛ ⲙ̅ⲙⲟⲥ · ⲁϥⲣⲉ ⲉ ⲣⲟⲥ ⲉⲥⲙⲉϩ ⲛ̅ ⲛⲟⲩⲃ
ⲉϥⲥⲟⲧⲛ̅ ⲁⲩⲟⲩⲱⲛ ⲁⲉ ⲛ̅ ⲛⲓⲟⲩⲃ · ⲁⲩⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉⲧⲉⲓⲣⲉ
ⲛ̅ⲧⲱⲟⲩⲛ̅ⲧ ⲛ̅ⲧⲱⲉ ⲛ̅ⲣⲟⲗⲟⲕⲟⲧ✝ⲛⲟⲥ ⲛ̅ⲁⲡⲉ · ⲙⲛ̅ⲛⲥⲱϥ
ⲛ̅ⲥⲁ ⲡⲉⲥⲛⲧ ⲙ̅ⲙⲟⲟⲩ · ⲧⲏⲣⲟⲩ ⲁⲩⲣⲉ ⲉ ⲛⲉ ⲱⲟⲩⲛ̅ⲧ ⲛ̅-
ⲧⲉⲣⲙⲓⲥⲓⲟⲛ ⲟⲩⲁ ⲟⲩⲁ · ⲁⲩⲭⲏ ⲛ̅ ⲛⲉⲃ̅ⲃⲁⲗ ⲉ ⲣⲣⲁⲓ̈ ⲉ
Fol. 36 *b* ⲧⲡⲉ | ⲉϥⲭⲱ ⲙ̅ⲙⲟⲥ · ⲭⲉ ⲛ̅ⲧⲟⲕ ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡ̅ⲭ̅ⲥ̅ · ⲁⲧⲱ
ō ⲛⲉⲕⲣⲁⲡ ⲥⲟⲩⲧⲱⲛ · ⲭⲉ ⲙⲙ̅ ⲡⲓ̈ ⲱⲟⲟⲩ ⲛ̅ ⲛⲉⲧ ⲙⲙⲉ
ⲙ̅ⲙⲟⲕ · Ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ · ⲁⲩⲙⲟⲟⲩⲧⲉ
ⲁⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲙ̅ ⲑⲉⲟⲡⲓⲥⲧⲏ ⲧⲉⲩⲥⲫⲓ̈ⲙⲉ · ⲡⲉϫⲁϥ

Oriental 6781. ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ | ⲁⲩⲱⲁⲧⲙⲁⲍⲉ ⲡⲉϫⲁϥ ⲭⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ
ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲛ̅ⲧ ⲁⲓⲣⲉ ⲉ ⲣⲟϥ ⲛ̅ ⲧⲉⲣⲉ · ⲡⲉⲭⲉ
Fol. 21 *a* ⲡⲁⲣⲭⲱⲛ ⲭⲉ ⲙⲁⲥⲙⲱⲡⲉ ⲛ̅ⲧⲉ ⲡⲛⲟⲥ ⲛ̅ ⲧⲃ̅ⲧ ⲱⲗⲕ ⲡⲛⲉⲧ
ⲛ̅ⲧ ⲟⲩⲛⲁⲣⲉ ⲉ ⲣⲟⲟⲩ · ⲁⲟⲩⲱⲛ ⲙ̅ⲙⲟⲥ ⲛⲧⲛ̅ⲛⲁⲩ ⲭⲉ ⲉⲣⲉ ⲟⲩ
ⲛ̅ⲣⲛⲏⲧⲉ · ⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲭⲉ ⲉⲓⲛⲁⲟⲩⲱⲛ ⲙ̅ⲙⲟⲥ
ⲙ̅ⲙ ⲁⲩ ⲛ̅ ⲣⲉ · ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲉⲥⲧⲟⲟⲃⲉ · ⲁⲥⲥⲟⲟⲩⲧⲛ̅ ⲉ ⲃⲟⲗ
ⲛ̅ ⲧⲉϥⲥⲓⲁ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙⲓⲭⲁⲏⲗ ⲡⲉ · ⲁⲟⲩⲱⲛ
ⲙ̅ⲙⲟⲥ ⲁⲣⲉ ⲉ ⲣⲟⲥ ⲉⲥⲙⲉϩ ⲛ̅ ⲛⲟⲩⲃ ⲉϥⲥⲟⲧⲛ̅ · ⲁⲩⲱⲛ
ⲁⲉ ⲛ̅ ⲛⲓⲟⲩⲃ ⲁⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉⲧⲉⲓⲣⲉ ⲛ̅ⲧⲱⲟⲩⲛ̅ⲧ ⲛ̅ⲧⲱⲉ ⲛ̅ⲣⲟ-
ⲗⲟⲕⲟⲧⲛⲟⲥ ⲛ̅ⲁⲡⲉ · Ⲗⲁⲱ ⲛ̅ⲥⲁ ⲡⲉⲥⲛⲧ ⲙ̅ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ
ⲁⲣⲉ ⲉ ⲛⲉ ⲱⲟⲩⲛ̅ⲧ ⲛ̅ⲧⲛⲣⲙⲓⲥⲓⲟⲛ ⲛ̅ ⲛⲟⲩⲃ · ⲟⲩⲁ ⲟⲩⲁ ·
ⲁⲩⲭⲏ ⲛ̅ ⲛⲉⲃ̅ⲃⲁⲗ ⲉ ⲣⲣⲁⲓ̈ ⲉ ⲧⲡⲉ · ⲉϥⲭⲱ ⲙ̅ⲙⲟⲥ ⲭⲉ ⲛ̅ⲧⲕ
ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡⲭⲟⲉⲓⲥ ⲁⲧⲱ ⲉⲣⲉ ⲛⲉⲕⲣⲁⲡ ⲥⲟⲩⲧⲱⲛ ⲁⲧⲱ
ⲙ̅ⲙ ⲡⲓ̈ ⲱⲟⲟⲩ ⲛ̅ ⲛⲉⲧ ⲙⲙⲉ ⲙ̅ⲙⲟⲕ · ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲉⲧⲉ
ⲙⲓⲭⲁⲏⲗ ⲡⲉ · ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲱⲣⲟⲑⲉⲟⲥ ⲙⲙ̅ ⲑⲉⲱⲡⲓⲥⲧⲏ
ⲧⲉⲩⲥⲫⲓ̈ⲙⲉ · ⲡⲉϫⲁϥ ⲛⲁⲩ ⲭⲉ ⲛⲁⲥⲏⲛⲧ ⲭⲱⲟⲩ ⲉ ⲣⲟⲩⲏ

ⲛⲁⲩ ⲉ ϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲓ ⲛⲉⲥⲛⲏⲩ· Ⲟⲛⲧⲱⲥ ⲉⲱⲱⲉ ⲛ̄ⲧⲱⲧⲛ̄ ϩⲉⲛⲣⲙ̄ⲣⲁⲱ ⲟⲛ· ⲁⲩⲱ ⲁⲧⲛ̄ⲍⲟ (*sic*) ⲛ̄ ϩⲉⲛⲁⲱⲏ ⲡⲁⲛⲧⲟⲗⲟⲙⲁ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲏⲏⲩ· ⲛ̄ⲧⲁⲓⲉⲓ ⲱⲁ ⲣⲱⲧⲛ̄· ⲁⲗⲗⲁ ⲉⲓⲥ ⲡⲓⲟⲩⲧⲉ ⲁϥⲥⲉⲃⲧⲉ ⲧⲏⲩⲧⲛ̄ ⲁⲩⲱ ⲁⲓⲥⲟⲩⲛ̄ ⲛⲉⲓ ⲛⲟⲩⲃ· ⲙⲛ̄ⲧ ⲧⲉⲥϥⲣⲁⲥⲓⲥ· ⲁⲓⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉ ⲛⲁ ⲡⲁ ⲭ̄ⲥ ⲡ̄ⲣ̄ⲣⲟ ⲛⲉ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲉ ⲡⲱⲁ ⲛ̄ ⲧⲁⲓⲧⲱⲁⲓ ⲣⲱⲙⲉ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲁⲁⲥ ⲛⲁⲱⲁⲓ ⲙ̄ⲡⲟⲟⲩ· ⲙⲛ̄ⲧ ⲛⲁⲣⲱⲙⲉ· ⲉⲓⲥ ϩⲛⲏⲧⲉ ϯⲛⲁϫⲁⲣⲓⲍⲉ ⲙⲛⲧⲛ̄ ⲛ̄ⲧⲙⲟⲙⲛ̄ⲧ ⲛ̄ⲧⲙⲉ ⲛ̄ⲣⲟⲗⲟⲕⲟⲧ-ϯⲛⲟⲥ· ⲁⲩⲱ ⲡⲕⲉ ⲙⲟⲙⲛ̄ⲧ ⲛ̄ⲧⲉⲣⲙⲛⲥⲓⲟⲛ· ⲭⲓⲧⲟⲩ ⲙⲛⲧⲛ̄· ⲛ̄ⲧⲉⲧⲛ̄ϯ ⲟⲩⲁ ⲙ̄ ⲡⲙⲱⲥ· ⲟⲩⲁ ⲛ̄ ⲛⲟⲩⲱⲣⲉ· ⲉ ⲡⲱⲁ ⲛ̄ ⲛⲧⲉⲃⲧ· ⲭⲉ ⲁⲛⲟⲕ ⲁⲓⲱⲛ̄ ⲧⲱⲣⲉ ⲙ̄ⲙⲟⲟⲩ ⲙⲛⲧⲛ̄· ⲁⲩⲱ ⲉⲓⲥ ⲡⲓⲁⲩ ⲙ̄ ⲙⲉⲉⲣⲉ ⲁϥⲱⲱⲡⲉ· ⲕⲁⲧⲁ ⲧⲉⲡⲣⲟⲫⲏⲧⲓⲁ· ⲡⲕⲉ ⲟⲩⲁ ⲭⲉ ϩⲱⲟⲩ· ⲛ̄ⲧ̄ ⲭⲓⲧⲟⲩ ⲛ̄ⲧ̄ ⲧⲁⲁⲩ ⲙ̄ ⲡⲣⲱⲙⲉ [illegible]ⲕⲧⲁ ⲧⲉⲕⲱⲧⲙⲛ [ⲛ̄ⲧ ⲁⲕⲧⲁⲁⲥ] ⲁⲕⲥⲓ ⲙ̄ ⲡⲉⲥⲟⲩⲟ· ⲛ̄ Fol. 37 *a* ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· Ⲁⲱⲣⲟⲫⲉⲟⲥ ⲭⲉ ⲙⲛ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲁⲧ-ⲡⲁⲣⲧⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ· ⲉⲧⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲡⲉⲛⲭ̄ⲥ· ⲡⲁⲣⲭⲱⲛ ⲉⲕⲭⲱ ⲙ̄ⲙⲟⲥ ⲙⲁⲛ· ⲁⲛⲟⲛ ⲛⲉⲕ- oa

---

ⲉ ⲣⲟⲓ· ⲟⲛⲧⲱⲥ ⲭⲉ ⲛ̄ⲧⲱⲧⲛ̄ ϩⲉⲛⲣⲙ̄ⲣⲁⲱ ⲁⲩⲱ ⲁⲧⲉⲧⲛ̄ⲭⲉ ⲟⲩⲙⲛⲛⲩⲉ ⲡⲁⲛⲧⲟⲗⲟⲙⲁ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲏⲏⲩ· ⲭⲉ ⲛ̄ⲧⲁⲓⲉⲓ ⲱⲁ ⲣⲱⲧⲛ̄ ⲙ̄ⲡⲟⲟⲩ· ⲁⲗⲗⲁ ⲉⲓⲥ ⲡⲓⲟⲩⲧⲉ ⲁϥⲥⲉⲃⲧⲉ ⲧⲏⲩⲧⲛ̄· ⲁⲩⲱ ⲁⲓⲥⲟⲩⲛ̄ ⲛⲉⲓ ⲛⲟⲩⲃ ⲙⲛ̄ⲧ ⲧⲉⲥϥⲣⲁⲥⲓⲥ· ⲁⲓⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛⲁ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣ̄ⲣⲟ ⲛⲉ· ⲧⲉⲛⲟⲩ ⲭⲉ ⲉ ⲡⲱⲁ ⲛ̄ ⲧⲁⲓ-ⲧⲱⲁⲓ ⲣⲱⲙⲉ· ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲁⲁⲥ ⲛⲁⲱⲁⲓ ⲙ̄ⲡⲟⲟⲩ ⲙⲛⲧⲛ̄ ⲛⲁⲣⲱⲙⲉ· ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲁⲓϫⲁⲣⲓⲍⲉ ⲙⲛⲧⲛ̄ ⲛ̄ⲧ ⲡⲙⲟⲙⲛ̄ⲧ ⲛ̄ⲧⲙⲉ ⲛ̄ⲣⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ· ⲁⲩⲱ ⲡⲕⲉ ⲙⲟⲙⲛ̄ⲧ ⲛ̄ⲧⲙⲛⲥⲓⲟⲛ· ⲭⲓⲧⲟⲩ ⲙⲛⲧⲛ̄ ⲛ̄ⲧⲉⲧⲛ̄ϯ ⲟⲩⲁ ⲙ̄ ⲡⲙⲱⲥ ⲉ ⲡⲱⲁ ⲛ̄ ⲡⲉⲥⲟⲩⲟ· ⲁⲩⲱ ⲟⲩⲁ ⲛ̄ ⲛⲟⲩⲱⲣⲉ ⲉ ⲡⲱⲁ ⲛ̄ ⲡⲧⲃⲧ· ⲭⲉ ⲁⲛⲟⲕ ⲁⲓⲱⲛ̄ ⲧⲱⲣⲉ ⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱ ⲉⲓⲥ ⲡⲓⲁⲩ ⲛ̄ ⲙⲉⲉⲣⲉ ⲁϥⲱⲱⲡⲉ | ⲕⲁⲧⲁ ⲧⲉⲡⲣⲟⲫⲏⲧⲓⲁ ⲁⲩⲱ ⲡⲕⲉ Fol. 21 *b* ⲟⲩⲁ ⲡⲧⲉⲧⲛ̄ⲥⲉⲧ ⲧⲉⲱⲧⲙⲛ· ⲛ̄ⲧ ⲁⲕⲕⲁⲁⲥ ⲁⲕⲥⲓ ⲙ̄ ⲡⲉⲥⲟⲩⲟ ⲛ̄ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· Ⲁⲱⲣⲟⲫⲉⲟⲥ ⲭⲉ ⲙⲛ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ ⲧⲉϥ-ϣⲙⲉ· ⲁⲧⲡⲁⲣⲧⲟⲩ ⲙ̄ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲡⲉⲛⲭⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲉⲧ ⲉⲕⲭⲱ ⲙ̄ⲙⲟϥ ⲙⲁⲛ·

Oriental 7021. ⲉⲣⲁⲗ· ⲙⲛ ⲡⲧⲁⲕⲉⲓ ϣⲁ ⲣⲟⲛ· ⲭⲉ ⲉⲛⲉⲭⲓ ⲗⲁⲁⲩ ⲛ
ⲧⲟⲟⲧⲕ· ⲙⲛ ⲛ ⲟⲩⲭⲣⲉⲱⲥ· ⲉ ⲣⲟⲛ ⲁⲛ ⲡⲉ· ⲉ ϣⲟⲡ ⲉ
ⲣⲟⲛ ⲡⲛⲟⲥ ⲙⲙⲁ· ⲡⲧⲉ ⲧⲧⲁϫⲓⲥ ⲛ ⲡⲉⲛⲣⲣⲟ· ⲙⲛ ⲙ̄ⲡ̄ ⲟ
ⲁⲛ ⲛ ⲭ̄ⲥ̄ ⲉ ⲡⲉⲛⲥⲱⲙⲁ· ⲉⲓⲣⲉ ⲛⲁⲕ ⲡⲱⲉ ⲉⲧ ⲕⲟⲩⲁϣ̄ⲥ̄·
Ⲗⲩⲱ ⲭⲱⲣⲓⲥ ⲛⲁⲓ ⲟⲛ ⲉⲛⲛⲁⲁⲓ ⲗⲁⲁⲩ ϩⲁ ⲧⲁⲱⲣⲉⲁ· ⲙ
ⲡⲓⲟⲩⲧⲉ· ⲛⲥⲟⲟⲩⲛ̄ ϩⲱⲟⲕ ⲱ̄ ⲡⲉⲛⲭ̄ⲥ̄· ⲭⲉ ⲁⲩ ⲛ ϩⲟⲟⲩ
ⲡⲉ ⲡⲟⲟⲩ· ⲁⲩⲱ ⲡⲓ̈ ⲕⲟⲩⲓ̈ ⲡⲟⲉⲓⲕ ⲉⲛⲟⲩⲱⲙ ⲙⲙⲟϥ·
ⲙⲡⲟⲟⲩ ⲙⲙ̄ ⲛⲉⲛⲥⲩⲛⲉⲛⲏⲥ (*sic*)· ⲙ ⲡⲱⲛ ⲁⲛ ⲡⲉ· ⲁⲗⲗⲁ
ⲛⲁ ⲡⲓⲟⲩⲧⲉ ⲡⲉ· ⲙⲙ̄ ⲡⲉϥⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲙⲓϫⲁⲏⲗ· ⲛⲁⲓ ⲉⲧ ⲛ̄ⲣ̄ ϣⲁ ⲛⲁϥ ⲙⲡⲟⲟⲩ
ⲁⲗⲗⲁ ⲉϣⲱⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ· ⲱ̄ ⲡⲉⲛⲭ̄ⲥ̄· ⲧⲙⲛⲁⲁⲓ ⲛ
ⲧⲉⲣⲙⲛⲥⲓⲟⲛ ⲙⲙⲁⲧⲉ· ⲛⲧⲛⲛⲁⲁⲩ ⲉ ⲡⲙⲁ ⲙ ⲡⲉⲥⲟⲟⲩ
ⲙⲙ̄ ⲡⲧⲉⲃⲧ· ⲁⲩⲱ ⲛⲧⲛⲥⲱⲧⲉ ⲛ ⲧⲉϣⲧⲙⲏ· ⲛ ⲧⲉⲡⲣⲟⲥ-
ⲫⲟⲣⲁ· ⲡⲣⲟⲥ ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ
ⲭⲉ ⲫ̄ⲛ̄ ⲟⲩⲙⲉ· ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲙ̄ ⲡⲟⲩⲭⲁⲓ ⲙ ⲡⲁ ⲭ̄ⲥ̄
Fol. 37 *b* ⲡⲣⲣⲟ· ⲭⲉ ⲧⲉⲧⲛⲁϩⲓⲧⲟⲩ ⲧⲛⲟⲩ ⲁϩⲛ̄ (?) ⲕⲱ (?) | ⲉ
ⲟⲃ̄ ⲡⲁⲣⲟⲩ· ⲁⲩⲱ ⲙⲛⲡⲱⲥ· ⲛⲧⲁ ⲧⲛ̄ⲣ̄ ⲣⲟⲧⲉ· ⲭⲉ ⲛⲙⲉ

Oriental 6781. ⲙⲛ ⲡⲧⲁⲕⲉⲓ ϣⲁ ⲛⲉⲕⲉⲣⲁⲗ· ⲭⲉ ⲛⲉϩⲓ ⲟⲩⲗⲁⲁⲩ ⲛ ⲧⲟⲟⲧⲕ
ⲙⲛ ⲟⲩⲭⲣⲉⲱⲥ ⲁⲛ ⲡⲉ ⲉ ⲣⲱⲙⲉ ⲙⲙⲁ ⲉ ϣⲟⲟⲡ ⲉ ⲣⲟⲟⲩ
ⲛ ⲛⲧⲁϫⲓⲥ ⲙ ⲡⲣⲣⲟ· ⲙⲛ ⲛⲉⲕ ⲱ ⲁⲛ ⲛ ⲭⲟⲉⲓⲥ ⲉⲛⲉⲓ ⲛ
ⲥⲱⲙⲁ· ⲉ ⲧⲣⲉⲕⲉⲓⲣⲉ ⲛⲁⲓ ⲛⲱⲉ ⲉⲧ ⲉⲕⲟⲩⲁϣ̄ⲥ̄· ⲁⲩ
ⲭⲱⲣⲓⲥ ⲛⲁⲓ ⲟⲛ ⲛⲛⲁⲁⲓ ⲟⲩⲗⲁⲁⲩ ϩⲁ ⲧⲱⲣⲉⲁ ⲙ
ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲥⲟⲟⲩⲛ̄ ϩⲱⲟⲕ ⲭⲉ ⲁⲩ ⲛ ⲣⲟⲟⲩ ⲡ
ⲡⲟⲟⲩ· ⲁⲩⲱ ⲡⲉ ⲕⲟⲩⲓ ⲡⲟⲉⲓⲕ ⲉⲧ ⲡⲟⲩⲱⲙ ⲙⲙⲟϥ ⲙ
ⲡⲟⲟⲩ ⲙⲙ̄ ⲛⲉⲥⲛⲏⲩ ⲙ ⲡⲱⲛ ⲁⲛ ⲡⲉ· ⲁⲗⲗⲁ ⲛⲁ ⲡⲓⲟⲩⲧ
ⲡⲉ ⲙⲙ̄ ⲡⲉϥⲛⲟⲥ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ· ⲛⲁⲓ ⲉ
ⲛ̄ⲣ̄ ϣⲁ ⲛⲁϥ ⲙⲡⲟⲟⲩ· ⲁⲗⲗⲁ ⲉϣⲱⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡ
ⲛⲁⲓ ⲱ̄ ⲡⲉⲛⲭⲟⲉⲓⲥ· ⲉⲓⲉ̄ ⲧⲛⲁⲁⲓ ⲡⲉⲓ ϣⲟⲙⲛⲧ ⲛⲧⲛⲣ
ⲙⲛⲥⲓⲟⲛ· ⲙⲙⲁⲧⲉ ⲛⲧⲛⲛⲁⲁⲩ ⲉ ⲡⲙⲁ ⲉⲧⲁⲣⲟⲛ· ⲡⲣⲟ
ⲧⲉⲕⲕⲉⲗⲉⲩⲥⲓⲥ· ⲡⲉⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲛⲁⲩ ⲭⲉ ⲫ̄ⲛ̄ ⲟⲩⲙ
ⲙⲓⲧⲉ ⲡⲓⲟⲩⲧⲉ· ⲙⲙ̄ ⲡⲟⲩⲭⲁⲓ ⲙ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ· ⲭ
ⲧⲉⲧⲛⲁϩⲓⲧⲟⲩ ⲧⲛⲟⲩ ⲙⲙ̄ ⲡⲉⲩⲕⲱϐ· ⲙⲛⲡⲱⲥ ⲛⲧ
ⲧⲉⲧⲛ̄ⲣ̄ ⲣⲟⲧⲉ ⲭⲉ ⲛⲙⲉ ⲡⲣⲣⲟ ⲥⲱⲧⲙ ⲙⲫⲁⲡⲉⲗⲉ ⲉ ⲣⲱⲧ

пр̄ро · сωтм̄ · иϥапѳлн є рωтн̄ · анок пет напо- Oriental 7021.
лоѵιζε ϩа рωтн̄ м̄ па ѯс̄ пр̄ро · тарецϯ интӣ п̄рен
ке нос̄ п̄таιо · ауω ешѯε тетп̄оѵωщ · є тет
петп̄ρнт · наї м̄маате ан нетп̄таро м̄моот є
хιтоц н̄ тоот · аλλа тннсе те таї · аλλа
ρотан ешѯанктоι є та полιс · ρ̄м̄ поѵωщ м̄
пиоѵте · ϯнатп̄ноот · п̄са тнтн̄ · п̄таплнрот м̄-
мωтн̄ · м̄ пкефалιон · м̄п̄ пиос̄ п̄таιо є тїоѵωщ
є тааϥ интӣ ⁘ Δωроθеос · ае м̄п̄ тесѵρнне · θео-
пιстн · ауаλонеї ετсωтм̄ є неї ѯаѯε · ауω · пе-
хаѵ м̄ парχωн · ае тїсопсн̄ м̄моκ пенѯс̄ м̄пр̄
р̄ ϩал м̄моп · анок п̄ρ̄м̄рал · ρ̄ нει ѯаѯε · анок
ϩар пенѯс̄ · анок некρ̄м̄рал · ауω кто є рок · н̄
ρенѯаѯε ет̄ тλе н̄ пенметроп · ауω ере некρ̄м̄-
рал наз̄ хрнма тωп · е ϯ ок ае п̄наѵι м̄нсе · н̄
ѧѵ пн пероот п̄та пенхιсоѵе ει ератоц · аναγа- Fol. 38 a
кωпει наѵ · ρ̄ м̄ оγнне нте пиоѵте м̄|пе инаѵ ϩар є оє

анок пет наа̄полоѵιζε ϩа рωтн̄ м̄ па ѯоеις пр̄ро · Oriental 6781.
ае тет наѯιтоц тнроц · п̄татреϥ интӣ н̄ ке нос̄
п̄таιо · ауω ешѯε тетп̄оѵωщ петп̄ρнт м̄отпе ·
п̄наї ан м̄маате нететп̄таро · м̄моот н̄ тоот · аλλа
тнннсе те таι · ρотан ае ешѯанктоι є та полιс
ρ̄м̄ поѵωщε м̄ пиоѵте ϯнатп̄ноот интӣ · | м̄ Fol. 22 a
пкефалιон · п̄татп̄ноот п̄сωтн̄ п̄таплнрот м̄- пє
мωтн̄ п̄таті интӣ н̄ ρенкеταιο · ωроθеос ае
м̄п̄ θеω̄пιстн тесѵρнне · ауаλωпει · етсωтм̄ ē
наι · Пехаѵ м̄ парχωн ае тїсопсн̄ м̄моκ м̄пр̄
р̄ ϩал м̄моп оγае м̄п̄р̄ ρила є рок ρ̄ некщаѯε ·
анок некρ̄м̄рал · епει ан Сѵ̄ тп̄ē м̄ пенметроп
ауω ере некρ̄м̄рал наз̄ хрнма тωп ϩартнк ·
ае наѵι м̄нсе · н̄ ѧѵ пе пероот п̄таκει ща рок ·
ει м̄п тει ē поот м̄маате · ае п̄наϯ оγλаат нак ·
ρ̄ оγнне ϩар п̄те п̄ае м̄пе инаѵ ϩар ē рок енеϥ ·

Oriental 7021. рок енеⲩ· є акеї є ⲣоγи є пенні· ⲛ̄тⲛ̄сооγи ан· ⲡⲁⲟⲩ ⲭⲁ̄ про· ει ⲁⲛ теї поογ ⲡⲁⲁте· ⲁγω ⲛ̄ ⲁγ ⲛ̄ ⲣе ⲱ̄ пенⲭ̄с ⲙ̄ⲡⲭω ⲡⲁⲟⲩ наι· ⲭе акⲁι ⲗⲁⲁγ ⲛ̄ тоотⲛ̄· ⲁϥоγⲱⲱⲩⲃ̄ ⲛ̄ⲥι парχωн· ⲁнок пет на таⲗⲗωтⲛ̄· ⲭе ⲛ̄таει є ⲣоγи є петⲛ̄нι· ⲛ̄ ⲁγ ⲛ̄ оγоеⲓⲩ· ⲭⲓⲛ пеⲣоογ ⲥⲁр ⲛ̄та нетⲛ̄еιоοте· ⲙоγ· ⲁтетⲛ̄р ат тетⲛ̄оγсїа· ϯнⲏγ є ⲣоγи є петⲛ̄нї ⲛ̄ оγсоп· ката еⲃоγ· ⲁγω ⲙⲛ̄ⲛⲥа траеї он тетⲛ̄-тⲛ̄ноογ ⲛ̄ ⲣеи ке ноⲩ ⲛ̄таιо· є та полιс· є ратⲏ ⲙ̄ па ⲭ̄с пр̄ро· ⲁγω ⲥⲣаї ⲛ̄ нетⲛ̄ран є ⲭωоγ тнроγ· ⲭе кас ететⲛ̄ⲩанеι є тполιс· ⲙ̄ пр̄ро· нⲏтооβоγ интⲛ̄ ⲙⲛ̄ пеγⲥωⲃ̄· ⲗϥоγⲱⲱⲩⲃ̄ ⲛ̄ⲥι ⲁωроⲑеос ⲙⲛ̄ ⲑеопістн· ⲉγⲭω ⲡⲁⲟⲩ· ⲭе тⲛ̄парακалеι ⲡⲁⲟⲩ· пеⲭ̄с· ⲁріре ⲛ̄ⲧⲁⲁⲛ ⲙ̄ пеι ноⲩ ⲛ̄ ⲁⲥⲁⲑоп· ⲛ̄ⲧ̄ ⲭω є рок· ⲙ̄ пекран· ⲙⲉⲩⲁⲕ тⲛ̄ⲁⲁιсⲑаⲗе є ⲡⲥⲱⲃ̄· Єпеι ⲁⲛ ⲁⲙⲃⲱⲗ є ⲃоⲗ·

Oriental 6781. акеι є ⲣоγи є пенні· оγⲁе ⲛ̄тⲛ̄сооγи ⲡⲁⲟⲩ ⲁⲛ ⲭⲁ̄ про· ει ⲁⲛ теι є поογ ⲡⲁⲁте· ⲁγω ⲛ̄ⲛ̄ ⲁⲩ ⲛ̄ ⲣе ⲱ̄ пенⲭоеⲓс· екⲭω ⲡⲁⲟⲩ ⲭе акⲁι оγⲗⲁⲁγ ⲛ̄ тоотⲛ̄· ⲗϥоγⲱⲱⲩⲃ̄ ⲛ̄ⲥι парχωн ечⲭω ⲡⲁⲟⲩ ⲭе сωтⲙ̄ ⲛ̄таⲧⲁⲗⲗωтⲛ̄· ⲭе ⲛ̄таει є ⲣоγи є петⲛ̄нι ⲛ̄ⲛ̄ ⲁⲩ ⲛ̄ оγоеⲓⲩ· ⲭⲓⲛ ⲙ̄ пеⲟоγоеⲓⲩ ⲥⲁр ⲛ̄та нетⲛ̄-еιоте ⲙ̄тон ⲡⲁⲟⲩ· ⲉ̄ атетⲛ̄р ⲁпе є теγоγсїа ⲩа ⲣаι є поογ ⲛ̄ⲣоογ· ϯнⲏγ є ⲣоγи є петⲛ̄нι ⲛ̄ оγсоп ката еⲃоγ· ⲁγω ⲙⲛ̄ⲛⲥа траеι он тетⲛ̄-ноογ ⲛ̄ ⲣеи ке ноⲩ ⲛ̄таеιо̄ є та полιс є ратⲏ ⲙ̄ па ⲭоеⲓс пр̄ро ⲁγω ⲥ̄ⲣаι ⲡⲁⲟⲩ ⲛ̄сωтⲛ̄ тнроγ ететⲛ̄ⲩанеι є тполιс· ⲛ̄ тⲙⲛ̄тер̄о· нⲏтооβоγ интⲛ̄ ⲙⲛ̄ пеγкω̄ⲃ̄· ⲗϥоγⲱⲱⲩⲃ̄ ⲛ̄ⲥι ⲁωроⲑеос ⲙⲛ̄
Fol. 22 b ⲑеⲱ̄пістн теⲥⲥⲣⲙⲉ ⲉγⲭω ⲡⲁⲟⲩ ⲭе тⲛ̄|парακалеⲓ
ⲛⲉ ⲡⲁⲟⲩ пеⲭоеⲓс аρι ⲉіре наⲙ ⲙ̄ пеι ноⲩ ⲛ̄ ⲁⲥⲁⲑоп ⲛ̄ⲧ̄ ⲭω є рок ⲙ̄ пекран ⲡⲁⲁте ⲛ̄тⲛ̄ⲁⲁιсⲑаⲗе є ⲡⲥⲱⲃ̄ Єпеι ⲁⲛ ⲁⲙⲃⲱⲗ є ⲃоⲗ ⲉⲭⲛ̄ ⲛⲉⲕⲱⲩⲁⲭⲉ· ⲉ

ⲉⲁⲓ̈ ⲛⲏⲩⲁϫⲉ· ⲉⲧ ⲉⲕϫⲱ ⲙⲙⲟⲟⲩ ⲛⲁⲓ· ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲱⲛ ⲉⲧⲉ ⲙ[ⲓ]ⲭⲁⲏⲗ ⲡⲉ· ϫⲉ ϯⲛⲁϫⲱ ⲙⲛⲧⲛ̅ ⲙ̅ⲙⲁ ⲣⲁⲛ ⲙⲛ̅ ⲡⲁ ⲡⲁ ⲭ̅ⲥ̅ ⲡ̅ⲣ̅ⲣⲟ | ⲙⲛ̅ ⲡⲣⲙ̅ⲙ̅ (*sic*) ⲧⲁ ⲡⲟⲗⲓⲥ· ⲑⲓⲉⲗⲏⲙ̅ⲙ̅· ⲁⲩⲱ ⲉⲱϫⲉ ⲧⲉⲧⲛ̅ⲟⲩⲱⲱⲩ ⲉ ⲉⲓⲙⲉ ⲉ ⲣⲟⲟⲩ ⲥⲱⲧⲙ̅ⲙ̅ ⲛ̅ⲧⲁⲧⲁⲗⲙⲱⲧⲛ̅:—ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲱⲛ· ⲛ̅ ⲛⲁ ⲧⲡⲉ ⲙⲛ̅ ⲛⲁ ⲡⲕⲁⲣ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲅⲟⲥ· ⲛ̅ ⲧⲥⲟⲙ ⲛ̅ ⲙ̅ⲡⲛⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛ̅ ⲛⲓ ⲁⲓⲱⲛ ⲙ̅ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓ̈ⲭⲁⲏⲗ· ⲡⲁⲧⲣⲁⲧⲟⲥ ⲉⲧ ⲥⲱⲧⲛ̅· ⲛ̅ ⲙ̅ⲡⲟⲗⲉⲙⲟⲥ· ⲫⲓⲟⲛ ⲙ̅ⲙ̅ ⲡⲉⲕⲣ̅ⲣⲟ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓ̈ⲭⲁⲏⲗ· ⲡⲥⲟⲗⲥ̅ⲗ̅ ⲁⲩⲱ ⲡⲓⲟⲩⲱⲟⲩ· ⲛ̅ ⲛⲁ ⲙ̅ⲡⲛⲧⲉ· ⲙⲛ̅ ⲛⲁ ⲡⲕⲁⲣ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ· ⲛⲁ ⲣⲟ ⲉⲧ ⲉⲣⲉ ⲙ̅ⲙⲁ ⲙ̅ⲡⲧⲙⲁⲛⲣⲧⲏⲩ· ⲙ̅ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲣⲛⲧⲩ̅· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲛ̅ ⲛⲓ ⲁⲓⲱⲛ ⲙ̅ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· ⲁⲩⲱ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛ̅ ⲧⲙⲛ̅ⲧⲉⲣⲟ ⲛ̅ ⲙ̅ⲡⲛⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓ̈ⲭⲁⲏⲗ· ⲡⲉⲧ ϫⲓ̈ ⲛ̅ ⲛⲉⲟⲩⲥⲓⲁ· ⲙⲛ̅ ⲛ̅ⲥⲟⲡⲥ̅ⲛ̅ ⲛ̅ ⲡⲣⲱⲙⲉ· ⲉⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ ⲙ̅ⲙⲟⲟⲩ· ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲡ̅ⲣ̅ⲣⲟ ⲙ̅ ⲙⲉ ⲓ̅ⲥ̅ ⲡⲉϫⲥ·

ⲉⲕⲧⲁⲩ̅ⲟ̅ ⲙ̅ⲙⲟⲟⲩ ⲉ ⲣⲟⲛ· Ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲱⲛ ⲉ̅ⲧⲉ ⲙⲓⲭⲁⲏⲗ̅ [ⲡⲉ] ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ϯⲛⲁϫⲱ ⲉ ⲣⲱⲧⲛ̅ ⲙ̅ⲙⲁ ⲡⲁ ⲣⲁⲛ ⲙⲛ̅ ⲡⲣⲁⲛ ⲙ̅ⲙⲁ ⲡⲁ ϫⲟⲉⲓⲥ ⲡ̅ⲣ̅ⲣⲟ ⲙⲛ̅ ⲡⲣⲁⲛ ⲛ̅ ⲧⲁ ⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲉⲱϫⲉ ⲉ̅ⲧⲉⲧⲛ̅ⲟⲩⲱⲱⲩⲉ ⲉ ⲉⲓⲙⲉ ⲥⲱⲧⲙ̅ⲙ̅ ⲛ̅ⲧⲁⲧⲁⲗⲙⲱⲧⲛ̅· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲣⲭⲱⲛ ⲛ̅ ⲛⲁ ⲧⲡⲉ ⲙⲛ̅ ⲛⲁ ⲡⲕⲁⲣ· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲣⲭⲛⲉⲥⲧ[ⲣ]ⲁⲧⲏⲕⲟⲥ ⲛ̅ ⲧⲥⲟⲙ ⲛ̅ ⲙ̅ⲡⲛⲧⲉ Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ⲛⲁⲓⲱⲛ ⲙ̅ⲙ̅ ⲡⲟⲩⲟⲉⲓⲛ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲧⲣⲁⲧⲟⲥ ⲉⲧ ⲥⲱⲧⲛ̅ ⲙ̅ⲙ̅ ⲡⲟⲗⲉⲙⲟⲥ ⲫⲓⲟⲛ ⲙ̅ⲙ̅ ⲡⲉⲕⲣ̅ⲣⲟ Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲥⲟⲗⲥ̅ⲗ̅ ⲁⲩⲱ ⲡⲓⲟⲩⲱⲟⲩ ⲛ̅ ⲙ̅ⲡⲛⲧⲉ ⲙⲛ̅ ⲡⲕⲁⲣ· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲛⲁ ⲣⲟ ⲉⲧ ⲉⲣⲉ ⲙ̅ⲙⲁ ⲙ̅ⲡⲧⲙⲁⲛⲣⲧⲏⲩ ⲙ̅ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲣⲛⲧⲩ̅· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛ̅ ⲧⲙⲛ̅ⲧⲉⲣⲟ ⲛ̅ ⲙ̅ⲡⲛⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲁϥⲉ ⲉ ⲣⲁⲧⲩ̅ ⲛ̅ⲥⲁ ⲟⲩⲛⲁⲓ· ⲙ̅ ⲡⲉⲓ̈ⲱⲧ ⲛ̅ⲛⲁⲩ ⲙⲙⲁ Ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ̅ ⲡⲉⲧ ϫⲓ ⲛ̅ ⲛ̅ⲥⲟⲡⲥ̅ⲛ̅ ⲙⲛ̅ ⲛⲉⲟⲩⲥⲓⲁ ⲉ̅ⲧⲟⲩⲡⲣⲟⲥⲉⲛⲉⲥⲕⲏ ⲙ̅ⲙⲟⲟⲩ ⲙ̅

Oriental 7021.

Fol. 38 *b*

Oriental 6781.

Oriental 7021. пенснр· анок пе ⲙ̄ⲡⲭⲁⲏⲗ· пет ⲙ̄ⲟⲟⲩⲉ ⲙ̄ⲡ̄ ⲣⲱⲙⲉ ⲙ̄ⲙⲁ· ере тєтрєлпіс ⲣ̄ⲙ̄ пюотте· анок пе ⲙ̄ⲡⲭⲁⲏⲗ· парχнаггєлос· пет ⲁⲓⲁкωнєі є ⲧⲙ̄ⲡⲣⲱⲙⲉ тнр̄с· ⲣ̄ⲡ̄ отоүрот· ⲁтω єт ⲁⲓⲁкωнєі є ρωтⲏ ⲭⲓⲛ тєтⲡⲙ̄ⲡткоүі ⲩⲁ тєпоү· ⲱ ⲁωроθєос

Fol. 39 a ⲙ̄ⲡ̄ θєⲱ̄пістн·| ⲁтω оⲛ ϯнало ⲁⲛ· єϯⲁкωнєі є ⲟⲉ ρωтⲏ· ⲩⲁⲛ ϯпросєпєүкєі ⲙ̄ⲙⲟⲩтⲏ ⲙ̄ⲙ̄ пр̄ро ⲛ̄ на тпе· ⲙ̄ⲡ̄ на пкас· єпєі ⲁⲛ ⲁтєтⲡⲁⲓⲁкωнєі нⲁⲓ ρω ⲙ̄ⲡ̄ па ⲭ̄с· ⲣ̄ⲡ̄ отноς ⲛ̄ сом· ϯнаоⲩⲧ ⲁⲛ є нєтⲡⲟүсіа· ⲙ̄ⲡ̄ нєтⲡⲁсапін· нⲁⲓ єтєтⲡ̄ϯ ⲙ̄ⲙⲟоү ⲙ̄ⲙ̄ пюотте· ⲣ̄ⲙ̄ па ран· ⲙ̄ⲙ нєⲓⲁⲣє рааⲧ ⲛ̄сαϥ єісωтⲙ̄ⲙ̄ є ρωтⲏ ⲣ̄ⲡ̄ нєтєтⲡⲭω ⲙ̄ⲙⲟоү· ⲙ̄ⲡ̄ нєтⲡрнү ⲣⲓ отсоп· є тⲃнт· є тⲃє птωϣ ⲛ̄ тєпросфора· ⲙ̄ⲡ̄ тасапін· єтєтⲡ̄ϯ ⲙ̄ⲙⲟϥ ⲣ̄ⲙ̄ па ран ⲣ̄ⲙ̄ па ⲩⲁ· ⲙ̄ⲙ ϯоүнү· ⲙ̄ⲙⲱтⲏ ⲙ̄ⲙ̄ пнаү· ⲛ̄та тєтⲡрїⲙⲉ· єтєтⲡсопсⲏ ⲙ̄ⲙⲟї· ⲭє παρακαλєі· ⲁтω нⲧ̄ сопсⲏ ⲙ̄ⲙ̄ пюотте є ⲭωⲛ· нⲧ̄пооⲩєⲛ є ⲃоλ

Oriental 6781. пюотте пенрро· Ⲁнок пе ⲙ̄ⲡⲭⲁⲏⲗ· пет ⲙ̄ⲟⲟⲩⲉ ⲙ̄ⲡ̄ ⲣⲱⲙⲉ ⲙ̄ⲙⲁ ере тєтрєлпіс ⲣⲓ пюотте Ⲁнок пе ⲙ̄ⲡⲭⲁⲏⲗ парχаггєлос єт ⲁⲓⲁкоⲛєі ⲉ ⲧⲙ̄ⲡ-ρωⲙⲉ тнр̄с ⲣ̄ⲡ̄ отоүрот· ⲁтω анок пет ⲁⲓⲁкоⲛєі є ρωтⲏ ⲭⲓⲛ тєтⲡⲙ̄ⲡткоүі ⲩⲁ тепоү ⲱ ⲁωроθєос· ⲙ̄ⲡ̄ θєⲱ̄пістн· ⲁтω ⲛ̄ ϯнало ⲁⲛ єⲓⲁ̈ⲁкоⲛєі|

Fol. 23 a ⲛ̄ⲍ є ρωтⲏ· ⲩⲁⲛ тапросⲉ̄пєүкн ⲙ̄ⲙⲱтⲏ ⲙ̄ⲙ̄ пр̄ро· ⲛ̄ на тпе ⲙ̄ⲡ̄ на пкаϥ Єпєі ⲁⲛ ⲁтєтⲡⲁⲓⲁкоⲛєі нⲁⲓ ρωт· ⲙ̄ⲡ̄ па ⲭоєіс ⲣ̄ⲡ̄ отноς ⲛ̄ сом ⲙ̄ⲙ єⲓⲟⲃⲃ̄ⲩ̄ є нєтⲡⲟүсіа ⲙ̄ⲡ̄ нєтⲡⲁсапін· єтєтⲡєⲙⲉ ⲙ̄ⲙⲟоү ⲙ̄ⲙ̄ пюоте ⲣ̄ⲙ̄ па ран· ⲙ̄ⲙ нєⲓⲁⲣє рат ⲁⲛ ⲛ̄сαϥ єісωтⲙ̄ⲙ̄ є ρωтⲏ· ⲣ̄ⲡ̄ нєтєтⲡⲭω ⲙ̄ⲙⲟоү ⲙ̄ⲡ̄ нєтⲡ-єрнү· є тⲃє тепросфора ⲙ̄ⲙ̄ пⲩⲁ· ⲙ̄ⲙ єюүє ⲙ̄-ⲙⲱтⲏ ⲙ̄ⲙ̄ пнаү· єтєтⲡрїⲙⲉ ⲁтω єтєтⲡсопсⲏ ⲙ̄ⲙⲟї· ⲭє παρακαλєі ⲙ̄ⲙ̄ пюотте нⲧ̄пооⲩєⲛ є

ⲡ ⲡⲁⲧ ⲉⲥⲟⲩⲱϫⲛ̄ ⲛ̄ⲥⲓ ⲧⲉⲟⲩⲥⲓⲁ ⲙ̄ⲙ̄ ⲧⲁⲥⲁⲡⲓⲛ· ⲡ Oriental 7021.
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲛ ⲛ̄ ϯⲛⲁⲩ ⲉ ⲣⲱⲧⲛ̄ ⲁⲛ ⲡ ⲡⲛⲁⲩ
ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ϯ ⲉ ⲃⲟⲗ· ⲛ̄ ⲛⲉⲧⲛ̄ⲣⲃⲥⲱ· ⲛ̄ ⲥⲩⲛⲁⲅⲉ·
ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲥ ⲉ ⲃⲟⲗ ϧⲁ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲡ ⲡⲁ ⲯⲩⲭⲏ· ϯ-
ϫⲱ ⲙ̄ⲙⲟⲥ ⲙⲛⲧⲛ̄· ⲭⲉ ϯ ⲛⲉⲙⲙⲛⲧⲛ̄ ϩⲓ̄ ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ·
ⲁⲩⲱ ⲛⲉⲙⲧⲁ ⲧⲉⲧⲛ̄ⲧⲁⲁⲩ· ⲙⲛ ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲕⲟⲩⲓ ϩⲓ̄ ⲡⲁ
ⲣⲁⲛ· ⲛ̄ ϯⲟⲃϣ̄ ⲁⲛ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲁⲗⲗⲁ ⲁⲓⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ
ⲙ̄ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲡ ⲡⲓⲟⲩⲧⲉ ϧⲁ ⲣⲱⲧⲛ̄ ϩⲓ̄
ⲟⲩⲙⲉ | ⲗⲁⲓ ⲛ̄ ⲛⲉⲧⲛ̄ⲑⲩⲥⲓⲁ· ⲛ̄ ⲧⲟⲟⲧⲛ̄ⲧⲛ̄ ϩⲓ̄ ⲟⲩⲙⲉ· Fol. 39 b
ⲙ̄ⲙ̄ ⲛⲉⲧⲛ̄ⲁⲱⲣⲟⲙ· ⲛ̄ⲑⲉ ⲛ̄ ⲛⲁ ⲁⲃⲉⲗ· ⲭⲉ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ 30
ϩⲓ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· Ⲓ̅Ⲏ̅ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙ̄ ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲛⲁⲓⲁⲧ
ⲧⲛⲧⲧⲛ̄· ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲩⲛⲁϣⲱⲡⲉ ⲙ̄ⲙⲱⲧⲛ̄ ⲕⲁⲧⲁ
ⲑⲉ ⲉⲧ ⲥⲛⲍ· ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ· ⲡ ⲡⲉⲧⲡⲣⲁⲛ· ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲡ ⲡⲉⲧⲛ̄ ⲕⲉ ⲥⲙⲟⲩ· ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲡⲉ ⲡⲁⲱⲣⲟⲙ ⲡ
ⲡⲓⲟⲩⲧⲉ· ⲑⲉⲟⲡⲓⲥⲧⲏ ϩⲱⲟⲥ· ⲧⲉⲧ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ· ⲉ
ⲡⲓⲟⲩⲧⲉ· ⲁⲛⲟⲕ ⲡⲉ ⲙⲓⲭⲁⲏⲗ· ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ· ⲡⲉ-
ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲕⲁⲁϥ· ⲙⲛⲧⲛ̄ ⲡ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲛ̄ ⲙⲁⲣⲣⲡ

ϩⲟⲗ· ⲡ ⲡⲁⲧ ⲉⲥⲱϫⲛ̄ ϩⲓ̄ ⲡⲉⲛⲛⲓ ⲛ̄ⲥⲓ ⲧⲉⲟⲩⲥⲓⲁ· ⲙ̄ⲙ̄ Oriental 6781.
ⲧⲁⲥⲁⲡⲓⲛ ⲡ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲛ ⲛ̄ ⲧⲛⲁⲩ ⲉ ⲣⲱⲧⲛ̄ ⲁⲛ
ⲡ ⲡⲛⲁⲩ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲧⲛ̄ ⲛⲉⲧⲛ̄ⲣⲃⲥⲱ ⲛ̄ ⲥⲩⲛⲁⲅⲉ ⲉ ⲃⲟⲗ
ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲥ ϧⲁ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ϩⲓ̄ ⲡⲁ ⲯⲩⲭⲏ· ⲧⲏⲭⲱ ⲙ̄-
ⲙⲟⲥ ⲙⲛⲧⲛ̄· ⲭⲉ ⲧⲓ ⲛⲉⲙⲙⲛⲧⲛ̄ ϩⲓ̄ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ
ⲛⲉⲙⲧⲁ ⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ⲙⲛ ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲕⲟⲩⲓ· ϩⲓ̄ ⲡⲁ ⲣⲁⲛ
ⲛ̄ ⲧⲓⲟⲃϣ̄ ⲁⲛ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲁⲗⲗⲁ ⲁⲓⲡⲣⲟⲥⲉⲛⲉⲥⲕⲏ
ⲙ̄ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲡ ⲡⲓⲟⲩⲧⲉ ϧⲁ ⲣⲱⲧⲛ̄ ϩⲓ̄ ⲟⲩⲙⲉ· ⲗⲁⲓ
ⲛ̄ ⲛⲉⲑⲩⲥⲓⲁ ⲛ̄ ⲧⲟⲟⲧ ⲧⲛⲧⲧⲛ̄· ⲙⲛ̄ ⲛⲉⲁⲱⲣⲟⲙ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲁ
ⲁⲃⲉⲗ· ⲙⲛ̄ ⲛⲱⲣⲉ ⲙⲛ̄ ⲧⲉⲟⲩⲥⲓⲁ ⲛ̄ ⲁⲃⲣⲁϩⲁⲙ· ⲭⲉ ⲁⲧⲉⲧⲛ̄-
ⲧⲁⲁⲩ ϩⲓ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄· Ⲓ̅Ⲏ̅ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙ̄ⲙ̄ ⲑⲉⲱⲡⲓⲥⲧⲏ·
ⲛⲁⲓⲁⲧ ⲧⲛⲧⲧⲛ̄ ⲁⲩⲱ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲁⲩⲱⲡⲉ ⲙ̄ⲙⲱⲧⲛ̄
ⲭⲉ ⲕⲁⲧⲁ ⲑⲉ ⲡ ⲡⲉⲧⲡⲣⲁⲛ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲡ ⲡⲉⲧⲛ̄
ⲕⲉ ⲥⲙⲟⲩ· ⲁⲱⲣⲟⲑⲉⲟⲥ ⲡⲉ ⲡⲁⲱⲣⲟⲙ ⲡ ⲡⲓⲟⲩⲧⲉ·
ⲑⲉⲱⲡⲓⲥⲧⲏ ϩⲱⲟⲥ ⲧⲉⲧ ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲓⲟⲩⲧⲉ· ⲁⲛⲟⲕ Fol. 23 b
ⲉ ⲙⲓⲭⲁⲏⲗ | ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲛⲧⲁ ⲧⲉⲧⲛ̄ⲕⲁⲁϥ ⲙⲛ̄

Oriental 7021. пиоуте:—анок пе ⲙⲓⲭⲁⲏⲗ· пентаҁхі ⲛ̄ нетⲛ̄-
ⲯⲩⲏⲗ· ⲙⲛ̄ нетⲛ̄оуѕіа· ⲙⲛ̄ нетⲛ̄ремнт· є ҁраі
ⲯа пиоуте· ⲛ̄ѳе ⲛ̄ коринѳіос ⲛ̄ неоуоеіѫ· ауѡ
он ке коринѳіос· анок аібѡк ⲯа роҁ· аітсаβоҁ
є терін· ⲛ̄ поухаї ете пβаптісма пеⲛ̄т ауф-
ореі ⲙ̄ⲙоҁ ріт̄ петрос· ⲙ̄пер р̄ роте· ⲓѡаннѵ
ⲙ̄ⲙѡт̄ ан· ката ѳе ҁѡт тнутⲛ̄· ⲛ̄та тетⲛ̄ҁѡп
є роі ⲙⲛ̄ па ⲭ̄ⲥ̄:—епеі ан ҁсноҁ хе ҁѡп є роуи є
пиоуте· тареҁҁѡп є роуи· є ҁѡт̄:—тенот ѡ
ѧѡроѳеос ⲙⲛ̄ ѳеопістн ⲁі инт̄ⲛ̄ ⲛ̄ оуѕоⲙ· тѡоуи
Fol. 40 a ѧре рат|тнутⲛ̄· ⲁі ⲛ̄ ⲛі ѧѡроп инт̄ⲛ̄ ⲣⲛ̄ наѕіх·
ⲟⲍ епеі ан аіоуѡ· еіхѡ ⲙ̄ⲙос· инт̄ⲛ̄ хе ⲣенⲙннсе
не наї· ауѡ етеⲯаппѡне є βол· ⲣⲛ̄ пеі βіос·
ⲧиаϯ инт̄ⲛ̄ ⲛ̄ пкефаліон ⲣⲛ̄ ѳіероусалнⲙ· ⲛ̄
тпе· тполіс ⲛ̄ нет оуааβ тнроу· аіоуѡ ҁар
еіхі ⲛ̄тнутⲛ̄ ⲛ̄ⲣⲙоу· ⲛ̄ тоот̄ⲥ ⲛ̄ пиоуте· є пⲙа
ⲛ̄ нетⲛ̄оуѕіа· ⲙⲛ̄ нетⲛ̄просфора· ⲙⲛ̄ нетⲛ̄-

Oriental 6781. инт̄ⲛ̄ ⲛ̄ простатнс ⲛ̄ⲛаⲣⲣⲛ̄ пиоуте· анок
пе ⲙⲓⲭⲁⲏⲗ пент аҁхі ⲛ̄петⲛ̄ⲯⲩⲏⲗ ⲙⲛ̄ нетⲛ̄-
оуѕіа· ⲙⲛ̄ нетⲛ̄ремнт є ҁраі ⲯа пиоуте ⲛ̄ѳе ⲛ̄
коринѳіос· аібѡк ⲯа роҁ аітсаβоҁ є терін ⲛ̄ поу-
хаї· є тβе хе пβаптісма пеⲛ̄т ауфѡрει ⲙ̄ⲙоҁ ріт̄ⲛ̄
петрос· ⲙ̄пр̄ р̄ роте тіоуннѵ ⲙ̄ⲙѡт̄ⲛ̄ ан· ката
ѳе ҁѡт тнутⲛ̄ ⲛ̄та тетⲛ̄ҁѡп є роі ⲙⲛ̄ па хоеіс
епеі ан ечсноҁ хе ҁѡп є роуи є пиоуте тареҁҁѡп
є роуи є ҁѡт̄ Тенот ѕе ѧѡроѳеос· ⲙⲛ̄ ѳеѡ-
пістн· ⲁі инт̄ⲛ̄ ⲉ̄ноуѕоⲙ· тѡоуи ⲁ̄ре ерат
тнутⲛ̄ ⲁі инт̄ⲛ̄ ⲛ̄ неі ѧѡроп ⲣⲛ̄ наѕіх Епеі ан
аіоуѡ̄ еіхѡ ⲙ̄ⲙос инт̄ⲛ̄ хе ⲣенⲙннсе не наї· ауѡ
етеⲧⲛ̄ⲯаппѡне є βол· ⲣⲛ̄ пеі βіос· тиаϯ инт̄ⲛ̄
ⲛ̄ пкефаліон· ⲣⲛ̄ ѳіелнⲙ ⲛ̄ тпе· тполіс ⲛ̄пет
оуааβ тнроу· аіоуѡ̄ ҁар еіхі ⲙ̄ⲙѡт̄ⲛ̄ ⲛ̄ ⲣⲙоу
ⲛ̄ тоот̄ⲥ ⲛ̄ пиоуте є пⲙа ⲛ̄ нетⲛ̄оуѕіа ⲙⲛ̄ нетⲛ̄

ⲁⲩⲁⲑⲟⲛ· Ⲛⲁⲓ ⲇⲉ ⲡ̅ ⲧⲉⲣ ⲫ̅ⲭ̅ⲟⲟⲩ ⲛⲁⲩ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲏ- Oriental 7021.
ⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲉⲧⲙⲛ̅ⲧⲉ ⲉ ⲃⲟⲗ ⲉⲣⲟⲓ̅ ⲡⲛⲁⲣ·
ⲛ̅ⲑⲉ ⲛ̅ⲛⲉⲧ ⲙ̅ⲙⲟⲟⲩⲧ· ⲁⲩⲁⲙⲁⲣⲧⲉ ⲡ̅ ⲛⲉⲩⲥⲓⲝ· ⲁⲩⲧⲟⲩ-
ⲛⲟⲥⲟⲩ· ⲁⲩⲛⲟⲩⲧⲉ ⲡ̅ ⲑⲟⲧⲉ ⲛ̅ⲥⲁ ⲃⲟⲗ· ⲙ̅ⲙⲟⲟⲩ· ⲁⲩ☩
ⲛⲁⲩ ⲡ̅ ⲛ̅ⲛⲟⲩⲃ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲉⲃⲉ ⲛ̅ⲛⲉⲧⲱⲓⲛ̅· ⲟⲩⲁⲉ
ⲛ̅ⲛⲉⲧⲩⲱⲱⲧ· ⲟⲩⲁⲉ ⲡ̅ ⲛⲉⲧⲡ̅ⲣ ⲫⲁⲛ ⲡ̅ ⲗⲁⲁⲩ· ⲡ̅ ⲁⲫⲁ-
ⲑⲟⲛ· ⲟⲩⲁⲉ ⲡ̅ ⲛⲉⲧⲛ̅ⲉⲓ ⲉ ⲡⲁⲣⲟⲩ· ⲫ̅ⲛ̅ ⲛⲉⲧⲛ̅ⲑⲩⲥⲓⲁ·
ⲙ̅ⲛ̅ ⲛⲉⲧⲛ̅ⲁⲫⲁⲛⲏ· ⲭⲙ̅ ⲡⲟⲟⲩ· ⲩⲁⲓ ⲧⲉⲧⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ·
ⲙ̅ ⲡⲩⲁ ⲫ̅ⲛ̅ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲉⲛⲁⲛⲟⲩⲥ· ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛ̅ⲭⲱⲕ
ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲉⲧⲡⲣⲁⲩⲉ· ⲛ̅ⲧⲉⲧⲛ̅ⲕⲱ ⲉ ⲃⲟⲗ· ⲛ̅ ⲛⲉⲥⲓⲛⲓ·
ⲛ̅ⲧⲁⲩⲉⲓ ⲩⲁ ⲣⲱⲧⲛ̅ ⲫ̅ⲙ̅ ⲡⲁ ⲡ̅|ⲡⲓⲉⲉⲩⲉ· ⲙ̅ⲡ̅ ⲧⲛ̅ⲛⲟⲟⲩ Fol. 40 b
ⲧⲁⲥⲟⲩ· ⲙ̅ ⲡⲉⲥⲟⲟⲩ· ⲙ̅ⲙ̅ ⲡⲧⲉⲃ̅ⲧ̅· ⲁⲩⲱ ⲙ̅ⲡ̅ ⲥⲱⲧⲉ ⲛ̅ ⲟ̅ⲛ̅
ⲧⲉⲩⲧⲛⲓ· ⲁⲩⲱ ⲡⲩⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲧⲩⲉ· ⲡⲣⲟⲗⲟⲕⲟⲧ☩ⲛⲟⲥ·
ⲙ̅ⲙ̅ ⲡⲛⲉ ⲩⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲧⲉⲣⲙⲛⲥⲓⲟⲛ· ⲁⲩⲱ ⲉⲣⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ·
ⲫ̅ ⲭⲱⲟⲩ· ⲉⲧⲧⲟⲟⲩⲉ ⲫ̅ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲉⲓ̈ⲱⲧ· ⲙ̅ⲙ̅ ⲡⲩⲛⲣⲉ·
ⲙ̅ⲙ̅ ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲩ· ⲟⲩⲙⲛ̅ⲧⲛⲟⲩⲧⲉ ⲛ̅ ⲟⲩⲱⲧ ⲉⲥⲭⲛⲏ

ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙ̅ⲙ̅ ⲛⲉⲧⲡ̅ⲁⲩⲁⲑⲟⲛ· Ⲛⲁⲓ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ Oriental 6781.
ⲫ̅ⲭ̅ⲟⲟⲩ ⲛⲁⲩ· ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉⲧⲙⲛ̅ⲧⲉ
ⲉ ⲃⲟⲗ ⲉⲣⲟⲓ̅ ⲡⲛⲁⲣ ⲛ̅ⲑⲉ ⲛ̅ⲛⲉⲧ ⲙ̅ⲙⲟⲟⲩⲧ· ⲁⲩⲁⲙⲁⲣⲧⲉ
ⲡ̅ ⲛⲉⲩⲥⲓⲝ· ⲁⲩⲧⲟⲩⲛⲟⲥⲟⲩ· ⲁⲩⲛⲟⲩⲧⲉ ⲡ̅ ⲑⲟⲧⲉ ⲛ̅ⲥⲁ
ⲃⲟⲗ ⲙ̅ⲙⲟⲟⲩ· ⲁⲩ☩ ⲛⲁⲩ ⲛ̅ⲛⲟⲩⲃ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲉⲃⲉ
ⲛ̅ⲛⲉⲧⲱⲓⲛ̅ ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲧⲩⲱⲱⲧ· ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲧⲡ̅ⲣ ⲫⲁⲛ ⲡ̅
ⲗⲁⲁⲩ ⲡ̅ ⲁⲫⲁⲑⲟⲛ· ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲧⲛ̅ⲉⲓ ⲉ ⲡⲁⲣⲟⲩ ⲫ̅ⲛ̅ ⲛⲉⲧⲛ̅-
ⲑⲩⲥⲓⲁ· ⲙ̅ⲙ̅ ⲛⲉⲧⲛ̅ ⲁ̅ⲫⲁⲛⲏ ⲭⲙ̅ ⲙ̅ⲡⲟⲟⲩ ⲩⲁ ⲛⲉⲧⲛ̅ⲭⲱⲕ
ⲉ ⲃⲟⲗ· Ⲧⲱⲟⲩⲛ ⲥⲉ ⲧⲉⲛⲟⲩ ⲛ̅ⲧⲉⲧⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲩⲁ
ⲫ̅ⲛ̅ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲉⲛⲁⲛⲟⲩⲥ| ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛ̅ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ Fol. 24 a
ⲡⲉⲧⲡⲣⲁⲩⲉ· ⲛ̅ⲧⲉⲧⲛ̅ⲕⲱ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲥⲓⲛⲓ ⲛ̅ⲧⲁⲩⲉⲓ ⲩⲁ ⲛ̅ⲑ̅
ⲣⲱⲧⲛ̅· ⲫ̅ⲙ̅ ⲡⲁ ⲡ̅ ⲡⲓⲉⲉⲩⲉ· ⲙ̅ⲡ̅ ⲧⲛ̅ⲛⲟⲟⲩ ⲧⲁⲥⲟⲩ ⲙ̅ ⲡⲉⲥⲟⲟⲩ·
ⲙ̅ⲙ̅ ⲧⲁ ⲡⲧⲉⲃ̅ⲧ̅· ⲁⲩⲱ ⲙ̅ⲡ̅ ⲥⲱⲧⲉ ⲛ̅ ⲧⲉⲩⲧⲛⲓ· ⲁⲩⲱ ⲡⲩⲟⲙⲛ̅ⲧ̅
ⲛ̅ⲧⲉ ⲡⲣⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ· ⲙ̅ⲙ̅ ⲡⲛⲉ ⲩⲟⲙⲛ̅ⲧ̅ ⲛ̅ⲧⲙⲛⲥⲓⲟⲛ·
ⲁⲩⲱ ⲉⲣⲉ ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲫ̅ ⲭⲱⲟⲩ ⲉⲧⲧⲟⲟⲩⲉ· ⲫ̅ⲙ̅ ⲡⲣⲁⲛ
ⲛ̅ ⲡⲉⲓ̈ⲱⲧ ⲙ̅ⲙ̅ ⲡⲩⲛⲣⲉ ⲙ̅ⲙ̅ ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲩ· ⲟⲩⲙⲛ̅ⲧ-
ⲛⲟⲩⲧⲉ ⲛ̅ ⲟⲩⲱⲧ ⲉⲥⲭⲛⲏ ⲉ ⲃⲟⲗ· Ⲛⲁⲓ ⲇⲉ ⲛ̅ ⲧⲉⲣⲉ ⲫ̅ⲭ̅ⲟⲟⲩ

Oriental 7021. ε ϧολ · Ναι ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲫ̄ⲭⲟⲟⲩ ⲛⲁⲩ · ⲁⲩϯ ⲛⲁⲩ ⲛ̄
ϯⲣⲛⲓⲛ · ⲁⲥⲃⲱⲕ ε ⲣⲁⲓ ε ⲙ̄ⲡⲛⲩⲉ · ⲣⲙ̄ ⲟⲩⲉⲟⲟⲩ · ⲙⲙ̄
ⲛⲉⲥⲁⲥⲥⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲙ̄ⲙⲁⲁⲩ · ⲉⲣⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙⲙ̄
ⲑⲉⲟⲡⲓⲥⲧⲏ · ⲥⲱⲙⲩ̄ ⲛ̄ⲥⲱⲩ · ⲱⲁⲛⲧ ⲉⲩⲃⲱⲕ ε ⲣⲁⲓ ε
ⲧⲡⲉ · ⲣⲙ̄ ⲟⲩⲉⲓⲣⲛⲓⲛ ⲫⲁⲙⲓⲛⲓ · Ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲙⲙ̄
ⲑⲉⲟⲡⲓⲥⲧⲏ · ⲧⲉϥⲥⲣⲓⲙⲉ · ⲁⲧⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲫⲣⲱⲙ ε
ⲧⲟⲟⲧⲟⲩ · ⲛ̄ⲥⲓ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ
ⲁⲩϫⲱⲕ ε ϧⲟⲗ ⲙ̄ ⲡⲱⲁ ⲣⲙ̄ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲉⲛⲁⲛⲟⲩⲥ
ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲕⲁ ⲧⲟⲟⲧⲟ̄ ε ϧⲟⲗ · ⲙ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙⲙⲟⲩ
ⲣⲙ̄ ⲫⲉⲛⲟⲩⲥⲓⲁ · ⲙⲙ̄ ⲫⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ · ⲣⲙ̄ ⲡⲣⲁⲛ · ⲙ̄
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ · ⲱⲁ ⲡⲉⲣⲟⲟⲩ
ⲙ̄ ⲡⲉⲩⲭⲱⲕ ε ϧⲟⲗ · Ⲁⲧⲱ ⲙⲙⲉⲣⲓⲧⲉ ⲁⲧⲉⲧⲛ̄ⲡⲗⲏⲣⲟ-
Fol. 41 a ⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩⲕⲟⲧⲓ ⲉϫⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲥⲟⲧⲙⲟⲩ ⲧⲏⲣⲟⲩ
ⲟⲟ ⲧⲉⲛⲟⲩ · ⲁⲣⲁ ⲙⲡⲉ ⲛⲓ ⲁⲓⲛⲓⲙⲁ ⲣⲱⲱⲉ · ε ⲧⲉⲧ ⲡⲉⲧⲛ̄ⲣⲛⲧ
Ⲁⲣⲁ ⲧⲉⲧⲛⲁϫⲟⲟⲩ ⲟⲛ ε ϯ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̄ ⲡⲱⲁ ⲙ̄
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲣⲁ ⲁⲧⲉⲧⲛ̄-
ⲑⲁⲣⲉⲓ ⲉϫⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ⲣⲙ̄ ⲡⲱⲁ ⲙ̄ ⲡⲁⲣⲭ

Oriental 6781. ⲛⲁⲩ ⲁⲩϯ ⲛⲁⲩ ⲛ̄ ϯⲣⲛⲓⲛ ⲁⲥⲃⲱⲕ ε ⲣⲁⲓ ⲙ̄ ⲡⲛⲩⲉ ⲣⲙ̄
ⲟⲩⲉⲟⲟⲩ ⲙⲙ̄ ⲛⲉⲥⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲣⲉ ⲁⲱⲣⲟⲑⲉⲟⲥ
ⲙⲙ̄ ⲑⲉⲟ̄ⲡⲓⲥⲧⲏ ⲥⲱⲙⲩ̄ ⲛ̄ⲥⲱⲩ · ⲱⲁⲛⲧ ⲉⲩⲃⲱⲕ ε ⲣⲁ
ε̄ ⲧⲡⲉ̄ ⲣⲙ̄ ⲟⲩⲉⲓⲣⲛⲓⲛ ⲫⲁⲙⲓⲛⲓ · ⲁⲱⲣⲟⲑⲉⲟⲥ ⲁⲉ ⲙⲙ̄
ⲑⲉⲟ̄ⲡⲓⲥⲧⲏ · ⲁⲧⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲫⲣⲱⲙ ε ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲥ
ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲩϫⲱⲕ ε ϧⲟⲗ
ⲙ̄ ⲡⲱⲁ · ⲣⲙ̄ ⲟⲩⲥⲡⲟⲩⲁⲛ · ⲉⲛⲁⲛⲟⲩⲥ · ⲁⲩⲱ ⲙ̄ⲡ ⲟⲩⲕⲁ
ⲧⲟⲟⲧⲟⲩ ε ϧⲟⲗ ⲙ̄ ⲡⲉⲧ ⲟⲩⲉⲓⲣⲉ ⲙⲙⲟⲩ ⲣⲙ̄ ⲫⲉⲛⲟⲩⲥⲓⲁ
ⲙⲙ̄ ⲫⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ · ⲣⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ · ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲉⲩⲭⲱⲕ ε ϧⲟⲗ · Ⲁⲣ
ⲛⲁⲙⲉⲣⲁⲧⲉ · ⲁⲧⲉⲧⲛ̄ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ⲛ̄ ⲟⲩⲕⲟⲧⲓ · ⲉϫⲛ̄ ⲛⲉ
ⲛⲧ ⲁⲧⲉⲧⲛ̄ⲥⲟⲧⲙⲟⲩ ⲧⲏⲣⲟⲩ · ⲁⲣⲁ ⲙⲡⲉ ⲛⲓ ⲁⲓⲛⲓⲙⲁ ⲧⲏ
ⲣⲟⲩ ⲣⲱⲱⲉ ε ⲧⲉⲧ ⲡⲉⲧⲛ̄ⲣⲛⲧ · ⲁⲣⲁ ⲉⲧⲉⲧⲛ̄ⲁϫⲛⲁⲩ ⲟⲛ ε ⲧ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̄ ⲡⲱⲁ ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲁⲣⲁ ⲁⲧⲉⲧⲛ̄ⲑⲁⲣⲉⲓ ⲉϫⲛ̄ ⲛⲉⲛⲧ ⲁⲧⲉⲧⲛ̄ⲧⲁⲁⲩ ⲣⲙ̄ ⲡⲱⲁ
ⲙ̄ ⲡⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲉ ⲫⲛⲁ

ⲁⲣⲭⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙ̈ⲓⲭⲁⲏⲗ· ⲁⲉ ⲩⲛⲁⲧⲁⲁⲩ ⲙⲛⲧ̅ⲙ̅ Oriental 7021.
ⲙ̅ⲡ̅ ⲧⲉⲧⲙⲛⲥⲉ:—Ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲥⲁⲣ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲁⲧⲉⲧⲙ̅ⲛⲁⲩ ⲉ ⲧⲛⲟⲥ ⲙ̅ ⲁⲱⲣⲉⲁ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲡⲧⲁⲥⲧⲁⲣⲉ
ⲡⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲱⲣⲟⲑⲉⲟⲥ· ⲙ̅ⲡ̅ ⲧⲉⲩⲥⲣⲓⲙⲉ
ⲑⲉⲟⲡⲓⲥⲧⲏ· ⲁⲉ ⲏ ⲧⲉⲣ ⲟⲩⲥⲟⲩⲧⲱⲛ ⲧⲉⲩⲣⲏⲧ ⲉ ⲣⲟⲩⲓ ⲉ
ⲡⲓⲟⲩⲧⲉ· ⲙ̅ⲡ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲓⲭⲁⲏⲗ·
ⲁ ⲡⲓⲟⲩⲧⲉ ⲣⲱⲟⲩϥ ⲥⲟⲩⲧⲱⲛ ⲧⲉϥⲁⲥⲁⲡⲏ· ⲉ ⲣⲟⲩⲓ ⲉ
ⲣⲟⲟⲩ· ⲁⲩⲧⲙ̅ⲛⲟⲟⲩ ⲛⲁⲩ ⲙ̅ ⲡⲉⲩⲛⲟⲥ ⲙ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲙ̈ⲓⲭⲁⲏⲗ· ⲁⲩⲥⲟⲃⲧⲉ ⲛⲁⲩ ⲙ̅ ⲟⲩⲛⲟⲥ ⲙ̅ ⲙ̅ⲡⲣⲙ̅ⲙⲁⲟ·
ⲙ̅ ⲁⲧ ⲱⲝⲙ̅·:—ⲙ̅ⲡ̅ ⲡⲕⲉ ⲥⲟⲗⲥⲗ̅ ⲙ̅ ⲧⲙ̅ⲡⲣⲙ̅ⲙⲁⲟ ⲙ̅
ⲙ̅ⲡⲛⲧⲉ· Ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲟⲛ· ⲱ̅ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲁⲧⲱ
ⲛⲁⲥⲓⲛⲧ· ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲛⲉⲓⲙⲉ· ⲣⲙ̅ ⲟⲩⲙⲉ· ⲁⲉ ⲙ̅ⲡⲕⲁ
ⲙⲓⲙ· ⲉⲙⲛⲁⲧⲁⲁⲩ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲧⲙ̅ⲡⲁϫⲓⲧⲟⲩ· ⲙ̅ⲡ̅ ⲡⲉⲧⲕⲱⲃ ⲣⲙ̅
ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲙ̅ⲡⲁⲧ ⲙ̅ⲡⲱϥ ⲣⲱ ⲉ ⲛⲁ ⲙ̅ⲡⲛⲧⲉ· Ⲧⲉⲛⲟⲩ Fol. 41 b
ⲥⲉ ⲱ̅ ⲡⲁⲕⲣⲟⲁⲧⲛⲥ ⲙ̅ⲡⲣ̅ ϩⲛⲁⲁⲩ ⲉ ☩ ⲕⲁⲧⲁ ⲧⲉⲛⲥⲟⲙ· ⲡ
ⲉⲛⲥⲟⲟⲩⲛ· ⲁⲉ ⲡⲉⲧ ⲙ̅ⲡⲁⲧⲁⲁϥ· ⲙ̅ ⲡⲁⲣⲭⲛⲁⲅⲅⲉⲗⲟⲥ·

ⲧⲁⲁⲩ ⲙⲛⲧ̅ⲙ̅ ⲙ̅ⲡ̅ ⲧⲉⲧⲙⲛⲛⲥⲉ· Ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲥⲁⲣ ⲱ̅ ⲛⲁⲙⲉ- Oriental 6781.
ⲣⲁⲧⲉ· ⲁⲧⲉⲧⲙ̅ⲛⲁⲩ ⲉ ⲧⲛⲟⲥ ⲙ̅ ⲁⲱⲣⲉⲁ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲡⲧⲁⲥ-
ⲧⲁⲣⲉ ⲡⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁϩ ⲁⲱⲣⲟⲑⲉⲟⲥ ⲙ̅ⲡ̅ ⲧⲉⲩⲥⲣⲓⲙⲉ
ⲑⲉⲱ̅ⲡⲓⲥⲧⲏ | ⲁⲉ ⲏ ⲧⲉⲣ ⲟⲩⲥⲟⲩⲧⲱⲛ ⲙ̅ ⲡⲉⲧⲣⲏⲧ ⲉ ⲣⲟⲩⲓ ⲉ Fol. 24 b
ⲡⲓⲟⲩⲧⲉ ⲙ̅ⲡ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲁ ⲡⲓⲟⲩⲧⲉ ⲍ
ⲣⲱⲟⲩϥ ⲥⲟⲟⲩⲧⲏ ⲏ ⲧⲉϥⲁⲥⲁⲡⲏ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲧⲙ̅-
ⲛⲟⲟⲩ ⲛⲁⲩ· ⲙ̅ ⲡⲉⲩⲛⲟⲥ ⲙ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ·
ⲁⲩⲥⲟⲟⲩⲧⲏ ⲛⲁⲩ ⲙ̅ ⲟⲩⲛⲟⲥ ⲙ̅ ⲙ̅ⲡⲣⲙ̅ⲙⲁⲟ ⲙ̅ ⲁⲧ ⲱⲝⲙ̅·
ⲙ̅ⲡ̅ ⲡⲕⲉ ⲥⲟⲗⲥⲗ̅ ⲙ̅ ⲧⲙ̅ⲡⲉⲣⲟ ⲙ̅ ⲙ̅ⲡⲛⲧⲉ· Ⲁⲛⲟⲛ ⲁⲉ
ⲣⲱⲟⲛ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲧⲱ ⲛⲁⲥⲓⲛⲧ ⲉⲓⲥ ⲣⲙⲛⲧⲉ ⲁⲛⲉⲓ-
ⲙⲉ ⲣⲙ̅ ⲟⲩⲙⲉ ⲁⲉ ⲙ̅ⲡⲕⲁ ⲙⲓⲙ· ⲉⲧ ⲙ̅ⲡⲁⲧⲁⲁⲩ ⲙ̅ ⲡⲓⲟⲩⲧⲉ
ⲣⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲧⲙ̅ⲡⲁϫⲓⲧⲟⲩ ⲙ̅ⲡ̅ ⲡⲉⲧ-
ⲕⲱⲃ ⲣⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲙ̅ⲡⲁⲧ ⲙ̅ⲡⲱϥ ⲣⲱ ⲉ ⲛⲁ ⲙ̅ⲡⲛⲧⲉ·
Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲡⲁⲕⲣⲱⲁⲧⲛⲥ· ⲙ̅ⲡⲣ̅ ⲧⲣⲉⲛϩⲛⲁⲩ· ⲉ ☩
ⲕⲁⲧⲁ ⲧⲙ̅ⲥⲟⲙ· ⲉⲛⲥⲟⲟⲩⲛ ⲁⲉ ⲡⲉⲧ ⲙ̅ⲡⲁⲧⲁⲁϥ ⲙ̅ ⲡⲁⲣⲭ-

Oriental 7021. ⲙⲓⲭⲁⲏⲗ · ⲫⲛⲁⲓⲁⲕⲱⲛⲉⲓ ⲙ̅ⲙⲟⲩ ⲛⲁⲛ · ⲉⲣⲏ̅ ⲟⲩⲣⲁⲱⲉ ·
ⲛⲁⲛ ⲟⲩⲕⲟⲩⲓ ⲡⲉ · ⲛⲁⲛ ⲟⲩⲛⲟⲥ ⲡⲉ ⲫⲛⲁⲁⲓ ⲛ̅ ⲧⲏ̅ⲡⲣⲟⲫⲁⲓ-
ⲣⲉⲥⲓⲥ · ⲛ̅ⲧⲟⲟⲧⲏ̅ : — ⲙⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ ⲭⲓⲟⲩⲕ ⲉⲧⲣⲱⲃ ·
ⲡⲁⲣⲁ ⲧⲏ̅ⲥⲟⲙ · ⲁⲗⲗⲁ ⲟⲩⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ ⲙ̅ⲙⲁⲧⲉ · ⲧⲉ
ⲧ̅ⲩ̅ⲙⲙⲉ ⲛ̅ⲥⲱⲥ : — ⲉⲙⲯⲉ ⲙ̅ⲙⲟⲛ ⲥⲱⲧⲙ̅ ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓⲙ ⲉⲣⲉ
ⲡⲉⲛⲥⲛ̅ⲣ̅ · ⲫⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲙ̅ⲙⲁⲛ · ⲙⲉⲣⲉ ⲡ̅ⲣⲙ̅ⲙⲁⲟ
ⲉⲙⲉ ⲙ̅ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ · ⲉⲧⲛⲟⲩⲭⲉ ⲙ̅ⲙⲟⲟⲩ · ⲉ ⲡⲕⲁⲍⲟ-
ⲫⲩⲗⲁⲕⲓⲟⲛ · ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲧⲙⲁⲓⲟⲩ · ⲡⲣⲟⲩⲟ
ⲁⲗⲗⲁ ⲛ̅ ⲧⲉⲣⲉ ⲧⲉⲭⲛⲣⲁ ⲡ̅ⲣⲛ̅ⲕⲉ ⲕⲱⲧⲉ ⲫⲙ̅ ⲡⲉⲥⲛⲓ · ⲁⲥⲫⲉ
ⲉ ⲗⲉⲡⲧⲱⲛ ⲥⲛⲁⲩ · ⲉⲧⲉ ⲛⲟⲩⲓⲥⲙⲁ ⲥⲛⲁⲩ ⲛⲉ · ⲡⲧⲁⲥⲡⲧⲟⲩ
ⲫⲙ̅ ⲟⲩⲥⲉⲡⲏ · ⲁⲥⲛⲟⲭⲟⲩ ⲉ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ · ⲁⲩⲱ ⲁ
ⲡⲓⲟⲩⲧⲉ ⲥⲓ ⲛ̅ ⲧⲉⲥⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ ⲛ̅ ⲧⲟⲟⲧⲥ̅ · ⲁⲩⲱ ⲁⲫ-
ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟⲥ · ⲭⲉ ⲡⲉⲓⲧ ⲁⲥⲫⲉ ⲉ ⲣⲟϥ ⲧⲏⲣϥ̅ ⲫⲙ̅
Fol. 42 a ⲡⲁ̅ ⲡⲉⲥⲛⲓ · ⲁⲥⲧⲁⲁϥ ⲛ̅ ⲡⲭⲟⲉⲓⲥ · ⲡⲧⲟⲕ ⲇⲉ ⲣⲱⲟⲕ | ⲱ̅ ⲡⲁ
ⲙⲉⲣⲓⲧ · ⲁⲣⲓ̈ ⲁⲡⲁ ⲧⲟⲟⲧⲕ̅ ⲉ ☩ ⲛ̅ ⲡⲓⲟⲩⲧⲉ · ⲫⲙ̅ ⲡⲱⲁ ⲛ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲱ ⲡⲓⲟⲩⲧⲉ

Oriental 6781. ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲫⲛⲁⲓⲁⲕⲱⲛⲉⲓ ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲛ ⲫⲙ̅
ⲟⲩⲣⲁⲱⲉ · ⲛⲁⲛ ⲟⲩⲕⲟⲩⲓ ⲡⲉ · ⲛⲁⲛ ⲟⲩⲛⲟⲥ ⲡⲉ · ⲫⲛⲁⲁⲓ
ⲛ̅ ⲧⲏ̅ⲡⲣⲟⲫⲣⲉⲥⲓⲥ ⲛ̅ ⲧⲟⲟⲧⲏ̅ · ⲙⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲥⲁⲣ ⲭⲓ-
ⲟⲩⲕ ⲉⲧⲣⲱⲃ · ⲡⲁⲣⲁ ⲧⲉⲛⲥⲟⲙ · ⲁⲗⲗⲁ ⲟⲩⲡⲣⲟⲫⲣⲉⲥⲓ
ⲙ̅ⲙⲁⲧⲉ ⲧⲉ ⲧⲉⲥⲧⲩⲙⲙⲉ ⲛ̅ⲥⲱⲥ · ⲉⲙⲯⲉ ⲙ̅ⲙⲟⲛ ⲥⲱⲧⲙ̅
ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓⲙ ⲉⲣⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲫⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲙ̅ⲙⲁⲛ
ⲙⲉⲧ ⲉⲣⲉ ⲡ̅ⲣⲙ̅ⲙⲁⲟ̄ ⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲛⲟⲩⲭ
ⲙ̅ⲙⲟⲟⲩ · ⲉ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ · ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲓⲟⲩⲧ
ⲧⲙⲁⲓⲟⲩⲧ ⲡⲣⲟⲩⲟ̄ · ⲁⲗⲗⲁ ⲛ̅ ⲧⲉⲣⲉ ⲧⲉⲭⲛⲣⲁ ⲡ̅ⲣⲛ̅ⲕⲉ
ⲕⲱⲧⲉ ⲫⲙ̅ ⲡⲉⲥⲛⲓ ⲁⲥⲫⲉ ⲫⲙ̅ ⲡⲉⲥⲛⲓ ⲉ ⲗⲉⲡⲧⲱⲛ ⲥⲛⲁⲩ
ⲉⲧⲉ ⲛⲟⲩⲓⲥⲙⲁ ⲥⲛⲁⲩ ⲛⲉ · ⲡⲧⲁⲥⲡⲧⲟⲩ ⲫⲙ̅ ⲟⲩⲥⲉⲡⲏ
ⲁⲥⲛⲟⲭⲟⲩ ⲉ̄ ⲡⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ · ⲁⲩⲱ ⲁ ⲡⲓⲟⲩⲧⲉ ⲥⲓ ⲛ̅
ⲧⲉⲥⲡⲣⲟⲫⲣⲉⲥⲓⲥ ⲛ̅ ⲧⲟⲟⲧⲥ̅ · ⲁⲩⲱ ⲁⲫⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟⲥ · ⲭⲉ
ⲡⲉⲓⲧ ⲁⲥⲫⲉ ⲉ ⲣⲟϥ ⲧⲏⲣϥ̅ ⲫⲙ̅ ⲡⲉⲥⲛⲓ ⲁⲥⲧⲁⲁϥ ⲛ̅ ⲡⲭⲟⲉⲓ
Fol. 25 a Ⲏⲧⲟⲕ ⲇⲉ ⲣⲱⲟⲕ ⲱ̅ ⲡⲁ ⲙⲉⲣⲓⲧ · ⲁⲣⲓ ⲁⲡⲁ ⲧⲟⲟⲧⲕ̅ ⲉ ☩
ⲛ̅ ⲡⲓⲟⲩⲧⲉ · ⲫⲙ̅ | ⲡⲱⲁ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ

ϩωϣ ⲛⲁϥ ⲛⲁⲕ ⲡ ⲟⲩⲁⲓⲱⲛ ⲛⲁⲥⲁⲑⲟⲟⲩ · ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ Oriental 7021.
ⲡⲁⲗⲁⲕⲟⲛⲉⲓ ⲙⲙⲟⲟⲩ ⲛⲁⲕ · Ⲉⲕϣⲁⲛϥ ⲡ ⲟⲩⲡⲣⲟⲥ-
ⲫⲟⲣⲁ ⲙ ⲡⲓⲟⲩⲧⲉ · ϩⲓⲙ ⲡⲣⲁⲓ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲩ ⲙⲓⲭⲁⲏⲗ · ⲡⲓⲟⲩⲧⲉ ⲛⲁⲧⲙⲙⲟⲕ ⲙ ⲡⲟⲉⲓⲕ ⲙ
ⲡⲱⲛϧ ⲉⲡ ⲙⲡⲛⲩⲧⲉ ⁘ Ⲉⲕϣⲁⲛϩⲉⲃⲥ̄ ⲟⲩⲁ ⲉϥⲕⲏ ⲕⲁ ϩⲛⲧ ·
ϩⲓⲙ ⲡⲓⲱⲁ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲓⲟⲩⲧⲉ
ϩωϣ · ⲛⲁϥ ϩⲱⲱⲕ ⲛ ⲟⲩϧⲃⲥⲱ ⲛ ⲟⲩⲟⲉⲓⲛ ⲉⲡ ⲙⲡⲛⲩⲧⲉ ·
Ⲉⲕϣⲁⲛϥ ⲛ ⲟⲩⲁⲡⲟⲧ ⲛ ⲏⲣⲡ ⲛ ⲟⲩⲁ · ϩⲓⲙ ⲡⲓⲱⲁ ⲙ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲓⲭⲁⲏⲗ · ⲡⲓⲟⲩⲧⲉ ϩωϣ
ⲛⲁⲧⲥⲟⲕ · ⲉ ϧⲟⲗ ϩⲓⲙ ⲡⲥⲉⲡⲛⲓⲁ · ⲛ ⲧⲃⲱ · ⲛ ⲉⲗⲟⲟⲗⲉ ⲙ
ⲙⲉ · ⲁⲩⲱ ⲕⲁⲓ ⲟⲛ ⲙⲙⲁⲁⲕ ⲏⲣⲡ ⲙⲙⲁⲩ · ⲙ ⲡⲓⲁⲩ
ⲏⲣ ⲡⲁⲓ̈ · ⲧⲥⲉ ⲟⲩⲁ ⲙⲙⲁⲧⲉ · ϩⲓⲙ ⲡⲣⲁⲓ ⲙ ⲙⲓ̈ⲭⲁⲏⲗ ·
ⲁⲩⲱ ⲡⲓⲟⲩⲧⲉ ϩωϣ ⲛⲁⲧⲥⲟⲕ ⲉ ϧⲟⲗ · ϩⲓⲙ ⲧⲡⲁⲥⲏ
ⲙⲙⲟⲟⲩ ⲛ ⲱⲛϧ · ⲉⲧⲥⲱⲕ · ⲉ ϧⲟⲗ ϩⲁ ⲡⲉϥⲟⲣⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲩ · Ⲉⲕϣⲁⲛϣⲱⲕ ⲛⲓ̄ ⲥⲙ̄ ⲡⲱⲙⲉ · ⲛ ⲟⲩⲁ · ⲉϥ-
ⲱⲱⲛⲉ ⲙⲙⲁⲧⲉ · ⲙ ⲡⲉϩⲟⲟⲩ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ

ⲁⲩⲱ ⲡⲓⲟⲩⲧⲉ ϩωϣ ⲛⲁⲧ ⲛⲁⲕ ⲛ ⲟⲩⲁⲱⲛ ⲛⲁⲥⲁⲑⲟⲟⲩ Oriental 6781.
ⲁⲩⲱ ⲙⲓⲭⲁⲏⲗ ⲛⲁⲗⲁⲕⲟⲛⲉⲓ ⲙⲙⲟⲟⲩ ⲛⲁⲕ · ⲉⲕϣⲁⲛϥ
ⲛ ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲙ ⲡⲓⲟⲩⲧⲉ ϩⲓⲙ ⲡⲣⲁⲓ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲓⲟⲩⲧⲉ ϩωϣ ⲛⲁⲧⲙⲙⲟⲕ ⲙ ⲡⲟⲉⲓⲕ
ⲛ ⲡⲱⲛϧ ⲉⲡ ⲙⲡⲛⲩⲧⲉ · ⲉⲕϣⲁⲛϩⲉⲃⲥ̄ ⲟⲩⲁ̄ ⲉϥⲕⲏ ⲕⲁ ϩⲛⲧ
ⲙ ⲡⲓⲱⲁ̄ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲓⲟⲩⲧⲉ
ϩωϣ ⲛⲁⲧⲓ ⲛⲁⲕ ⲛ ⲟⲩϧⲃⲥⲱ ⲛ ⲟⲩⲟⲉⲓⲛ ⲉⲡ ⲙⲡⲛⲩⲧⲉ ·
ⲕϣⲁⲛϥ ⲛ ⲟⲩⲁ̄ⲡⲟⲧ ⲛ ⲏⲣⲡ ⲛ ⲟⲩⲁ̄ ⲙⲓⲱⲁ̄ ⲙ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲓⲭⲁⲏⲗ · Ⲡⲓⲟⲩⲧⲉ ϩωϣ ⲛⲁⲧ-
ⲥⲟⲕ ⲉ ϧⲟⲕ (*sic*) ϩⲓⲙ ⲡⲥⲉⲡⲛⲓⲁ ⲛ ⲧⲃⲱ ⲛ ⲉⲗⲟⲟⲗⲉ ⲙ ⲙⲉ ·
ⲁⲩⲱ ⲕⲁⲓ ⲟⲛ ⲙⲙⲁⲁⲕ ⲏⲣⲡ ⲙⲙⲁⲩ ⲙ ⲡⲓⲁⲩ ⲏⲣ ⲡⲁⲓ ·
ⲧⲥⲉ ⲟⲩⲁ̄ ⲙⲙⲟⲟⲩ ⲙⲙⲁⲧⲉ ϩⲓⲙ ⲡⲣⲁⲓ ⲙ ⲙⲓⲭⲁⲏⲗ
ⲡⲓⲟⲩⲧⲉ ϩωϣ ⲛⲁⲧⲥⲟⲕ ⲉ ϧⲟⲗ ϩⲓⲙ ⲧⲡⲁⲥⲏ ⲙⲙⲟⲟⲩ ⲛ
ⲱⲛϧ ⲉⲧ ⲥⲱⲕ ⲉ ϧⲟⲗ ϩⲁ ⲡⲉϥⲟⲣⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ :—
ⲉⲕϣⲁⲛϣⲱⲕ ⲉ̄ ⲥⲙ̄ ⲡⲱⲙⲉ ⲡⲟⲩⲁ̄ ⲉϥⲱⲱⲛⲉ ⲙⲙⲁⲧⲉ ·
ⲙ ⲡⲉϩⲟⲟⲩ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲙⲓⲭⲁⲏⲗ ·

Oriental 7021. Fol. 42 b

ⲙⲓⲭⲁⲏⲗ· | ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ· ⲛⲁⲧⲡ̅ⲛⲟⲟⲩ ⲙ̅ⲙ ⲙⲓⲭⲁⲏⲗ·
ⲛ̅ϥⲥⲙ̅ ⲡⲉⲕⲱⲙⲉ· ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ⲙ ⲡⲉⲕⲛⲟⲥ ⲛ̅ ⲱⲙⲉ
ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ· ⲡⲱⲙⲉ ⲙ̅ⲙ ⲡⲉⲕⲙⲟⲩ· Ⲗⲧⲱ ⲉⲕⲱⲁⲛⲃⲱⲕ
ⲱⲁ ⲟⲩⲁ· ⲉϥϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ· ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ⲙ ⲡⲱⲁ ⲙ̅
ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲧ̅ ⲥⲗ̅ⲥⲱⲗⲉ̅· ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ· ⲛⲁⲧⲡ̅ⲛⲟⲟⲩ
ⲛⲁⲕ· ⲙ̅ⲙ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ϥⲛⲁϩⲙⲏⲕ ⲉ ϧⲟⲗ ϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ
ⲛ̅ ⲁⲙⲡ̅ⲧⲉ· ⲁⲧⲱ ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁϩⲟⲟⲥ ⲛⲁⲕ· ϫⲉ
ⲛⲉⲓ ϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ ⲁⲧⲉⲧⲡ̅ⲉⲓ ⲱⲁ ⲣⲟⲓ̈· Ⲉⲕⲱⲁⲛⲕⲱⲧ
ⲛ̅ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ϩⲓϫⲙ̅ ⲡⲕⲁϩ· ⲉ ⲡⲣⲁⲛ ⲙ̅ ⲙⲓⲭⲁⲏⲗ
ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲕⲱⲧ ⲛⲁⲕ ⲛ̅ ⲟⲩⲛⲓ· ⲛ̅ ⲁⲧ ⲙⲟⲩⲛ̅
ⲛ̅ⲥⲓϫ· ϩⲣⲁⲓ ϩⲙ̅ ⲙ̅ⲡⲛⲩⲉ· Ⲉⲕⲱⲁⲛⲁⲩ ⲉⲩⲕⲱⲃ· ⲛ̅ ⲟⲩ
ⲉⲣⲉ ϩⲉⲡⲗⲁⲩⲥⲓⲛ ϩⲙ̅ ⲡⲉⲩⲥⲱⲙⲁ· ⲙ̅ⲡ̅ ⲑⲉⲣⲁⲡⲉⲩ
ⲙⲙⲟϥ· ϩⲙ̅ ⲡⲱⲁ ⲙ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ· ⲛⲁⲱⲡ̅ⲣⲧⲏϥ ϩⲁ ⲣⲟⲕ· ⲛ̅ⲧ̅ⲑⲉⲣⲁⲡⲉⲩ
ⲙⲙⲟⲕ· ⲉ ϧⲟⲗ ϩⲙ̅ ⲡⲉⲡⲗⲁⲩⲥⲓⲛ ⲛ̅ ⲁⲙⲡ̅ⲧⲉ· ϫⲉ ⲩⲥⲛϩ
ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̅ ⲡⲓⲁⲛⲧ· ϫⲉ ⲡⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲁⲛⲁ ⲛⲁⲩ
ⲁⲩⲱ ⲟⲛ· ϫⲉ ⲡⲁ ταρ̈ⲟⲩⲁ ⲓⲛⲧⲡ̅· ⲁⲩⲱ ϫⲉ ⲡⲓⲁ

Oriental 6781. Fol. 25 b

ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲧⲡ̅ⲛⲟⲟⲩ ⲙ̅ⲙ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ϥⲥⲙ̅ ⲡⲉⲕ
ⲱⲙⲉ ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ⲙ ⲡⲛⲟⲥ ⲛ̅ ⲱⲙⲉ· ⲉⲧⲉ ⲡⲱⲙⲉ ⲡ
ⲙ̅ⲙ ⲡⲉⲕⲙⲟⲩ· ⲁⲩⲱ ⲉⲕⲱⲁⲛⲃⲱⲕ ⲱⲁ ⲟⲩⲁ̅ ⲉϥϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ
ϩⲙ̅ ⲡⲉϩⲟⲟⲩ ⲙ̅ⲙ ⲡⲱⲁ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲛ̅ⲧ̅ ⲥⲗ̅ⲥⲱⲗⲉ̅
ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲧⲡ̅ⲛⲟⲟⲩ ⲛⲁⲕ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ϥ
ⲛⲁϩⲙⲏⲕ ⲉ ϧⲟⲗ ϩⲙ̅ ⲡⲉⲱⲧⲉⲕⲟ ⲛ̅ ⲁⲙⲡ̅ⲧⲉ· ⲁⲧⲱ
ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁϩⲟⲟⲥ ⲛⲁⲕ ϫⲉ ⲛⲉⲓ ϩⲙ̅ ⲡⲉⲱⲧⲉⲕ
ⲁⲧⲉⲧⲡ̅ⲉⲓ ⲱⲁ ⲣⲟⲓ̈· ⲉⲕⲱⲁⲛⲕⲱⲧ ⲛ̅ ⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ· ϩⲓϫ
ⲡⲕⲁϩ ⲉ ⲡⲣⲁⲛ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲕⲱ
ⲛⲁⲕ ⲛ̅ ⲟⲩⲛⲓ ⲛ̅ ⲁⲧ ⲙⲟⲩⲛ̅ ⲛ̅ⲥⲓϫ ϩⲙ̅ ⲙ̅ⲡⲛⲩⲉ· ⲉⲕⲱⲁⲛ
ⲛⲁⲩ ⲉⲩⲥⲱⲃ ⲛ̅ ⲟⲩⲁ̅ ⲉⲣⲉ ϩⲉⲡⲗⲁⲩⲥⲓⲛ ϩⲙ̅ ⲡⲉⲩⲥⲱⲙⲁ
ⲙ̅ⲡ̅ ⲑⲩⲣⲁⲡⲉⲩⲉ ⲙⲙⲟϥ ϩⲙ̅ ⲡⲱⲁ̅ ⲙ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟ
ⲙⲓⲭⲁⲏⲗ· ⲡⲓⲟⲩⲧⲉ ϩⲱⲱϥ ⲛⲁⲱⲡ̅ⲣⲧⲏϥ ϩⲁ ⲣⲟⲕ ⲛ̅ⲑⲉⲣ
ⲣⲁⲡⲉⲩⲉ ⲙⲙⲟⲕ ⲉ ϧⲟⲗ ϩⲙ̅ ⲡⲉⲡⲗⲁⲩⲥⲓⲛ ⲛ̅ ⲁⲙⲡ̅ⲧⲉ· ϫ
ⲩⲥⲛϩ ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̅ ⲡⲓⲁⲛⲧ· ϫⲉ ⲡⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲁ̅
ⲛⲁⲩ Ⲗⲧⲱ ⲟⲛ ϫⲉ ⲡⲁ ταροⲩⲁ̅ ⲓⲛⲧⲡ̅· ⲁⲩⲱ ϫⲉ ⲡⲓⲁ

ϣⲁⲩϣⲟⲩ[ϣⲟⲩ] ⲙⲙⲟⲩ ⲉⲓⲧⲏ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ | ⲟⲛ ⲍⲉ Oriental 7021. Fol. 43 a
ϣⲁⲣⲉ ⲧⲁⲥⲁⲡⲛ ⲉⲱⲃⲥ· ⲉ ⲃⲟⲗ ⲉϫⲏ ⲟⲩⲙⲛⲛϣⲉ ⲛⲛⲟⲃⲉ·⁘— ⲡⲉ
Ⲙ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ⲁⲩⲱ ⲛⲁⲥⲛⲏⲧ· ⲙⲁⲣⲏ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙ ⲡⲛⲟⲩⲧⲉ· ⲡⲧⲏⲣ ⲁⲡⲁ ⲧⲟⲟⲧⲏ ⲉ ⲙⲉⲣⲉ ⲧⲁⲥⲁⲡⲛ· ⲙ
ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓϫⲁⲏⲗ· ⲉⲛⲥⲟⲟⲩⲛ·
ϫⲉ ⲟⲩⲣⲓⲕⲁⲓⲟⲥ ⲡⲉ· ⲁⲩⲱ ⲭⲣⲏⲓ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ
ⲛⲁⲩ ⲛⲓⲙ· ⲁⲩⲱ ⲭⲛⲁϥ ⲙ ⲡⲟⲩⲁ ⲡⲟⲩⲁ· ⲕⲁⲧⲁ ⲙⲫⲏ-
ⲣⲏⲛⲉ·⁘ Ⲙⲁⲣⲏ ⲡⲱⲧ ⲛⲥⲁ ⲧⲁⲥⲁⲡⲛ· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ϫⲉ ⲧⲁⲥⲁⲡⲛ· ⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲡⲛⲟⲩⲧⲉ ⲧⲉ· ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ
ⲡⲉ ⲧⲁⲥⲁⲡⲛ· Ⲟⲩⲁ ⲅⲁⲣ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ· ⲙⲙⲏ
ⲡⲉⲛⲉⲓⲱⲧ· ⲛ ⲁⲁⲁⲩ· ⲙⲙⲏ ⲉⲧⲣⲁ· ⲁϥⲭⲓ ⲛ ⲧⲟⲟⲧⲟⲩ· ⲛ
ⲧⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉⲓⲧⲏ ⲛⲥⲟⲡⲥⲏ ⲙ ⲙⲓϫⲁⲏⲗ· ⲁϥⲕⲱ
ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲛ ⲧⲉⲩⲡⲁⲣⲁⲃⲁⲥⲓⲥ·⁘ ⲧⲁⲥⲁⲡⲛ ⲛⲧⲁϥⲁⲁⲥ·
ⲙⲙⲏ ⲁⲃⲉⲗ· ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲁϥⲭⲓ ⲛ ⲧⲟⲟⲧϥ ⲛ ⲧⲉϥⲟⲩⲥⲓⲁ·
ⲉⲓⲧⲏ ⲛⲥⲟⲡⲥⲏ ⲙ ⲙⲓϫⲁⲏⲗ· ⲟⲩⲁ ⲣⲱⲙϥ ⲡⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲙⲏ ⲉⲡⲱϫ ⲁϥⲡⲟⲟⲩϥ ⲉ ⲃⲟⲗ· ⲉ ⲧⲙⲏ

ϣⲁⲩϣⲟⲩϣⲟⲩ ⲙⲙⲟⲩ ⲉⲓⲧⲏ ⲧⲉⲕⲣⲓⲥⲓⲥ· ⲁⲩⲱ ⲟⲛ ⲍⲉ Oriental 6781.
ϣⲁⲣⲉ ⲧⲁⲥⲁⲡⲛ ⲣⲱⲃⲥ ⲉ ⲃⲟⲗ ⲉϫⲏ ⲟⲩⲙⲛⲛϣⲉ ⲛⲛⲟⲃⲉ·
ⲙⲁⲣⲏ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ ⲡⲛⲟⲩⲧⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲩⲱ
ⲛⲁⲥⲛⲏⲧ ⲡⲧⲏⲣ ⲁⲡⲁ ⲧⲟⲟⲧⲏ ⲉ ⲙⲉⲣⲉ ⲧⲁⲥⲁⲡⲛ ⲛ ⲡⲉⲣⲟⲟⲩ
ⲛ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓϫⲁⲏⲗ· ⲉⲛⲥⲟⲟⲩⲛ
ⲉ ⲣⲟⲩⲛ ⲉⲛⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩⲣⲓⲕⲁⲓⲟⲥ ⲡⲉ· ⲁⲩⲱ ⲉⲩⲣⲏⲓ ⲉ
ⲣⲟⲩⲛ ⲉ ⲡⲛⲟ̈ⲧⲉ ⲛⲛⲁⲩ ⲛⲓⲙ· ⲁⲩⲱ ⲭⲛⲁϥ ⲙ ⲡⲟⲩⲁ ⲡⲟⲩⲁ
ⲕⲁⲧⲁ ⲡⲉⲩⲣⲱⲃ· Ⲙⲁⲣⲏ ⲡⲱⲧ ⲛⲥⲁ ⲧⲁⲥⲁⲡⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ϫⲉ ⲧⲁⲥⲁⲡⲛ ⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲧⲁⲥⲁⲡⲉ (*sic*)· ⲟⲩⲁ ⲅⲁⲣ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲙⲏ ⲡⲉⲛⲉⲓⲱⲧ ⲁⲁⲁⲩ· ⲙⲙⲏ ⲉⲧⲣⲁ· ⲁϥⲭⲓ ⲛ ⲧⲟⲟⲧⲟⲩ ⲛ ⲧⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉⲓⲧⲏ ⲛⲥⲟⲡⲥⲏ ⲙ ⲙⲓϫⲁⲏⲗ· ⲁϥⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲩⲡⲁⲣⲁⲃⲁⲥⲓⲥ· ⲧⲁⲥⲁⲡⲛ ⲣⲱⲙⲥ ⲛⲧⲁϥⲁⲁⲥ ⲙⲙⲏ ⲁⲃⲉⲗ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲁϥⲭⲓ ⲛ ⲧⲟⲟⲧϥ ⲛ ⲧⲉϥⲟⲩⲥⲓⲁ· ⲉⲓⲧⲏ ⲛⲥⲟⲡⲥⲏ ⲙ ⲙⲓϫⲁⲏⲗ· ⲟⲩⲁ ⲣⲱⲙϥ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲙⲏ ⲉⲡⲱϫ ⲁϥⲡⲟⲟⲩϥ ⲉ ⲃⲟⲗ· ⲉ ⲧⲙⲏ

Oriental 7021. тремат· є пюот· ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ тецтаⲍⲓс· отаєапн ⲟⲩ тнта пюотте аас· ⲙⲛ̄ пωре· ацтаμμιο нац ⲛ̄ отκιβωτος· ацот[оκⲥ] ⲙⲛ̄ пецни· тнрⲥ ⲉⲙ̅ пюот [м]пкатаклнсμос· Fol. 43 *b* ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ | ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ тецтаⲍⲓс ⲡⲁⲩⲩⲉⲗⲓⲟⲛ· ⲟⲩⲁ пента пюотте аац· ⲙⲛ̄ пенеιωт· ⲁⲃⲣⲁⲁⲙ· ацсⲙⲛ̄ ⲁⲓⲁⲑⲏⲕⲏ ⲛⲉⲙⲁц· ацχⲁριⲍе нац· ⲛ̄ ⲓсаκ ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ тецтаⲍⲓс⁘ ⲁⲩⲱ ⲁⲩⲁⲡⲏ ⲉⲱⲟⲥ тнта пюотте аас ⲙⲛ̄ ⲓсаак ацϣωπ є роц· ⲛ̄ тецⲑⲩⲥⲓⲁ· ⲁⲩⲱ ацⲭⲓ ⲛ̄ ⲟⲩесоот є пецⲙⲁ· ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ⁘ ⲟⲩⲁ пента пюотте· аац ⲙⲛ̄ ⲓⲁκⲱⲃ· ацϯ нац ⲛ̄ ⲟⲩχⲁριⲥ· ⲛ̄ ⲛⲁⲣⲣⲏ ⲏсаⲩ· пецсоп· ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ тецтаⲍⲓс⁘ отаєапн ⲉⲱⲟⲥ· тнт ацⲁⲁⲥ· ⲙⲛ̄ ⲓωсⲏⲫ· ацⲙⲁⲣⲉⲩ· ⲉⲡⲥⲓⲧ· ⲛ̄ ⲛⲩⲥⲓⲛⲏ ⲁⲩⲱ є тоотⲥ ⲛ̄ трⲙ̅ ⲛ̄ кнⲙⲉ· ⲉⲓⲧⲛ̄ ⲡⲧⲱⲃϩ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲛⲩⲥⲟⲡⲥⲛ̄· отⲁ пента пюотте

Oriental 6781. тремат ⲉ̄ пюот· ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ Fol. 26 *a* тецтаⲍⲓс· | отаєапн ⲟⲩ· тнта пюотте аас ⲙⲛ̄ ⲙ̅ пωре ацтаμμιο нац ⲛ̄ отκιβωτος ацтоⲩκ[ⲩ] ⲙⲛ̄ пецни тнрⲥ· ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ тецтаⲍⲓс ⲡⲁⲩⲩⲉⲗⲓⲟⲛ· отⲁ пента пюотте аац· ⲙⲛ̄ пенеιωт ⲁⲃⲣⲁⲁⲙ· ацсⲙⲛ̄ ⲁⲓⲁⲑⲏⲕⲏ ⲛⲉⲙⲁц· ацχⲁριⲍе нац ⲛ̄ ⲓесⲁⲕ ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ тецтаⲍⲓс· отаєапн ⲟⲩ ⲉⲱⲟⲥ тента пюотте аас ⲙⲛ̄ ⲓесак· ацϣωπ є роц ⲛ̄ тецⲑⲩⲥⲓⲁ· ⲁⲩⲱ ацⲭⲓ ⲉⲛ отⲉⲥоот є пецⲙⲁ· ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ· отⲁ пента пюотте аац ⲙⲛ̄ ⲓⲁκⲱⲃ· ацϯ нац ⲛ̄ отχⲁριⲥ ⲛ̄ ⲛⲁⲣⲣⲏ ⲏсаⲩ пецсоп ⲉⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲛ̄ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ тецтаⲍⲓс· отаєапн ⲟⲩ тент ацⲁⲁⲥ ⲙⲛ̄ ⲓωсⲏⲫ· ацⲙⲁⲣⲉⲩ ⲡⲥⲓⲧ ⲛ̄ пецсинⲏ· ⲁⲩⲱ ⲉ̄ тоотⲥ ⲛ̄ трⲙ̅ ⲛ̄ кнⲙⲉ· ⲉⲓⲧⲛ̄ ⲡⲧⲱⲃϩ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̄ пецсоп ⲥⲛ̄· Отⲁ є пента

ⲁⲁϥ· ⲙⲡⲉ ⲙⲱϣⲥⲛⲉ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁϥⲛⲁϩⲙⲉϥ· ⲉ Oriental 7021.
ⲧⲙⲛⲧϩⲙⲓϩⲁⲗ· ⲙ̀ ⲫⲁⲣⲁⲱ· ⲁϣⲱ ⲁϥⲙⲁⲣϥ̄ ⲛ̀ ϫⲁⲣⲓⲥ·
ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲙⲙⲁ· ⲫⲓⲧⲛ̄ ⲛ̀ⲥⲟⲡⲥⲛ̄· ⲙ̀ ⲙⲓϫⲁⲏⲗ· ⲙⲡⲉ
ⲧⲉϥⲧⲁϫⲓⲥ· ⲟⲩⲁⲥⲁⲡⲏ ⲉⲱⲟⲥ ⲧⲉ ⲛ̀ⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁⲥ·
ⲙⲡⲉ ⲓⲥⲟⲩ ⲛ̀ ⲛⲁϩⲏ· ⲁϥⲧⲣⲉ ⲡⲣⲏ̄ ⲁⲣⲉ ⲣⲁⲧϥ̄ ⲉ ⲣⲟϥ·
ⲣⲛ̄ ϭⲁⲃⲁⲱⲏ· ⲁϥⲡⲁⲧⲁⲥⲥⲉ | ⲛ̀ ⲛⲉϥϩⲁϩⲉ ⲧⲏⲣⲟⲩ· ⲫⲓⲧⲛ̄ Fol. 44 a
ⲛ̀ⲧⲱⲃϧ̄ ⲙ̀ ⲙⲓϫⲁⲏⲗ· ⲙⲡⲉ ⲧⲉϥⲧⲁϫⲓⲥ ⲧⲏⲣⲥ̄· Ⲟⲩⲛⲁ ⲡⲉ
ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁϥ ⲙⲡⲉ ⲙⲱϣⲥⲛⲉ· ⲁϥ† ⲛⲁϥ ⲙ̀
ⲡⲉϥⲛⲟⲩⲥ· ⲁϥⲧⲁⲁϥ ⲛ̀ ⲡⲱⲙⲣⲉ ⲙ̀ ⲡⲓⲛⲏⲗ· Ⲟⲩⲛⲁ·
ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁϥ· ⲙⲡⲉ ⲁⲁⲁ ⲡⲣⲣⲟ· ⲁϥⲥⲟⲧⲡϥ̄
ⲛ̀ ⲧⲙⲛⲛⲧⲉ ⲛ̀ ⲛⲉϥⲥⲛⲏⲩ· ⲁϥⲧⲁϩⲟϥ ⲉ ⲣⲁⲧϥ̄ ⲡⲣⲣⲟ ⲉϧⲙ̀
ⲡⲓϩⲁⲛⲏⲗ· ⲫⲓⲧⲛ̄ ⲛ̀ⲥⲟⲡⲥⲛ̄· ⲙ̀ ⲙⲓϫⲁⲏⲗ· ⲙⲡⲉ ⲧⲉϥ-
ⲧⲁϫⲓⲥ· Ⲟⲩⲁⲥⲁⲡⲏ ⲟⲛ ⲧⲉⲓⲧ ⲁϥⲁⲁⲥ· ⲙⲡⲉ ⲥⲟⲗⲱⲙⲱⲛ·
ⲡⲉⲛⲱⲙⲣⲉ· ⲁϥⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙⲁϥ ⲉ ⲕⲱⲧ ⲙ̀ ⲡⲛⲓ ⲙ̀ ⲡϫⲥ̄
ⲫⲓⲧⲛ̄ ⲛ̀ⲥⲟⲡⲥⲛ̄ ⲙ̀ ⲙⲓϫⲁⲏⲗ· ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ· Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ· ⲁⲁϥ ⲙⲡⲉ ⲉⲍⲉⲕⲓⲁⲥ
ⲡⲣⲣⲟ ⲛ̀ ⲇⲓⲕⲁⲓⲟⲥ· ⲁϥⲟⲩⲉϥ ⲛⲉ ⲙⲡⲏⲧⲛ· ⲡⲣⲟⲙⲡⲉ· ⲉϧⲙ̀

ⲡⲓⲟⲩⲧⲉ ⲁⲁϥ ⲙⲡⲉ ⲙⲱϣⲥⲛⲉ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲁϥⲛⲁϩⲙⲉϥ Oriental 6781.
ⲉ ⲧⲙⲛⲧϩⲙⲓϩⲁⲗ (*sic*) ⲛ̀ ⲫⲁⲣⲁⲱ̄· ⲁϣⲱ ⲁϥⲙⲁⲣϥ̄ ⲛ̀ ϫⲁⲣⲓⲥ
ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲙⲙⲁ· ⲫⲓⲧⲛ̄ ⲛ̀ⲥⲟⲡⲥⲛ̄ ⲙ̀ ⲙⲓϫⲁⲏⲗ ⲙⲡⲉ ⲧⲉϥⲧⲁϫⲓⲥ·
ⲟⲩⲁⲥⲁⲡⲏ ⲣⲱⲟⲥ ⲧⲉ ⲛ̀ⲧⲁⲥⲁⲁⲥ ⲙⲡⲉ ⲓⲍ ⲛ̀ ⲛⲁϩⲏ·
ⲁϥⲧⲣⲉ ⲡⲣⲏ̄ ⲁⲣⲉ ⲣⲁⲧϥ̄ ⲉ ⲣⲟϥ· ⲣⲛ̄ ϭⲁⲃⲁⲱⲏ ⲁϥⲡⲁ-
ⲧⲁⲥⲥⲉ ⲛ̀ ⲛⲉϥϩⲁϩⲉ ⲧⲏⲣⲟⲩ· ⲫⲓⲧⲛ̄ ⲛ̀ⲧⲱⲃϧ̄ ⲙ̀ ⲙⲓϫⲁⲏⲗ
ⲙⲡⲉ ⲧⲉϥⲧⲁϫⲓⲥ ⲧⲏⲣⲥ̄: ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁϥ
ⲙⲡⲉ ⲙⲱϣⲥⲛⲉ ⲁϥ† ⲛⲁϥ ⲙ̀ ⲡⲉϥⲛⲟⲩⲥ· ⲁϥⲧⲁⲁϥ ⲛ̀
ⲡⲱⲙⲣⲉ ⲙ̀ ⲡⲓⲛⲏⲗ· ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ | ⲁⲁϥ ⲙⲡⲉ Fol. 26 b
ⲁⲁⲁⲉⲁ ⲡⲣⲣⲟ ⲁϥⲥⲟⲡϥ̄ ⲛ̀ ⲧⲙⲛⲛⲧⲉ ⲛⲉϥⲥⲛⲏⲩ ⲁϥⲧⲁ- ⲕⲍ
ⲣⲟϥ ⲉ ⲣⲁⲧϥ̄ ⲡⲣⲣⲟ ⲉϧⲙ̀ ⲡⲓⲛⲏⲗ· ⲫⲓⲧⲛ̄ ⲛ̀ⲥⲟⲡⲥⲛ̄ ⲙ̀ ⲙⲓ-
ϫⲁⲏⲗ ⲙⲡⲉ ⲧⲉϥⲧⲁϫⲓⲥ· Ⲟⲩⲁⲥⲁⲡⲏ ⲟⲛ ⲧⲉⲓⲧ ⲁϥⲁⲁⲥ
ⲙⲡⲉ ⲥⲱⲗⲟⲙⲱⲛ ⲡⲉⲛⲱⲙⲣⲉ· ⲁϥⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙⲁϥ ⲉ ⲕⲱⲧ
ⲙ̀ ⲡⲛⲓ ⲙ̀ ⲡϫⲥ̄ ⲫⲓⲧⲛ̄ ⲛ̀ⲥⲟⲡⲥⲛ̄ ⲙ̀ ⲙⲓϫⲁⲏⲗ ⲡⲁⲣϫ-
ⲁⲅⲅⲉⲗⲟⲥ: Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ⲁⲁϥ ⲙⲡⲉ ⲉⲍⲉⲕⲓⲁⲥ
ⲡⲣⲣⲟ ⲛ̀ ⲇⲓⲕⲁⲓⲟⲥ· ⲁϥⲟⲩⲉϥ ⲛⲉ ⲙⲡⲏⲧⲛ· ⲡⲣⲟⲙⲡⲉ

Oriental 7021. ⲡⲣⲁⲡⲟⲟⲧⲉ · ⲙ̅ ⲡⲉϥⲱⲛϧ̅ · ϩⲓⲧⲛ̅ ⲛⲥⲟⲡⲥⲛ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ·
ⲡⲛⲟⲩ ⲛ̅ ⲁⲣⲭⲱⲛ ⲙⲛ̅ ⲧⲉϥⲧⲁⲍⲓⲥ · Ⲟⲩⲁⲥⲁⲡⲏ ϩⲱⲟⲥ ·
ⲧⲏⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁⲥ · ⲙⲛ̅ ⲡⲥⲉⲛⲟⲥ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ · ⲁϥⲕⲁ-
ⲧⲁⲍⲓⲟⲩ · ⲙ̅ⲙⲟⲩ · ⲁϥⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟⲛ · ϩⲙ̅ ⲡⲉⲓ ⲛⲟⲩ ⲛ̅
ⲩⲁ ⲙ̅ⲡⲟⲟⲩ · ϩⲙ̅ ⲡⲣⲉϥϫⲓ ⲥⲁⲣⲝ̅ · ϩⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣ-
ⲑⲉⲛⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁϥⲧⲁⲁϥ ϩⲁ ⲣⲟⲛ ⲧⲏⲣⲛ̅ ⲩⲁⲛⲧ
Fol. 44 b ⲉϥⲥⲟⲧⲛ̅ | ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲁⲙⲛ̅ⲧⲉ · ⲛ̅ϥⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛ̅
ⲡⲥ̅ ⲛⲉⲛⲛⲟⲃⲉ · ϩⲓⲧⲛ̅ ⲛⲥⲟⲡⲥⲛ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ · ⲙⲛ̅ ⲧⲉϥⲧⲁⲍⲓⲥ
ⲧⲏⲣⲥ̅ · Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̅ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ
ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁϥⲥⲟⲧⲡⲟⲩ ⲉ ⲃⲟⲗ · ⲟⲩⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ̅ · ⲁⲩⲱ ϩⲓⲧⲛ̅ ⲡⲉⲩⲧⲁϣⲫⲉⲫⲓϣ · ⲛ̅ⲧⲁⲓⲉⲓ ⲧⲏⲣⲛ̅ ⲉ
ⲣⲟⲩⲓ ⲉ ⲡⲥⲟⲟⲩⲓ ⲙ̅ ⲙⲉ · ϩⲓⲧⲛ̅ ⲛⲥⲟⲡⲥⲛ̅ · ⲙ̅ ⲙⲓⲭⲁⲏⲗ
ⲡⲛⲟⲩ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅
ⲛⲁⲙⲉⲣⲁⲧⲉ · ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲁⲛⲉⲙⲉ · ϫⲉ ⲉⲣⲉ ⲡⲟⲩⲱϣ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ϣⲟⲟⲡ ϥⲛ̅ ⲧⲁⲥⲁⲡⲏ ⲙⲛ̅ ⲡⲛⲁ · ⲁⲩⲱ ϫⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ · ⲡⲉⲧ ⲟ ⲛⲁⲓ ⲙ̅ ⲡⲣⲟⲥⲧⲁ-
ⲧⲏⲥ · ⲁⲩⲱ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ · ⲛ̅ ⲛⲁⲣϩ̅ ⲡⲛⲟⲩⲧⲉ · ⲙⲁⲣⲓ

Oriental 6781. ⲉϫⲛ̅ ⲡⲣⲁⲡⲟⲟⲧ (*sic*) ⲙ̅ ⲡⲉⲩⲱⲛϧ̅ · ϩⲓⲧⲛ̅ ⲛⲥⲟⲡⲥⲛ̅ ⲙ̅ ⲡⲛⲟⲩ
ⲛ̅ ⲁⲣⲭⲱⲛ : Ⲟⲩⲁⲥⲁⲡⲏ ϩⲱⲟⲥ ⲧⲏⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁⲥ
ⲙⲛ̅ ⲡⲥⲉⲛⲟⲥ ⲛ̅ ⲁⲅⲅⲉⲗⲟⲥ · ⲁϥⲕⲁⲧⲁⲍⲓⲟⲩ ⲙ̅ⲙⲟⲩ ⲁϥⲕⲁⲗⲉ
ⲙ̅ⲙⲟⲛ ϩⲙ̅ ⲡⲉⲓ ⲛⲟⲩ ⲛ̅ ⲩⲁ ⲙ̅ⲡⲟⲟⲩ · ϩⲙ̅ ⲡⲧⲣⲉϥϫⲓ ⲥⲁⲣⲝ̅
ϩⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁϥⲧⲁⲁϥ ϩⲁ ⲣⲟⲓ
ⲧⲏⲣⲛ̅ · ⲩⲁⲛⲧ ⲉϥⲥⲟⲧⲛ̅ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲁⲙⲛ̅ⲧⲉ · ⲛ̅ϥⲕⲱ ⲛⲁⲓ
ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲛⲛⲟⲃⲉ · ϩⲓⲧⲛ̅ ⲛⲥⲟⲡⲥⲛ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̅
ⲧⲉϥⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ̅ · Ⲟⲩⲛⲁ ⲟⲛ ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁϥ ⲙⲛ̅
ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥⲥⲟⲧⲡⲟⲩ ⲟⲩⲁⲉ ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ̅ · ⲁⲩⲱ ϩⲓⲧⲛ̅ ⲡⲉⲩⲧⲁϣⲫⲉⲫⲓϣ ⲛ̅ⲧⲁⲓⲉⲓ ⲧⲏⲣⲛ̅
ⲣⲟⲩⲓ ⲉ ⲡⲥⲟⲟⲩⲓ ⲙ̅ ⲙⲉ · ϩⲓⲧⲛ̅ ⲛⲥⲟⲡⲥⲛ̅ ⲙ̅ ⲙⲓⲭⲁⲏⲗ
ⲡⲛⲟⲩ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲛⲁ
ⲙⲉⲣⲁⲧⲉ ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲁⲛⲉⲙⲉ ϫⲉ ⲉⲣⲉ ⲡⲟⲩⲱϣⲉ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ϣⲱⲡⲉ ϥⲛ̅ ⲧⲁⲥⲁⲡⲏ ⲙⲛ̅ ⲡⲛⲁ · ⲁⲩⲱ ϫⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲧ ⲟ ⲛⲁⲓ ⲙ̅ ⲡⲣⲟⲥⲧⲁ
ⲧⲏⲥ · ⲁⲩⲱ ⲙ̅ ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ ⲛ̅ ⲛⲁⲣϩ̅ ⲡⲛⲟⲩⲧⲉ · Ⲙⲁⲣⲓ

пωт ⲛ̄ⲥⲁ пиа · ⲙⲡ̄ таєапн · хе єсноⲩ хе пиа Oriental 7021.
ⲯаⲭⲱоⲩ ⲙ̄ⲙⲟⲩ · ⲅⲓⲭ̄ⲛ̄ текрісіс · ауω хе пиа
ⲯаⲭⲁ̈ісе · ауω таєапн · ⲯассоотⲧ̄ⲛ̄ · ⲯаре
пиант ον хоос · хе на таротна инⲧ̄ · ☩ тарот-
☩ инⲧ̄ · ⲣⲙ̄ пиⲓ єар етеⲧ̄ⲛ̄ⲁⲓ ⲙ̄ⲙⲟⲩ · єтнаⲓ̈
инⲧ̄ⲛ̄ ⲙ̄ⲙⲟⲩ · ⲙаⲣⲡ̄ⲓ̈ й ⲟⲩⲁⲓ̈ єнаноⲩ · ⲙ̄поот ·
ⲣⲙ̄ пиа | ⲙ̄ парχаггелос · ⲙ̄ⲓ̈хаⲏⲗ · хе кас Fol. 45 a
ⲣωоⲩ · єⲩєⲯⲓ наⲓ · й ⲟⲩⲁⲓ єнаноⲩ · ауω ⲛ̄ⲛоⲥ · ⲙ̄ⲍ
ⲣⲓ̄ тⲙ̄ⲡтеро й ⲙ̄пнⲩе · ⲙаⲣⲡ̄ⲣ ⲯа он ⲙ̄поот ⲣⲓ̄
ⲟⲩⲯа ⲙ̄ пⲛ̄ⲕоⲓ · ⲣⲙ̄ пиа ⲙ̄ парχаггелос ·
ⲙⲓхаⲏⲗ · хе кас єⲩєⲣ̄ ⲯа · наⲙⲙаⲓ ⲙⲡ̄ пенхс ·
ⲣⲙ̄ пиа ет ⲙⲛⲓ · є ⲃоⲗ ⲣⲓ̄ ⲙ̄пнⲩе · Маⲣⲡ̄ка ⲥе ·
ⲛ̄сωⲛ й нєⲃⲛⲩе ⲙ̄ пкаке · ⲙ̄поот · ⲣⲙ̄ пиа · ⲙ̄
парχаггелос · ⲙⲓхаⲏⲗ · хе кас · ⲣωоⲩ єⲩєⲯ
ⲣⲓ̈ωоⲩ й ⲛ̄роⲙⲟⲩ ⲙ̄ поⲩоєⲓⲛ :—Маⲣⲡ̄☩ єоот ⲙ̄
пиоⲩте · ⲙ̄поот ⲣⲙ̄ пиа ⲙ̄ пєⲩноⲥ · й архωн ·
хе кас єⲩєⲯ єоот наⲓ · ⲣⲙ̄ пєⲩноⲥ й єоот · єт

пωт ⲛ̄ⲥⲁ пиа ⲙⲡ̄ таєапн · хе єсноⲩ хе пиа Oriental 6781.
ⲯаⲭⲁ̈ісе · ауω таєапн | ⲯассоотⲧ̄ⲛ̄ · ⲯаре Fol. 27 a
пиант ον хоос хе на таротна инⲧ̄ ⲧⲓ таротⲯ ⲛ̄ⲍ
инⲧ̄ⲛ̄ · ⲣⲙ̄ пиⲓ єар етеⲧ̄ⲛ̄ⲁⲓ ⲙ̄ⲙⲟⲩ · єтнаⲓ
инⲧ̄ⲛ̄ ⲙ̄ⲙⲟⲩ · Маⲣⲡ̄ⲓ̈ й ⲟⲩⲁⲓ ⲉ̄наноⲩ ⲙ̄-
поот · ⲣⲙ̄ пиа̄ ⲙ̄ парχаггелос ⲙⲓхаⲏⲗ · хе
кас ⲣωоⲩ єⲩєⲯⲓ наⲓ · ⲣⲓ̄ ⲟⲩⲁⲓ єнаноⲩ · ⲛ̄ⲛоⲥ
єⲩнєⲣоⲩⲍ єⲩпнⲓ є ⲃоⲗ ⲣⲓ̄ тⲙ̄ⲡтеро и ⲙ̄пнⲩе ·
Маⲣⲡ̄ⲣ ⲯа̄ он ⲙ̄поот ⲣⲓ̄ ⲟⲩⲯа̄ ⲙ̄ пⲛ̄ⲕоⲓ ⲣⲙ̄ пиа̄
ⲙ̄ парχаггелос ⲙⲓхаⲏⲗ · хе кас єⲩєⲣ̄ ⲯа̄ наⲓ-
наⲓ ⲙⲡ̄ пенхоєіс ⲣⲙ̄ пиа̄ ет ⲙⲛⲓ є ⲃоⲗ ⲣⲓ̄ ⲙ̄-
пнⲩе · Маⲣⲡ̄ка ⲥе нсωⲛ й нєⲃⲛⲩе ⲙ̄ пкаке ⲣⲙ̄
пиа ⲙ̄ парχаггелос ⲙⲓхаⲏⲗ · хе кас ⲣωоⲩ єⲩє-
тⲃⲃоⲏ · ⲛⲉⲧ☩ ⲣⲓ̈ωоⲩ · й ⲛ̄роⲙⲟⲩ ⲙ̄ поⲩоєⲓⲛ · маⲣⲡ̄☩
єоот ⲙ̄ пиоⲩте ⲙ̄поот · ⲣⲙ̄ пиа̄ ⲙ̄ пєⲩноⲥ й
архωн · хе кас єⲩє☩ єоот наⲓ ⲣⲙ̄ пєⲩноⲥ й єоот

Oriental 7021. ⲁⲛⲕ ϵ ϧⲟⲗ · Ⲡⲁⲣⲏ† ⲡⲉⲛⲟⲩⲟⲓ ϵ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ
ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ · ϩⲙ ⲡⲉϥⲙⲟⲥ ⲛ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ · ⲉⲣⲉ
ⲡⲉⲛⲥⲱⲙⲁ ⲭⲁϩⲙ ϩⲙ̄ ⲟⲩⲙⲟⲟⲩ · ⲉϥⲟⲩⲁⲁⲃ · ⲉⲛϥⲟⲣⲉⲓ
ⲛ̄ ⲟⲩϩⲃⲥⲱ · ⲡⲉⲥⲟⲟⲩ · ⲉⲣⲉ ⲡⲉⲛⲥⲓⲝ · ⲙⲉϩ ⲛ̄ⲕⲗⲁⲁⲥ ·
ⲛ̄ⲥ† ⲛⲟⲩϣⲉ ⲉⲙⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟϥ ⲉⲙⲭⲱ ⲙ̄ⲙⲟⲥ · ⲭⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲁⲩⲱ ⲡⲁⲣⲭⲓⲥⲧⲣⲁ†ⲏⲅⲟⲥ · ⲛ̄ ⲧⲥⲟⲙ
Fol. 45b ⲛ̄ ⲙ̄ⲡⲛⲩⲉ · ⲙⲓⲭⲁⲏⲗ · ⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲓⲟ[ⲩ]ⲧⲉ ϵ ϩⲣⲁⲓ ϵ
ⲡⲏ ϫⲱϥ · ⲛ̄ϥⲕⲱ ⲛⲁⲓ ϵ ϧⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ · ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲥⲟⲡⲥ̄ · ⲙ̄ ⲡⲓⲟⲩⲧⲉ · ϩⲁ ⲣⲟⲛ ⲛ̄ϥⲧⲱϣ ⲛⲁⲓ ⲛ̄ ⲧⲙ̄-
ⲧⲣⲟϕⲏ · ⲙⲙ̄ ⲧⲙ̄ⲫⲃⲥⲱ ⲕⲁⲧⲁ ⲡⲉϥⲟⲩⲱϣ · ⲙⲓⲭⲁⲏⲗ
ⲡⲓⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲓⲟ[ⲩ]ⲧⲉ ϩⲁ ⲣⲟⲛ
ⲛ̄ϥϫⲁⲣⲓⲍⲉ ⲛⲁⲓ · ⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ · ϵ ⲣⲟⲩⲓ ϵ ⲛⲉⲛⲉⲣⲛⲩ ·
ⲭⲉ ⲛ̄ⲧⲟⲕ ⲉⲧ ⲟ ⲛ̄ ⲉⲓⲣⲏⲛⲏ · Ⲕⲥⲟⲟⲩⲓ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ
ⲭⲉ ⲁⲛⲟⲛ ⲟⲩⲕⲁϩ ⲙⲙ̄ ⲟⲩⲕⲉⲣⲙⲁ̄ · ⲁⲩⲱ ⲧⲙ̄ⲫⲩⲥⲓⲕ
ⲟⲩⲣⲉϥⲥⲗⲁⲁⲧⲉ ⲧⲉ · ⲁⲗⲗⲁ ⲡⲓⲟⲩⲧⲉ ⲟⲩⲛⲁⲛⲧ ⲡⲉ · ⲛ̄-
ⲣ̄ⲛ̄ⲕⲱ ϵ ϧⲟⲗ · ⲡⲱⲛ ⲡⲉ ⲣ̄ ⲛⲟⲃⲉ · ⲡⲱⲕ ϩⲱⲱⲕ ⲡⲉ ⲥⲟⲡⲥ̄

Oriental 6781. ⲉⲧ ⲭⲛⲕ ϵ ϧⲟⲗ · Ⲡⲁⲣⲏ† ⲡⲉⲛⲟⲩⲟⲓ ϵ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓⲭⲁⲏⲗ ϩⲙ̄ ⲡⲉϥⲙⲟⲥ ⲛ̄ ϣⲁ ⲙ̄ⲡⲟⲟⲩ · ⲉⲣⲉ ⲡⲉⲛⲥⲱⲙⲁ
ⲭⲁϩⲙ ϩⲙ̄ ⲟⲩⲙⲟⲟⲩ ⲉϥⲟⲩⲁⲁⲃ · ⲉⲛϥⲱⲣⲉ ⲛ ⲟⲩϩⲃⲥⲱ
ⲡⲉⲥⲟⲟⲩ · ⲉⲣⲉ ⲡⲉⲛⲥⲓⲝ ⲙⲉϩ ⲛ̄ⲕⲗⲁⲁⲥ ⲛ̄ⲥⲧⲓ ⲛⲟⲩϣⲉ
ⲉⲙⲥⲟⲡⲥ̄ ⲙ̄ⲙⲟϥ · Ⲉⲙⲭⲱ ⲙ̄ⲙⲟⲥ · ⲭⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲓⲥⲧ[ⲣ]ⲁⲧⲏⲕⲟⲥ ⲛ̄ ⲧⲥⲟⲙ ⲛ̄
ⲙ̄ⲡⲛⲩⲉ · ⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ϵ ϩⲣⲁⲓ ϵ ϫⲱⲛ ⲛ̄ϥⲕⲱ ⲛⲁⲓ
ϵ ϧⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ · Ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ
ϩⲁ ⲣⲟⲛ ⲛ̄ϥⲧⲱϣ ⲛⲁⲓ ⲛ̄ ⲧⲉⲛⲧⲣⲟϕⲏ · ⲙⲙ̄ ⲧⲉⲛⲫⲃⲥⲱ
Fol. 27b ⲕⲁⲧⲁ ⲡⲉϥⲟⲩⲱϣⲉ · Ⲙⲓⲭⲁⲏⲗ ⲡⲓⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲅ[ⲅ]ⲉⲗⲟ
ⲥⲟⲡⲥ̄ ⲙ̄ ⲡⲓⲟⲩⲧⲉ ϩⲁ ⲣⲟⲛ · ⲛ̄ϥϫⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲛ̄ ⲟⲩⲉ-
ⲣⲏⲛⲏ ϵ ϩⲣⲁⲓ ϵ ⲛⲉⲛⲉⲣⲛⲩ · ⲭⲉ ⲛ̄ⲧⲟⲕ ⲉⲧ ⲟ ⲛ̄ⲉⲓⲣⲏⲛⲏ
Ⲕⲥⲟⲟⲩⲓ ⲡⲉⲛⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲭⲉ ⲁⲛⲟⲛ ⲟⲩⲕⲁϩ ⲙⲙ̄ ⲟⲩⲕⲣ̄-
ⲙⲉⲥ · ⲁⲩⲱ ⲧⲉⲛⲫⲩⲥⲓⲥ ⲟⲩⲣⲉϥⲥⲗⲁⲁⲧⲉ ⲧⲉ · ⲁⲗⲗⲁ ⲡⲓⲟⲩⲧⲉ
ⲟⲩⲛⲁⲛⲧ ⲡⲉ ⲡⲣⲉϥⲕⲱ ϵ ϧⲟⲗ · ⲡⲱⲛ ⲡⲉ ⲣ̄ ⲛⲟⲃⲉ · ⲡⲱⲛ
ϩⲱⲱⲕ ⲡⲉ ⲥⲟⲡⲥ̄ ϵ ϫⲱⲛ · ⲛ̄ ⲛⲁϩⲣⲁ ⲡⲓⲟⲩⲧⲉ ⲛ̄ϥⲕⲱ

ⲉ ϫⲱⲛ · ⲛ̄ ⲛⲁⲣⲣⲁⲓ ⲡⲛⲟⲩⲧⲉ · ⲛ̄ⲧⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲛ̄ ⲛⲉⲛⲓⲛⲟⲃⲉ · Ⲡⲱⲛ ⲡⲉ ⲥⲟⲛⲥⲛ̄ ⲙ̄ⲙⲁⲓ ⲡⲛⲟⲩⲧⲉ · ⲡⲱⲕ ⲣⲱⲟⲩⲕ ⲱ̄ ⲙⲓⲭⲁⲏⲗ ⲡⲉ · ⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲙ̄ⲙⲁⲓ ⲡⲛⲟⲩⲧⲉ ⲭⲁ ⲣⲟⲛ · ⲛ̄ⲧⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲱ̄ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲁⲣⲭⲱⲛ · ⲡⲱⲛ ⲡⲉ ⲩⲱⲧⲡ̄ · ⲡⲱⲕ ⲣⲱⲟⲩⲕ ⲟⲛ ⲡⲉ ⲁⲓⲟⲣⲉⲟⲩ · ⲙ̄ⲙⲟⲛ · ⲛ̄ ⲛⲁⲣⲣⲁⲓ ⲛⲛⲟⲩⲧⲉ ⲡⲉⲛⲣ̄ⲣⲟ · ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲁⲓ ⲣⲛ̄ ⲟⲩⲙⲉ · ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ · ϩⲉ ⲛ̄ⲧⲟⲕ ⲡⲉⲛⲁⲣⲱⲣ · ⲛ̄ ⲧⲙ̄ⲡⲧⲩⲁⲣⲧⲏⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲉⲕⲉ-
ⲡⲣⲉⲥⲃⲉⲩⲉ ⲭⲁ ⲣⲟⲛ · ⲧⲉⲛⲟⲩ ⲧⲏⲣⲛ̄ ⲛ̄ ⲛⲁⲣⲣⲁⲓ ⲛⲛⲟⲩⲧⲉ · ⲡⲉϫ̄ⲥ̄ · ⲛⲛⲟⲩⲧⲉ ⲛ̄ⲥⲟⲛⲥⲛ̄ ⲙⲙⲁ · ⲡⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ ϣⲁ ⲉⲛⲉϥ · ⲛ̄ⲧⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲛ̄ⲛⲉⲛⲓⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ · ⲛ̄ⲧ ⲁⲛⲁⲁⲩ · ⲛ̄ⲧⲟⲩⲧⲟⲉ ⲛⲁⲓ ⲣⲱⲟⲩⲛ · ⲛ̄ⲧⲛ̄ⲛⲟⲩ ⲛ̄ⲥⲱⲛ ⲛ̄ ⲛⲁ ⲡⲁⲣⲟⲩ · ⲛ̄ⲧⲛ̄ⲛⲟⲣϫ̄ⲛ̄ · ⲉ ⲛⲁ ⲟⲛ · ⲛ̄ⲧ̄ⲣ̄ ⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ ⲙ̄ⲙⲟⲛ · ⲛⲁϥ ⲛⲟⲩⲁⲁⲃ · ⲉⲛⲟ ⲛⲁⲧ ⲧⲱⲗⲙ̄ · ⲙ̄ ⲡⲉϥⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲟⲩⲁⲥⲁⲡⲏ · ϩⲉ ⲛ̄ⲧⲟⲕ · ⲱ̄ ⲡⲛⲟⲩ · ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲉ ⲡⲉⲛϫⲁⲓ-ⲣⲟⲟⲩϣ · ϩⲉ ⲕⲁⲥ ϣⲱⲛ ⲉⲙⲁϣⲱⲡⲉ · ⲣⲛ̄ ⲛⲉⲕⲙⲁ ⲛ̄

Oriental 7021.

Fol. 46 a

ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲓⲛⲟⲃⲉ · ⲡⲱⲛ ⲡⲉ ⲥⲟⲛⲥⲛ̄ ⲙ̄ⲙⲁⲓ ⲡⲛⲟⲩⲧⲉ · ⲡⲱⲕ ⲣⲱⲟⲩⲕ ⲱ̄ ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲁⲓ ⲡⲛⲟⲩⲧⲉ ⲭⲁ ⲣⲟⲛ ⲛ̄ⲧⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲱ̄ ⲙⲓⲭⲁⲏⲗ ⲡⲉⲛⲁⲣⲭⲱⲛ ⲡⲱⲛ ⲡⲉ ⲩⲱⲧⲡ̄ · ⲡⲱⲕ ⲣⲱⲟⲩⲕ ⲟⲛ ⲡⲉ ⲁⲓⲟⲣⲉⲟⲩ ⲙ̄ⲙⲟⲛ ⲛ̄ ⲛⲁⲣⲣⲁⲓ ⲛⲛⲟⲩⲧⲉ ⲡⲉⲛⲣ̄ⲣⲟ · Ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲁⲓ ⲣⲛ̄ ⲟⲩⲙⲉ ⲱ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ϩⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁⲛⲁⲣⲱⲣ ⲛ̄ ⲧⲙ̄ⲡⲧⲩⲣⲧⲏⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲉⲕⲉϣⲱⲡⲉ ⲧⲉⲛⲟⲩ ⲉⲕⲡⲣⲉⲥⲃⲉⲩⲉ ⲭⲁ ⲣⲟⲛ ⲧⲏⲣⲛ̄ · ⲛ̄ ⲛⲁⲣⲣⲁⲓ ⲛⲛⲟⲩⲧⲉ ⲡⲉϫ̄ⲥ̄ ⲓⲥ̄ ⲛⲛⲟⲩⲧⲉ ⲛ̄ⲥⲟⲛⲥⲛ̄ ⲙⲙⲁ · ⲡⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ ϣⲁ ⲉⲛⲉϥ ⲛⲧⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲉⲛⲓⲛⲟⲃⲉ ⲛ̄ⲧ ⲁⲛⲁⲁⲩ · ⲛⲧⲟⲩⲧⲟⲉ ⲛⲁⲓ ⲛ̄ⲧⲛ̄ⲛⲟⲩ ⲛ̄ⲥⲱⲛ ⲛ̄ ⲛⲁ ⲛ̄ⲁⲣⲟⲩ ⲛⲧⲛ̄ⲛⲟⲣϫ̄ⲛ̄ ⲉ ⲛⲁ ⲟⲛ · ⲛ̄ⲧ̄ⲣ̄ ⲡⲣⲟⲥⲉⲛⲉⲥⲕⲉⲓ ⲙ̄ⲙⲟⲛ ⲉⲛⲟⲩⲁⲁⲃ · ⲉⲛⲟ ⲛⲁⲧ ⲧⲱⲗⲙ̄ ⲙ̄ ⲡⲉϥⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲟⲩⲁⲥⲁⲡⲏ · ϩⲉ ⲛⲧⲟⲕ ⲱ̄ ⲡⲛⲟⲩ · ⲛ̄ ⲁⲣⲭⲛⲥⲧⲣⲁⲧⲏⲗⲁⲥ ⲙⲓⲭⲁⲏⲗ · ⲡⲉ ⲡⲉⲛϫⲁⲓ-ⲣⲟⲟⲩϣ · ϩⲉ ⲕⲁⲥ ϣⲱⲛ ⲉⲙⲁϣⲱⲡⲉ · ⲣⲛ̄ ⲛⲉⲕⲙⲁ ⲛ̄

Oriental 6781.

Oriental 7021. ⲙⲡⲧⲟⲛ · ⲉⲡⲓ ⲙⲡⲛⲩⲧⲉ · Ⲁⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ϣⲁ ⲣⲟⲛ
ⲙⲡⲟⲟⲩ · ⲱ ⲡⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ·
ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ · ⲉⲕⲓⲛⲓ · ⲙⲙⲏ ⲡⲉⲛϫⲥ̄ ⲡⲉⲛⲡ̄ⲣⲣⲟ ·
Ⲕⲁⲗⲱⲥ ⲁⲥⲉⲓ ⲛ̄ⲥⲓ ⲧⲉⲕⲧⲁⲝⲓⲥ · ⲧⲏⲣⲥ̄ ⲛ̄ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ ·
ⲉⲓⲙ ⲡⲉⲓ ⲛⲟⲥ [ⲛ̄ ϣⲁ] ⲉⲧ ⲡⲟⲣⲯ̄ · ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ · ⲁⲕⲣ̄
ⲟⲩⲛⲟⲥ ⲛ̄ ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲣⲟⲛ ⲙⲡⲟⲟⲩ · ⲱ ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲱ
ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ̄ⲧⲁⲕⲁⲁϥ · ⲉ ⲣⲟⲛ · ⲛ̄ ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲁⲛ ⲡⲉ ·
ⲛ̄ⲣⲙⲛⲕⲉ · ⲁⲗⲗⲁ ⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲡⲉ ⲛ̄ⲣⲙⲙⲁⲟ · ⲛ̄ ⲣⲣⲟ
Fol. 46 b ⲡⲉ · Ⲏ ⲫⲉⲛⲁⲣⲭⲱⲛ ⲁⲛ ⲛⲉ ⲛ ⲧⲉⲓ ⲙⲓ|ⲛⲉ ⲉⲧ ⲙⲛⲥ · ⲫⲙ̄
ϥ ⲛⲉⲓ ⲁⲣⲓⲥⲧⲱⲛ · ⲁⲗⲗⲁ ⲡⲥ̄ⲥ̄ ⲡⲉ ⲛ̄ⲛⲁ ⲧⲡⲉ · ⲙⲙⲏ ⲛⲁ
ⲡⲕⲁϥ · Ⲏ ⲫⲉⲛⲣⲱⲙⲉ ⲁⲛ · ⲛ̄ ⲧⲉⲓ ⲫⲉ · ⲫⲁⲡⲗⲱⲥ · ⲛⲉⲧ
ⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲣⲟⲛ · ⲁⲗⲗⲁ ⲫⲉⲛⲁⲥⲥⲉⲗⲟⲥ · ⲛⲉ ⲉⲧⲱⲩⲙ̄ⲙⲟⲩⲉ
ⲫⲁ ⲣⲁⲧⲕ̄ · ⲛ̄ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ · ⲛ̄ⲥⲁⲣⲕⲓⲕⲟⲛ · ⲁⲛ ⲧⲉ
ⲁⲗⲗⲁ ⲟⲩⲡⲛ̄ⲁϯⲕⲟⲛ ⲧⲉ · ⲉⲥⲙⲉϥ ⲛ̄ ⲱⲛϥ̄ ϣⲁ ⲉⲛⲉϥ
ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲁⲛ · ⲛⲉⲧ ⲣ̄ ϣⲁ ⲛⲙⲙⲁⲛ ⲙⲡⲟⲟⲩ · ⲫⲙ̄
ⲡϣⲁ ⲙ̄ ⲙⲓⲭⲁⲏⲗ · ⲁⲗⲗⲁ ⲡⲓⲟⲟⲧⲉ ⲡⲉ ⲫⲙ̄ ⲟⲩⲙⲉ
ⲉⲩⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ · ⲛ̄ ⲧⲉⲩⲥⲓⲝ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲩⲭⲱ

Oriental 6781. ⲙⲡⲧⲟⲛ · ⲉⲡⲓ ⲙⲡⲛⲩⲧⲉ · Ⲁⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ϣⲁ ⲣⲟⲛ
ⲙⲡⲟⲟⲩ · ⲱ ⲡⲛⲟⲥ ⲛ̄ ⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ · Ⲕⲁ-
ⲗⲱⲥ ⲁⲕⲉⲓ ⲛⲁⲓ ⲉⲕⲓⲛⲓ ⲙⲙⲏ ⲡⲉⲛϫⲥ̄ ⲡⲉⲛⲣⲣⲟ · Ⲕⲁⲗⲱⲥ
Fol. 28 a ⲁⲥⲉⲓ ⲛ̄ⲥⲓ ⲧⲉⲕⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ̄ ⲛ̄ ⲁⲅⲅⲉⲗⲓⲕⲟⲛ | ⲫⲙ̄ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄
ϫⲍ ϣⲁ̄ ⲉⲧ ⲡⲟⲣⲯ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲩ · ⲁⲕⲣ̄ ⲟⲩⲛⲟⲥ ⲛ̄
ⲁⲣⲓⲥⲧⲟⲛ ⲉ ⲣⲟⲛ ⲙⲡⲟⲟⲩ ⲱ ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲱⲡⲁⲣⲓⲥⲧⲱⲛ
ⲛ̄ⲧⲁⲕⲁⲁϥ ⲉ ⲣⲟⲛ ⲛ̄ ⲟⲩⲁ̄ⲣⲓⲥⲧⲱⲛ ⲁⲛ ⲡⲉ ⲛ̄ⲣⲙⲛⲕⲉ · ⲁⲗⲗⲁ
ⲟⲩⲁⲣⲓⲥⲧⲱⲛ ⲡⲉ ⲛ̄ⲣⲙⲙⲁⲟ · Ⲏ ⲫⲉⲛⲁⲣⲭⲱⲛ ⲁⲛ ⲛ̄ ⲧⲉ
ⲙⲛⲉ ⲛⲉⲧ ⲙⲛⲥ ⲫⲙ̄ ⲛⲉⲓ ⲁⲣⲓⲥⲧⲱⲛ · ⲁⲗⲗⲁ ⲡⲭⲟⲉⲓⲥ ⲡ
ⲛ̄ ⲛⲁ ⲧⲡⲉ̄ ⲙⲙⲏ ⲛⲁ ⲡⲕⲁϥ · ⲛ̄ ⲫⲉⲛⲣⲱⲙⲉ ⲁⲛ ⲛ̄ ⲧⲉⲓ ⲫ
ⲫⲁⲡⲗⲱⲥ ⲛⲉⲧ ⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲣⲟⲛ · ⲁⲗⲗⲁ ⲫⲉⲛⲁⲥⲥⲉⲗⲟ
ⲛⲉ ⲉⲧⲱⲩⲙ̄ⲙⲟⲩⲉ ⲫⲁ ⲣⲁⲧⲕ̄ ⲛ̄ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲁⲛ ⲧⲉ ⲛ̄ⲥⲁⲣ
ⲕⲓⲕⲟⲛ · ⲁⲗⲗⲁ ⲟⲩⲡⲛ̄ⲕⲟⲛ ⲧⲉ ⲉⲥⲙⲉϥ ⲛ̄ ⲱⲛϥ̄ ϣⲁ ⲉⲛⲉϥ
ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲁⲛ ⲛⲉⲧ ⲣ̄ ϣⲁ̄ ⲛⲙⲙⲁⲛ ⲙⲡⲟⲟⲩ · ⲁⲗⲗⲁ
ⲡⲓⲟⲟⲧⲉ ⲫⲙ̄ ⲟⲩⲙⲉ ⲡⲉ · ⲉⲩⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉⲩⲥⲓ

ⲡⲓⲟⲥ · ⲛⲁⲓ · ⲍⲉ ⲕⲁⲗⲱⲥ · ⲁⲧⲉⲡⲉⲓ ⲱⲁ ⲣⲟⲛ ⲙⲡⲟⲟⲩ · Oriental 7021.
ϯⲣⲛⲓⲛ ⲓⲛⲧⲙ ⲛⲁⲥⲓⲛⲩ · ⲁⲩⲱ ϯⲣⲁϣⲉ ⲛⲙⲙⲓⲛⲧⲙ
ⲧⲏⲣⲧⲙ · ⲩⲥⲛⲍ ⲥⲁⲣ · ⲍⲉ ⲡⲓⲁ ⲉⲧ ⲉⲣⲉ ⲥⲛⲁⲩ · ⲏ
ⲱⲟⲙⲡⲧ · ⲥⲟⲟⲩⲍ ⲡⲣⲏⲧⲩ ⲭⲙ ⲡⲁ ⲣⲁⲓ · ϯⲱⲟⲟⲡ
ⲛⲙⲙⲁⲩ ⲭⲙ ⲧⲉⲧⲙⲙⲛⲧⲉ · Λⲟⲓⲡⲟⲛ ⲉⲱϣⲉ ⲁϥϫⲟⲟⲥ ⲏ
ⲧⲉⲓ ⲣⲉ · ⲉ ⲧⲃⲉ ⲥⲛⲁⲩ ⲏ ⲱⲟⲙⲡⲧ · ⲙⲙⲁⲧⲉ · ⲉⲓⲉ ⲟⲩⲛⲣ ·
ⲧⲉⲡⲟⲩ · ⲡⲉ ⲡⲣⲁⲱⲉ ⲙ ⲡϫⲥ ⲡⲉⲡⲣⲣⲟ · ⲙⲡ ⲛⲁⲁⲥⲥⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲧⲱⲟⲟⲡ ⲭⲙ ⲧⲙⲙⲛⲧⲉ ⲙⲡⲟⲟⲩ · ⲉⲧⲣ
ⲱⲁ · ⲛⲙⲙⲁⲛ · ⲭⲙ ⲡⲉⲡⲓⲟⲥ ⲏ ⲁⲣⲓⲥⲧⲟⲛ ⲙⲡ ⲡⲉⲓ |
ⲥⲱⲟⲩⲍ ⲉ ⲣⲟⲩⲓ · ⲡⲣⲟⲟⲩⲧ · ⲣⲓ ⲥⲣⲙⲉ ⲣⲓ ⲱⲛⲣⲉ ⲕⲟⲩⲓ · Fol. 47 a
ⲣⲓ ⲛⲟⲩ ⲡⲣⲱⲙⲉ · ⲭⲓ ⲡⲟⲓⲥⲧⲟⲥ (sic) · ⲉⲧⲱⲟⲟⲡ ⲭⲙ ⲡⲉⲓ ⲭⲁ
ⲛⲟⲩ ⲏ ⲱⲁ ⲙⲡⲟⲟⲩ · ⲉⲧⲉ ⲡⲱⲁ ⲡⲉ · ⲙ ⲙⲓⲭⲁⲏⲗ ·
ⲡⲛⲟⲩ ⲏ ⲁⲣⲭⲁⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲉⲩϯ ⲉⲟⲟⲩ ·
ⲙⲉⲛ ⲏ ⲟⲩⲟⲛ ⲙⲙⲁ · ⲉⲧ ⲣ ⲱⲁ ⲛⲁϥ · ⲭⲙ ⲡⲱⲁ ⲙ
ⲡⲁⲣⲭⲁⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ · ⲡⲛⲟⲩ ⲏ
ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲁⲗⲏⲱⲟⲥ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ·
ⲁⲓⲣⲓ ⲧⲟⲟⲧ · ⲉⲩⲛⲟⲥ ⲏ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲡⲁⲣⲁ ⲧⲁ ⲥⲟⲙ ·

ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲩϫⲱ ⲡⲓⲟⲥ ⲛⲁⲓ ⲍⲉ ⲕⲁⲗⲱⲥ ⲁⲧⲉⲡⲉⲓ Oriental 6781.
ⲱⲁ ⲣⲟⲛ ⲙⲡⲟⲟⲩ · ⲧⲓⲣⲛⲓⲛ ⲓⲛⲧⲙ ⲛⲁⲥⲓⲛⲩ ⲁⲩⲱ ⲧⲓⲣⲁ-
ϣⲉ ⲛⲙⲙⲓⲛⲧⲙ ⲧⲏⲣⲧⲙ · ⲩⲥⲛⲍ ⲥⲁⲣ ⲍⲉ ⲡⲓⲁ ⲉⲧ ⲉⲣⲉ
ⲥⲛⲁⲩ ⲏ ⲱⲟⲙⲡⲧ · ⲥⲟⲟⲩⲍ ⲡⲣⲏⲧⲩ ⲭⲙ ⲡⲁ ⲣⲁⲓ ⲧⲓⲱⲟⲟⲡ
ⲛⲙⲙⲁⲩ ⲭⲙ ⲧⲉⲧⲙⲙⲛⲧⲉ · Λⲟⲓⲡⲟⲛ ⲉⲱϣⲉ ⲁϥϫⲟⲟⲥ ⲏ
ⲧⲉⲓ ⲣⲉ ⲉ ⲧⲃⲉ ⲥⲛⲁⲩ ⲏ ⲱⲟⲙⲡⲧ · ⲙⲙⲁⲧⲉ · ⲉⲓⲉ ⲟⲩⲛⲣ
ⲧⲉⲡⲟⲩ ⲡⲉ ⲡⲣⲁⲱⲉ ⲙ ⲡϫⲟⲉⲓⲥ ⲡⲉⲡⲣⲣⲟ ⲙⲡ ⲛⲉⲁⲁⲥⲥⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲧⲱⲟⲟⲡ ⲭⲙ ⲧⲉⲙⲙⲛⲧⲉ ⲙⲡⲟⲟⲩ · ⲉⲧⲣ
ⲱⲁ ⲛⲙⲙⲁⲛ · ⲭⲙ ⲡⲉⲓ ⲛⲟⲩ ⲏ ⲁⲣⲓⲥⲧⲟⲛ · ⲙⲡ ⲡⲉⲓ ⲥⲱⲟⲩⲍ
ⲉ ⲣⲟⲩⲓ ⲡⲣⲟⲟⲩⲧ ⲣⲓ ⲥⲣⲙⲉ · ⲣⲓ ⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲓ ⲛⲟⲩ
ⲡⲣⲱⲙⲉ ⲙⲡⲓⲥⲧⲟⲥ ⲉⲧⲱⲟⲟⲡ ⲭⲙ ⲡⲉⲓ ⲛⲟⲩ ⲏ ⲱⲁ ⲙⲡⲟⲟⲩ ·
Ⲉⲧⲉ ⲡⲱⲁ ⲡⲉ ⲙ ⲙⲓⲭⲁⲏⲗ · ⲡⲛⲟⲩ ⲏ ⲁⲣⲭⲁⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲩϯ ⲉⲟⲟⲩ | ⲙⲉⲛ ⲏ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣ ⲱⲁ Fol. 28 b
ⲛⲁϥ ⲭⲙ ⲡⲱⲁ ⲙ ⲡⲁⲣⲭⲁⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓ-
ⲭⲁⲏⲗ · ⲡⲛⲟⲩ ⲏ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲁⲗⲏⲱⲟⲥ
ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲓⲣⲓ ⲧⲟⲟⲧ ⲉⲩⲛⲟⲥ ⲏ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲡⲁⲣⲁ

Oriental 7021. ⲁⲩⲱ ⲁⲓϯ ⲙ̅ⲙ̅ ⲡⲁ ⲟⲩⲟⲓ̈ ⲉ ⲃⲟⲗ · ⲉⲩⲛⲟⲥ ⲙ̅ⲙ̅ ⲡⲉⲗⲁⲥⲟⲥ ·
ⲉⲩⲟⲩⲛⲏⲩ · ⲙ̅ⲡ̅ⲥⲟⲙ ⲉ ϯⲁⲡⲉⲣⲁ ⲙ̅ⲙ̅ⲟⲩ · ⲉ ⲃⲟⲗ
ϩⲉ ⲁⲓϩⲟⲟⲥ · ⲣ̅ⲡ̅ ⲧⲁⲣⲭⲏ ⲙ̅ⲙ̅ ⲡⲉⲓ ⲉⲩⲕⲱⲙⲓⲟⲛ · ϩⲉ
ⲟⲩⲕⲟⲩⲓ̈ · ⲡⲉ ⲡⲁ ⲥⲕⲁⲫⲟⲥ · ⲁⲩⲱ ⲡⲁⲧⲉⲓⲙ ⲥⲟⲃ̅ⲕ̅ · ⲁⲩⲱ
ϩⲉ ϯⲛⲟⲉⲓ̈ ⲁⲛ ⲛ̅ ⲓⲛⲛⲃⲉ · ⲁⲩⲱ ⲟⲛ ϩⲉ ⲡⲡⲉⲗⲁⲥⲟⲥ
ⲛⲁⲱⲧ̅ ⲉⲙⲁⲧⲉ · ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲕⲱⲙⲓⲟⲛ · ⲙ̅ⲙ̅ ⲡⲓⲟⲥ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲓⲭⲁⲏⲗ · ϯⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ̈ ⲙ̅ⲙ̅ⲟⲧⲛ̅ ⲛⲁⲥⲓⲛⲧ · ϯ ⲧⲟⲟⲧ ⲧⲛⲧⲧⲛ̅ ⲛ̅ⲙ̅ⲙⲁⲓ̈ ·
ϩⲉ ⲕⲁⲥ ⲉⲓⲉⲛⲟⲩϩⲙ̅ ⲉ ⲃⲟⲗ ⲣ̅ⲡ̅ ⲧⲓⲛⲛⲧⲉ ⲙ̅ ⲡⲡⲉⲗⲁⲥⲟⲥ
ⲛ̅ ⲁⲧ ⲁⲣⲏϫⲩ̅ · ⲛ̅ⲧⲁⲉⲓ̈ ⲟⲛ ϣⲁ ⲣⲱⲧⲛ̅ · ⲉ ⲡⲉⲕⲣⲟ · ⲣ̅ⲡ̅
ⲟⲩⲥⲟⲟⲩⲧⲛ̅ · Ⲉⲡⲉⲓ ⲁⲛ ⲁⲓⲣⲓ ⲧⲟⲟⲧ · ⲉ ϣⲁϩⲉ · ⲛ̅ⲙ̅ⲙⲛⲧⲛ̅
Fol. 47 b ⲉⲙ ⲉⲩⲕⲱⲙⲓⲟⲛ · ⲙ̅ⲙ̅ ⲛ̅ⲧⲁⲓⲟ · | ⲉⲧ ⲡⲣⲉⲡⲉⲓ̈ · ⲙ̅ⲙ̅ ⲡⲉⲧ ⲡ̅ⲣ̅
ϥⲃ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ · ⲡⲓⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ
ⲁⲗⲗⲁ ⲟⲩⲥⲁⲣⲝ̅ ⲡⲉ ⲡⲁ ⲗⲁⲥ · ⲁⲩⲱ ⲟⲩⲥⲱⲙⲁ ⲛ̅ ⲕⲁϩ ⲡⲉ
ⲡⲁ ⲥⲱⲙⲁ · ⲙ̅ⲡ̅ ⲓⲉⲥⲩⲥ̅ⲙ̅ⲥⲟⲙ · ⲉ ⲡⲱϩ ⲉ ⲡⲱⲓ · ⲙ̅
ⲡⲉϥⲉⲟⲟⲩ · ⲙ̅ⲙ̅ ⲡⲭⲱⲕ ⲙ̅ ⲡⲉϥⲁϩⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲱ̅

Oriental 6781. ⲧⲁ ⲥⲟⲙ ⲁⲩⲱ ⲁⲓⲧⲓ ⲙ̅ⲙ̅ ⲡⲁ ⲟⲩⲟⲓ ⲉⲩⲛⲟⲥ ⲙ̅ⲙ̅ ⲡⲉⲗⲁⲥⲟⲥ
ⲉⲩⲟⲩⲛⲏⲩ · ⲉⲙⲁⲧⲉ · ⲉⲙⲡ̅ⲥⲟⲙ ⲙ̅ⲙ̅ⲟⲓ ⲉ̅ ϯⲁⲡⲉⲣⲁ ⲙ̅ⲙ̅
ⲙⲟⲩ ⲉ ⲃⲟⲗ ϩⲉ ⲁⲓϩⲟⲟⲥ ⲣ̅ⲡ̅ ⲧⲁⲣⲭⲏ ⲙ̅ⲙ̅ ⲡⲉⲓ ⲉⲩⲕⲱⲙⲓⲟⲛ
ϩⲉ ⲟⲩⲕⲟⲩⲓ ⲡⲉ ⲡⲁ ⲥⲕⲁⲫⲟⲥ · ⲁⲩⲱ ⲡⲁⲧⲉⲓⲙ ⲥⲟⲃ̅ⲕ̅ ⲁⲩ
ϩⲉ ⲧⲛⲟⲓ ⲁⲛ ⲛ̅ ⲓⲛⲛⲃⲉ · ⲁⲩⲱ ⲟⲛ ϩⲉ ⲡⲡⲉⲗⲁⲥⲟⲥ ⲛⲁⲱⲧ̅
ⲉⲙⲁⲧⲉ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲓ [ⲉⲩ]ⲕⲱⲙⲓⲟⲛ ⲙ̅ⲙ̅ ⲡⲓⲟⲥ ⲛ̅ ⲁⲣⲭ
ⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · Ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙ̅ⲟⲧⲛ̅ ⲱ̅ ⲛⲉⲥ
ⲛⲁⲥ · ϯ ⲧⲟⲟⲧ ⲧⲛⲧⲧⲛ̅ ⲛ̅ⲙ̅ⲙⲁⲓ ϩⲉ ⲕⲁⲥ ⲉⲓⲉⲛⲟⲩϩⲙ̅
ⲃⲟⲗ ⲣ̅ⲡ̅ ⲧⲓⲛⲛⲧⲉ ⲙ̅ ⲡⲡⲉⲗⲁⲥⲟⲥ ⲛ̅ ⲁⲧ ⲁⲣⲏϫⲩ̅ · ⲛ̅ⲧⲁⲉ
ⲟⲛ ϣⲁ ⲣⲱⲧⲛ̅ ⲉ ⲡⲉⲕⲣⲟ ⲣ̅ⲡ̅ ⲟⲩⲥⲟⲟⲩⲧⲛ̅ · ⲉⲡⲉⲓ ⲁⲛ ⲁⲓⲣ
ⲧⲟⲟⲧ ⲉ ϣⲁϩⲉ ⲛ̅ⲙ̅ⲙⲛⲧⲛ̅ ⲣ̅ⲙ̅ ⲡⲉⲓ ⲉⲩⲕⲱⲙⲓⲟⲛ · ⲙ̅
ⲛ̅ⲧⲁⲓⲟ̅ ⲉⲧ ⲡ̅ⲣ̅ⲡⲉ ⲙ̅ ⲡⲉⲧ ⲡ̅ⲣ̅ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ · ⲡⲓⲟ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲗⲗⲁ ⲟⲩⲗⲁⲥ ⲛ̅ ⲥⲁⲣ
ⲡⲉ ⲡⲁ ⲗⲁⲥ · ⲁⲩⲱ ⲟⲩⲥⲱⲙⲁ ⲛ̅ ⲕⲁϩ ⲡⲉ ⲡⲁ ⲥⲱⲙⲁ
ⲙ̅ⲡⲉ ⲓⲉⲥⲩⲥ̅ⲙ̅ⲥⲟⲙ ⲉ ⲡⲱϩ ⲙ̅ ⲡⲱⲓ ⲙ̅ ⲡⲉⲥⲉⲟⲟⲩ · ⲙ̅
ⲡⲭⲱⲕ ⲙ̅ ⲡⲉϥⲁϩⲱⲙⲁ ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲓ̅Ⲏ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲙ̅ⲡⲥ

па ⲁⲥ ⲙⲡⲥa пиоте є ϧол · ⲱ ⲙιχанл · птелнл · ⲙ Oriental 7021.
па ϩнт · ⲱ парχнаггелос · ет отааϣ · псолсл ⲙ
па ϩнт ⲱ парχнаггелос · ет отааϣ · псолсл ⲙ
па лас · ⲱ ⲙιχанл пщаже · п та тапро · аγω
псолсл ⲙ па ϩнт · ⲙⲡ па щлнл · п нарⲡ пиоγте ·
ащ п щоγωϣе · н п ϩнт · п ρеqнοι · пет нащеⲙⲉ ·
н нⲁеιωрⲣ ⲙ пχωк · ⲙ пⲭⲁϩιωⲙⲁ · ⲙⲡ пеοογ ·
ⲡта пиоγте столιζе ⲙⲙок · ⲡϩнтⲩ · Нαι тироγ ·
ⲡт аιχοογ ⲱ парχωн п тⲙⲡтеро п ⲙпнγе · ⲙⲡ
нет ототⲃ є наї · сепрепеї ⲙ пекноς п еοογ ·
аллα кω наι є ϧол · ⲱ парχаггелос · Є ϧол же
анⲛ отрωⲙе п реqⲣ ноβе · аγω ϯсοχⲃ ⲉⲙⲁте · ρⲡ
напраξις · ϯпаракалеї | ⲙⲙок · ⲱ па реqϯ тоот · Fol. 48 a
ⲙїχанл · хї ⲡтоот · ϩωωт ⲙ па тωβⲃ · ⲙⲡ па
сопсⲡ · ете па коγι п ϣωроп пе · ет σοχⲃ · наι
ⲡтаqⲣ атоот (*sic*) · є таач нак ρⲙ пекща · ⲙпⲣ σⲡ

пиоγте є ϧол · ⲱ ⲙїχанл птелнл ⲙ па ϩнт · ⲘⲘ Oriental 6781.
парχаггелос ет отааϣ псолсл ⲙ па ϩнт · ⲘⲘ
парχистратнкос · ет отааϣ псолсл ⲙ па лас ·
ⲘⲘ ⲙιχанл пщаже п та тапро · аγω псοογтⲡ ⲙ
па ϩнт ⲙⲡ па щлнл п нарⲡ пиоγте · ащ п
щоγωϣе · н ащ п ϩнт прецпοι · пет нащеⲙⲉ ·
н нⲁеιωрⲣ ⲙ пχωк | ⲙ пекаξιωⲙⲁ · ⲙⲡ пеοογ Fol. 29 a
ⲡта пиоγте столιζе ⲙⲙок ⲡϩнтⲩ · Нαι тироγ
ⲡтаιχοογ ⲱ парχωн п тⲙⲡтеро п ⲙпнγе · ⲙⲡ
нет ототⲃе є наι сепрепе ⲙ пекноς п еοογ ·
аллα кω наι є ϧол ⲱ парχаггелос ет отааϣ · є
ϧол же анⲛ отрωⲙе п реqⲣ ноβе · аγω п тιсοχⲃ
ⲙ ⲙⲙате ρⲡ напраξις · ϯпаракалеї ⲙ[ⲙ]ок
ⲱ па реqϯ тоот ⲙїχанл · хї ⲡтоот ϩωт ⲙ па
ϣωβⲃ · ете па коγι п ϣωроп пе ет σοχⲃ наι
ⲡтаqⲣ атоот (*sic*) є таач нак ρⲙ пекща ⲙпоογ ·

Oriental 7021. арікє є пекр҃ра҃л· же па ⲁ҃ωрон соⲃ҃ⲛ· алла
ⲱωпє є рок ⲛ̄ та продаіресіс· ⲛ̄ⲑоє ⲙ̄ пλептоп
снаү єⲙⲁтє· Тсооүн гар· же ⲛ̄ⲧок оүнант
ауω ⲛ̄ ⲱаіртиϥ· є тⲃє паі ρω ϯ ⲙ̄ па оүої
рок· єісооүⲛ̄· же ⲙⲛ̄таі ⲙ̄ⲙаү· ⲛ̄ ке λаау ⲙ̄
простасіа· ⲛ̄ надрⲛ̄ ⲡноүте ⲡсаⲃλλак· ⲱ
парχаггєλос єт оүаⲃ ⲙ̄ⲭанλ· єкⲱанр̄ ⲡна
ⲛ̄ⲙ̄ⲙаї ⲛⲛ̄ ⲁⲓ ⲛ̄ тоот· ⲙ̄ па тωⲃϩ· ⲙⲛ̄ па коү
ⲛ̄ таю· каі єⲱⲭе ϥⲥоχⲃ̄ он· ϯнар̄ апатоот он
є ϯ каі ⲙ̄ ⲡтаю· ⲙ̄ па λас· ⲙⲛ̄ па ρнт· ⲡсну
ⲙⲙ̄· ⲛ̄ нєроот тнроү· ⲙ̄ п[а] ωнϩ· ауω ϯⲑаре
ⲙ̄ паі ρⲛ̄ оүⲙⲙ̄· же єⲱⲁікω паі ⲙ̄ⲙⲁтє· ρⲛ̄
па ρнт· ⲙ̄ пер ⲡⲙ̄ⲙєүє ⲙ̄ пекраи· ⲛ̄ аρχаггє
λікон ⲛ̄наү ⲙⲙ̄· ϯнаⲱωпе ан єхⲛ̄ (sic) ⲃєєкє· ауω
Fol. 48 b єхⲛ̄ (sic) карпос ⲛ̄ надрⲛ̄ | ⲡноүте· єре пер̄ ⲡⲙ̄ⲙєүє
ϥⲁ ⲙⲛ̄ ⲙ̄ пр̄аи· ⲱ парχаггєλос єт оүаⲃ

Oriental 6781. ⲙⲛ̄р̄ сⲛ̄аріке є пекр҃ра҃л же па ⲁ҃ωрон соⲃ҃ⲛ
алла ⲱωп є рок ⲛ̄ та продереσіс ⲛ̄ⲑоє ⲙ̄ пλеп
тωн снаү ⲛ̄ техира· ϯсооүн гар же ⲛ̄ⲧⲛ̄ оү
нант ауω ⲛ̄ ⲱⲛ̄ртиϥ· є тⲃє паі ρω аіϯ ⲙ̄ па оүо
є рок єісооүⲛ̄· же ⲙⲛ̄таі ⲙ̄ⲙаү ⲛ̄ке λаау ⲙ̄
простасіа ⲛ̄ надрⲛ̄ ⲡноүте· ⲡсаⲃλλак ⲱ парχ
аггєλос єт оүаⲃ ⲙ̄ⲭанλ єкⲱанр̄ ⲡна ⲛ̄ⲙ̄ⲙаі
ⲛⲛ̄ ⲁⲓ ⲛ̄тоот ⲙ̄ па тωⲃϩ ⲙⲛ̄ па коү ⲛ̄ таєⲱ· Каі
єⲱⲭе єϥⲥоχⲃ̄ он тинар̄ апатоот он єϯ каі ⲡсаⲱн
ⲙ̄ ⲡтаєⲱ ⲙ̄ па λас· ⲙⲛ̄ па ρнт ⲡсну ⲙⲙ̄
нероот тнроү ⲙ̄ па ωнϩ· Λуω тⲱареі ⲙ̄ паі ρⲛ̄
оүⲙⲙ̄· же єⲱⲁікω паі ⲙ̄ⲙаτе ρⲛ̄ па ρнт· ⲙⲛ̄
ⲡⲙ̄ⲙєүє ⲙ̄ пекраи ⲛ̄ аρχаггєλікон· ⲛ̄наү ⲙⲙ̄
тинаⲱωпе ан єхⲛ̄ (sic) ⲃєєкє ауω єхⲛ̄ (sic) карпос
ⲛ̄ надрⲛ̄ ⲡноүте· єре пер̄ ⲡⲙ̄ⲙєүє ⲙ̄ пекраи
парχаггєλос єт оүаⲃ ⲙⲛ̄ⲭанλ ρολϩ ρⲛ̄ т

ⲙⲓⲭⲁⲏⲗ· ϩⲟⲗⲥ̅ ⲛ̅ ⲧⲁ ⲧⲁⲡⲣⲟ· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲃⲓⲱ· ⲉⲩϩⲣ̅ⲏ̅ Oriental 7021.
ⲣⲱⲓ· ⲉⲣⲉ ⲡⲣ̅ ⲡⲉⲉⲉⲧⲉ ⲙ̅ⲙ̅ ⲡⲉⲕⲣⲁⲓ· ⲉⲧ ⲟⲩⲁⲁϥ· ⲱ̅
ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· ⲟⲩ ⲛⲁⲓ ⲛ̅
ⲥⲧⲟⲗⲏ· ϩⲏ̅ ⲧⲁ ⲥⲙⲏⲣⲉ· ⲙⲙ̅ ⲧⲁ ⲥⲙⲏⲧⲱⲟⲩⲓ· ⲱ̅ ⲡⲓⲟⲥ
ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· ⲛ̅ⲧⲁ ⲡⲥⲉⲛⲟⲥ·
ⲛ̅ ⲁⲁⲁⲁ ⲥⲛ̅ ⲡⲁⲣϩⲏⲥⲓⲁ ⲛ̅ ⲛⲁⲣⲣⲉ̅ ⲡⲓⲟⲩⲧⲉ· ⲉ ⲧⲃⲛⲏⲧⲕ̅·
ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ· ⲉⲣⲉ ⲡⲉⲥ✝
ⲛⲟⲩⲉ· ⲛ̅ ⲛⲉⲙⲱⲩⲛⲏⲗ ⲃⲛⲕ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲓⲟⲩⲧⲉ· ⲉ
ⲧⲃⲛⲏⲧⲕ̅· ⲱ̅ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ·
ⲛ̅ⲧⲟⲕ ⲡⲉⲧ ⲭⲓ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲓⲟⲩⲧⲉ· ϣⲁⲓⲛⲧ ⲉϥϣⲣⲧⲛϥ
ϩⲁ ⲣⲟⲓ· ⲉⲥⲉϣⲱⲡⲉ ⲟⲛ ⲙ̅ⲙⲟⲟⲩ· ϩⲙ̅ ⲡⲉⲕⲛⲟⲥ ⲛ̅ ϣⲁ·
ⲉ ⲧⲣⲉⲕⲡⲣⲉⲥⲃⲉⲩⲉ ϩⲁ ⲣⲟⲓ· ⲛ̅ ⲛⲁⲣⲣⲉ̅ ⲡⲓⲟⲩⲧⲉ· ⲡⲉⲓⲱⲧ
ⲛ̅ϥϣⲱⲡ ⲉ ⲣⲟϥ· ⲛ̅ ⲧⲛ̅ⲡⲣⲟⲫⲁⲓⲣⲉ[ⲥⲓⲥ] ⲉⲧ ⲡⲉⲛⲉ· ⲙⲙⲟⲥ
ⲛⲁϥ· ϩⲙ̅ ⲡⲛ̅ⲡ̅ ⲡⲉ[ⲉⲉⲧⲉ ⲉⲧ ⲟⲩⲁⲁϥ· ⲱ̅ ⲡⲓⲟⲥ ⲙ̅
ⲡⲣⲟⲥⲧⲁⲧⲏⲥ· ⲙⲓⲭⲁⲏⲗ· ⲥⲟⲛⲥⲛ̅ ⲉ ϫⲱⲕ· ⲛ̅ ⲛⲁⲣⲣⲉ̅
ⲡⲓⲟⲩⲧⲉ ⲉ ⲧⲣ ⲛ̅ⲛⲟⲟⲩⲉ· ϩⲙ̅ ⲡⲉⲧ ⲉⲣⲁⲛⲁϥ ⲛ̅ ⲟⲩ[ⲟⲉⲓⲱ Fol. 49 a
ⲙⲙ· ⲛ̅ⲧⲟⲧⲟϫⲟⲩ ⲉ ⲃⲟⲗ ϩⲓ ⲛ̅ⲥⲟⲣⲥ̅ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ϥ̅ⲉ

ⲧⲁⲡⲣⲟ· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲉⲃⲓⲱ̅ ⲉⲩϩⲣ̅ⲏ̅ ⲣⲱⲓ· | ⲉⲣⲉ ⲡⲉⲕⲣⲁⲓ ⲉⲧ Oriental 6781.
ⲟⲩⲁⲁϥ ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲟ̅ ⲛⲁⲓ ⲛ̅ ⲥⲧⲟⲗⲏ· Fol. 29 b
ϩⲏ̅ ⲧⲁ ⲥⲙⲏⲣⲉ· ⲙⲙ̅ ⲥⲙⲏⲧⲱⲟⲩⲓ· ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟ
ⲟⲩⲁⲁϥ ⲙⲓⲭⲁⲏⲗ ⲛ̅ⲧⲁ ⲡⲥⲉⲛⲟⲥ ⲉⲙ ⲁⲁⲁⲁ ⲥⲛ̅ ⲡⲁⲣ-
ϩⲏⲥⲓⲁ ⲛ̅ ⲛⲁⲣⲣⲉ̅ ⲡⲓⲟⲩⲧⲉ ⲉ ⲧⲃⲛⲏⲧⲕ̅· ⲱ̅ ⲡⲁⲣϫⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲱ̅ ⲙⲓⲭⲁⲏⲗ ⲉⲣⲉ ⲡⲉⲙⲥⲧⲉ ⲛⲟⲩⲉ ⲙ̅ⲙ̅
ⲛⲉⲙⲱⲩⲛⲏⲗ ⲃⲛⲕ ⲉ ϩⲣⲁⲓ ϣⲁ ⲡⲓⲟⲩⲧⲉ ⲉ ⲧⲃⲛⲏⲧⲕ̅· Ⲙ ⲙⲓ-
ⲭⲁⲏⲗ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲛ̅ⲧⲟⲕ ⲡⲉⲧ ⲭⲓ ⲉ
ϩⲣⲁⲓ ϣⲁ ⲡⲓⲟⲩⲧⲉ ϣⲁⲓⲛⲧ ⲉϥϣⲣⲧⲛϥ ϩⲁ ⲣⲟⲓ· ⲉⲥⲉ-
ϣⲱⲡⲉ ⲟⲛ ⲙ̅ⲙⲟⲟⲩ ϩⲙ̅ ⲡⲉⲕⲛⲟⲥ ⲛ̅ ϣⲁ· ⲉ ⲧⲣⲉⲕⲡⲣⲉⲥ-
ⲃⲉⲩⲉ ϩⲁ ⲣⲟⲓ ⲛ̅ ⲛⲁⲣⲡ̅ⲏ̅ ⲡⲓⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲛ̅ϥϣⲱⲡ ⲉ ⲣⲟϥ
ⲛ̅ ⲧⲛ̅ⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ (*sic*)· ⲉⲧ ⲡⲉⲛⲉ ⲙⲙⲟⲥ ⲛⲁⲓ ϩⲙ̅ ⲡⲉⲕⲣ̅
ⲙⲉⲉⲉⲧⲉ ⲉⲧ ⲟⲩⲁⲁϥ· Ⲙ ⲡⲓⲟⲥ ⲙ̅ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ
ⲥⲟⲛⲥⲛ̅ ⲉ ϫⲱⲕ ⲛ̅ ⲛⲁⲣⲡ̅ⲏ̅ ⲡⲓⲟⲩⲧⲉ· ⲛ̅ⲧⲟⲕ ⲛⲁⲓ ⲉ ⲧⲣⲉ-
ⲛⲟⲟⲩⲉ ϩⲙ̅ ⲡⲉⲧ ⲣⲁⲛⲁϥ ⲧⲏⲣⲛ̅ ⲛ̅ⲧⲟⲧⲟϫⲟⲩ ⲉ ⲃⲟⲗ ϩⲓ ⲛ̅ⲥⲟⲣⲥ̅

Oriental 7021.

ⲛ̅ⲧⲁⲣⲉⲛ ⲛⲁϥ ⲉ ⲣⲁⲧ̅ⲩ· ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲉⲣⲟ· ⲙⲛ̅ ⲟⲩ-
ⲙⲛ̅ⲧⲟⲩⲛⲛⲃ· ⲟⲩⲣⲉⲑⲛⲟⲥ ⲉϥⲟⲩⲁⲁⲃ· ⲟⲩⲗⲁⲟⲥ ⲉ ⲡⲱⲛⲩ̅· ⲣⲓⲧⲛ̅ ⲛ̅ⲧⲱⲃⲩ̅ ⲉⲧ ϣⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ· ⲭⲁ ⲣⲟⲛ· ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲓ ⲉⲧ ⲙ̅ⲡⲣ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲙⲛ̅ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ· ⲉⲧ ⲉⲥⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲭⲁ ⲣⲟⲛ· ⲛ̅ⲥⲓ ⲧⲛ̅ⲭⲥ· ⲧⲏⲣⲛ̅ ⲧⲉ ⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲑⲁⲩⲓⲁ ⲙⲁⲣⲓⲁ· ⲧⲣⲉϥⲭⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲣⲛ̅ ⲟⲩⲙⲉ· ⲙⲛ̅ ⲛ̅ⲧⲱⲃⲩ̅ ⲛ̅ ⲡϯⲕⲉ ϣⲏⲣ· ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲉⲩⲁⲓ ϣⲁⲓ ⲛⲟⲩⲉ· ⲡⲙⲁⲓⲱⲛ ⲛ̅ ⲛⲟⲩⲟⲉⲓⲛ· ⲣⲓⲧⲛ̅ ⲧⲉϫⲁⲣⲓⲥ ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲙⲁⲓ ⲣⲱⲙⲉ· ⲛ̅ ⲡⲛ̅ⲭⲥ ⲓⲥ ⲡⲉϫ̅ⲥ· ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧ̅ⲩ· ⲛⲉⲟⲟⲩ ⲛⲁϥ· ⲙⲛ̅ ⲡⲉϥⲉⲓⲱⲧ ⲛ̅ ⲁⲥⲁⲑⲱⲥ· ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̅ ⲣⲧⲁⲡⲣⲟ· ⲁⲩⲱ ⲛ̅ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲙⲛ̅· ϣⲁ ⲉⲛⲉϥ· ⲭⲉ·

Oriental 6781.

ⲛ̅ⲥⲟⲣⲥ̅ ⲛ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲛ̅ⲧⲁⲣⲟⲛ ⲛⲁϥ ⲉ ⲣⲁⲧ̅ⲩ· ⲛ̅ ⲟⲩⲙⲛ̅ⲧⲉⲣⲟ̅ ⲙⲛ̅ ⲟⲩⲙⲛ̅ⲧⲟⲩⲛⲛⲃ ⲟⲩⲣⲉⲑⲛⲟⲥ ⲉϥⲟⲩⲁⲁⲃ· ⲟⲩⲗⲁⲟⲥ ⲉ ⲡⲱⲛⲩ̅· ⲣⲓⲧⲛ̅ ⲛ̅ⲧⲱⲃⲩ̅ ⲉⲧ ⲉϥⲉⲓⲣⲉ ⲙ̅ⲙⲟⲟⲩ ⲭⲁ ⲣⲟⲛ ⲛ̅ⲥⲓ ⲡⲛⲟⲥ ⲛ̅ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ⲉⲧ ⲙ̅ⲡⲣ ϣⲁ ⲛⲁϥ ⲙ̅ⲡⲟⲟⲩ· ⲙⲛ̅ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ ⲛ̅ⲧⲛ̅ⲭⲟⲉⲓⲥ ⲧⲏⲣⲛ̅ ⲧⲉ ⲑⲉⲱ-ⲧⲱⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ· ⲙⲛ̅ ⲛ̅ⲧⲱⲃⲩ̅ ⲛ̅ ⲡⲁⲣⲭⲁⲅⲅⲉ-ⲗⲟⲥ ⲉ̅ⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ̅ ⲡⲉⲩⲁⲓ ϣⲁⲓ ⲛⲟⲩⲉ ⲙ̅ⲡⲙⲁⲓⲱⲛ ⲛ̅ ⲛⲟⲩⲟⲉⲓⲛ ⲃⲓⲧⲛ̅ ⲧⲉϫⲁⲣⲓⲥ ⲙⲛ̅ ⲧⲙⲛ̅ⲧⲙⲁⲓ ⲣⲱⲙⲉ ⲛ̅ ⲡⲉⲛϫ̅ⲥ ⲓⲥ ⲡⲉϫ̅ⲥ ⲛⲉⲟⲟⲩ ⲛⲁϥ ⲙⲛ̅ ⲡⲉⲩⲉⲓⲱⲧ ⲛ̅ ⲁⲥⲁⲑⲟⲥ ⲙⲛ̅ ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲣⲉⲩⲧⲁⲡⲣⲟ ⲁⲩⲱ ⲛ̅ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲧⲉⲛⲟⲩ· ⲁⲩⲱ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲙⲛ̅ ϣⲁ ⲉⲛⲉϥ ⲛⲉⲛⲉϥ ⲣⲁⲙⲛⲏ·

COLOPHON

εγραψε μηνη επηφ ιθ ινδ ιε . . . . . .
απο των αγιω μαρτ κγ *ετου* . . . . . .

✠ ϩιτⲛ̄ ⲁⲉ ⲥⲡⲟⲁⲛ (*sic*) · ⲙⲛ̄ ⲧⲁⲓⲡ̄ⲭⲁⲓⲣⲟⲟⲩⲥ · ⲛ̄ Oriental 7021.
ⲡⲉⲛⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ̄ ⲥⲟⲛ · ⲉⲧ ⲧⲁⲓⲛⲩ · ⲥⲓⲣⲙ ⲡⲱⲛⲣⲉ · Fol. 49 *b*
ⲛ̄ ⲡⲙⲁⲕⲁⲣⲓⲥ ⲡⲣⲏⲩ · ⲡⲁⲓ ⲉⲧ ⲱⲟⲟⲡ · ϩⲙ̄ ⲧⲡⲉϩⲓⲁⲥ ⲕⲉ
ⲧⲁⲣⲛⲥ · ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲥⲓⲛ · ϩⲛ̄ ⲡϯⲙⲏⲛ · ⲉⲧⲟⲩⲙⲟⲩⲧⲉ
ⲉ ⲣⲟϥ · ⲁⲉ ⲡⲕⲟⲩⲣⲟⲥⲛ · ⲁϥⲥⲙⲛ̄ ⲛ̄ ⲡⲉⲓ ⲭⲱⲱⲙⲉ
ϩⲙ̄ ⲛ̄ⲧⲣⲓⲥⲉ ⲙⲙⲁⲛ ⲙⲙⲟϥ · ⲁϥⲁⲱⲣⲓϫⲉ ⲙⲙⲟϥ
ⲉ ϩⲟⲩⲛ · ⲉ ⲡⲧⲟⲡⲟⲥ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ
ⲙⲓⲭⲁⲏⲗ · ϩⲙ̄ ⲡⲧⲱⲟⲩ ⲛ̄ ⲧⲃⲱ · ϩⲁ ⲡⲟⲩⲉⲁⲓ ⲛ̄ ⲧⲫⲩⲭⲏ ·
ⲁⲉ ⲕⲁⲥ · ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ
ⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟϥ · ⲙⲛ̄ ⲧⲫⲥⲣⲙⲉ · ⲙⲛ̄ ⲛⲫⲱⲛⲣⲉ · ⲙⲛ̄
ⲛⲫⲧⲃⲏⲟⲩⲉ · ⲙⲛ̄ ⲡⲛⲁ ⲙⲙⲁ ⲉⲧ ⲱⲟⲟⲡ ⲙⲁϥ · ⲉⲫⲱⲁⲛⲉⲓ
ⲁⲉ ⲟⲛ ⲉ ϧⲟⲗ ϩⲙ̄ ⲥⲱⲙⲁ · ⲉⲫⲉⲣ̄ ⲙⲡⲁ ⲛ̄ ⲥⲱⲧⲛ̄ ⲉ ⲧⲉⲥⲙⲏ
ⲉⲥ ⲙⲉϩ ⲛ̄ ⲣⲁⲱⲉ ⲁⲉ ⲁⲙⲛⲓⲧⲛ̄ [ⲛⲉⲧⲥⲙⲁ]ⲙⲁⲁⲧ ⲛ̄ⲧⲉ ⲡⲁ
ⲉⲓⲱⲧ · ⲛ̄ⲧⲉⲧⲛ̄ [ⲕⲗⲏ]ⲣⲟⲛⲟⲙⲓⲁ ⲛ ✠ⲙⲛ̄ⲧⲉⲣⲟ ⲛ̄ ⲧⲁⲩ[ⲥϧ-
ⲧⲱⲧⲉ̄] ⲙⲛⲧ̄ ⲭⲓ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲛ̄ ⲡⲕⲟⲥⲙⲟⲥ · ϩⲁⲙⲏⲛ ·
ⲉⲥⲉⲱⲱⲡⲉ

[The following is to be read at the time of lamp-lighting at the festival of Saint Michael.]

Oriental 6781.
Fol. 30 *a* ⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲡⲁⲣⲭⲏⲓⲕⲟⲛ ⲙ̄ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲓⲭⲁⲏⲗ ⲙ̄ⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̄ ⲕⲁ-
ⲧⲁ ⲡⲗⲏⲑⲟⲥ· (xxiv. 24–37)
ⲟⲁ

Ⲥⲉⲛⲁⲧⲱⲟⲩⲛ ⲥⲁⲣ ⲛ̄ⲥⲓ ⲫⲉⲛⲭ̄ⲣ̄ⲥ ⲛ̄ⲛⲟⲩⲧ· ⲙ̄ⲛ̄ ⲫⲉⲛ
ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄ⲛⲟⲩⲧ· ⲛ̄ⲥⲉϯ ⲛ̄ⲣⲉⲙⲛⲟⲥ ⲙ̄ⲙⲁⲉⲓⲛ· ⲙ̄ⲙ
ⲫⲉⲙⲡⲛⲏⲣⲉ ⲫⲱⲥ ⲁⲉ ⲉⲙⲉⲟⲩⲱⲥⲟⲩ ⲉ ⲡⲗⲁⲛⲁ ⲛ̄ⲛⲁⲕ
ⲥⲱⲧⲛ̄· ⲉⲓⲥ ⲫⲏⲛⲧⲉ ⲁⲓⲱⲉⲣⲡ̄ ϫⲟⲟⲩ ⲙⲛⲧⲛ̄· ⲉⲱⲟⲡⲉ ⲥ
ⲉⲧⲱⲁⲛϫⲟⲟⲥ ⲙⲛⲧⲛ̄ ⲁⲉ ⲉⲓⲥ ⲫⲏⲛⲧⲉ ⲉⲫⲣⲁ ⲡϫⲁⲓⲉ· ⲙ
ⲡⲣ̄ ⲉⲓ ⲉ ⲃⲟⲗ· ⲉⲓⲥ ⲫⲏⲛⲧⲉ ⲉⲫⲣⲁ ⲛ̄ⲧⲁⲗⲓⲟⲛ· ⲙ̄ⲡⲣ̄ ⲡⲓⲥⲧⲉⲩ
ⲛ̄ⲑⲟⲉ ⲥⲁⲣ ⲛ̄ ⲧⲉⲃⲣⲏⲥⲉ ⲉⲱⲁⲥⲉⲓ ⲉ̄ ⲃⲟⲗ ⲫⲛ̄ ⲙ̄ ⲙⲁ ⲛ̄ ⲡⲁ
ⲙⲥⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲡⲁ ⲙ̄ ⲙⲁ ⲛ̄ ⲣⲱⲧⲛ̄· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧ ⲙⲁ
ⲙⲱⲡⲉ ⲙ̄ ⲡⲙⲏⲣⲉ· ⲙ̄ ⲡⲣⲱⲙⲉ· ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲡⲥⲱⲙⲁ
ⲛⲁⲙⲱⲡⲉ ⲙⲙⲟϥ· ⲉⲧⲛⲁⲥⲱⲍ̄ ⲉ ⲣⲟϥ ⲛ̄ⲥⲓ ⲛⲁⲉⲓⲧⲟⲥ
Ⲏⲧⲉⲧⲛⲟⲟⲩ ⲁⲉ ⲙⲛ̄ⲥⲁ ⲧⲉⲑⲗⲓⲯⲓⲥ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ
ⲡⲣⲏ ⲛⲁⲣ̄ ⲕⲁⲕⲉ· ⲁⲧⲱ ⲡⲟⲟϥ ⲛⲁϯ ⲁⲛ ⲙ̄ ⲡⲉϥⲟⲩⲟⲉⲓⲛ
ⲛ̄ⲥⲓⲟⲩ ⲥⲉⲛⲁϩⲉ ⲉ ⲃⲟⲗ· ⲛ̄ⲥⲟⲙ ⲛ̄ ⲙ̄ⲡⲛⲩ̄ⲉ ⲥⲉⲛⲁⲙⲟⲉⲓⲛ
ⲧⲟⲧⲉ ⲭⲁⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲥⲓ ⲙⲁⲉⲓⲛ· ⲙ̄ ⲡⲙⲏⲣ
ⲙ̄ ⲡⲣⲱⲙⲉ ⲉ ⲃⲟⲗ· ⲫⲛ̄ ⲧⲡⲉ· ⲁⲧⲱ ⲧⲟⲧⲉ ⲥⲉⲛⲁⲛⲁ
ⲛ̄ⲥⲓ ⲛⲉⲫⲧⲁⲗⲓ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲕⲁϩ· ⲛ̄ⲥⲉⲛⲁⲩ ⲉ̄ ⲡⲙⲏⲣ
ⲙ̄ ⲡⲣⲱⲙⲉ ⲉϥⲓⲛⲉ ⲉ ⲣⲁⲓ ⲫⲓⲉⲛ̄ ⲛⲉⲕⲗⲟⲟⲗⲉ ⲛ̄ ⲧⲙ̄
ⲙⲛ̄ ⲟⲩⲟⲉⲓⲛ· ⲁⲧⲱ ⲟⲩⲉ̄ⲟⲟⲩ ⲉ̄ⲛⲁⲙⲱϥ· ⲛⲑⲉϫⲟⲟⲩ ⲉ ⲃⲟ
ⲡⲙⲁⲥⲧⲉⲗⲟⲥ· ⲙ̄ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ⲣⲣⲟⲟⲩ ⲛ̄ ⲥⲁⲗⲡⲓⲥ̄ⲝ̄· ⲛ̄ⲥ
ⲥⲱⲟⲩⲣ̄ ⲉ̄ ⲣⲟⲩⲛ ⲛ̄ ⲛⲉϫⲥⲱⲧⲛ̄ ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲡⲉⲩⲧⲟ
Fol. 30 *b* ⲛ̄ⲧⲛⲩ· ⲁⲧⲱ ϫⲓⲙ ⲁⲣⲏϫ ⲛ̄ ⲟⲩ· ⲛ̄ ⲙ̄ⲡⲛⲩ̄ⲉ· ⲡⲁ ⲁⲣⲉ
ⲟⲃ ⲛ̄ ⲟⲩ· ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲧⲃⲱ ⲛ̄ ⲕⲙ̄ⲧⲉ· ⲉⲙⲙⲉ ⲉ ⲧⲡⲁⲣⲁⲃⲟⲗⲏ
ⲛ̄ⲑⲟⲉ ⲥⲁⲣ ⲉⲣⲡⲁⲛ ⲡⲉⲥⲗⲁⲁⲟⲥ ⲡⲱⲡⲉ ⲉⲩⲗⲏⲥ· ⲁⲩ
ⲛ̄ⲧⲉⲡⲥⲱϧ ⲉ ϯ ⲱⲱ̄· ⲡⲁ ⲧⲉⲧⲛ̄ⲉⲓⲙⲉ ϫⲉ ⲁϥⲣⲱⲙ ⲉ ⲣⲟⲩ
ⲛ̄ⲥⲓ ⲡⲡⲱⲙⲉ· ⲧⲁⲓ ⲣⲱⲱⲧ ⲧⲏⲩⲧⲛ̄ ⲧⲉⲧⲛ̄ⲣⲉ· ⲣⲟⲧⲁⲛ ⲉ̄ⲧⲉⲧ-

ϣⲁⲛⲛⲁⲩ ϵ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲉⲓⲙⲉ ⲍⲉ ⲁϥϣⲟⲛ ϵ ⲣⲟⲩⲏ ⲉ̅ⲣ̅ⲡ̅ⲣⲟ· ⲣⲁⲙⲏⲛ ☩ⲧⲱ ⲙ̅ⲙ̅ⲟⲥ ⲓⲛⲧⲡ̅ ⲍⲉ ⲙⲡ ⲧⲉⲓ ⲥⲉⲛⲁ̅ ⲟⲩⲉⲙⲉ ⲙ̅ⲡⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ· ⲧⲡⲉ ⲙ̅ⲡ̅ ⲡⲁϩ ⲛⲁⲡⲁⲣⲁⲥⲉ· ⲛⲁϣⲁⲍⲉ ⲥⲉ ⲛⲁⲡⲁⲣⲁⲥⲉ ⲁⲛ· ϵ ⲧⲃⲉ ⲡⲉⲣⲟⲟⲩ ⲁⲉ· ⲙ̅ⲡ̅ ⲧⲉⲩⲛⲟⲩ ⲉ̅ⲧ ⲙ̅ⲙⲁⲩ· ⲙ̅ⲡ̅ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲟⲩⲁⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲣ̅ⲡ̅ ⲙ̅ⲡⲛⲩ̅ⲉ̅· ⲉⲓ ⲙⲛ ⲧⲉⲓ ϵ ⲡⲉⲓⲱⲧ ⲙⲁⲧⲁⲁϥ· ⲛ̅ⲑⲉ ⲥⲁⲣ ⲛ̅ ⲛⲉⲣⲟⲟⲩ ⲛ̅ ⲛⲱⲣⲉ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧ ⲉⲥⲛⲁϣⲱ ⲙ̅ⲙⲟⲥ· ⲛ̅ⲥⲓ ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̅ ⲡⲉϣⲩⲣⲉ ⲙ̅ ⲡⲣⲱⲙⲉ·

[The following is to be read at dawn on the day of the festival of Saint Michael.]

ⲞⲘⲒⲖⲒⲞⲤ ⲠⲞⲢⲰⲢⲒⲚⲞⲚ· ⲞⲚ ⲠⲈⲨⲀⲖⲄⲈ-ⲖⲒⲞⲚ Ⲙ̅ ⲔⲀⲦⲀ ⲘⲀⲐⲐⲀⲒⲞⲤ· (xiii. 43–52)

Τοτε ⲡ̅ⲁⲓⲕⲁⲓⲟⲥ ⲥⲉⲛⲁⲣ̅ ⲟⲩⲉⲙⲓ ⲛ̅ⲑⲉ ⲙ̅ ⲡⲣⲏ ⲣ̅ⲡ̅ ⲧⲁⲓⲡ-ⲧⲉⲣⲟ ⲙ̅ ⲡⲉⲩⲉⲓⲱⲧ· ⲡⲉⲧⲉ ⲟⲩⲡ̅ⲧⲁϥ ⲙⲁⲁⲭⲉ ⲙ̅ⲙⲁⲩ ϵ ⲥⲱⲧⲙ̅ ⲙⲁⲣⲉϥⲥⲱⲧⲙ̅· ⲉⲥⲧⲡ̅ⲧⲱⲛ ⲛ̅ⲥⲓ ⲧⲁⲓⲡ̅ⲧⲉⲣⲟ ⲙ̅ ⲙ̅ⲡⲛⲏ̅ⲉ̅ ⲉⲧⲁ̅ⲣⲟ ⲉⲩⲣⲟⲙ ⲣ̅ⲡ̅ ⲧⲥⲱϣⲉ· ⲛⲁⲓ ⲛ̅ⲧⲁ ⲟⲩⲣⲱⲙⲉ ⲣⲉ ϵ ⲣⲟϥ ⲁϥⲣⲟⲛϥ̅ :—ⲁⲩⲱ ϵ ⲃⲟⲗ ⲙ̅ ⲡⲉϥϣⲁϣⲉ ϣⲁϥ-ⲃⲱⲕ· ⲛ̅ϥ̅☩ ϵ ⲃⲟⲗ ⲙ̅ ⲡ̅ⲕⲁ ⲙⲙⲁ ⲉ̅ⲧ ⲛ̅ⲧⲁϥ· ⲛ̅ϥϣⲱⲡ ⲙ̅ ⲧⲥⲱϣⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ· Παλιν ⲟⲛ ⲉⲥⲧⲡ̅ⲧⲱⲛ ⲛ̅ⲥⲓ ⲧⲁⲓⲡ̅ⲧⲉⲣⲟ ⲙ̅ ⲙ̅ⲡⲛⲏ̅ⲉ̅ :—ⲉⲧⲣⲱⲙⲉ ⲉⲛⲉϣⲱⲟⲩ ⲉϥϣⲙⲉ ⲛ̅ⲥⲁ ⲣⲉⲛⲉⲙⲉ ⲙ̅ⲙⲉ ⲉⲛⲁⲱⲟⲩ· ⲙ̅ ⲧⲉⲣⲉ ϥⲣⲉ ⲁⲉ ⲉⲧⲱ̅ⲙⲉ ⲙ̅ ⲙⲉ ⲉⲛⲁϣⲉ ⲥⲟⲩⲛ̅ⲧϥ̅· ⲁϥⲃⲱⲕ ⲁϥ☩ ϵ ⲃⲟⲗ ⲙ̅ⲡ̅ⲕⲁ ⲙⲙⲁ ⲉⲧ ⲛ̅ⲧⲁϥ· ⲁϥ|ϣⲟⲡϥ̅ ⲛⲁϥ· ⲧⲁⲓⲡ̅ⲧⲉⲣⲟ ⲙ̅ ⲙ̅ⲡⲛⲏ̅ⲉ̅ ⲉⲥⲧⲡ̅- Fol. 31 *a* ⲧⲱⲛ ⲉⲧⲁ̅ⲃⲱ· ⲉ̅ ⲁⲧⲙⲟⲭ̅ⲥ̅ ϵ ⲑⲁⲗⲗⲁⲥⲥⲁ ⲁⲥⲥⲱⲟⲩⲣ ϵ ⲣⲟⲩⲏ ⲛ̅ⲥⲉⲛⲟⲥ ⲙⲙⲁ ⲛ̅ⲧⲃ̅ⲧ· ⲧⲁⲓ ⲁⲉ ⲙ̅ ⲧⲉⲣⲉ ⲥⲗⲟⲩⲣ· ⲁⲧⲉⲙⲉ ⲙ̅ⲙⲟⲥ ϵ ⲣⲣⲁⲓ· ⲁⲧⲣⲙⲟⲟⲥ ⲣⲓ ⲡⲉⲕⲣⲟ· ⲁⲧ-ϫⲱⲧϥ̅ ⲙ̅ ⲛⲉⲧ ⲛⲁⲓⲱⲟⲩ ⲉⲛⲉⲧⲣⲙⲁⲩ ⲛⲉⲑⲟⲟⲩ ⲁⲉ ⲁⲧⲙⲟ-ϫⲟⲩ ϵ ⲃⲟⲗ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉⲧⲛⲁϣⲱⲡⲉ ⲣⲣⲁⲓ ⲣ̅ⲡ̅ ⲧⲥⲩⲛ-ⲧⲉⲗⲓⲁ̅ ⲙ̅ ⲛⲁⲓⲱⲛ· ⲥⲉⲛⲛⲩ ϵ ⲃⲟⲗ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ·

ⲛⲥⲉⲡⲱⲣⲭ ⲉ ⲃⲟⲗ ⲙⲡⲟⲛⲏⲣⲟⲥ ⲛ ⲧⲙⲛⲧⲉ ⲙⲡⲁⲓⲕⲁⲓⲟⲥ·
ⲛⲥⲉⲛⲟⲩⲭ ⲙⲙⲟⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲉⲣⲣⲱ ⲛ ⲥⲁⲧⲉ· ⲫⲁ-
ⲩⲱⲡⲉ ⲙⲙⲁⲩ ⲛⲥⲓ ⲡⲣⲙⲙⲉ· ⲁⲧⲱ ⲛⲥⲁⲣⲥⲉⲣ ⲛⲓⲟⲃⲣⲉ·
ⲁⲧⲉⲧⲛⲛⲟⲓ ⲛⲙⲁⲓ ⲧⲛⲣⲟⲩ· ⲡⲉⲭⲁⲩ ⲛⲁⲩ · ⲭⲉ ⲉⲣⲉ ⲡⲭⲟⲉⲓⲥ·
Ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲛⲙⲙ· ⲉ ⲁⲥⲭⲓ
ⲥⲃⲱ ⲉ ⲧⲙⲛⲧⲉⲣⲟ ⲛ ⲙⲡⲛⲧⲉ ⲉⲩⲧⲛⲧⲱⲛ ⲉⲧⲣⲱⲙⲉ ⲛ ⲣⲙ-
ⲙⲁⲟ· ⲡⲁⲓ ⲉⲧ ⲛⲟⲩⲭ ⲉ ⲃⲟⲗ· ⲫⲙ ⲡⲉϥⲁⲣⲟ· ⲛ ⲫⲉⲛⲃⲣⲣⲉ
ⲙⲛ ⲫⲉⲛⲁⲁⲥ :—

[The following is to be read at the 'setting ready' on the day of the festival of Saint Michael.]

ⲠⲀⲖⲚⲈ ⲤⲞⲨ ⲒⲂ ⲠⲈⲘⲞⲞⲨ ⲚⲒ ⲠⲀⲢⲬ ⲀⲄⲄⲈⲖⲞⲤ ⲈⲦ ⲞⲨⲀⲖⲀⲂ ⲘⲠⲬⲀⲎⲖ ⲠⲈⲠⲢⲞ ⲔⲘⲈⲚⲞⲚ· (Ps. lxviii. 11–28)

Ⲡⲭⲟⲉⲓⲥ ⲛⲁϯ ⲛ ⲟⲩⲫⲁⲝⲉ ⲛ ⲛⲉⲧ ⲉⲧⲁⲥⲥⲉⲗⲓⲍⲉ· ⲫⲓ
ⲧⲥⲟⲙ ⲉⲧ ⲛⲁⲫⲱⲥ ⲡⲣⲣⲟ ⲛ ⲛⲥⲟⲙ ⲡⲙⲉⲣⲓⲧ· ⲁⲧⲱ ⲡⲥⲁ
ⲙ ⲡⲁⲓ ⲉ ⲡⲱⲫ ⲛⲣⲉⲙⲫⲱⲗ· ⲉⲣⲫⲁⲓ ⲧⲉⲧⲛⲛⲟⲧⲕ ⲓ
ⲧⲙⲛⲧⲉ ⲛ ⲛⲉⲕⲗⲏⲣⲟⲥ· ⲫⲓ ⲫⲉⲛⲧⲓⲫ ⲛⲥⲣⲟⲙⲡⲉ ⲉⲧ
ⲗⲁⲗⲱⲟⲩ ⲛⲣⲁⲧ· ⲁⲧⲱ ⲡⲕⲱⲧⲉ ⲛ ⲛⲉⲥⲛⲁⲣⲫ· ⲫⲙ ⲡⲟⲧⲟ
Fol. 31 b ⲧⲟⲩⲉⲧ· ⲙ ⲡⲛⲟⲩϩ· ⲇⲓⲁⲯⲁⲗⲙⲁ· | ⲫⲙ ⲡⲧⲣⲉ ⲛⲉⲧ ⲫⲓ
ⲟⲍ ⲙⲡⲛⲧⲉ ⲡⲉⲣⲭ ⲛⲉⲓ ⲉⲣⲱⲟⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲭⲱⲥ ⲥⲛⲁⲟⲩⲁⲩ
ⲫⲙⲥⲉⲗⲗⲱⲙ ⲱⲉⲓⲙ· ⲡⲧⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲧⲟⲟⲩ ⲉ
ⲕⲓⲱⲟⲩ· ⲡⲧⲟⲟⲩ ⲉⲧ ⲭⲟⲥⲉ ⲡⲧⲟⲟⲩ ⲉⲧⲛⲕ· ⲡⲧⲟⲟⲩ ⲡⲉ ⲡⲁ
ⲩⲁ ⲉⲡⲉⲣ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱϥ ⲛⲣⲛⲧϥ :—Ⲕⲁⲓ ⲥⲁⲣ ⲡⲭⲟⲉⲓ
ⲛⲁⲟⲩⲱϥ ⲛⲣⲛⲧϥ ⲩⲁ ⲃⲟⲗ· ⲡⲣⲁⲣⲁ ⲙ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲧⲃ
ⲛⲥⲱⲃ· ⲫⲉⲛⲩⲟⲙⲉ ⲉⲧⲣⲟⲟⲩⲧ· ⲡⲭⲟⲉⲓⲥ ⲛⲣⲛⲧⲟⲩ· ⲫⲓ
ⲥⲙⲁ ⲡⲉⲭⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲫⲁⲗⲧ ⲉ ⲡⲭⲓⲥⲉ· ⲁⲫⲉⲭⲙⲁ
ⲗⲱⲧⲉⲧⲉ ⲙ ⲟⲩⲉⲭⲙⲁⲗⲱⲥⲓⲁ ⲁⲫⲧ ⲫⲉⲛⲧⲁⲓⲟ ⲙ ⲡⲣⲱⲙⲉ
ⲉⲧⲱ ⲙⲁⲧ ⲛⲁⲣⲧⲉ ⲉ ⲡⲉⲧⲱⲛϩ· Ⲡⲭⲟⲉⲓⲥ ⲙⲡⲟⲧⲉ ⲥⲙⲁ
ⲙⲁⲁⲧ ⲩⲁ ⲉⲡⲉⲣ· ⲡⲭⲟⲉⲓⲥ ⲙⲡⲟⲧⲉ ⲙ ⲡⲉⲛⲟⲩⲭⲁⲓ ⲉⲫⲉ

соβтⲏ наи ⲁⲓⲁ̈ⲗⲗⲁ· пеннοуте пе пноуте [е]ттанро· та пхоеіс те θоте ⲛ̈ ⲡⲛοт· ⲡⲗнн пноуте ⲡаоуе̄ⲱⲧ̈ тапе ⲛ̄ неⲭⲓⲭеуе· ⲛ̄ тⲓннте ⲁⲉ ⲡтапе ⲛ̄ нет ⲙⲟⲟⲩе ⲟⲩⲛ̄ неснаⲣⲏ· Ⲗ пхоеіс хоос еⲭкωте ⲙⲛοϥ ⲟⲩⲛ̄ тⲃасаⲣне ⲁⲉ ϯнактοі ⲟⲩⲛ̄ нет ⲩнк ⲛ̄ⲑаллаⲥⲥа· ⲟⲩⲛ̄ ⲡтре тецοуршнте ⲭωлⲕ̄ ⲟⲩⲛ̄ οуснοϥ· ецелωⲭⲣ̄ ⲛ̄ⲥⲓ ⲡлас ⲛ̄ нецοοуοр· ⲟⲩⲛ̄ ⲡⲭаⲭе ет ϯ оуβн· ⲁⲙⲁу е некⲙа ⲙⲛⲟⲟⲩе ⲛ̈ ⲙа ⲙⲛⲟⲟⲩе ⲛ̈ па ноуте па рро ет ⲟⲩⲛ̄ пет оуаⲁⲃ· Ⲗуⲣ̄ ⲩорⲡ̄ ⲛ̄ⲥⲓ пархωн ецⲩнι е ⲣοуи е нет ψаллеі· ецⲣ̄ⲡ тⲓннте ⲡⲛⲩнре ⲩнн ⲡрецⲭⲡ̄ⲭⲡ̄· ⲥⲙοу е пноуте ⲟⲩⲛ̄ некκⲗнсіа ⲁуω пхоеіс е ⲃοⲗ· ⲟⲩⲛ̄ ⲡⲡⲁⲥн· ⲡⲧе пиⲗ̄ | ецⲙⲙⲁу ⲛ̄ⲥⲓ ⲃенⲁⲙⲙ Fol. 32 *a*
пκοуι е ⲃοⲗ ⲟⲩⲛ̄ текстасіс· ере пахωн (*sic*) ⲡ ⲓοуда ⲙⲙⲁу ⲛ̄тοοу ⲙⲛ̄ неуρⲧⲉⲙⲙωн· ⲙⲛ̄ ⲡархωн несаβοуλωн· ⲙⲛ̄ ⲡархωн неⲓефωалеⲓⲙ· пноуте ⲣωн е текⲥοⲙ пноуте ϯ ⲥοⲙ· ⲙпаι· oe

---

[The Epistle.]

ΠΑΠΟСΤΟΛΟС ΤΕ ΠΡΟС ΤΙΜΟΘΕΟС·

(1 Tim. ii)

Гпаракалеі ⲥе ⲣа ⲟн ⲛ̄ⲣⲱⲃ ⲙⲙⲁ е тре тетⲛ̄еіре ⲓ̈ ⲣенсопсⲛ̄· ⲙⲛ̄ ⲣенⲩⲗнⲗ· ⲙⲛ̄ ⲣентωⲃϥ̄· ⲙⲛ̄ ⲣенⲩⲛ̄ ⲣⲙοт е ⲣраι ⲉⲭⲛ̄ ⲣωⲙе ⲙⲙⲁ ехⲛ̄ нер-ωοт· ⲙⲛ̄ οтοⲛ ⲙⲙⲁ· ет ⲣⲛ̄ ⲛ̈ ⲙⲛ̄тноⲥ· ⲁⲉ кас ⲛееіре еноуа̄ре ецсⲥраⲫ̄· ⲁуω ецⲣορⲕ· ⲣⲙ ⲙⲛ̄тецсеⲃнс ⲙⲙⲁ· ⲣі ⲙⲛ̄тсеⲙнос ⲙⲙⲁ· наноу ⲁι ⲁуω ецⲩнп ⲛ̈ ⲡⲛ̈то е ⲃοⲗ ⲛ̈ пноуте пен-ωтнр̄· паι ет оⲩ̄ⲱⲩе е тре ⲣωⲙе ⲙⲙⲁ ωⲛ̄ϥ̄· ⲁуω сееі ⲉ̄ псοοуи ⲛ̄ тⲙе· Оуа̄ ⲥар пе пноуте ⲁуω уа̄ пе ⲡⲛ̈есатнс ⲛ̈ пноуте· ⲙⲛ̄ ⲡⲣωⲙе· ⲣωⲙе

пе пеχс ис· пент ачтаау й сωте ра отоп ии
пиητре рп иечотбеιщ· паι итаγкаат анок е
роч йкτрꝫ ατω й апостолос· Отше те †χω ѩ-
шос й †χιсολ ан· йса рп йρεθнос· рп тιстιс
ѩп тше· †отωщε σε е тре йρωше щλнλ· ρѩ
ма ши етнι е ρраι йиετσιχ етоταаβ· χορι
Fol. 32b орсн рι ѩокшек· | иεριбше он йтει ре етκοсмει
oc рп отсσрарτ· рп отѩητрецщїпе· ѩп отѩη-
τрѩпρнт· е трет тсаноот рп ρенρωλк ан· ѩ
отноуβ ѩп ρенёне ѩше· ατω ρεн ροιτε енащ
сотητοτ· Αλλα пет ещщε пе е иεριοше· ет χ
ѩшос· χε ει рп отѩητрецщѩщё поττе· ριτ
ρенρвнтё енаноτ· οττε сρшε· ѩаресχι сβω р
отѩητрѩращ· ρраι рп ρотοтакн ши· †† ѩ
χε ан й сρшε· е †свω отχе е р̄ χοειε е песρа
αλλα е трецщωпе рп отѩητрѩращ· ахаш та
пент атπλассе ѩшοч й щορп· ѩπпсωч ετρа
ατω ахаш· ѩп отāпата ѩшοч· тесρшε χε
тер отāпата ѩшос· асщωпе рп отпараβасιс
снаотχаι χε· ριτп̄ пехпё щнре етщанσω р
тιстιс· ѩп тасапн ѩп птββо ѩп отѩητ
рѩпρнт·

[The General Epistle.]

ПКАΘОЛІКОН ТЄЄПІСТОЛН Й ПЄТРО

(1 Pet. i. 1–12)

Петрос папостолос й іс пеχс ецсραι й йсωтї
ет отнηз· рп ѧιаспора· ѧ ппонтос ѩп тγал
тіа· ѩп ткаппадокіа· ѩп тасіа· ѩп тβно
ша· ката пщрп̄ соотп̄ ѧ пноуте пеιωт р
птββо ѧ пепта ē тесωтѧ· й тιстιс· ѩп псоу

σεμ ⲙ̅ⲡ̅ⲉⲥⲛⲟϥ | ⲙ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲧⲉⲭⲁⲣⲓⲥ ⲙⲛⲧ̅ⲙ̅ · ⲙⲙⲁ Fol. 33a
ϯⲣⲙⲛⲓⲛ ⲉⲙⲁⲡⲱⲟ · ϥⲥⲙⲁⲙⲁⲁⲧ ⲛ̅ⲥⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲟϛ̅
ⲙ̅ⲡ̅ ⲡⲉⲛⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲛⲁⲓ ⲛⲧⲁϥⲭⲡⲟⲓ ⲕⲁⲧⲁ ⲡⲉϥⲙⲁ̅
ⲉⲧ ⲛⲁⲩⲱϥ ⲉ ⲣ̅ⲟⲓ ⲉⲩⲣⲉⲗⲡⲓⲥ ⲉⲥⲟⲛ̅ϩ̅ · ⲣⲓⲧⲙ̅ⲙ̅ ⲡⲧⲱⲟⲩⲛ ⲙ̅
ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉ ϧⲟⲗ ϧⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲉⲧⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲙ̅
ⲁⲧ ⲧⲁⲕⲟ ⲁⲩⲱ ⲙ̅ ⲁⲧ ⲧⲱⲗⲙ̅ⲙ̅ ⲉⲙⲉⲥⲣⲱⲥⲃ̅ ⲉⲩⲣⲁⲣⲉϩ ⲉ ⲣⲟⲥ
ⲙⲛⲧ̅ⲙ̅ · ⲣⲓⲧⲙ̅ ⲙⲡⲛⲩ̅ⲉ̅ Ναι ⲉⲧⲟⲩⲣⲁⲣⲉϩ ⲉ ⲣⲟⲟⲩ ⲣⲓⲧⲙ̅ ⲧⲥⲟⲙ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲣⲓⲧⲙ̅ ⲧⲡⲓⲥⲧⲓⲥ ⲙ̅ ⲡⲟⲩⲭⲁⲓ · ⲉⲧ ⲥⲉⲃⲧⲱⲧ :—
ⲉ ⲡⲥⲱⲗⲡ̅ ⲉ ϧⲟⲗ ⲙ̅ ⲡⲉⲧⲟⲩⲃⲉⲓⲱ ⲛ̅ⲣⲁⲉ̅ · ⲛⲁⲓ ⲉⲧⲉⲧⲛ̅-
ⲧⲉⲗⲛⲗ ⲛ̅ⲣⲛⲧ̅ⲫ̅ · ⲉ ⲁ̅ⲧⲉⲧⲛ̅ⲗⲩⲡⲉⲓ ⲧⲉⲛⲟⲩ ⲛ̅ ⲟⲩⲕⲟⲩⲓ ·
Ⲥⲱⲭⲉ ⲣⲟⲡⲥ̅ ⲡⲉ ⲉ ⲣⲁⲓ ⲣⲓⲧⲙ̅ ⲣⲉⲛⲛ̅ⲣⲁⲥⲙⲟⲥ ⲉⲧⲱⲟⲃⲉ · ⲭⲉ
ⲕⲁⲥ ⲉⲧ̅ⲃ̅ⲏ̅ⲉ ⲉ ⲧⲙ̅ⲛ̅ⲧⲥⲱⲧⲛ̅ · ⲛ̅ⲧⲉⲧⲛ̅ⲡⲓⲥⲧⲓⲥ · ⲉⲥⲧⲁⲛⲟ
ⲛ̅ⲣⲟⲩⲟ · ⲉ̅ ⲡⲓⲟⲩⲃ̅ ⲉⲧ ⲙⲁⲧⲁⲕⲟ · ⲛⲁⲓ ⲉ̅ⲱⲁⲧⲁⲗⲟⲕⲓⲙⲁⲍⲉ
ⲙⲙⲟⲩ ⲣⲓⲧⲙ̅ ⲡⲕⲱϥ̅ · ⲉⲧⲧⲙⲁⲉⲓⲟ ⲙⲛⲧ̅ⲙ̅ ⲙⲙ̅ ⲟⲩⲉⲟⲟⲩ
ⲙⲙ̅ ⲟⲩⲧⲁⲉⲓⲟ · ⲣⲙ̅ ⲡⲥⲱⲗⲡ̅ ⲉ ϧⲟⲗ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲛⲁⲓ
ⲙ̅ⲡⲉⲧⲛ̅ⲛⲁⲩ ⲉ ⲣⲟⲩ ⲧⲉⲧⲛ̅ⲙⲉ ⲙⲙⲟⲩ · ⲁⲩⲱ ⲛⲁⲓ ⲟⲛ
ⲧⲉⲛⲟⲩ · ⲛ̅ⲧⲉⲧⲛ̅ⲛⲁⲩ ⲁⲛ ⲉ ⲣⲟⲩ · ⲉ̅ⲧⲉⲧⲛ̅ⲡⲓⲥⲧⲉⲩⲉ ⲁⲉ
ⲉ ⲣⲟⲩ · ⲧⲉⲧⲛ̅ⲧⲉⲗⲛⲗ ⲣⲙ̅ ⲟⲩⲣⲁϣⲉ ⲉⲥϧⲣⲏⲡ · ⲁⲩⲱ ⲉⲥϥ-
ⲧⲁⲉⲓⲛⲉ̅ · ⲉ̅ⲧⲉⲧⲛ̅ⲭⲓ ⲙ̅ ⲡⲁⲱⲕ ⲉ ϧⲟⲗ ⲛ̅ ⲧⲡⲓⲥⲧⲓⲥ ⲡⲟⲩ-
ⲭⲁⲓ ⲛ̅ ⲛⲉⲧⲛ̅ⲯⲩⲭⲏ · Ⲥⲁⲧϣⲙⲉ ⲁⲩⲱ ⲁⲩⲣⲟⲧⲣⲉⲧ · ⲉ̅ ⲧⲃⲉ
ⲡⲉⲓ ⲟⲩⲁⲁⲓ ⲛ̅ⲥⲓ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ⲛⲁⲓ ⲛ̅ⲧⲁ ⲡⲣⲟⲫⲏⲧⲉⲩⲉ ·
ⲉ ⲧⲃⲉ ⲧⲉⲭⲁⲣⲓⲥ | ⲉⲧ ⲁⲓ ⲉ ⲣⲟⲩⲛ̅ ⲉ ⲣⲱⲧⲛ̅ ⲉⲧϣⲙⲉ ⲭⲉ Fol. 33b
ⲉⲣⲉ ⲡⲉⲡⲛⲁ ⲙ̅ⲡ̅ ⲡⲉⲭ̅ⲥ̅ ⲉⲧ ⲛ̅ⲑⲟⲧⲟⲩ · ϣⲁⲭⲉ ⲉ̅ ⲁⲩ ⲛⲟⲩⲟ- ⲟⲛ
ⲉⲙⲩ ⲉⲥⲣ̅ ⲙⲙⲁⲧⲣⲉ ⲙⲛ̅ ⲛ̅ ⲩⲟⲣⲡ̅ · ⲙⲙⲁⲛⲟⲕⲥ̅ ⲉⲧ ⲛⲁⲩⲱⲡⲉ
ⲙ̅ ⲡⲉⲭ̅ⲥ̅ · ⲙⲙ̅ ⲛⲉⲟⲟⲩ ⲉⲧ ⲛⲁⲩⲱⲡⲉ ⲙⲙⲁⲥⲱⲟⲩ · ⲛⲁⲓ
ⲓⲧⲁⲩ ⲟⲩⲱⲛϩ̅ ⲛⲁⲧ ⲉ ϧⲟⲗ ⲭⲉ ⲛⲉⲧⲁⲓⲁⲕⲟⲛⲉⲓ ⲙⲙⲟⲟⲩ
ⲙ̅ ⲛⲁⲧ ⲁⲗⲗⲁ ⲙⲛⲧ̅ⲙ̅ · ⲛⲁⲓ ⲛ̅ⲧⲁⲩⲧⲁⲙⲱⲧⲛ̅ ⲉ ⲣⲟⲟⲩ
ⲧⲉⲛⲟⲩ · ⲣⲓⲧⲛ̅ ⲛⲉⲙⲧ ⲁⲩⲧⲁϣⲉⲃⲉⲓϣ ⲙⲛⲧ̅ⲙ̅ ⲙ̅ ⲡⲉⲡⲛⲁ ⲉⲧ
ⲧⲁⲁⲃ̅ · ⲛ̅ⲧⲁⲩⲧⲛ̅ⲛⲟⲟⲩϥ ⲙⲛⲧ̅ⲙ̅ ⲉ ϧⲟⲗ ⲣⲓⲧⲙ̅ ⲧⲡⲉ · ⲛⲁⲓ
ⲧ ⲉⲣⲉ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲉⲡⲉⲟⲩⲙⲉⲓ ⲛ̅ ⲛⲁⲧ ⲉ ⲣⲟⲟⲩ ·

———…———…———…———

ΠΕΠΡΑΞΙC (Chap. x. 1–13)

Нεγι ογρωμε ⲁⲉ ϩⲛ̄ ⲕⲉⲥⲁρια ε πεϥραι πε κορ-
νηλιος· ογⲉκατωνταρχος (*sic*) πε ε βολ ϩⲛ̄
τεσπιρι· ετ ογⲙⲟⲩτε ε ρος ⲁⲉ τρυταλικε· ογεβ-
σεβηc πε ⲉⲩϩ̄ ϩοτε ϩητ̄ ⲛ̄ πηοτε· ⲙⲛ̄ πεχηι τηρ̄ⲩ̄
ⲉⲩⲱⲁϩ̄ ϩαϩ ⲛ̄ ⲙⲛ̄τⲛⲁ ⲛ̄ πλαος· ⲁⲩω ⲉⲩcοπcⲛ̄ ⲛ̄
πηοτε ⲛ̄ ογοⲉιω ⲙⲙⲁ· ⲁϥⲛⲁⲩ ⲉⲩϩοροⲙⲁ ϩⲛ̄
ογωπϩ̄ ε βολ· ⲛ̄ πⲛⲁⲩ ⲛ̄ ⲁⲛ̄ ψⲩτε ⲛ̄ πεϩοοⲩ·
ογⲁⲅⲅⲉλος ⲛ̄τε πηοτε ⲁϥϧⲱⲕ ε ϩοτη ϣⲁ ϩοϥ·
ⲁⲩω πεϫⲁϥ ⲛⲁϥ ⲁⲉ κορηλⲓⲉ̄· ⲁⲩω ⲛ̀ τερε ϥⲥⲱϣⲧ̄
ε ϩοτη ⲛ̄ ϩραϥ· ⲁϥϩ̄ ϩοτε πεϫⲁϥ ⲛⲁϥ ⲁⲉ ογ
πετ ϣοοπ ⲡϫοειc:—Πεϫⲁϥ ⲁⲉ ⲛⲁϥ ⲁⲉ ⲛⲉⲕϣⲩⲗⲏⲗ
ⲙⲛ̄ ⲛⲉⲕⲙⲛ̄τⲛⲁ· ⲁⲧϧⲱⲕ ε ϩραⲓ ⲉⲧϩ̄ ⲡⲓⲉⲉⲧⲉ ⲛⲁⲏ
ⲛ̄ ⲡⲛⲁⲩ ε βολ ⲛ̄ ⲡηοτε· Τⲉⲛⲟⲩ ⲥⲉ ⲙⲁ ϫοοⲩ ⲛ̄
Fol. 34 *a* ϩⲉⲡϣⲱⲙⲉ ε ϩραⲓ | ε ⲓοππη· ⲛ̄ⲧ̄ ⲧⲡⲛⲟⲩ ⲛ̄ⲥⲁ ⲥⲓⲙⲱⲛ
ⲟⲑ πετε ϣⲁⲧⲙⲟⲩτε ε ρος ⲁⲉ πετρος· ⲉⲩⲟⲩⲛⲛϥ ϩⲁϩⲧⲏ
ⲛ̄ ⲛⲟⲩϫ̄ ⲁⲉ ⲥⲓⲙⲱⲛ ⲡⲃⲁⲕϣⲁⲣ· ⲡⲁⲓ ⲉ̄ⲣⲉ ⲡⲉϥⲛⲓ ⲟⲩϫⲓ̄
θαλλαcca· ⲛ̄ τερε ⲡⲁⲥⲥⲉλος ⲁⲉ βωκ ⲉⲧ ϣⲁϫ
ⲕⲙⲙⲁϥ· ⲁⲩⲙⲟⲩτε ε ⲥⲛⲁⲩ ⲛ̄ ⲡⲉϥϩⲓⲣⲁⲗ ⲁⲧϣ ⲟⲩ
ⲙⲁⲧⲟⲩ ⲡⲣⲙⲛ̄ⲛⲟⲩτε· ε βολ ϩⲛ̄ ⲡⲉⲧ ⲡροⲥⲕⲁⲣⲧⲏⲣⲉ
ε ρος· ⲁϥⲭⲉ ϣⲁⲭⲉ ⲙⲙⲁ ε ροοⲩ ⲁϥⲭοοⲩ ⲥⲟⲩ ε ⲣⲁ
ε ⲓοππη· ⲛ̄ πεϥραcτε ⲁ̀ⲉ́· ⲉⲧⲙⲟⲟⲩⲉ ⲛ̄ⲥⲓ ⲛⲉⲧ ⲛ̄
ⲙⲁⲩ· ⲛ̄ τερ ογⲱⲙ ε ϩοτη ε τπολις· ⲡⲉτρος ⲁⲉ ⲓ
τερε ⲧβωκ ε ϩραⲓ ⲉⲭⲛ̄ ϫⲉⲛⲉⲡⲱρ ε ϣⲗⲗ ⲛ̄ ⲡⲓⲁ
ⲛ̄ ⲁⲛ̄ ⲥⲟⲉ· ⲁⲩϩ̄ⲟ ⲁⲉ ⲁⲩϩ̄ ϩⲓⲁϥ ε ογⲱⲙ· ⲉⲧⲥⲟⲃⲧ
ⲁⲉ ⲛⲁϥ ⲁⲧⲉⲕⲥⲧⲁⲥⲓⲥ ϩⲉ ε ϩραⲓ ε ϫⲱϥ· ⲁⲧⲱ ⲁϥⲛⲁ
ε τⲡⲉ ⲉⲥⲟⲩⲛⲓ· ⲁⲧⲱ ⲉⲓ ⲟⲩⲥⲕⲉⲟⲥ (*sic*) ⲉⲩⲙⲛⲣ ε ⲡⲉⲩⲧⲟⲟ
ⲛ̄ⲧⲟⲡ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ϩⲃⲟⲥ ⲉⲧϫⲁⲗⲁ ⲙⲙⲟϥ ε ϩⲣⲁ
ⲉϫⲙ̄· ⲡⲕⲁϩ ⲉⲣⲉ ⲛ̄ⲧⲃⲛⲟⲟⲩⲉ̄ ⲧⲏⲣⲟⲩ ⲛ̄ϩⲏⲧ̄ ⲁⲧⲱ ⲛ̄ϫⲁ
ⲧⲩⲉ ⲛ̄ ⲡⲕⲁϩ ⲙⲛ̄ ⲛ̄ϩⲁⲗⲁⲁⲧⲉ ⲛ̄ ⲧⲡⲉ· ⲁⲧⲥⲙⲛ ⲁⲉ ϣⲱⲡ
ϣⲁ ρος· ⲁⲉ ⲧⲱⲟⲩⲛ ⲙ̄ⲡ̄ ⲡⲉⲧⲣⲉ ⲛⲉⲕϣⲱⲟⲩⲧ ⲙ̄ⲡ̄ ⲟⲩⲱⲁ

ⲡⲥⲁⲗⲙⲟⲫⲁⲗⲓⲁ (Ps. cxlviii)

Ⲥⲙⲟⲩ ⲉ ⲡϫⲟⲉⲓⲥ ⲉⲡⲓ ⲛⲓⲡⲛⲁ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲩ ⲉ ⲃⲟⲗ ⲉⲡⲓ ⲛⲉⲧϫⲟⲥⲉ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲩ ⲛⲉⲩⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲩⲥⲟⲙ ⲧⲏⲣⲟⲩ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲩ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲩ ⲡⲣⲏ· ⲙⲙⲏ ⲡⲟⲟⲩ ⲛⲥⲓⲟⲩ ⲙⲙⲏ ⲡⲟⲩⲟⲉⲓⲙ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲩ· ⲛⲓⲡⲛⲁ ⲛ ⲛⲓⲡⲛⲁ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲩ· ⲙⲁⲣⲉ ⲙⲟⲟⲩ ⲉⲧ ⲥⲟⲧⲛ ⲛ ⲛⲓⲡⲛⲁ ⲙⲁⲣⲟⲩ ⲥⲙⲟⲩ ⲧⲏⲣⲟⲩ ⲉ ⲡⲣⲁⲛ ⲛ ⲡⲣⲁⲛ ⲛ ⲡϫⲟⲉⲓⲥ ϫⲉ ⲛⲧⲟⲩ Fol. 34 b
ⲡⲉ ⲛⲧⲁⲩϫⲟⲟⲥ ⲁⲧⲱⲱⲡⲉ· ⲛⲧⲟⲩ ⲡⲉⲛⲧ ⲁⲩⲣⲱⲙ ⲁⲩⲱ ⲁⲧⲥⲱⲙⲧ· ⲁⲩⲧⲁⲣⲟⲟⲩ ⲉ ⲣⲁⲧⲟⲩ ⲱⲁ ⲉⲛⲉⲩ ⲛ ⲉⲛⲉⲩ· ⲁⲩⲕⲁⲁⲩ ⲛⲟⲩⲡⲣⲟⲥⲧⲁⲥⲓⲁ ⲙⲡⲉ ⲧⲉⲡⲉ· ⲥⲙⲟⲩ ⲉ ⲡϫⲥ ⲉ ⲃⲟⲗ ⲉⲣⲁⲓ ⲡⲕⲁϥ· ⲛⲉϩⲣⲁⲕⲱⲛ ⲙⲛ ⲙⲛⲟⲩⲧⲉ ⲧⲏⲣⲟⲩ ⲡⲕⲱϥⲧ· ⲧⲉϧⲁⲗⲁⲥⲥⲁ (*sic*)· ⲡⲉϫⲱⲟⲩ ⲡⲉⲕⲗⲩⲥⲧⲁⲗⲟⲥ ⲡⲉⲡⲓⲁ ⲛⲣⲁⲧⲛⲧ· ⲉⲧ ⲉⲓⲣⲉ ⲛ ⲡⲉⲩⲱⲁϩⲉ· ⲛⲧⲟⲧⲛ ⲙⲛ ⲛⲥⲉⲃⲧ ⲧⲏⲣⲟⲩ· ⲙⲛ ⲛⲱⲟⲩⲛ ⲛⲣⲉϥ† ϧⲁⲣⲡⲟⲥ ⲙⲛ ⲛⲕⲉϩⲣⲟⲥ ⲛⲉⲟⲩⲣⲓⲟⲛ· ⲙⲛ ⲛⲧⲃⲓⲟⲟⲩⲉ ⲛϩⲁⲧⲃⲉ ⲙⲛ ⲛⲣⲁⲗⲗⲁⲁⲧⲉ· ⲛⲉⲣⲣⲱⲟⲩ ⲛ ⲡⲕⲁϥ ⲛⲗⲁⲟⲥ ⲙⲙⲁ ⲛⲓⲙ (*sic*) ⲉⲛⲁⲣⲭⲱⲛ· ⲙⲛ ⲛⲣⲉϥ†ϧⲁⲣ ⲛⲣⲱⲣⲱⲓⲣⲉ ⲙⲛ ⲛⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲣⲗⲗⲟ ⲙⲛ ⲛⲱⲟⲩⲛⲣⲉ ⲱⲟⲩⲛ· ⲙⲁⲣⲟⲩ ⲥⲙⲟⲩ ⲧⲏⲣⲟⲩ ⲉ ⲡⲣⲁⲛ ⲛ ⲡϫⲟⲉⲓⲥ· ϫⲉ ⲁ ⲡⲉⲩⲣⲁⲛ ϫⲓⲥⲉ ⲙⲁⲁⲁϥ:—:—:—

ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ ⲕⲁⲧⲁ ⲗⲟⲩⲕⲁⲥ·

(Chap. xiv. 1–15)

Ⲁⲥⲱⲱⲡⲉ ϫⲉ ⲉⲣⲁⲓ ⲡⲧⲣⲉⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲙ ⲉ ⲡⲛⲓ ⲛⲟⲩ[ⲁⲣ]-ϫⲱⲛ ⲛ ⲫⲁⲣⲓⲥⲁⲓⲟⲥ· ⲉⲣⲁⲓ ⲛⲥⲁⲃⲁⲧⲱⲛ ⲉ ⲟⲩⲉⲓⲉ ⲟⲩⲃⲉⲓⲕ:— ⲧⲟⲟⲩ ϫⲉ ⲛⲉⲩⲡⲁⲣⲁⲧⲏⲣⲉⲓ ⲉ ⲣⲟⲩ ⲡⲉ:—Ⲛⲉⲩⲛ ⲟⲩⲣⲱⲙⲉ ⲉ ⲡⲣⲱⲣⲟⲡⲓⲕⲟⲥ ⲭⲁ ⲧⲉϥⲣⲏ Ⲗ ⲓⲥ ⲟⲩⲱⲱⲃ ⲡⲉϫⲁϥ ⲛ ⲗⲁⲟⲓⲕⲟⲥ· ⲙⲛ ⲛⲫⲁⲣⲓⲥⲁⲓⲟⲥ· ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲓ ⲉϫⲉⲥⲧⲉⲓ ⲉ ⲣ̄ ⲡⲁⲣⲣⲉ ⲉⲣⲁⲓ ⲛⲥⲁⲃⲃⲁⲧⲱⲛ· ⲭⲓⲛ ⲟⲩⲕ

ⲉⲭⲉⲓⲥⲧⲉ· ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲕⲁ ⲣⲱⲟⲩ· ⲁⲩⲁⲙⲁⲣⲧⲉ ⲇⲉ
ⲙ̄ⲙⲟⲩ ⲁⲩⲧⲁⲗⲥⲟⲩ ⲁⲩⲕⲁⲁⲩ ⲉ ⲃⲟⲗ· ⲡⲉⲭⲁⲩ ⲇⲉ ⲛⲁⲩ
Fol. 35 a ⲛ̄ⲧⲁ ⲙ̄ⲙⲁ ⲡ̄ⲛⲟⲩⲧ ⲧⲛⲧⲧⲙ̄ ⲡⲉⲧ ⲉ|ⲣⲉ ⲡⲉϥϣⲛⲣⲉ· ⲙ̄ ⲡⲉϥ-
ⲡⲁ ⲙⲁⲥⲉ ⲛⲁⲣⲉ ⲉⲧϣⲱⲧⲉ:—ⲙⲛ ⲛ̄ⲧⲙ̄ⲧⲣ̄ ⲁⲛ ⲉ ⲣⲣⲁⲓ
ⲡ̄ⲧⲉⲩⲛⲟⲩ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲙ̄ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ· ⲁⲧⲱ ⲙ̄ⲡ
ⲟⲩⲉϣⲥⲙ̄ⲥⲟⲙ· ⲉ ⲟⲩⲟϣⲃⲣ̄ ⲙ̄ ⲛⲁⲣⲣⲏ ⲛⲁⲓ· Ⲗⲩⲭⲱ ⲇⲉ
ⲡⲟⲩⲡⲁⲣⲁⲃⲟⲗⲏ ⲙ̄ ⲛⲁⲣⲣⲏ ⲛⲉⲧ ⲧⲁⲣⲙ̄· ⲉⲩⲛⲁⲩ ⲉ ⲑⲉ
ⲉⲧⲟⲩⲥⲱⲧⲡ̄ ⲛⲁⲩ ⲙ ⲙ̄ⲙⲁ ⲡ̄ⲛⲟⲩⲟⲩ ⲙ̄ ⲧⲡⲉ· ⲉⲩⲭⲱ
ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ⲉ ⲣⲟⲧⲁⲛ· ⲉⲣⲱⲙⲁⲛ ⲟⲩⲁ̄ ⲧⲁⲣⲙ̄ⲉ̄ⲕ ⲙ̄ⲡⲉⲣ
ⲛⲟⲩⲕ̄ ⲡ̄ⲧⲡⲉ· ⲙⲛ ⲡⲟⲧⲉ ⲁⲩⲧⲉⲣ̄ⲙ̄ ⲟⲩⲁ̄ ⲉⲩⲧⲁⲉⲓⲛ̄ⲧ̄ ⲉ
ⲣⲟⲕ· ⲛ̄ⲧⲉⲓ ⲛⲥⲓ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲣⲙ̄ⲉ̄ⲕ ⲙ̄ⲙⲁⲁⲩ ⲛ̄ⲧⲙ̄ⲛⲟⲩⲧⲉ
ⲉ ⲣⲟⲕ· ⲛ̄ⲧϫⲟⲟⲥ ⲛⲁⲕ· ⲭⲉ ⲕⲁ ⲡⲙⲁ ⲙ̄ ⲡⲁⲓ· ⲧⲟⲧⲉ
ⲕⲁⲁⲣⲭⲉⲓ ⲣⲡ̄ ⲟⲩⲱⲡⲉ· ⲉⲭⲓ ⲙ̄ ⲡⲙⲁ ⲛ̄ ⲣⲁ̄ⲉ̄:—ⲁⲗⲗⲁ
ⲉⲩⲱⲁⲛⲧⲁⲣⲙⲉⲕ ⲃⲱⲕ ⲙ̄ⲡ̄ ⲛⲟϫⲕ̄ ⲣⲙ̄ ⲡⲙⲁ ⲛ̄ ⲣⲁ̄ⲉ̄· ⲭⲉ
ⲕⲁⲥ ⲉⲣⲱⲙⲁⲛ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲣⲙⲉⲕ̄· ⲉⲓ ⲛ̄ϫⲟⲟⲥ ⲛⲁⲕ· ⲭⲉ
ⲡⲉⲱⲃⲛⲣ ⲟⲗⲕ̄ ⲉ ⲣⲣⲁⲓ ⲉ ⲡⲭⲓⲥⲉ· ⲧⲟⲧⲉ ⲟⲩⲛ̄ ⲟⲩⲉⲟⲟⲩ
ⲛⲁⲱⲟⲡⲉ ⲛⲁⲕ ⲙ̄ ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲉⲧⲙⲛⲧⲭⲓ ⲙ̄ⲙⲁⲛ
ⲧⲛⲟⲩ ⲭⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲭⲓⲥⲉ ⲙ̄ⲙⲟⲩ ⲥⲉⲛⲁⲃⲃⲟⲩⲟⲩ
ⲡⲉⲧⲃⲃⲟ̄ ⲇⲉ ⲙ̄ⲙⲟⲩ ⲥⲉⲛⲁⲭⲓⲥⲧⲟⲩ:—Ⲡⲉⲭⲁⲩ ⲟⲛ ⲙ̄
ⲡⲉⲛⲧ ⲁⲩⲧⲁⲣⲙⲉⲕ· ⲭⲉ ⲉⲕⲱⲁⲛⲣ̄ ⲟⲩⲁ̄ⲣⲓⲥⲧⲱⲛ· ⲙ̄ ⲟⲩⲁⲡ-
ⲟⲛ· ⲙ̄ⲡⲣ̄ ⲙⲟⲩⲧⲉ ⲉⲡⲉⲕⲱⲃⲛⲣ· ⲟⲩⲁⲉ ⲛⲉⲕⲥⲓⲛⲏ· ⲟⲩⲁⲉ
ⲡⲣⲙⲙⲁⲟ̄ ⲉⲧ ⲣⲓⲧⲟⲩⲱⲕ· ⲟⲩⲁⲉ ⲛⲉⲕⲥⲩⲩⲉⲓⲛⲉ· ⲙ̄ⲡ
ⲡⲟⲧⲉ ⲣⲱⲟⲩ ⲡⲥⲉⲧⲁⲣⲙⲉⲕ ⲡⲧⲉ ⲟⲩⲧⲟⲩⲉⲓⲟ̄ ⲱⲱⲡⲉ ⲛⲁⲕ
Fol. 35 b ⲁⲗⲗⲁ ⲉⲕ|ⲱⲁⲛⲣ̄ ⲟⲩⲱⲟⲡⲉ̄· ⲧⲉⲣⲙ̄ ⲡⲛⲏⲕⲉ ⲙⲙ̄ ⲛⲉⲧ
ⲡⲃ ⲙⲟⲕ̄ ⲙⲙ̄ ⲡⲥⲁⲗⲉ ⲙⲙ̄ ⲡⲃⲗⲗⲉ ⲁⲧⲱ ⲕⲛⲁⲱⲟⲡⲉ ⲙ̄
ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲭⲉ ⲙⲡⲧⲁⲩ ⲙ̄ⲙⲁⲩ ⲉ̄ ⲧⲱⲱⲃⲉ ⲛⲁⲕ· ⲥⲉⲛⲁ
ⲧⲟⲟⲃⲟⲩ ⲛⲁⲕ ⲣⲙ̄ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲗⲁ ⲟⲩⲁ̄ ⲁ
ⲙ̄ ⲛⲉⲧ ⲙⲛⲭ ⲙ̄ⲙⲁⲩ ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ̈ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭ
ⲛⲁⲓⲁ̄ⲧⲛ̄ ⲙ̄ ⲡⲉⲧ ⲛⲁⲟⲩⲱⲙ ⲡⲟⲩⲟⲉⲓⲕ ⲣⲙ̄ ⲧⲙⲡⲧⲉⲣⲟ ⲙ̄
ⲡⲙⲟⲩⲧⲉ·

———…———…——…———…———

COLOPHON

Паі пе перит· аүω пωроп енаператоп ⲙ та
ⲙаπоүте ⲙ сωпе коүпіте(?) тщеере ⲙ пмака-
ріос [name wanting] ⲫⲙ тполіс ⲣⲙоπⲧ· асщі пещі(?)
роощ ⲫⲙ несрісе ⲙⲙоп ⲙⲙос· астааү є роүп
є птоптопос(*sic*) ⲙ пархаггелос ⲙіхаηл ⲙ
ра поүхаі ⲙ тёсѱүхн ⲙⲙ та песраі ⲙⲙ та нес-
ѱире· же кас ере пархаггелос ⲙіхаηл
наслоү є рос ⲙⲙ песраі ⲙⲙ несѱире· ⲡое
ⲡтаүслоү є неиеіоте ⲙ ппатріархнс· абра-
ам ⲙⲙ ісак· ⲙⲙ іакωв· ⲙⲙ сарра· ⲙⲙ
рере[ве]кка· ⲙⲙ ліа· ⲙⲙ рахηл· аүω етщаиеі
є воλ ⲫⲙ пеі віос ⲡте пархаггелос ет отааβ
ⲙіхаηл ⲉі ⲫлоү є ра і є хωоү· ⲛ̄ⲧоүхоос
ⲉниколасіс ет ра роте· ⲛ̄ⲧхітоү є роүп ⲙ ма и
ⲁтоп ⲙ тⲙⲡтеро и ⲙⲡнүе· ⲛ̄ⲧ ⲙⲙоос є воλ ⲫⲙ
ⲡщни ⲙ пωⲛ̄· ⲛ̄ⲧаат ⲛⲙⲡща ⲙ сωтⲙ є тесмн
ⲙ макаріон ет ⲙеⲣ ⲙ раще рі ефросүнн же
ⲁмнтⲙ нет сааааат ⲡте па еіωт ⲡтетⲡкли-
ронолеі ⲙ тⲙⲡтеро ⲡтаусβтωтс̄ инт̄ ⲭн тка-
таβоλи ⲙ пкосмос· анок ⲙⲡ пчеіос тнр̄ⲫ ⲙ
пехрісѣанос· аⲙⲙн· аⲙⲙн· ечещωпе·

телоү ⲙⲡ оүⲙщір соү ⲙ
топ аүоп ⲙар̄ ⳩⳨ⲍ· сара-
кепос ⲧⲟⲁ

анок пеі елаχіс-
тос ⲙаркос ⲁ[а]к[опос] сраѱас
щληλ ехωі насапн·

[HISTORIES OF THE MONKS IN THE EGYPTIAN DESERT BY PAPHNUTIUS]

(Brit. Mus. MS. Oriental, No. 7029)

[Some pages wanting]

Fol. 1*a* [Λγ]ω ταιακονια · ⲛ̄ⲧ ⲁⲛⲧⲁⲛ[ⲣⲟⲩ]ⲧⲕ ⲉ ⲣⲟⲥ · ⲱ̄ ⲛⲁⲓ-
ⲁⲧⲛ̄ ⲁⲛⲟⲛ ▒ⲡⲉⲛⲕⲁⲣ · ⲣ ⲡⲁⲁⲡⲩⲁ · ⲛ ⲛⲉⲕⲧⲁⲥⲥ[ⲉ] [ⲉ]ⲧ
ⲟⲩⲁⲁⲃ · ⲕⲁⲗⲱⲥ ⲁϥⲭⲟⲟⲥ ⲛ̄ⲥⲓ ⲡ[ⲣⲫ̄]ⲯⲁⲗⲗⲉⲓ ⲁⲁⲁ · ⲭⲉ
ⲣⲉⲙⲙⲉⲣⲓⲧ ⲛⲉ [ⲛⲉⲕ]ⲙⲁ · ⲛ̄ ⲩⲱⲡⲉ · ⲁⲩⲱ ⲟⲛ · ⲭⲉ ⲣⲉⲙ-
ⲙⲉⲣ[ⲓⲧ] ⲛⲉ · ⲉ ⲧⲃⲉ ⲛⲉⲩⲉⲓⲟⲧⲉ · ⲡⲭⲟⲉⲓⲥ ⲡⲉⲧ [ⲭⲟⲟⲥ] ⲭⲉ
ⲁϥⲩⲱⲡⲉ · ⲣⲙ̄ ⲟⲩⲱ̄ ⲙⲙⲛ̄ ⲟⲩⲛⲟⲩ · ⲛ▒ⲧⲉ · ⲙⲙⲛ̄ ⲟⲩⲟⲩ-
ⲣⲟⲧ · ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲛ · ⲁⲓ[ⲣ] [ⲛ]ⲙⲉⲉⲩⲉ · ⲙ ⲡⲩⲁⲭⲉ ⲛⲧⲁ
ⲡⲭⲟⲉⲓⲥ ⲭⲱ[ϥ ⲣⲙ̄] ⲡⲉⲧⲁⲩⲩⲉⲗⲓⲟⲛ · ⲭⲉ ⲡⲛⲓ ⲭⲉ ⲡⲉ ⲧⲉⲧ-
ⲛⲁⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟϥ · ⲁⲭⲓⲥ ⲛ̄[ⲙⲟ]ⲣⲡ̄ ⲭⲉ ϯⲣⲙⲛⲛ ⲙ
ⲡⲉⲓ ⲛⲓ ⲉⲩⲱⲡⲉ ⲛ̄ ⲡⲩⲛⲣⲉ · ⲛ ⲉⲓⲣⲙⲛⲛ ⲙⲙⲁⲩ · ⲙⲁⲣⲉ
ⲧⲉ[ⲧⲛ̄ⲉⲓ]ⲣⲙⲛⲛ ⲙⲧⲟⲛ ⲙⲙⲟⲥ ⲉ ⲣⲁⲓ ⲉ ⲭⲱϥ · [ⲉ]ⲩⲱⲡⲉ
ⲙⲙⲟⲛ · ⲉⲣⲉ ⲧⲉⲧⲛ̄ⲉⲓⲣⲙⲛⲛ [ⲕⲟⲧ̄ⲥ̄] ⲉ ⲭⲱⲧⲛ̄ · ⲛ̄ ⲧⲉⲣⲉ ⲓⲉ
ⲭⲉ ⲉ ⲣⲟⲟⲩ [ⲛ̄]ⲩⲛⲣⲉ ⲛ̄ ⲛⲣⲛⲛ ⲛⲉ · ⲁⲓⲕⲱ ⲛ ⲧⲁ ⲉⲓ[ⲣⲛ]ⲛ
ⲉ ⲣⲁⲓ · ⲉ ⲭⲱⲟⲩ · ⲕⲁⲧⲁ ⲡⲩⲁⲭⲉ [ⲛ̄]ⲥⲁϥ · ⲧⲛⲣⲛ̄ ⲡⲉⲭ̄ⲥ̄
ⲓ̄ⲥ̄ ⲡⲉⲛⲭⲟⲉⲓⲥ ⁘ [ⲛ̄ ⲧⲉ]ⲣⲉ ⲡⲛⲁⲩ ⲭⲉ ⲩⲱⲡⲉ · ⲁⲛⲉⲓⲣⲉ
ⲛ[ⲥⲧⲛⲁ]ϫⲓⲥ · ⲁⲩⲕⲱ ⲫⲁ ⲣⲱⲛ ⲛⲧⲉ ⲧⲣⲁ[ⲡⲛϫⲁ] [ⲁ]ⲛⲩⲗⲏⲗ
Fol. 1*b* ⲁⲛⲟⲩⲱⲁⲁ▒▒▒▒▒▒ [one or two lines wanting] | [ⲟⲩ]ⲱⲁⲁ ·
ⲙⲛⲛ ⲛⲉⲓ ⲫⲁⲩⲟⲥ ⲛ̄ⲧⲉ ⲡⲛⲟ[ⲩⲧⲉ] [ⲛ̄]ⲑⲉ ⲙ ⲡⲫ̄ⲣⲁⲗ · ⲛ̄
ⲁⲃⲣⲁϩⲁⲙ · ⲛⲧⲁ▒▒▒ϥ ⲉ ⲣⲟⲩⲛ ⲣⲙ̄ ⲟⲩⲣⲁⲩⲉ · ⲁⲩⲱ
ⲁⲩ[ⲭⲱⲕ ⲉ ⲃⲟ]ⲗ · ⲙ ⲛⲉⲩⲟⲩⲱⲩ · ⲧⲛⲣϥ ⲁⲛⲟⲕ [ⲣⲱ] ⲁⲓϯ
ⲉⲟⲟⲩ ⲙ ⲡⲛⲟⲩⲧⲉ · ⲭⲉ ⲙⲡⲉϥⲭⲟ▒ⲧ · ⲙ ⲡⲉϯⲱⲙⲉ · ⲛ
ⲥⲱϥ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲟ ⲭⲉ ⲁ ⲡⲉⲧ ⲉⲣⲛⲁϥ · ⲙ ⲡⲣⲱⲙⲉ ⲭⲱⲕ
ⲉ ⲃⲟⲗ ▒ⲟⲩⲱⲱⲩⲧ̄ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲛⲛⲥⲁ ⲧⲣⲛ̄▒ⲉ ⲁⲉ ⲙ
ⲡⲗⲩⲭⲛⲓⲕⲟⲛ · ⲁⲛⲭⲉⲕ ⲧⲉⲩ▒▒ⲧⲛⲣⲥ̄ ⲉ ⲃⲟⲗ ⲉⲡⲱⲗⲏⲗ ·

ⲉⲡϣⲁϫⲉ [illegible] ⲡϣⲁϫⲉ ⲙ ⲡⲓⲟⲩⲧⲉ ⲙ̄ⲡ̄ ⲛⲉϭⲃⲟⲟⲩⲉ ⲉⲧ
ⲟⲩⲁⲁϩ· ⲉⲓⲧⲁ· ⲡⲉϫⲁⲓ ⲙ ⲡⲣ̄ⲗⲗⲟ [ⲉⲧ] ⲟⲩⲁⲁϩ· ⲁⲡⲁ
ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ ⲛⲥⲁ ⲟⲩⲥⲁ[ϩ] ⲟⲩⲥⲟⲛ ⲉⲛⲁⲟⲩϥ· ⲡⲉⲧ
ⲉⲕⲟⲩⲛⲏϩ· [ⲙⲙ]ⲁⲩ ⲉⲧⲉ ⲁⲡⲁ ϫⲁⲧⲃⲟⲩⲗⲱⲛ ⲡⲉ·
ⲁⲩ[ⲱ] [illegible]ⲣⲙ̄ ⲡϩⲏⲧ ⲡⲉ ⲉ ⲁⲓⲧ ϩⲛⲏ ⲉ ⲣⲟϥ ⲉ[ⲙⲁⲁ]ⲧⲉ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲛⲟⲕ· ϩⲱ[illegible]ⲙ ⲁⲓⲧ ϩⲛⲏ ⲕⲁⲧⲁ ⲧⲉⲓ
ϩⲉ ⲁⲓϫⲓ [illegible]· ⲉ ⲃⲟⲗ· ϩⲓ ⲧⲟⲟⲧϥ̄· ϩⲓⲧⲙ̄ ⲡⲉⲟϥ̄ⲃⲓⲟ [ⲟⲩϩ]ⲙ̄
ⲡⲕⲁ ⲣⲱϥ· ⲉⲙ ⲉϥⲟⲣⲱⲡ· ⲉⲉⲓ[illegible] ⲙ ⲡⲉϥⲣⲁϫⲉ· ⲉ ⲟⲛ
ϩⲙ̄ⲗⲗⲁⲁⲩ· ⲙ̄[illegible] ⲕⲁⲓ ⲟⲩⲕⲟⲩⲓ· ⲡⲉⲧ ϣⲁϫⲉ· ⲙⲙ[ⲁⲩ]·
ⲕⲁⲓ ⲟⲩⲟⲥ ⲡⲉ· ⲡⲁⲩϫⲟⲟⲥ ϫ[ⲉ ⲙⲡⲛ ⲉⲓ]ⲥⲟⲟⲩⲛ·
ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲙ̄[illegible]ⲉⲉ· [ⲁ]ϣ ⲙ̄ ϩⲉ· ϩⲙ̄ ⲡⲉⲓ [illegible] |
ⲉⲣⲥⲁⲥⲓⲁ· ⲛ ϯ ⲙⲛⲉ· ⲡⲉϫⲁϥ ⲛ[ⲁⲓ] [ⲙ̄]ⲙⲟⲓ ⲡⲣ̄ⲗⲗⲟ ϫⲉ Fol. 2a
ⲥⲱⲧⲙ̄· ⲙ̄ⲧⲁⲧⲁⲙ[ⲟⲕ] [ⲁϥ]ϫⲓ ⲛⲁϥ ⲛ ⲟⲩⲥⲣⲓⲙⲉ· ϩⲙ̄
ⲧⲉϥⲙ[ⲙ]ⲧⲃⲃⲣⲉ· ⲁⲧⲱ ⲛⲉⲩⲡⲣⲟⲕⲟⲡⲧⲉⲓ· ϩⲙ̄ ϩⲱⲃ· ⲙⲙ·
ⲛⲉ ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲉ· ⲙⲙ ⲧⲉϥⲙⲛ̄ⲧⲕⲟⲩⲓ· ⲁⲧⲱ ⲛⲉⲩ-
ⲡⲛⲧ ⲉ ⲃⲟⲗ ⲙ̄ ⲥⲩⲛⲧⲉϫⲓⲁ· ⲙⲙ· ⲙ̄ⲧⲉ ⲛⲉⲣⲓⲟⲟⲩⲉ· ⲉⲩϩ̄-
ⲣⲟⲧⲉ· ϩⲛⲧⲥ̄· ⲙ ⲡⲱϣⲉ ⲉⲧ ⲥⲛⲟ ϫⲉ ⲛⲉⲧ ⲛⲁϣⲱⲙⲧ̄·
ⲙ̄ⲥⲁ ⲟⲩⲥⲣⲓⲙⲉ· ⲉ ⲉⲡⲓⲟⲩⲙⲉⲓ ⲉ ⲣⲟⲥ· ⲁϥⲟⲣⲱ· ⲉϥⲟ ⲛ
ⲛⲟⲉⲓⲕ ⲉ ⲣⲟⲥ ϩⲙ̄ ⲡⲉϥϩⲏⲧ· ⲁⲧⲱ ⲧⲉⲡⲓⲟⲩⲙⲓⲁ ⲉ ⲁⲥⲱ·
ϣⲁⲥϫⲡⲟ· ⲙ ⲡⲓⲟⲃⲉ· ⲡⲓⲟⲃⲉ ϫⲉ ⲉⲩϣⲁⲛϫⲟⲕ ⲉ ⲃⲟⲗ·
ϣⲁϥⲙⲓⲥⲉ· ⲙ ⲡⲓⲟⲩ· ⲁⲧⲱ ⲛⲉϥⲙⲟⲟⲩϣⲉ· ϩⲙ̄ ⲟⲩⲃⲃⲓⲟ
ⲙⲙⲁ· ⲛ ⲧⲉⲓ ϩⲉ ϫⲉ ⲁϥⲛⲁϩ· ⲉⲧⲣⲟⲣⲟⲙⲁ ⲣⲱⲥ ϫⲉ ⲉⲩ-
ⲛⲁϩ ⲉⲧⲣⲱⲙⲉ ⲉⲩϩⲁⲉⲟⲟⲩ· ⲙ ⲡⲉϥⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲉⲩϫⲱ
ⲙⲙⲟⲥ· ϫⲉ ⲙⲡⲥⲟⲙ· ⲛ ⲗⲁⲁⲩ· ⲉⲣ̄ ϩⲓϩⲁⲗ· ⲛϫⲟⲉⲓⲥ·
ⲥⲛⲁⲩ· ⲛ ⲛ̄ϯⲙⲉⲣⲉ ⲟⲩⲁ· ⲛ ⲛ̄ϯⲙⲉⲥⲧⲉ ⲟⲩⲁ· ⲧⲁⲓ
ϩⲱⲟϥ· ⲧⲉ ⲧⲉⲕⲣⲉ· ⲡⲁ ⲥⲟⲛ· ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ· ⲉ ⲁⲕⲥⲡⲟⲩ-
ⲁⲍⲉ· ⲉⲧⲣⲱϩ· ⲉⲛⲁⲟⲩϥ· ⲕⲁⲧⲁ ⲑⲉ· ⲉⲧ ⲥⲛⲟ· ϩⲓⲓ-
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ϫ[ⲉ] [ⲙ]ⲉⲣⲉ ⲗⲁⲁⲩ· ⲉϥⲟ ⲙ ⲙⲁⲧⲟⲓ·
ⲧⲁϩⲓ̄· ⲙⲙ̄ [one line wanting] | [illegible]ⲡⲉⲛⲧ ⲁϥⲁⲁϥ· ⲙ Fol. 2b
ⲙⲁⲧⲟⲓ· ⲉⲙ[ⲱⲡⲉ] ⲁⲉ ⲟⲛ· ⲉⲣϣⲁⲛ ⲟⲩⲁ· ⲣ̄ ϣⲟⲉⲓϫ
[ⲙ]ⲉϥϫⲓ ⲕⲗⲟⲙ· ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲛ̄ⲥⲙⲙ[ⲉ] ⲕⲁⲗⲱⲥ·
ⲕⲛⲁϩⲣⲟ· ⲛⲥⲁ ⲟⲩⲛⲁⲙ ⲁⲩ[ⲱ] ⲛⲥⲁ ⲣⲃⲟⲣⲣ· ⲁⲧⲱ
ⲡⲧⲉⲛⲟⲩ· ⲁϥⲣ̄ ⲁⲧ ⲟⲩⲱⲛϩ̄ ⲉ ⲃⲟⲗ· ⲡⲥⲓ ⲡⲉⲧ ϣⲁϫⲉ
ⲙⲙⲁⲁⲩ· ⲁϥⲗⲟ ⲉⲛⲁⲩ· ⲉ ⲣⲟϥ· ⲛ ⲧⲉⲣⲉ ⲣⲧⲟⲟⲩⲉ

ⲁⲉ ⲩⲱⲡⲉ · ⲛⲉⲩⲛ̄ ⲟⲩⲣⲱⲙⲉ · ⲛ ϩⲗⲗⲟ ⲟⲩⲛⲏϥ · ϩⲓ-
ⲧⲟⲩⲱϥ · ⲉ ⲟⲩⲓⲧⲁϥ ⲙⲙⲁⲩ ⲛ ⲡⲥⲟⲟⲩⲛ ⲛ ⲛⲉⲣⲁ-
ϕⲏ · ⲛⲉⲩⲁϥⲃⲱϥ ⲩⲁ ⲣⲟϥ ⲛⲣⲁϩ ⲛⲥⲟⲡ · ⲛⲧ̄ⲩⲙⲉ ⲉ
ⲃⲟⲗ · ϩⲓ ⲧⲟⲟⲧϥ̄ · ⲉ ⲧⲃⲉ ⲛⲁⲛⲁⲥⲱⲥⲓⲥ · ⲉⲩⲁⲧⲟⲩⲟⲩⲟϩ
ϩⲓ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲛⲉ ⲟⲩⲙⲁⲓ ⲟⲛⲕⲉ · ⲧⲱⲛⲟⲩ ⲡⲉ · ⲁⲩⲱ
ⲟⲛ · ⲛⲉⲩⲁϥϫⲱ ⲉ ⲣⲟϥ · ⲛ̄ ⲛⲉⲩⲙⲉⲉⲩⲉ · ⲛⲣⲁϩ ⲛⲥⲟⲡ ·
ⲛⲧ̄ⲧⲉⲧ ⲛⲉⲩϩⲛⲧ · ϩⲓ̄ ⲛⲉⲣⲁ[ϕ]ⲏ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ̄ ⲧⲉⲣ
ⲧⲃⲱⲕ ⲟⲩⲛ [ⲙ]ⲁ ⲣⲟϥ · ⲛⲧ̄ⲁϫⲱ ⲉ ⲣⲟϥ ⲙ ⲡⲣⲟⲫⲏⲧⲁ ·
ⲛⲧⲁϥⲛⲁⲩ · ⲉ ⲣⲟϥ · ⲁⲉ ⲉⲩⲥⲧⲙⲃⲱⲗⲉⲩ[ⲉ] · ⲡⲉϫⲁϥ ⲉ
ⲁⲡⲟⲧⲁⲥⲥⲉ ⲙ ⲡⲉⲧ ⲁⲛⲧⲁϥ ⲧⲏⲣϥ̄ · ⲛⲧⲣⲓ · ⲙ ⲡⲉⲕⲥϕⲟⲥ ·
ⲛⲧⲟⲩⲁⲣⲕ · ⲛⲥⲁ ⲡⲉⲕϫⲟⲉⲓⲥ · ⲛⲧⲕⲱ ⲛⲉⲧ ⲙ[ⲟ]ⲟⲩⲧ ·
ⲉ ⲧⲉⲙⲉ̄ · ⲙⲡⲉⲧⲣϥ̄ⲙⲟⲟⲩⲧ · ⲉⲧ [illegible]

Fol. 3a ⲉⲧ ⲩⲟⲩⲉⲓⲧ · ⲙⲛ ⲙⲡⲉ ⲛⲥⲱⲧⲙ̄ · ⲉ ⲡϫ̄ⲥ̄ ⲉⲩⲱⲱϥ ⲉ ⲃⲟⲗ ·
ϥ̄ (sic) ϩⲓ̄ ⲛⲉⲩⲁⲥⲥⲉⲗⲓⲟⲛ · ϫⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲧⲁⲗⲉ ⲧⲟⲟⲧϥ̄
ⲉϫⲛ̄ ⲟⲩⲣⲃⲃⲉ · ⲛⲧ̄ⲕⲟⲧϥ̄ ⲉ ⲡⲁⲣⲟⲩ · ⲛⲧ̄ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲣⲟⲩⲙ ·
ⲉ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲛ ⲙⲡⲛⲩⲧⲉ · ⲡⲉⲓ ⲩⲁϫⲉ · ⲁⲉ ϫⲉ ⲥⲱⲙ̄ⲧ · ⲉ
ⲡⲁⲣⲟⲩ · ⲩⲥⲧⲙⲁⲛⲉ · ⲙ̄ⲡⲣⲟⲟⲩϣ · ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧ
ⲩⲟⲩⲉⲓⲧ · ⲙⲙⲛ̄ ⲛⲉⲩⲣⲣⲗⲉⲓ ⲙ̄ⲡⲛ̄ⲧ̄ ⲧⲙ̄ ⲥⲟⲩⲱⲛⲟⲩ · Ⲧⲉⲛⲟⲩ
ⲥⲉ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛ ⲥⲟⲛ · ϯⲟⲩⲱϣ ⲙⲉⲛ ⲁⲛ · ⲉ ⲧⲣ̄ ⲛⲃⲱⲕ
ⲙⲡⲕⲁⲁⲧ ⲉ ⲧⲃⲉ ⲧⲉⲕⲉⲡⲓⲥⲧⲏⲙⲉⲓ · ⲙⲙⲛ̄ ⲧⲉⲕⲉⲓ ⲩⲁ ⲣⲟⲓ ·
ⲉⲧ ⲙⲉϩ · ⲛ̄ϩⲏⲧ ⲁⲗⲗⲁ ϯⲟⲩⲱϣ ⲟⲛ ⲉ ⲧⲣⲉⲕⲙⲟⲟⲩⲉ ·
ⲣⲙ̄ ⲡⲧⲱⲣⲙ̄ · ⲛⲧⲁⲧⲁⲣⲙⲉⲕ ⲉ ⲣⲟϥ · ⲧⲱⲟⲩⲛ ⲙⲡⲃⲱⲕ ·
ⲩⲁ ⲛⲉⲥⲏⲛⲧ · ⲛⲥⲉϯ ⲣⲓⲱⲱⲕ · ⲙ ⲡⲥⲩⲭⲏ ⲛ ⲧⲙⲛ̄ⲧ-
ⲙⲟⲛⲟⲭⲟⲥ · ⲁⲧⲱ ⲥⲉⲛⲁⲧⲁⲗⲟⲕ · ⲉⲟⲉ ⲉⲧ ⲡⲱⲟⲉ ⲉ ⲣⲟⲕ ·
ⲉ ⲁⲁⲥ · ⲁⲧⲱ ⲛ ⲧⲉⲓ ϩⲉ · ⲁϥⲃⲱⲕ · ⲕⲁⲧⲁ ⲑⲉ · ⲛⲧⲁϥϫⲟⲟⲥ
ⲛⲥⲓ ⲡⲗⲗⲟ · ⲁϥⲃⲱⲕ · ⲉ ⲣⲁⲧⲟⲩ · ⲛ̄ ⲛⲉⲥⲏⲛⲧ · ⲉ ⲡⲙⲁ
ⲉⲧⲟⲩⲙⲟⲟⲩⲧⲉ · ⲉ ⲣⲟ[ϥ] [illegible]
ⲙⲉ · ⲉϥⲟⲩ [illegible] ⲣⲁⲛ

Fol. 3b [illegible] ⲧⲉ | ⲁⲧⲱ ⲛ̄ ⲁⲥϯⲟⲥ ⲉ
ϛ ⲡⲉⲣⲟⲩⲟ · ⲉⲣⲉ ⲡⲉⲩⲣⲟ ⲟⲩⲉⲧⲟⲩⲱⲧ · ⲉⲙⲁⲧⲉ · ⲙⲙⲛ̄ ⲡⲉⲩⲥⲱⲙⲁ
ⲧⲏⲣϥ̄ · ⲉ ⲃⲟⲗ · ⲙ ⲡⲉⲣⲟⲩⲟ · ⲛ̄ ⲛⲁⲥⲕⲏⲥⲓⲥ · ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ
ⲥⲏⲟ · ϫⲉ ⲣⲉⲛⲧⲛ̄ϩ ⲛ̄ ⲥⲣⲟⲙⲡⲉ ⲉⲧⲗⲁⲗⲱⲟⲩ · ⲛ ⲣⲁⲧ ⲁⲧⲱ
ⲡⲕⲱⲧⲉ ⲛ̄ ⲛⲉⲥⲛⲁⲣϩ̄ · ϩⲓ̄ ⲡⲟⲩⲟⲧⲟⲩⲉⲧ ⲙ ⲡⲓⲟⲩϩ
ⲛⲧⲁⲩϫⲉ ⲡⲁⲓ · ⲉ ⲧⲃⲉ ⲡⲩⲓ ⲉ ϩⲣⲁⲓ ⲛ ⲛ̄ⲥⲓϫ · ⲙ ⲡⲗⲗⲟ

ⲙ ⲡⲧⲩⲡⲟⲥ ⲛ̄ ⲛⲧⲛ̄ⲣ̄ ⲕⲁⲧⲁ ⲛⲉⲥⲣⲁⲫⲏ· ⲁⲩⲱ ⲡⲡⲓⲣⲉ ⲙ
ⲡⲣⲁⲧ ⲉⲩⲉⲓⲛⲉ ⲙⲙⲟⲩ ⲉⲭⲛ̄ ⲛⲉⲩⲗⲏⲗ· ⲉⲧ ⲧⲃⲃⲏⲧ ⲁⲩⲱ
ⲡⲟⲩⲟⲧⲟⲩⲉⲧ ⲙ ⲡⲛⲟⲩⲃ· ⲉⲭⲛ̄ ⲡⲟⲩⲟⲧⲟⲩⲉⲧ· ⲛ ⲛⲁⲥⲕⲏ-
ⲥⲓⲥ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲟ· ⲁⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲩ [ⲉ]ⲙ
ⲡⲉⲩⲣⲏⲧ ⲁⲉ ⲛⲧⲟⲟⲩ· ⲛⲉⲧ ⲛⲁ[ⲛ]ⲁⲩ· ⲉ ⲡⲛⲟⲩⲧⲉ· ⲛⲉ
ⲟⲩⲣⲉⲙⲡ ⲫⲓⲥⲉ [ⲡ]ⲉ· ⲁⲩⲱ ⲛⲉⲙⲁⲥⲣ̄ ⲟⲩⲱⲛ ⲛ̄ⲣⲟⲉⲓⲥ ⲡⲉ
[ⲛ]ⲉⲁⲩ· ⲛⲥⲟⲡ· ⲛⲉⲙⲁⲥⲟⲩⲱⲙ· ⲁⲉ ⲟⲛ [ⲛ]ⲉⲁⲩ· ⲛⲥⲟⲡ
ⲫⲛ̄ ⲛⲉⲛⲧⲛⲥ· ⲛⲟⲉ ⲛ ⲓⲱ[ⲁ]ⲛⲛⲏⲥ· ⲡⲃⲁⲡⲧⲓⲥⲧⲓⲥ· ⲛⲧⲁⲣ-
ⲣⲙⲡⲣⲉ ⲫⲁ ⲣⲟⲩ [ⲁⲉ ⲧⲉⲩⲣⲣⲉ ⲁⲉ ⲡⲉ ⲫⲉⲛⲓⲱⲉ ⲡⲉ ⲙ]ⲡ
ⲟⲩⲉⲃⲉⲓⲉ ⲣⲟⲟⲩⲧ[illegible] ⲟⲛ [illegible]

[illegible]|ⲥ ⲧⲃⲉ ⲡⲧⲃⲃⲟ ⲙ ⲡⲉⲩⲣⲏⲧ· ⲙⲙⲛ̄ ⲡⲧ[ⲫ]ⲟ· Fol. 4 *a*
ⲙ ⲡⲉⲩⲥⲱⲙⲁ· ⲁⲩⲭⲟⲟⲥ ⲙ̄ⲡⲥⲓ ⲡ[ⲉⲓ]ⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲩ· ⲁⲡⲁ ⲏ
ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ· [ⲁⲉ] ⲙⲁⲭⲙⲁⲩ ⲉ ⲣⲁⲣ· ⲛ̄ⲥⲱⲗⲛ̄ ⲉ ⲣⲟⲩ·
ⲛⲣⲁ[ⲣ] ⲛⲥⲟⲡ· ⲁⲩⲱ ⲙⲁⲁⲉ ⲙⲙⲟ· ⲉⲙⲁⲭⲁ[ⲟⲥ] ⲛⲉⲙⲁⲣ-
ⲙⲱⲡⲉ ⲙⲙⲉ· ⲛⲉⲙⲁⲭⲙⲁⲩ ⲫⲛ̄ ⲛⲉⲧⲣⲟⲣⲁⲥⲓⲥ· ⲛⲟⲉ ⲛ
ⲗⲁⲙⲛⲏⲗ· ⲡⲉ[ⲧ ⲉⲩ]ⲙⲁⲩ ⲉ ⲣⲟⲩ· ⲡⲉⲭⲁⲩ ⲟⲛ ⲙ̄ⲡⲥⲓ ⲁⲡⲁ
[ⲡⲥⲉ]ⲗⲉⲩⲥⲓⲟⲥ ⲁⲉ ⲛ ⲧⲉⲣ ⲓⲉⲓ· ⲟⲩⲛ ⲙⲁ ⲣⲟⲩ· ⲉⲧⲉ ⲡⲉⲛⲧ
ⲁⲓⲱⲣⲡ̄ ⲙⲁⲭⲉ ⲉ ⲣⲟⲩ· ⲉⲧⲉ [ⲓⲱ]ⲁⲛⲛⲏⲥ ⲡⲉ ⲡⲉⲛⲧ ⲁⲓⲭⲉ
ⲛⲉⲓ ⲙⲁⲭⲉ ⲧⲏⲣⲟⲩ· ⲉ ⲧⲃⲏⲏⲧ̄ⲕ· ⲁⲕⲱⲟⲩⲛ̄ ⲉ ⲣ[ⲟⲓ] ⲫⲛ̄
ⲟⲩⲟⲥ· ⲛ ⲙ ⲙⲡⲧⲁⲓⲣⲱⲙⲉ· ⲁ[ⲩⲱ] ⲙⲡⲉ ⲓⲥⲛ̄ ⲗⲁⲁⲩ
ⲫⲏ̄ ⲡⲉⲭⲁ· ⲛ ⲙⲱ[ⲡⲉ] ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲙⲟⲩⲛ̄ⲧ ⲛⲟⲉⲓⲕ·
ⲙⲙⲁⲧⲉ ⲉⲧⲙⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲛ̄ⲡⲩⲏⲙⲁ ⲉⲧ ⲛⲁⲣⲁ[ⲣⲁ]ⲥⲉ·
ⲙⲛ ⲡⲟⲧⲉ· ⲛ̄ⲥⲉⲭⲟⲟⲥ· ⲁⲉ ⲡⲗⲗ[ⲟ] ⲟⲩⲉⲙ ⲟⲉⲓⲕ· ⲁⲛ·
ⲛ ⲧⲉⲣ ⲓⲥⲱ ⲁⲉ ⲣⲁⲩ[ⲧⲏ̄] ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ· ⲉ ⲧⲣ̄
ⲗ̄ⲍ ⲫⲓⲱ[ⲱⲧ] ⲙ ⲡⲉⲥⲭⲏⲙⲁ [ⲛ ⲙ ⲙⲡⲧ]ⲙⲟⲛⲟⲭⲟⲥ[illegible]
[illegible]ⲙⲧⲉ[illegible]

[illegible]ⲓ | [illegible]ⲛⲕⲱⲧ· ⲛ ⲧⲙⲡⲧⲙⲟⲛⲟⲭⲟⲥ· ⲗⲧⲱ Fol. 4 *b*
ⲙ
[ⲡ]ⲉⲭⲁⲩ· ⲛⲁⲓ ⲁⲉ ⲟⲉ ⲡⲁ ⲥⲟⲛ· ⲡⲥⲉⲗⲉⲩⲥⲓ[ⲟⲥ] ⲫⲥⲏⲣ·
ⲁⲉ ⲁ ⲛⲉⲕⲱⲁⲁⲉ· ⲫⲗⲟⲩ· ⲫⲛ̄ [ⲧ]ⲁ ⲙⲟⲩⲱⲃⲉ· ⲡⲁⲉ·
ⲛ̄ⲣⲟⲩⲟ ⲉⲧⲉⲃⲓⲱ [illegible] ⲫⲛ̄ ⲣⲱⲓ· ⲉⲡⲉⲓ ⲁⲛ ⲁⲕⲁⲛⲟⲩⲓ ⲡⲁ
[ⲙ]ⲏⲣⲉ· ⲉ ⲧⲃⲉ ⲧⲉⲥⲃⲱ· ⲁⲉ ⲙⲱⲡⲉ· ⲉ[ⲧ]ⲉⲧⲛ̄ⲧⲥⲁⲓⲛⲧ·
ⲛ ⲛⲁⲣⲣⲏ ⲛⲁ ⲡⲃⲱⲗ·⁘ [ⲁⲩ]ⲱ ⲉⲧⲉⲧⲛ̄ⲭⲟⲕⲣ̄· ⲫⲙⲛ̄ ⲡⲉⲣⲙⲟⲩ·
ⲛ[ⲟⲉ] ⲛⲧⲁ ⲡⲥⲏⲣ̄· ⲭⲟⲟⲥ ⲫⲙⲛ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ [ⲙ]ⲡⲉⲥⲁⲣⲟ-
ⲧⲟⲗⲟⲥ· ⲁⲉ ⲛ̄ⲧⲱⲧⲛ̄· ⲡⲉ [ⲡⲉ]ⲣⲙⲟⲩ ⲙ ⲡⲕⲁⲣ ⲙⲱⲡⲉ

ⲙⲡⲣⲙⲣⲁϣ [ⲁⲩ]ⲱ ⲛⲃⲁⲗϩⲙ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁ ⲡⲉⲛ[ϫⲟ]ⲉⲓⲥ
ϫⲟⲟⲥ ϫⲉ ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲁⲛⲟⲕ ☩[ϫⲟ]ⲟⲩ ⲙⲙⲟⲧⲛ̄· ⲛⲑⲉ
ⲛ ϩⲉⲛⲉⲥⲟⲟⲩ ⲉ ⲧⲙⲛ[ⲛⲧ]ⲉ ⲛ ϩⲉⲛⲱⲙⲛ̄ⲧ̄· ⲩⲱⲡⲉ ⲥⲉ ⲛⲥⲁⲃⲉ
[ⲛⲑⲉ] ⲛ̄ⲛⲉⲓ ϩⲟⲩ· ⲁⲩⲱ ⲛⲁⲕⲁⲓⲣⲁⲓⲟⲥ ⲛⲑⲉ· [ⲛ]ⲉⲓ ⲥⲣⲟⲙ-
ⲡⲉ ⁘ ⲁϥϫⲟⲟⲩⲥⲟⲩ ϩⲱⲥ ⲉⲥⲟⲟⲩ· ⲁ[ⲗⲗ]ⲁ ⲙⲡⲉ ⲩⲧⲁⲙⲣⲉⲧ
ⲧⲙⲛ̄ⲧⲁⲧⲣⲟⲟⲩⲱ [ⲙⲙ]ⲉⲥⲟⲟⲩ· ⲉ ⲧⲣ̄ϥⲙⲟⲟⲩⲉ ⲛϩⲛⲧⲥ·
ⲛⲥⲉ[ⲕⲁ] ⲉⲧϩⲛⲧ ⲉ ϧⲟⲗ· ⲉ ⲧⲃⲉ ⲙⲛⲉⲉⲧⲉ· ⲙ̄ⲡ[ⲁⲁⲓ]-
ⲙⲟⲛⲟⲛ· ⲣⲡ̄· ⲉ[illegible]
[illegible]ⲧⲙ̄[illegible]ⲙ[illegible]

Fol. 5 *a* ī [illegible]ϩⲣ̄ ⲟⲩϣⲱⲗ· ⲉ ϧⲟⲗ· ⲟⲩⲁⲉ
ⲉ ⲧⲙ̄ ⲕⲁ ⲡⲉϩⲛⲧ· ⲉ ϧⲟⲗ· ϩⲣ̄ ⲟⲩⲱⲙ· ⲙ̄ⲡ̄ ⲟⲩⲥⲱ ⲙ̄ⲡ̄
ⲟⲩϩⲛⲁⲟⲩⲛ ⲉ ⲡⲉⲛⲁⲛⲁⲓⲁⲓⲕⲟⲥ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲙⲟⲟⲩⲉ
ⲉⲩⲥⲟⲣⲥ̄· ⲉ ⲡⲣⲱⲙⲉ ⲉⲩⲉⲗϩⲙ· ⲛⲑⲉ· ⲛⲛⲉⲓ ⲙⲟⲩⲧ
ⲉⲩⲱⲙⲉ ⲛⲥⲁ ⲱⲙⲕ· ⲛ̄ ⲛⲉⲛⲯⲩⲭⲏ· ⲛ̄ ⲧⲉⲣ ⲓⲣ ϩⲉⲛⲣⲟⲟⲩ
ⲉ ϩⲁⲣⲧⲏⲩ· ⲉⲩ[illegible]ⲉ ⲣⲟⲓ ⲛⲛⲉⲓ ⲩⲁϩⲉ ⲙⲡ̄ ⲛⲉⲧ ⲧⲏⲧⲱⲛ
ⲉ ⲣⲟⲟⲩ· ⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ· ⲉ ⲧⲣ̄ϥⲭⲓⲧ ⲉⲧⲙ
ⲙⲁⲩⲁⲁⲧ· ⲛ ⲧⲉⲓ ϩⲉ ⲁⲉ ⲁⲩⲉⲡⲧ̄· ⲉ ⲡⲉⲓ ⲙⲁ· ⲁⲩⲥⲱ
ϩⲁⲣⲧⲏⲛ ⲛ̄ⲣⲉⲛⲣⲟⲟⲩ· ⲩⲁⲛⲧ ⲉⲩⲧⲥⲁⲃⲟⲓ· ⲉ ⲧⲥⲙⲟⲩⲱϩ
ⲙⲁⲩⲁⲁⲧ ϩⲓ ⲡϫⲁⲓⲉ· ⲉ ⲁⲩϯ ⲉ ⲧⲟⲟⲧ· ⲛ̄ⲣⲉⲛⲉⲛⲧⲟⲗⲏ
ⲙ̄ⲡ̄ ⲧⲥⲙⲏⲓ ⲉ ϩⲣⲁⲓ ϩⲁⲙⲙⲉⲉⲩⲉ· ⲛ̄ ⲛⲁⲁⲙⲱⲛⲓⲟⲛ
ⲙ̄ⲡ̄ ⲧⲥⲙⲙⲓⲩⲉ· ⲉⲧ ⲥⲁⲱⲉ· ⲁⲩⲕⲁⲁⲧ· ⲙⲁⲩⲁⲁⲧ ⲩⲁⲛⲧ
ⲛⲁ ⲥⲟⲛ· ϩⲁⲃⲟⲩⲗⲱⲙ ⲉⲓ ⲩⲁⲣⲟⲓ· ⲉⲓⲧⲁ ⲡⲉϫⲁϥ· ⲛⲁ
ϫⲉ ☩ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲛⲁ ⲉⲓⲱⲧ ⲡⲥⲉⲗⲉⲩⲥⲓⲟⲥ· ⲉⲡⲉ
Fol. 5 *b* ⲁⲛ· ⲟⲩⲛ̄· [three lines wanting]|ⲁϥⲟⲩⲱⲱⲧⲃ̄· ⲛⲥⲓ ⲡⲉⲗ
ⲓⲁ ⲗⲟ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲉⲡⲉⲓ ⲁⲛ· ⲁⲕⲱⲙⲉ ☩ⲛⲁⲧⲁⲗⲗⲟ
ⲁⲩⲱ ⲙ̄ⲡ̄ ⲗⲁⲁⲩ· ϩⲛⲏ ⲉ ⲣⲟⲕ· ⲛⲉⲑⲏⲛ ⲟⲛ ⲉ ⲣⲟⲕ
ϩⲁⲣⲧⲏⲛ ⲛ̄ⲣⲱⲙⲉ· ⲡⲉⲧⲧⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲥⲱⲗⲛ̄· ⲙⲙⲟⲟⲩ
ⲛⲁⲕ· ⲉ ϧⲟⲗ· ⲡⲉϫⲁⲓ ⲛⲁϥ· ϫⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ· ⲛⲧⲙ
ⲡⲁ ⲉⲓⲱⲧ· ⲧⲙ̄ⲡ̄ⲣ̄ ⲥⲏⲧ ⲡⲉϩⲣⲉϩⲁⲗ : ⲉ ϧⲟⲗ· ⲁϥⲟⲩⲱⲱⲧⲃ̄
ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲓ· ϫⲉ ⲉⲡⲉⲓ ⲁⲛ· ⲁⲕⲱⲙⲉ· ☩ⲛⲁⲧ
ⲙⲟⲕ· ⲡⲉϫⲁϥ ϫⲉ ⲁⲓϣⲱⲕ· ⲡⲟⲩⲟⲉⲓⲱ ⲉ ⲣⲟⲩⲛ· ⲉ ⲧⲉⲣⲓ
ⲙⲟⲥ· ⲉⲧ ⲣⲓ ⲣⲟⲩⲛ· ⲉⲛⲁⲣⲟⲟⲩ ⲥⲛⲁⲩ ⲛ ⲙⲟⲟⲩⲉ ⲁⲓⲥⲓ
ⲛ̄ϩⲉⲛⲕⲟⲩⲓ ⲛⲃⲏⲙⲉ· ϩⲣⲟⲩⲉⲓⲁ· ⲙ̄ⲡ̄ ⲟⲩⲛⲁⲥⲏ ⲙⲙⲟⲟⲩ·
ⲙ̄ⲡ̄ ϩⲉⲛⲉⲛⲧⲏⲥ· ⲛ ⲡⲕⲱⲧⲉ ⲙⲙⲟⲟⲩ· ⲁⲓⲣⲙⲟⲟⲥ ⲉⲓⲁ

тнтсн є трантоп · ммоі · и отноті · ειρε πρісє · пперіоотє · ειχω · ммос же [а]ра · отисоп · ѧ пєі ма хи ммоп росоп · же · ειмєєтє · п†ре · аіѕωщт [аі]нау · є р[ωме] [illegible] [м]от[є] [illegible] [one line wanting] | ренвпне · ауш Fol. 6 a
ауепе · и отноті · ммоот · є трасω · апок же [ιв]
аюуωщ є трасω · ѕартнт · ρε пма ет ммау
аλλа · аір пмєєтє · ѧ па сон · ζавоγλ[ωи] мпе
іещѕω м пєцвоλ · ката θє ет ере папостолос
хω ммос же и тере отноѕ · и ро · отни нау ρε
[illegible] мпе ιитоп · ρε па пна · є†тос · па
сон ⁘ ауш он же апок аітωѕе · апωλλω пент
ацтсо · пюотє · пент ацаγζане · аіхоос же нау
же нтатетпєі · є пєі ма · и ащ и ре · ауш
єтетпоγєи от · ауш ии не нетпран · ауш
нтетпре прн тωн · ауш єтетп сунаѕе · и ащ
и ре єтетп м пєі ма · пτоот же пєхач же
апок · ренрнтполіс · сотам є ащшпе · ρп
отрнт · ποτωτ · хи єп ρε пкосмос · єпощѵвнр
єпєпернт · нещанвшк · є текклнсіа мп нєпернт ·
ммнние · єротре · мп ртооте · єпсωтм · є пєцра-
фн · ет отааѵ · єтоγωщ · ммоот · мп панас-
тасіс · ρε пєтаццєліон · мєн же пет ме · пе іωт ·
и маат єроте рої | нцмпщуа · ммоі ан · ауш Fol. 6 b
пете нц[и]ачі ан м пецс†ос · нд̄оуаρ̄ч · нсωі [ιѵ]
нд̄мпщуа ммоі ан · апок же и тер п̄сωтм · є пєі
щахе · нωпρ̄ є роλ ρп ттапро · м пєнхоєіс · іс
пехс̄ пєнс̄нр̄ · м маі рωме · мп нет тптωоγи ·
є роц · єте наі не · же пет ме · [и тец]ψухн ·
чнасормєс · ауш пет [насор]м · и тецψухн ·
є тѵннт · чнаре · є рос · єіта · он · же ерщан
прωме · †рнт · м пкосмос тнрч̄ · нд̄†ооє же ·
и тецψухн н ог пет ере прωме · пата ач · и

ⲙⲡⲣⲙ̄ⲙⲟ · ⲛ̄ⲧⲉⲥⲯⲩⲭⲏ ⁘ ⲛⲁⲓ ⲁⲉ · ⲛ ⲧⲉⲣ̄ ⲛ̄ⲥⲟⲧⲙⲟⲩ ·
ⲁⲙⲣ ⲟⲩⲣⲏⲧ · ⲛ̄ ⲟⲩⲱⲧ ⲙ̄ⲙ̄ ⲛⲉⲙⲉⲣⲛⲧ · ⲁ ⲡⲛⲁⲁⲉ · ⲙ̄
ⲡⲛⲟⲩⲧⲉ · ϩⲗⲟⲥ · ⲛ̄ ⲧⲟⲟⲧⲥ̄ · ⲛ̄ⲣⲟⲩⲟ · ⲉ ⲡⲉⲃⲓⲱ̄ ⲙ̄ⲙ̄
ⲡⲙⲟⲗϩ · ⲁⲛⲥⲛⲧⲁϩⲉ · ⲙ̄ⲙ̄ ⲙⲉⲙⲉⲣⲛⲧ · ⲉⲧⲣⲟⲟⲩ · ⲉ
ⲧⲣⲙⲉⲓ · ⲉ ⲃⲟⲗ ϩⲙ̄ ⲧⲡⲟⲗⲓⲥ · ⲛ̄ⲣⲏⲧϥ̄ · ⲁⲛⲥⲱ ⲙⲉⲛ ·
ⲛ̄ⲣⲉⲛⲣⲟ̄ ⲉⲛϩⲱ ⲙⲙⲟⲥ ⲉ ϩⲁⲣⲛⲧ ⲛ̄ϩⲁⲓⲙⲱⲛ ⲙⲉⲧ
ⲡⲓϩⲁϩⲉ · ⲙⲙⲟⲛ · ⲛ ⲧⲉⲣ ⲛ̄ⲁⲓⲥⲑⲁⲙⲉ · ⲁⲉ · ⲉ ⲡⲙⲉⲉⲩⲉ ·
ⲉⲧ ⲛⲁⲟⲩϥ · ⲉⲩⲧⲱⲃϣ̄ · ⲙⲙⲟⲛ · ⲉ ⲧⲙ̄ ⲕⲁ ⲧⲟⲟⲧⲥ̄ ·
ⲉ ⲃⲟⲗ · ⲁⲛⲥⲱⲣ · ⲙ ⲡⲉⲧ ⲣ̄ ⲣⲟⲩⲟ · ⲉ ⲣⲟⲛ · ⲛ̄ⲧⲉⲧ
Fol. 7a [ⲙ̄]ⲁⲁⲧ · ⲁⲛⲉⲓ · ⲣⲉⲛⲕⲟⲓ · ⲛ̄ⲟⲉⲓⲕ | ⲁⲛⲉⲓ ⲉ ⲃⲟⲗ · ϩⲙ̄
[ⲙⲁ] ⲧⲡⲟⲗⲓⲥ · ⲁⲛⲧⲁⲗⲟ · ⲉⲧⲕⲟⲓ · ⲙ ⲥⲕⲁⲫⲟⲥ · ⲁⲛⲉⲓ ⲉ
ⲡⲧⲟⲟⲩ · ⲉ ⲡⲙ[ⲁ] ⲉⲧⲟⲩⲙⲟⲟⲩⲧⲉ · ⲉ ⲣⲟⲩ · ⲁⲉ ⲡⲕⲟⲟⲩ ·
ⲁⲛⲁϣⲱⲣ · ⲙ̄ⲙ̄ ⲣⲉⲛⲥⲓⲛⲧ · ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧ ϩⲙ̄ ⲡⲙⲁ · ⲉⲧ
ⲙ̄ⲙⲁⲧ · ⲉ ⲧⲃⲉ ⲁⲉ ⲟⲩⲁ ⲟⲩⲟⲥ ⲣⲉⲡⲟⲩⲉ · ϣⲟⲟⲡ ·
ϩⲙ̄ ⲡⲉ ⲟⲩⲟⲉⲓϣ̄ · ⲉⲧ [ⲙ̄]ⲙⲁⲧ ⲕⲁⲧⲁ ⲡⲟⲩⲧⲉ · ⲁⲛⲁ-
[ⲗⲁ]ⲛⲧⲁ · ⲉ[ⲧ]ϩⲗⲗⲟ ⲉⲩⲟⲩⲁⲁⲃ · ⲉ ⲡⲉϥⲣⲁⲓ · ⲡⲉ ⲍⲁϫⲁ-
[ⲓⲟⲥ] ⲉ ⲁϥⲱⲥ̄ⲕ · ϩⲙ̄ ⲧⲁⲛⲁϫⲱⲣⲓⲥⲓⲥ · ⲉⲧⲁⲥⲕ[ⲏ]ⲧⲏⲥ ·
ⲉⲙⲁⲧⲉ ⲡⲉ · ⲉⲧⲙ̄ ⲕⲉ ⲥⲟⲛ · ⲥⲛⲁⲩ [ⲉⲧ]ⲛⲏⲩ · ϩⲓⲧⲟⲩⲱϥ ·
ⲉ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ [ⲙⲉ] ⲡⲣⲁⲓ · ⲙ ⲡⲟⲩⲁ ⲙⲙⲟⲟⲩ ⲡⲉ
ⲥⲁⲣⲁⲡⲁⲙ[ⲱⲛ] ⲁⲩⲱ ⲡⲣⲁⲓ · ⲙ ⲡⲕⲉⲟⲩⲁ · ⲡⲉ ⲙⲁⲑ-
ⲏⲁⲓ[ⲟⲥ] ⲉ ⲁⲩⲉⲓ ⲉ ϩⲣⲁⲓ · ϩⲙ̄ ⲟⲩⲟⲥ · ⲙⲁⲑⲗⲏⲥⲓⲥ ⲙⲙⲧ-
ⲣ̄ⲙ̄ⲡ ϩⲙⲟⲧ · ⲉⲧⲥⲱⲧⲙ̄ · ⲛⲥⲁ ⲡⲗ̄ⲗⲟ · ⲁⲡⲁ ⲍⲁϫⲁⲓⲟⲥ ·
ϩⲙ̄ ϩⲱⲃ ⲛ[ⲓⲙ] ⲉⲧ ⲭⲛⲁϫⲟⲟϥ · ⲛⲁⲩ · ⲥⲁⲣⲁⲡⲁⲙⲱⲛ ·
[ⲁⲉ] ⲁϥϫⲡⲟ ⲛⲁϥ · ⲛ ⲟⲩⲁⲥⲁⲡⲏ · ⲉⲧⲉ ⲧⲁⲓ ⲧ[ⲉ] · ⲉⲣϣⲁⲛ
ⲟⲩⲣⲱⲙⲉ ⲉⲓ ⲉⲧⲙⲙⲉ · ⲛⲥⲁ ⲡⲱϩ · ⲛ̄ⲥⲓϫ · ⲉ ⲧⲣ̄ⲙⲛⲧⲉ ·
ⲛ ⲧⲟⲟⲧⲣ̄ · ϣⲁⲕⲱⲧⲉ · ⲉ ⲛⲉⲥⲓⲛⲧ · ⲙⲡⲟⲣⲡ̄ · [ⲁϥ]-
ϫⲟⲟⲥ · ⲛⲁⲩ · ⲉ ⲡⲉⲧⲉ ⲟⲩⲏⲧⲁϥ · ϩ[ⲱⲃ] [ⲛ̄ⲥⲓ]ϫ · ⲙ-
ⲙⲁⲧ · ⲙⲁⲣⲉⲛⲧⲣ̄ · ⲛⲁⲓ · [ⲛⲧⲁϯ] ⲧⲉϥϯⲙⲛ · ⲛⲁϥ
ⲁⲩⲱ · ⲛⲉⲙ[ⲁϥ] [ϩⲱⲃ] ⲛ̄ⲥⲓϫ · ⲉϥⲥⲡⲟⲩⲁ[ⲍⲉ]
Fol. 7b ϩⲱⲃ ⲛ̄ⲥⲓϫ | ⲉⲓ ϣⲁ ⲣⲟϥ ⲉϥⲥⲟⲟⲩⲛ · ⲁ
ⲓⲉ ϣⲁϥϫⲓⲧⲟ · ⲛ ϭⲟⲛⲥ̄ ϣⲁϥϯ ⲡⲱϥ · ⲛⲁϥ · ⲉϥⲙⲉ ⲁⲉ ⲟⲛ
ⲙ ⲡⲟⲥⲉ · ⲛ̄ⲣⲟⲩⲟ · ⲉ ⲡⲛⲏ · ⲁⲩⲱ ⲡⲥⲱⲙ ⲛ̄ⲣⲟⲩⲟ ·
ⲡⲧⲁⲓⲟ · ⲁϥⲥⲱ ϩⲙ̄ ϯⲁⲥⲁⲡⲛ ϣⲁ ⲡⲉⲣⲟⲟⲩ · ⲙ ⲡⲉϥϫⲱⲕ
ⲉ ⲃⲟⲗ · ⲙⲁⲑ[ⲏ]ⲧⲏⲥ ⲁⲉ ⲣⲱⲙⲉ · ⲁϥϫⲡⲟ · ⲛ ⲧⲉⲓ ⲡⲟⲗⲉ ·

[т]а · таі не мєфпює сар · єпєр · єп пєу[ш]аже ·
єюн ді λααγ · п̄ща же · ауω ерщаи ота · хпоуч ·
єтλєгіс · ді [пє]сграфн · щаготωщ̄ · нач · п̄ф҃ре
[ӣ]кω наі · є βол · п̄ф҃ре · и ϯпоі · аи [каі] пер
отпоς · и сар пе · є аγпаγєγє [ммо]ч · ді̄ нєс-
раі · п̄ нєсграфн · єт ог[ааβ] · ауω и тєі ре
ацщтоп · ммоч сог м̄пτн · и пєβот · паѡ̄пе :—
[пд̄]λλо же ромч · п̄тащр̄п̄ ща[же] є роч · єте
апа zахаюс пе иточ · [пєи]т ацтсавоп · є тєі-
поγωq · рі п[хаіе] · ауω иточ · пєит ац† · ріωоп
[пе]сχнма · п̄ тмнтпопохос ауω [пєд̄λλо] · ер-
щаже · нєєиаи · є тβе наре[тн и]нет отааβ · єт рі
пхаіе · наі єт[отспоу]ааzе · є тєє наγ · є роγе ·
ац† · поγаскнсіс · есхаχω · се · ауω
нєqрωп · є тоотп̄ п̄нетп̄ψ̄ух[н] ·
ацєі [є] ераі · ді̄ тполγта · нт ецхаχω · Fol. 8 a
наі пер · ецр̄п̄ тєі мп̄[тд̄λ]λо · не отпарθенос · [21]
пе хн̄ нецхпо ецпнт · є βол · и сунтехіа · нн̄ ·
нте нєрюоγе · м̄п̄ хі ераq · нн̄ · ецγе · м
прнγе · п̄ роγо · є псωβе · ємєqка тоотq̄ · є βол ·
м прнγе · м пероот · м̄п̄ тєтн̄н · анхоос же
наq · и отроот же па єіωт · є тβе от · крнγе п̄
тєі ре · иточ же · пєхаq · же щγе ер апотак†кос ·
нн̄ · є тн̄ ка тоотq̄ · є βол м пероот · м̄п̄
тєтн̄н · ецр̄нγе · ех̄п̄ нецноβе · ноє ет снр̄ · же
наіатоς нηєт р̄ рнβе · же итоот · нет отнаспсѡ-
пот · ерщаи тєі λєгіс · таре тнτп̄ · тетнаγтоп ·
ммѡτп̄ є βол · ді̄ нетп̄рісе · щγе сар · є роγе ·
нн̄ · є кѡ раєіатоς · и пєі щоγп̄[т] нрѡβ · єте наі
не · тєγсшєі · є βо[λ] ді̄ сωма · п̄р̄ пєєγе · и
гапофасіс ет наταρоп · м пероот · м пноς · п
ран · ет раρоте · наі · сар · тп̄сѡтп̄ є тβе пноς ·
ѡωтснс · же р̄ пτр̄р̄ц̄ · є ераі · нτєцзіх сп̄те ·
їзіх · щацтд̄зѡтп̄ · и пацалнк · ауω он · же

Fol. 8 *b* [illegible] | [illegible]
[illegible] ⲛⲧⲥⲙⲏⲥⲓ · ⲛⲥⲓ ⲡⲁⲙⲁⲗⲏⲕ · ⲁⲥϫⲱ ⲥⲁⲣ · ⲛⲥⲓ
ⲧⲉⲣⲁⲫⲓⲙ ⲉⲧ ⲟⲩⲁⲁⲃ ϫⲉ ⲛⲉⲣⲉ ⲁⲁⲣⲱⲛ · ⲫⲓ ⲉ ⲣⲁⲓ ·
ⲣⲁ ⲧⲥⲓϫ · ⲛ ⲟⲩⲛⲁⲓ · ⲙ ⲙⲱⲧⲥⲛⲉ · ⲱⲣ · ⲣⲱⲙϥ · ⲣⲁ
ⲧⲉϥⲣⲱⲟⲩⲣ · ⲁⲩⲱ ⲛ ⲧⲉⲓ ⲣⲉ · ⲣⲙ ⲡⲧⲣⲉⲩⲧⲱⲟⲩⲛ · ⲉ
ⲣⲁⲓ · ⲣⲓ ⲟⲩⲥⲟⲩ · ⲣⲛ ⲟⲩⲣⲱⲙⲟⲓⲛⲁ · ⲙ ⲟⲩⲱⲧ · ⲣⲁ
ⲛⲉϥⲥⲓϫ · ⲱⲁϥⲥⲱⲧⲙ ⲛⲥⲓ ⲡⲁⲙⲁⲗⲏⲕ · ⲡⲉϫⲁϥ ⲟⲛ ⲛⲥⲓ
ⲡⲉⲥⲣⲁⲓ · ⲉⲧ ⲟⲩⲁⲁⲃ · ϫⲉ ⲁⲩⲱ ⲛⲉⲣⲉ ⲁⲁⲣⲱⲛ ⲫⲓ ⲉ ⲣⲁⲓ ·
ⲣⲁ ⲛⲉϥⲥⲓϫ · ⲱⲁ ⲡⲛⲁⲩ · ⲛ ⲣⲟⲩⲣⲉ · ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲁⲣⲉ ·
ⲧⲏⲣϥ · ⲙ ⲡⲣⲱⲙⲉ ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲡⲣⲱⲙⲉ · ⲙⲙⲟ · ⲉϥ
ⲛⲁⲩ · ⲡⲛⲉⲩⲥⲓϫ · ⲉ ⲣⲁⲓ · ⲙ ⲡⲧⲩⲡⲟⲥ · ⲙ ⲡⲉⲥϧⲟⲥ ·
ⲙ ⲡⲉϫⲥ · ⲱⲁϥⲥⲱⲧⲙ · ⲡⲛⲉⲩϫⲁϫⲉ · ⲧⲏⲣⲟⲩ · ⲛⲟⲉ ·
ⲙ ⲙⲱⲧⲥⲛⲉ · ⲛⲧⲁϥⲥⲱⲧⲙ ⲙ ⲡⲁⲙⲁⲗⲏⲕ · ⲙⲙⲁ ⲡⲉⲓ · ⲉ
ⲣⲁⲓ · ⲛ ⲛⲉⲩⲥⲓϫ · ⲁⲁⲣⲱⲛ · ⲙⲉⲓⲛ · ⲉⲣⲉ ⲧⲉⲣⲁⲫⲓⲙ ·
ⲉⲓⲛⲉ ⲙⲙⲟϥ ⲉϫⲛ ⲡⲙⲁ · ⲛ ⲙⲧⲟⲛ · ⲉⲧ ⲣⲛ ⲛⲁⲛⲏⲧⲉ ⲙⲡ
ⲧⲉⲫⲣⲟⲥⲩⲛⲏ · ⲉⲧ ⲣⲛ ⲑⲓⲉⲗⲏⲏⲧ ⲛ ⲧⲡⲉ · ⲙⲡ ⲡⲉⲣⲟ-
ⲛⲟⲥ · ⲁⲩⲱ ⲛⲉⲥⲧⲟⲗⲏ ⲉⲧⲟⲩⲛⲁⲧⲁⲁⲩ · ⲣⲓ ⲛⲉⲧ ⲟⲩⲁⲁⲃ
ⲕⲁⲧⲁ ⲑⲉ · ⲉⲧ ⲥⲛⲟ · ϫⲉ ⲁⲕⲡⲉϣ ⲧⲁ ⲥⲟⲟⲩⲛⲉ · ⲁⲕⲙⲟⲣⲧ ·
ⲛ ⲟⲩⲟⲩⲟⲛⲟϥ · ⲁⲩⲱ ⲟⲛ · ⲉⲥⲛⲁⲣ ⲡⲉⲡⲛⲩⲁ · ⲛ ⲕⲟⲛⲕⲟⲛⲟⲥ ·
ⲙⲙⲡ ⲡⲱⲣⲡ ⲙⲙⲉ · ⲉⲧ ⲥⲛⲟ · ⲣⲡ ⲙⲡⲛⲧⲉ · ⲙⲙⲡ [illegible]
Fo'. 9 *a* ⲣⲁⲉⲓⲥⲟⲥ · ⲉⲧ ⲣⲡ ⲙⲙⲁ ⲛ ⲱ[ⲁ ⲙ] ⲡⲉⲃⲁⲗ · ⲛⲁⲩ ⲉ
[illegible] ⲣⲟⲟⲩ · ⲙ ⲡⲉ ⲙⲁⲁⲭ[ⲉ] ⲥⲟⲧⲙⲟⲩ · ⲙⲉⲡ ⲟⲩⲁⲗⲉ ⲉ ⲣⲁⲓ
ⲉⲭⲙ ⲡ[ⲣⲏⲧ] ⲙⲡⲣⲱⲙⲉ · ⲛⲁⲓ ⲁ ⲡⲓⲟⲩⲧⲉ · ⲥⲃⲧⲱ[ⲧⲟⲩ ⲛ ⲛⲉⲧ
ⲙⲉ ⲙⲙⲟϥ · ⲱⲣ ϫⲉ ⲣⲱⲙϥ · ⲧⲉⲣⲁⲫⲓⲙ · ⲉⲓⲛⲉ ⲙⲙⲟϥ
ⲉⲭⲙ ⲛⲕ[ⲣⲓ]ⲥⲓⲥ · ⲙⲡ ⲡⲥⲧ ⲛ ⲁⲧ ⲛⲕⲟⲧⲕ · ⲙⲡ[illegible]ⲁ
ⲙ ⲡⲣⲓⲙⲉ · ⲙⲡ ⲡⲥⲟⲣϫⲉϥ · ⲡⲓⲟⲃ[ϫⲉ] · ⲙⲡ ⲡⲕⲁⲕⲉ ⲉⲧ ϥ
ⲣⲟⲩ · ⲙⲡ ⲧⲱⲱⲧⲉ ⲙ ⲡⲓⲟⲩⲛ · ⲁⲩⲱ ⲡⲉⲓⲉⲣⲟ · ⲛ ⲕⲱϧ
[ⲡ]ⲉⲧ ⲥⲱⲕ · ⲉⲧ ✝ ϫⲟⲧⲉ ⲉⲙⲁⲁⲧⲉ · ⲉⲣⲱ[ⲁⲙ] ⲟⲩⲁ
ⲥⲁⲣ · ⲕⲁ ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ · ⲛ ⲛⲁⲓ · ϥ[ⲛ] ⲡⲉⲩⲣⲏⲧ · ⲙ
ⲡⲛⲁⲩ · ⲉⲧ ⲉⲫⲛⲁⲯⲩⲭ[ⲗ] · ⲱⲁⲣⲉ ⲡⲉⲩⲥⲟⲡⲥⲛ̄ · ⲡⲱϩ ⲱ
ⲡⲉⲟⲣⲟ[ⲛⲟⲥ] ⲙ ⲡⲓⲟⲩⲧⲉ · ⲁⲩⲱ ⲣⲱϥ · ⲙⲙⲁ · ⲉⲧⲉ[ⲫⲛⲁ]
ⲁⲓⲧⲉⲓ ⲙⲙⲟⲟⲩ · ⲙⲧ ⲙ ⲡⲓⲟⲩⲧⲉ · ⲥⲉⲛⲁ[ⲱⲱ]ⲡⲉ ⲛⲁⲩ
ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲟ · ϫⲉ ⲡⲥⲟⲡⲥⲛ̄ [ⲙ] ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲥⲙⲥⲟⲙ
ⲉⲙⲁⲁⲧⲉ · ⲁⲩ[ⲱ] ⲫⲉⲛⲉⲣⲫⲉⲓ · ⲁⲩⲱ ⲱⲁϥⲥⲱⲧⲙ · ⲁ

па[ма]лнк· ет онп· мп̄ пеуенерсіа· [ау]ω·
пρωв· снау· етеqщλнλ· е т[вн]нтоу· праще·
мп̄ рнме· пр[аще] мен· е тве рнме· мп̄ пр̄
п̄ме[еуе] нмма· п̄ нтоп· ет q̄ї нпнуе· рнме·
же ρωωq· е тве п̄р̄ пе[еуе] и нколасіс· ет ρ̄ї
амїте· | [ω насинт и]а щнре· щще· е рωме [нмм Fol. 9 b
е к]ω ραειατοу м пр̄ пееуе [м] пει ρωв· снау· [ιθ]
тапапатсіс· ауω п̄рісе·⁘ п̄ тер п̄рісе· оуи· и оуко
и аре· е тапапатсіс· наї же· и те[р п̄с]ωтм·
е роот и тоот[ц]· м пр̄λλо [ет о]уааβ· апа
zахаюс· аммоуq [м пра]ще· ауω пеχаї· наq
же арі п[на] нммаї· мп̄ хітп̄· етма· п̄[щωп]е·
ексоопі· же тп̄наоухаї· п̄[рн]ц̄· ауω и тει ре
ацф· наї [м] поеік· мп̄ хωωмне· снау· ац-
[моо]ще· нммау (sic)· щат ецентп̄· е [роу]и· е пει
ма· ацсω· ραρτнї· й [ρ̄ї]коуі· п̄роот· щант
йноі· и тєїи[ау]ωq· ρі пхаіе· е ацф е тоотп̄·
й [ρ̄ї]ентолн· етєїмєоуе· мп̄ реноу[шн] нроеіс·
ауω оуєїноуωмє· мп̄ [оує]нсω· ρ̄ї оуршще·
ауω ацтса[воп] ебе ет ере пλαнωн· праζе й
ірωме· мнос· q̄ї оуащн· п̄сноу· ката θе· ет
нq· ρ̄ї папосто[λос] же ере пенищще· щоοп·
наї [аї оу]ве сноq· ρі сарζ· аλλа· оуве нархн
уве нεζоуєіа· оуае | нєпікоп· й тпоннріа· Fol. 10 a
т ра м[пнуе] щаре нλαнωн· сар· мще· мп̄ [к]
етерну· етки ка рнт· и тетщн· ауω ацтаноп·
ренкωт· же нас· ерщаї ренєинт ег· ща рок
неλаλ· нммаї· ауω таї те θе· п̄тафвωк· е
ол· ρі тоотп̄· ацмтоп· мнноq· ρ̄ї сот мп̄тоуе
θωθ· анок же анєω· м пει ма· ща ρраї· е
роу· ω пенеіωт· ет оуааβ· ере тп̄трофн· щоοп·
ан· е βол· q̄ї пει βинє· ауω енщанеї е βол·
птоо ет ρі βол· п̄тп̄снауе· мп̄ несинт ρ̄ї

ⲡⲥⲁⲃⲃⲁⲧⲱⲛ · ⲙⲛ̄ ⲧⲕⲣⲓⲁⲕⲏ · ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲛⲧⲁⲗⲗⲟⲕ
ⲉ ⲧⲡⲛⲁⲡⲟⲧⲁⲥⲥⲉ · ⲏⲧⲟⲕ · ⲣⲱⲟⲕ · ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲱⲗⲏⲗ
ⲉ ϫⲱⲓ · ⲱ ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲛⲟⲕ ⲁⲉ · ⲁⲓⲉⲓ ⲉ ⲃⲟⲗ
ⲣⲓ ⲧⲟⲟⲧⲟⲩ · ⲁⲓⲟⲩⲱϩ · ⲣⲙ̄ ⲡⲁ ⲙⲁ · ⲏ ⲱⲱⲡⲉ · ⲡⲣⲁⲓ
ⲙ ⲡ̅ⲟ̅ⲁ ⲙⲙⲟⲟⲩ · ⲡⲉ ⲁⲛⲁⲛⲟⲥ · ⲁⲧⲱ ⲡⲣⲁⲓ · ⲙ ⲡⲕ
ⲟⲩⲁ · ⲡⲉ ⲡⲁⲩⲗⲟⲥ · ⲡⲣⲟⲧⲓ · ⲁⲉ ⲏ ⲣⲉⲛⲕⲟⲧⲓ · ⲏⲡⲣⲟⲟⲩ
ⲁⲛⲥⲱⲧⲙ̄ · ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲥ̄ · ⲏ ⲟⲩⲥⲟⲛ · ⲡⲁⲓ ⲉ ⲱⲁϥ
ⲃⲱⲕ ⲱⲁ ⲣⲟⲟⲩ · ⲏⲣⲁϥ · ⲏⲥⲟⲛ · ⲉϥⲥⲓⲙⲉ · ⲙ ⲡⲉϥⲱⲱⲙⲉ
ϫⲉ ⲁⲩⲙⲟⲛ · ⲙⲙⲟⲟⲩ · ⲙ ⲡⲉⲥ[ⲛⲁⲩ] · ⲁⲛⲁⲛⲟⲥ · ⲙⲉⲛ
Fol. 10 b ⲏ ⲥⲟⲩ ϫⲟⲩⲱⲧ | [ⲡⲁⲩⲗ]ⲟⲥ · ⲁⲉ · ⲣⲓ ⲥⲟⲩ ⲱⲟⲙⲙⲉⲛⲧ · ⲙ
[ⲕⲁ] ⲡⲁⲟⲩⲉ · ⲏ ⲧⲉⲣ ⲥ̄ⲥⲱⲧⲙ̄ · ⲁⲉ · ⲛⲥⲓ ⲡⲉⲛⲥⲟⲛ ⲃⲁⲛⲟⲩ
ⲫⲓⲛⲗ · ⲁⲥⲃⲱⲕ · ⲁⲥⲉⲙⲉ · ⲙⲙⲉⲧⲥⲱⲙⲁ · ⲁⲥⲧⲟⲙⲥⲟⲩ
ⲣⲁⲣⲧⲏϥ ⁘ ⲉⲓⲥ ⲛⲁⲓ ⲟⲩⲏ · ⲁⲛϫⲟⲟⲩ ⲉ ⲣⲟⲕ · ⲡⲁ ⲥⲟⲛ
ⲡⲁⲡⲓⲟⲩⲧⲉ · ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲏⲛⲣ̄ · ⲣⲓ ⲡϫⲁⲓⲉ ⲉ ⲧⲃⲉ ⲛⲉⲙ
ⲁⲡⲁⲧ ⲉ ⲣⲟⲟⲩ · ⲙⲛ̄ ⲛⲉⲙⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ · ⲁⲧⲱ ⲡ
ⲡⲓⲉⲉⲩⲉ · ⲡⲛⲉⲩⲉⲓⲟⲧⲉ · ⲡⲧⲁⲩⲉⲓ · ⲉ ⲣⲁⲓ · ⲣⲓ ⲧⲟⲟⲧⲟⲩ
ⲙⲛ̄ ⲡⲉⲧϫⲱⲕ · ⲉ ⲃⲟⲗ · ⲟⲩⲟⲛ · ⲡⲉⲧ ⲡⲓⲁϫⲟⲟϥ ⲉ ⲧⲃ
ⲡⲗ̅ⲗ̅ⲟ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲓⲥⲁⲁⲕ · ⲡⲁ ⲡⲉⲓ ⲡ̄ ⲡⲓⲉⲉⲩⲉ
ⲉⲧ ⲛⲁⲟⲩϥ · ⲡⲁⲓ · ⲡⲧⲁⲣⲣ ⲁ ⲧⲁⲣⲭⲏ · ⲙ ⲡⲉⲩⲃⲓⲟ
ⲣⲁ ⲟⲛ · ⲙⲡⲁⲧ ⲉⲩⲣ̄ ⲙⲟⲛⲟϫⲟⲥ · ⲙ ⲡⲉⲓ ⲙⲁ · ⲡⲁⲓ ⲉ
ⲟⲩⲏⲛⲣ̄ · ⲣⲙ̄ ⲧⲓⲛⲥⲟⲥ · ⲉⲧ ⲣⲙ̄ ⲧⲓⲛⲛⲧⲉ · ⲙ ⲡⲕⲁⲧⲁ
ⲣⲁⲕⲧⲏⲥ · ⲙ ⲡⲣⲏⲥ · ⲙⲙⲟⲛ · ⲙⲁ ⲭⲧⲟⲟⲩ · ⲙⲙⲁ
ⲗⲓⲟⲛ · ⲉ ⲁⲥⲙⲁⲟⲛⲧⲉⲧⲉ ⲣⲱⲟⲩ ⲣⲁ ⲣⲁⲧⲥ̄ · ⲙ ⲡⲗ̅ⲗ̅ⲟ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲣⲁⲣⲱⲙ · ⲁⲧⲱ ⲁⲥⲧ ⲙⲟⲟⲩ · ⲉ ⲛⲉⲥ
ⲥⲓϫ · ⲡⲱⲉ ⲙ ⲡⲛⲟⲩ · ⲉⲗⲉⲥⲁⲓⲟⲥ · ⲉ ⲧⲟⲟⲧⲥ̄ · ⲙ ⲡⲉⲡⲣ
ⲫⲛⲧⲏⲥ ⲣⲏⲗⲓⲁⲥ · ⲡⲣⲱⲙⲉ · ⲛⲁⲙⲉ · ⲉⲧ ϫⲛⲕ ⲉ ⲃⲟ
ⲏⲣⲁϥ · ⲏⲁⲣⲉⲧⲏ · ⲉⲧⲱⲟⲃⲉ · ⲉ ⲛⲉⲧⲉⲣⲛⲧ · ⲛ ⲧⲉⲣ ⲓⲥ
ⲧⲙ̄ · ⲟⲩⲟ · ⲙ ⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ ⲙ ⲡⲉⲓ ⲣⲱⲙⲉ · ⲛ ⲧ
Fol. 11 a ⲙⲙⲉ · ⲁⲓⲥⲡⲉ ⲡⲁ ⲉⲓⲱⲧ | [ⲡⲥ]ⲉⲗⲉⲩⲥⲓⲟⲥ · ⲉⲓϫⲱ ⲙ
[ⲕⲃ] ⲙⲟⲥ▨▨ⲱⲁ ⲣⲟⲩ · ⲏⲧⲁⲣ ⲡⲁⲁⲡⲱⲁ · ⲙ ⲡⲉⲩⲥⲙⲟ[ⲩ]
▨[ⲧⲁ]ⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁⲓⲱⲩⲗⲏⲗ · ⲣⲙ̄ ⲡⲉⲩⲙⲁ · ⲛⲱⲱⲡⲉ · ⲁⲙ
ⲉ ⲃⲟⲗ · ⲁⲛⲁⲗⲉ ⲉⲧⲕⲟⲧⲓ · ⲛⲥⲕⲁⲫⲟⲥ · ⲁⲙⲣ̄ⲣⲱⲧ · ⲉ ⲣⲏ
ⲉ ⲧⲣⲓⲃⲱⲕ · ⲱⲁ ⲡⲗ̅ⲗ̅ⲟ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲓⲥⲁⲁ
ⲛⲉⲧⲙ ⲣⲉⲛⲛⲟⲥ · ϫⲉ · ⲛⲱⲱⲡⲉ · ⲣⲛⲧ · ⲣⲙ̄ ⲡⲙⲟⲟⲩ

ⲛⲧⲙⲛⲛⲧⲉ · ⲙ ⲡⲉⲓⲉⲣⲟ · ⲉⲣⲉ ⲡⲁⲟⲟⲩ · ⲉⲧ ⲙⲙⲁⲩ ⲱⲙ ·
ⲉ ϧⲟⲗ · ⲉⲥϥⲟ ⲛ̄ⲣⲟⲧⲉ · ⲛ̄ ⲧⲉⲣ ⲛ̄ⲉⲓ ⲁⲉ ⲉ ⲣⲏ[ⲥ] ⲁⲣⲱⲙ ⲉ
ⲣⲟⲩⲓ · ⲉ ⲡⲙⲁ · ⲛ̄ ⲱⲟⲡⲉ · ⲙ ⲡⲗ̄ⲗⲟ · ⲡⲁⲣⲁ ⲟⲩⲕⲟⲓ ·
ⲁⲩⲧⲥⲁⲃⲉⲉⲓⲁⲧϥ̄ · ⲉ ϧⲟⲗ ϩⲓⲧⲛ̄ ⲡⲉ ⲧⲙⲁ · ⲁⲥⲉⲓ ⲉ ϧⲟⲗ ·
ⲁⲥϧⲁⲁϥ · ⲉⲣⲁⲧϥ̄ ϩⲓⲙⲙⲉ ⲡⲉⲥⲡⲟⲧⲟⲩ · ⲙ ⲡⲉⲓⲉⲣⲟ · ⲡⲣⲱⲙⲉ
ⲙⲉ · ⲛⲉ ⲟⲩⲣⲓⲙⲉ ⲛ̄ ⲭⲁⲣⲓⲥ ⲡⲉ · ⲉ ⲁⲥⲁⲓⲁⲓ · ϫⲛ̄ ⲛⲉϥϧⲟⲟⲩ ·
ⲛ̄ ⲧⲉⲣ ⲛ̄ⲧⲟⲟⲩⲉ ⲁⲉ ⲉ ⲡⲉⲕⲣⲟ · ⲁϥϫ̄ ⲱⲟⲣⲡ̄ · ⲁⲥⲙⲟⲩⲧⲉ
ⲉ ⲡⲁ ⲣⲁⲓ · ⲙⲉ ⲕⲁⲗⲱⲥ · ⲁⲕⲉⲓ ⲱⲁ ⲣⲟⲛ · ⲡⲁ ⲥⲟⲛ ·
ⲡⲁⲡⲛⲟⲩⲧⲉ · ⲡⲁⲓ ⲛⲧⲁϥ̄ⲣ̄ ⲡⲉⲡⲱⲁ · ⲛ ⲁⲥⲡⲁϩⲉ · ⲛ̄ⲧⲉⲧ
ⲟⲩⲁⲁϥ · ⲁⲧⲱ ⲛ ⲧⲉⲣ ϥ̄ⲧⲁⲥⲡⲁϩⲉ ⲙⲙⲟⲛ · ⲁϥϫⲓⲧⲛ̄ · ⲉ
ⲣⲟⲩⲓ · ⲉ ⲡⲉϥⲙⲁ · ⲛ̄ ⲱⲟⲡⲉ · ⲇⲛ̄ ⲟⲩⲣⲁⲱⲉ ⲁⲧⲱ ⲡⲉϩⲁϥ ·
ⲓⲁⲓ · ϫⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲛ · ⲛⲧⲉⲧⲛ̄ⲱⲩⲛϩ ϫⲉ ⲛⲧⲉⲧⲛ̄ⲣⲉⲛ-
ⲣⲱⲙⲉ · ⲉϥ[ⲟⲩ]ⲁⲁϩ · ⲉ ⲁⲧⲉⲧⲛ̄ⲉⲓ ⲱⲁ ⲣⲟⲓ · ⲙⲡⲟⲟⲩ ·
ⲁⲧⲱ ⲛ̄ ⲧⲉⲣ ⲛ̄ⲱⲩⲛϩ · ⲁⲛⲣⲙⲟⲟⲩⲥ · ⲁⲩⲉⲙⲉ · ⲛ ⲟⲩⲗⲁ-
ⲕⲁⲓⲛ · ⲙⲙⲟⲟⲩ · ⲁⲛⲉⲓⲱ̄ · ⲛ̄ⲧⲙⲉⲛⲟⲩⲣⲉⲧⲉ ·:— | [illegible] Fol. 11 b
[illegible]ⲟⲟⲩ [illegible]ⲉϥϧⲱ ⲙⲙⲟⲥ · [ⲕⲍ]
ⲉ ⲁⲓⲣ̄ ⲡⲉⲡⲱ[ⲁ ⲙ ⲙⲁ ⲛ ⲟ]ⲩⲟⲥ · ⲛ ϩⲙⲟⲧ ⲉⲁ ⲁⲧⲉⲧⲛ̄ⲉⲓ · ⲱⲁ
[ⲱⲙ] ⲙⲡⲟⲟⲩ ⲱ ⲛⲉⲥⲓⲛⲓ · ⲉⲧ ⲟⲩⲁⲁϥ · ⲙⲡⲥⲱⲥ · ⲁϥⲕⲱ
ⲁ ⲣⲟⲛ · ⲛ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ · ⲁⲛⲟⲩⲱⲙ · ⲁⲧⲱ ⲁⲛ† · ⲙ
ⲱⲡ̄ ϩⲙⲟⲧ · ⲁⲛⲣⲙⲟⲟⲩⲥ · ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲱⲁϫⲉ ⲛⲙⲙⲁⲩ ·
ⲧⲃⲉ ⲧⲉϥⲥⲓⲛⲉ ϩⲱⲃ · ⲁⲧⲱ ⲁⲓϧⲟⲟⲥ ⲛⲁⲩ ⲇⲉ ⲡⲁ ⲉⲓⲱⲧ ·
ⲕⲁⲁⲓ · ⲧⲱⲛⲟⲩ · ⲇⲛ̄ ⲟⲩⲗⲓⲕⲓⲁ · ⲁϥⲟⲩⲱⲙϥ̄ · ⲛⲥⲓ
ϩⲗⲗⲟ ⲉⲧ ⲟⲩⲁⲁϥ · ⲡⲉϫⲁϥ · ⲛⲁⲓ ⲇⲛ̄ ⲟⲩⲥⲙⲏ · ⲉⲥⲙⲉϩ ·
ⲣⲁⲱⲉ ⲇⲉ ⲕⲱ ⲛⲁⲓ ⲉ ϧⲟⲗ · ⲡⲁ ⲉⲓⲱⲧ ⲡⲁ ⲥⲟⲛ ⲡⲁ-
ⲛⲟⲩⲧⲉ · ⲁⲗⲗ̄ ⲟⲩⲣⲱⲙⲉ · ⲛ ⲉⲗⲁϫⲓⲥⲧⲟⲛ · ⲛ̄ ⲣϧⲣ̄ ⲛⲟⲃⲉ ·
ⲛⲉⲓ ⲁⲛ · ⲁⲕⲛⲟⲩⲓ ⲉ ⲧⲁ ⲥⲙⲣ̄ ⲣⲱⲙⲉ · ϯⲛⲁⲧⲁⲓⲟⲓ (*sic*) · ⲉ
ⲛⲓⲧ ⲁⲙⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲙⲙ ⲛⲉⲓⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ · ⲙⲧ ⲙ ⲡⲁ
ⲱⲧ ⲉⲧ ⲟⲩⲁⲁϥ · ⲁⲡⲁ ϧⲁⲣⲱⲙ · ⲕⲁⲓ ⲥⲁⲣ · ⲁⲛⲟⲕ · ⲙⲧ ⲁⲓ-
ⲁⲁⲟⲛⲧⲉⲁⲉ · ϧⲁ ⲣⲁⲧϥ̄ · ⲁⲧⲱ ⲁⲓⲥⲡⲥⲱⲡϥ̄ · ⲉ ⲧⲣϥ̄ϫⲱ ⲉ ⲣⲓ
ⲛⲉⲓⲧ ⲁⲙⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲙⲙ ⲛⲉⲓⲧ ⲁⲧⲱⲱⲡⲉ · ϧⲁ
ⲧⲏⲛ · ⲡⲉϫⲁϥ ⲥⲁⲣ · ⲡ[ⲥⲓ] ⲡⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁϥ ·
ⲁⲁ ϧⲁⲣⲱⲙ[illegible]ⲉ ϯⲛⲁϫⲱ ⲉ ⲣⲟⲕ · ⲡⲁ ⲱⲛⲣⲉ · ⲙⲛⲉⲓⲧ
ⲁⲡⲁ[ⲗⲁ] ⲉ ⲣⲟⲟⲩ · ⲙⲙ ⲛⲉⲓⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ · ⲛ [ⲧⲟⲟ]ⲧϥ̄ · Fol. 12 a
ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ · ⲁⲡⲁ ⲙⲁⲣⲕⲉⲗⲗⲟⲥ | [ⲡⲉⲡⲓ]ⲥⲕⲟⲡⲟⲥ · [ⲕⲍ]

ⲁϥϫⲟⲟⲥ ⲥⲁⲣ· [illegible]ⲉⲓⲟ ⲛ ⲁⲣⲭⲱⲛ· ⲉ ⲁⲓϩ
ⲁⲣⲭⲏ ⲛ ⲧ[illegible]ⲗⲟⲩⲥⲓⲟⲥ ⲁⲉⲓ ⲉ ⲣⲏⲥ ⲉⲡⲁⲥⲁⲣⲭⲏ
ⲉϩⲏ ⲛⲉⲓ ⲡⲟⲗⲓⲥ· ⲁⲓⲃⲱⲕ ⲁⲉ ⲉ ⲣⲟⲩⲓ· ⲉ ⲡⲉⲓⲗⲁⲕ· ⲁⲩ
ⲥⲁⲃⲃⲁⲧⲱⲛ· ⲱⲱⲡⲉ· ⲁⲓⲱⲙⲉ ⲛⲥⲁ ⲟⲩⲁ· ⲁⲉ ⲉⲡⲁ
ⲥⲩⲛⲁⲥⲉ ⲁⲉ ⲁⲡⲉ ⲟⲩⲟⲣⲑⲟⲇⲟⲝⲟⲥ· ⲉ ⲧⲃⲉ ⲁⲉ ⲛⲉⲧⲱⲙⲏ
ⲉⲓⲇⲟⲗⲟⲛ· ⲙ ⲡⲁ· ⲉⲧ ⲙⲁⲁⲩ· ⲁⲩⲱ ⲡⲱϣϫⲡ· ⲟⲩ
ⲡⲓⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉⲧ ⲡⲛⲧⲟⲩ· ⲛⲉ ⲙⲡⲧⲁⲩ ⲡⲁⲣⲣⲏⲥⲓⲁ
ⲙⲁⲩ ⲉ ⲧⲃⲉ ⲡⲁϣⲁⲓ· ⲛ ⲡⲣⲣⲱⲙⲉ ⲉⲓⲇⲟⲗⲟⲛ· ⲁ
ⲱⲙⲉ· ⲟⲩⲛ· ⲛ ⲧⲟⲟⲧϥ ⲛ ⲟⲩⲣⲱⲙⲉ· ⲛ ⲭⲣⲓⲥⲧⲁⲛⲟⲥ
ⲉ ⲧⲃⲉ ⲑⲉ· ⲛ ⲥⲩⲛⲁⲥⲉ· ⲛⲧϥ ⲁⲉ· ⲡⲉϫⲁϥ· ⲛⲁⲓ ⲁ
ⲱⲛⲧⲱⲥ· ⲕⲁⲣⲓ ⲡⲁⲣⲭⲱⲛ· ⲥⲉϩⲛⲧ· ⲛⲥⲟⲛⲥ· ⲛⲥⲓ ⲛ
ϯ ⲡⲟⲗⲓⲥ· ⲛⲧⲟⲟⲧⲟⲩ· ⲛ ⲡⲣⲣⲱⲙⲉ ⲉⲓⲇⲟⲗⲟⲛ· ⲛⲁⲓ ⲥⲁ
ⲉⲱⲁⲧⲉⲓ ⲉ ⲣⲁⲓ· ⲱⲁ ⲣⲟⲛ ⲛⲥⲓ ⲅⲉⲛⲕⲗⲏⲣⲓⲕⲟⲥ·
ⲧⲡⲟⲗⲓⲥ· ⲥⲟⲩⲁⲛ· ⲙⲥⲉⲥⲩⲛⲁⲥⲉ ⲙⲙⲟⲛ· ⲙⲛ ⲡⲥⲁⲃⲃ
ⲧⲱⲛ· ⲙⲙⲏ ⲧⲕⲧⲣⲓⲁⲕⲏ· ⲁⲛⲟⲕ ⲁⲉ ⲙⲁⲕⲉⲇⲟⲛⲓⲟⲥ· ⲁⲙ
ⲛⲉⲓ ⲱⲁⲉ· ⲙⲛ ⲡⲁ ⲣⲏⲧ· ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲓⲃⲱⲕ· ⲉ ⲧⲡ
ⲗ[ⲓⲥ] ⲣⲁⲕⲟⲧⲉ· ⲉ ⲧⲣⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ· ⲙ ⲡⲉⲥⲧ[ⲣⲁⲧⲏ]ⲗⲁⲧⲏ·
ⲁⲓⲱⲙⲉ ⲛⲥⲁ ⲁⲡⲁ ⲁⲑ[ⲁⲛⲁⲥⲓⲟⲥ ⲡⲁⲣ]ⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟ·
Fol. 12 b ⲛ ⲣⲁⲕⲟⲧ[ⲉ] | [ⲁⲓϩ]ⲱ ⲉ ⲣⲟϥ· ⲛⲱⲉ ⲧⲛ̄ϥ̄· ⲛⲧⲁⲓⲛ[ⲁ
[ⲕⲉ] ⲉ ⲣⲟϥ]· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲛⲥⲓ ⲡⲥⲟⲫⲟⲥ· ⲉⲧ ⲟⲩⲁ[ⲁⲃ]· ⲁⲩ
ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲁⲙⲉ· ⲁⲉ ⲟⲩ[ⲛⲣ] ⲡⲣⲣⲱⲙⲉ ⲛⲟⲩⲧ·
ⲣⲙ̄ ⲡⲙⲁ· ⲉⲧ ⲙⲁⲁⲩ· ⲁⲛⲟⲕ ⲁⲉ ⲡⲉϫⲁⲓ ⲛⲁϥ ⲁⲉ ⲉ
ⲡⲁ [ⲉⲓ]ⲱⲧ· ⲕⲁⲓ ⲥⲁⲣ ⲟⲩⲣⲱⲙⲉ· ⲛ ⲭⲣⲓⲥⲧⲁⲛ[ⲟⲥ] ⲡⲉⲓ
ⲁϥϫⲟⲟⲥ ⲉ ⲣⲟⲓ· ⲁⲉ ⲱⲁⲣⲉ ⲛⲉⲕⲣⲓⲣⲓⲕⲟⲥ (sic)· ⲛ ⲧⲡⲟⲗⲓ·
ⲥⲟⲩⲁⲛ ⲉⲓ ⲉ ⲣⲁⲓ· ⲛⲥⲉⲥⲩⲛⲁⲥⲉ· ⲙⲙⲟⲛ· ⲙ ⲡⲥⲁⲃⲃ-
ⲧⲱⲛ ⲙⲙⲏ ⲧⲕⲧⲣⲓⲁⲕⲏ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲭⲥ· ⲛ ⲉⲓⲱ·
ⲁⲛⲁⲩ ⲉ ⲟⲩⲁ· ⲉϥⲙⲡϣⲁ· ⲛ ⲁⲓⲁⲕⲱⲃⲉⲓ· ⲉ ⲛⲉⲓ ⲣⲱ·
ⲛⲁⲛⲁⲥⲕⲁⲓⲟⲛ· ⲙⲡⲣ̄ ⲭⲉⲓⲣⲟⲑⲉⲥⲓⲁ· ⲙⲙⲟϥ· ⲛ ⲉⲡⲓⲥ-
ⲡⲟⲥ· ⲛⲧⲁϫⲓⲧϥ̄· ⲉ ⲣⲏⲥ· ⲛⲙⲙⲁⲓ· ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡ·
ⲁⲉ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁϥⲟⲩⲱϣϧ̄ ⲡⲉϫⲁϥ ⲛⲁⲓ· ⲁⲉ ⲉ ⲃⲟⲗ ⲉ
ⲁⲕⲱⲙⲉ ⲛⲥⲁ ⲡⲣⲱϣ· ⲉⲧ ⲛⲁⲟⲩϥ· ⲙⲙⲁ· ⲡⲉ ⲡⲥⲁ·
ⲛⲣⲟⲩⲟ ⲉ ⲣⲟⲕ· ⲛ ⲙⲙⲁ· ⲡⲉ ⲡⲣⲣⲁ ⲛ ⲣⲏⲧ· ⲉⲩⲧⲛⲧⲱ·
ⲉ ⲣⲟⲕ· ⲛⲧⲟⲕ· ⲡⲉⲧ ⲛⲁⲱⲱⲡⲉ· ⲛⲱⲱⲥ· ⲉϩⲛ̄ ⲛⲉⲥⲟⲥ·
ⲉⲧ ⲣⲙ̄ ⲡⲙⲁ· ⲉⲧ ⲙⲙⲁⲩ· ⲁⲛⲟⲕ ⲁⲉ ⲡⲉ[ϫ]ⲁⲓ ⲛⲁ·

[illegible] ⲕⲁ

[illegible] Fol. 13 a

[illegible] ⲕⲍ

[illegible] Fol. 13 b

ⲛⲧⲡⲡⲱⲧ [ⲛ]ⲁⲛ · ⲉⲧⲙⲁ · ⲛ ϫⲁⲓⲉ · ϩⲁⲣⲏⲧ · ⲧⲡⲁⲣ ⲃ̅ⲁ̅
[ⲁ]ⲣⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲩⲉⲓ · ⲉ ⲃⲟⲗ · ϩⲙ̅ ⲧⲡⲟ
[ⲗⲓ]ⲥ · ⲙ̅ ⲡⲉⲥⲛⲁⲩ · ⲙ̅ ⲡⲉⲣⲟⲟⲩ · ⲉⲧ ϣⲙⲁⲩ · [ⲙ̅]
ⲡⲉ ⲗⲁⲁⲩ · ⲉⲓⲙⲉ · ⲉ ⲃⲟⲗ · ϫⲉ ⲛⲉⲣⲉ ⲡⲓⲟ̅[ⲧ]ⲉ ⲥⲕⲉ
ⲡⲁϩⲉ · ⲙⲙⲟⲟⲩ · ⲉ ⲧⲃⲉ ϫⲉ ⲛⲉⲩ[ⲧ]ⲛⲩ · ⲉⲧⲟⲓⲕⲟⲛⲟ
ⲙⲓⲁ · ⲉⲛⲁⲟⲩⲥ · ⲁⲩ[ϫⲓ]ⲟⲟⲣ · ⲁⲉ · ⲙⲙⲟⲟⲩ · ⲁⲩⲉⲓ
ⲉ ⲡⲉⲓⲉⲃ̅ⲧ̅ · ⲁⲩ[ⲛ]ⲁⲩ · ⲉ ϩⲟⲩⲛ · ⲉ ⲡⲧ̅ⲟⲩ · ⲉⲧ ϩⲓ ϩⲟⲩⲛ ·
Fol. 14 *a* [ⲙⲏ] ⲉⲧϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲛⲁⲛⲟⲩⲥ · ⲛⲁⲛ · ⲉ[ⲛ]ⲙⲟⲩ · ⲛ̅ⲧ
ⲛⲉⲟⲛϩⲣⲓⲟⲛ · ⲟⲩⲱⲙ · ⲙⲡⲉⲛⲥ[ⲁⲣϫ̅] ⲛ̅ⲣⲟⲩⲟ ⲉ ⲣⲟⲥ ·
ⲧⲣⲉϩⲓ ⲱⲙⲉ · ⲉ ⲣⲟⲟⲩ · ϩⲓⲧ[ⲛ̅] ⲛⲁ ⲧⲡⲟⲗⲓⲥ ⁘ ⲁϥⲱⲡⲉ
ϫⲉ · ⲛ̅ ⲧⲉⲣⲉ ⲡⲉⲧⲉⲓⲱⲧ · ⲉⲓ · ⲛ̅ⲧⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ · ⲉ ⲛ̅ⲣⲡ
ⲉ ⲧ̅ⲣ̅ⲉⲟⲩⲱϣ̅ⲧ̅ · ⲙ̅ ⲡⲉⲓⲁⲱⲗⲟⲛ · ⲛ̅ ϣⲟⲣⲡ ⲕⲁⲧⲁ ⲡⲉⲥ
ⲉⲃⲟⲥ · ⲙ̅ⲡⲁⲧ ⲉϥⲃⲱⲕ · ⲉ ⲡⲉϥⲛⲓ · ⲙ̅ ⲧⲉⲣ ⲟ̅ⲃⲱⲕ · ⲁⲉ
ⲣⲟⲩⲛ · ⲙⲡⲉ ⲥⲣⲉ ⲉ ⲛⲉϥϣⲙⲣⲉ · ⲁϥ† ⲡⲉϥⲟⲩⲟⲓ · ⲉ ⲡⲙ
ⲉⲧ ⲣⲓ ⲣⲟⲩ[ⲛ] · ⲙ̅ⲡⲉ ⲥⲣⲉ ⲉ ⲣⲟⲟⲩ · ⲁϥⲕⲱⲧⲉ ⲟⲛ · ⲟ̅
ⲡⲙ[ⲁ]ⲥⲕⲁⲛⲟⲛ · ⲉⲧ ⲉⲣⲉ ⲡⲃⲏⲥ · ⲛ̅ⲛⲓⲧⲉϥ · ⲙⲡⲉ ⲥⲣⲉ ·
ⲣⲟϥ · ⲁⲩⲉⲓ ⲁⲉ · ⲉ ⲃⲟⲗ · ⲉϥⲁⲡⲟⲣⲉⲓ · ⲉϥϫ[ⲱ] ⲙⲙⲟ
ϫⲉ ⲟⲩ ⲡⲉⲓⲧ ⲁϥϣⲱⲡⲉ · ⲉ ⲃⲟⲗ ϫⲉ ⲙⲡⲉ ⲓⲥⲉ · ⲉ ⲛ
ϣⲛⲣⲉ · ⲟⲩⲁⲉ · ⲡⲕⲉ ⲛⲟⲩⲧⲉ · ⲡⲃⲏⲥ · ⲁⲥⲥⲱⲧⲙ̅ ·
ⲣⲟϥ · ⲛ̅ⲥⲓ ⲟⲩⲁ̅ⲗⲗⲟⲩ · ⲛ ⲥⲣⲙⲙⲉ · ⲉⲥⲟⲩⲛⲏϥ · ⲣⲓⲧⲟⲩⲱⲥ
ⲙ̅ ⲡⲣ̅ⲡⲉ · ⲁⲥⲙⲟⲩⲧⲉ · ⲟⲩⲃⲏϥ ⲉⲥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲙⲟ
ϣⲁ ⲣⲟⲓ · ⲡⲟⲩⲛⲏⲃ · ⲉⲧ ⲥⲙⲁⲁⲩ ⲛⲧⲁⲧⲁⲙⲟⲕ ·
ⲡⲉⲓⲧ ⲁⲡⲁⲩ · ⲉ ⲣⲟϥ · ⲙⲡⲟ̅ · ⲁⲡⲁⲩ · ϩⲁⲣ · ⲉ ⲡ
ⲡⲁⲣⲁⲃⲁⲧⲏⲥ · ⲙ̅ ⲙⲟⲛⲟϫⲟⲥ · ⲡⲁⲓ ⲉⲧ ⲡⲗⲁⲛⲁ · ⲛ̅ⲣⲟⲙ
ⲫ̅ⲛ̅ⲁ ⲧⲉ[ⲓ] ⲡⲟⲗⲓⲥ · ⲁϥⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ · ⲉ ⲛ̅ⲣⲡⲉ · ⲙ
ⲛⲉϥϣⲙⲣⲉ · ⲟⲩ ⲡⲁⲓⲧⲱⲥ · ⲛ̅ⲧⲟⲩ · ⲡⲉⲛ[ⲧ] ⲁϥ[ⲧ]ⲁⲕⲉ ⲡⲉ·
ⲫⲏⲧ · ⲁⲣⲉⲓ ⲡⲓⲟⲩⲧⲉ [ⲡⲃⲏⲥ] ⲁⲩⲡⲱⲧ · ⲡⲟⲩⲛⲏⲃ · ⲁⲉ :–
Fol. 14 *b* [ⲙ̅ ⲧⲉⲣ] ⲥⲥⲱⲧⲙ̅ · ⲉ ⲛⲉⲓ ϣⲁϫⲉ · ⲛ̅ⲧⲟⲟⲧⲥ̅ [ⲙ̅] ⲟ̅ⲗⲗⲟⲩ·
[ⲙⲑ] ⲁⲙⲟⲟⲩⲉ · ⲉϥ† ⲟⲩⲟⲓ · ⲫ̅ⲓ ⲧ[ⲡ]ⲟⲗⲓⲥ · ⲙⲥⲁ ⲛⲉϥϣⲙⲣ
ϫⲉ ⲟⲩ ⲙⲟⲛⲟⲛ [ⲙ]ⲛ̀ ϣⲛⲣⲉ · †ⲛⲁⲣⲟⲧⲃⲟⲩ · ⲁⲗⲗ·
ⲡⲕⲉⲙⲟ[ⲙ]ⲟϫⲟⲥ · ⲉⲓϣⲁⲛⲉ · ⲉ ⲣⲟϥ · †ⲛⲁⲡⲁⲧⲁⲥ[ⲧ]
ⲙⲙⲟϥ · ⲟⲩⲣⲱⲙⲉ · ϫⲉ ⲙ ⲡⲓⲥⲧⲟⲥ ⲙ̅ ⲧⲉⲣ ⲥⲥⲱⲧⲙ̅ · ⲉ
ⲣⲟⲥ · ⲉⲥϣⲁϫⲉ(*sic*) · ⲙⲡⲟ̅ ⲡⲟⲩⲛⲏⲃ · ⲁⲥⲃⲱⲕ · ϣⲁ ⲡⲉⲡⲓⲥⲕⲟⲡ

[illegible] ет ол[а]ав · пехач · нач · же па еіот · ет таі[нт]
[illegible] сетн отщахе · н тоотч · н пеі ол[н]нв · ет
сроорр̄т · ите п̄рпе · е твнн[т]к̄ · ечхю мнос · же
еіщанре · е рок [ϯ]наоотч̄ · тепот зе па еіот ·
е[т] отаав · тюоп · ин̄ вюк · нак · етна · ечс-
сраст̄ · п̄рнроот · щанте прюв · отепе · пехе
пепископс̣ н прюне ет н̄нат же ос · па щнре
ет таінт · аісютн̄ · рн̄ ттапро · ет снанаат
пенноотє · пенснр̄ · іс пехс̄ · пенхс̄ · ечхю н-
мос же н̄пр̄ [р̄]роте · рнтоц · и нет наоотц ·
и петн̄сшна · ентщоп · же нноц [е] ноот ·
і петн̄ψухн · пехе [п]рюне · ет н̄нат · н
пеписконос[illegible]ечхоос он · же етщанпют · н- | Fol. 15 a
[illegible]ютн̄ · рн̄ ϯ полис · пют · е ерац е ке отеіе · пехе [illegible]
пеписконос же нін [пен]т ачтаноц · же аіршк · е
[illegible]оп · е п̄рпе · н̄точ же пехач нач же аісютн̄ ·
[illegible]е отрллот · н срнне те · есотннр · рітоотц ·
[illegible] п̄рпе · пехе пеписконос рн̄ отщютт · е рок ·
[illegible]е ере песлас нащопе н пенипе нч̄зю ечкін ·
[illegible]и ща енер · щанте тюреа н пюотє · отюпе
[illegible] рок · аєш асщопе · кata пеццахе · нюе · ита
[illegible]етрос папостолос хоос и сінюп · же екещопе
[illegible]ю п̄ллє · ин̄ нач е рок · ни · е прн · ща ото-
[illegible]щ · и тер ч̄[хю] нач · нзі пеписконос · ет отаав ·
[illegible] прюне · анахюрєі · нач · е рок · рітоотц ·
[illegible]чет ϙаав · ачтюоп · рюпц · ачрюк · ернт · е
[illegible]ща · етоннотє · е рок · же пш · ачщопе ·
[illegible]і пша · ет н̄нат · ечсопсп н пюотє · рн̄ ден-
[illegible]исфа · н̄ін̄ ирепощин · проєіс · епащопт · ечс-
[illegible]ф нн[ос] же п̄хс̄ · пюотє · кто · н прнт · н
[illegible]рюне · етнетапоіа рн̄ тєі отщн · [illegible] ·
[illegible]а нач · ετρορωπα · ещх[е](?)[illegible][прю]нне ас · ерат ч̄ ·
[illegible]е щ[нре | снат] рітоотц · етаас · ератот · отα Fol. 15 b
[illegible]ϛ[о]нан · нюп · нач · отα · ρι ρωστρ нюп · [illegible]

ⲉⲧⲙⲛⲧⲣ· ⲁⲩⲉⲓ· ⲙⲙⲟⲓ ⲟⲩⲣⲱⲙⲉ ⲛ ⲟⲩⲟⲉⲓⲛ· ⲁⲩⲁⲁϥ
ⲉⲣⲁⲧϥ ⲡⲓ ϫⲱⲟⲩ· ⲁⲩϯ ⲛ ⲟⲩⲕⲗⲟⲙ· ⲉϫⲛ ⲧⲁⲡⲉ· ⲛ
ⲡⲉⲧ ⲡⲓ ⲟⲩⲛⲁⲓ· ⲡⲓⲟϥ· ⲉⲧⲉ ⲡⲓⲟϥ ⲡⲉ· ⲁⲩⲱ ⲕ
ⲕⲗⲟⲙ· ⲉϫⲛ ⲧⲁⲡⲉ· ⲛ ⲡⲉⲧ ⲡⲓ ⲣⲱⲟⲩⲣ ⲡⲓⲟϥ· ⲁⲩ
ⲁⲩϯ· ⲛ ⲟⲩⲥⲉⲣⲱϧ· ⲉ ⲧⲥⲓϫ· ⲛ ⲡⲉⲧ ⲡⲓ ⲟⲩⲛⲁⲓ ⲉⲣ
ⲟⲩϣⲱϣⲧ ⲙⲛⲣ ⲡⲓⲟϥ· ⲁⲩⲱ· ⲕⲉ ⲥⲉⲣⲱϧ· ⲉ ⲧⲥⲓ
ⲛ ⲡⲉⲧ ⲡⲓ ⲣⲱⲟⲩⲣ· ⲡⲓⲟϥ· ⲉⲣⲉ ⲕⲉ ϣⲟϣⲧ̄ ⲙⲛⲣ
ⲡⲓⲟϥ· ⲁⲩⲃⲱⲕ· ⲉ ⲣⲁⲓ· ⲉ ⲧⲡⲉ· ⲉⲓⲟⲣⲛ̄· ⲛⲥⲱϥ
ⲁⲩⲧⲱⲟⲩⲛ ⲁⲉ ⲉⲣⲧⲟⲟⲩⲉ ⲛ̄ⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ· ⲉⲩϫⲱ ⲙⲡⲟⲥ· ⲁⲉ ⲟⲩ· ⲡⲉ ⲡⲉ
ⲣⲟⲣⲟⲙⲁ· ⲓⲧⲁⲙⲁⲩ· ⲉ ⲣⲟϥ· ⲙⲙⲛ ⲉⲧⲛⲁϩⲣⲟ· ⲛⲁⲓ
ⲛ̄ ⲣⲉⲛϣⲛⲣⲉ· ⲙⲡⲛⲓⲥⲁ ⲧⲣⲁ ⲁⲡⲟⲧⲁⲥⲥⲉ· ⲉⲣⲉ ⲡⲣⲱⲃ
ⲟⲥⲕ̄· ⲡⲗⲛⲓ· ⲡⲉⲕⲟⲩⲱϣ· ⲙⲁⲣⲛ̄ϣⲱⲡⲉ· ⲡⲁ ⲭ̄ⲥ̄· ⲓ
ⲡⲉϫⲣ̄ⲥ̄· Ⲉⲧⲓ ⲁⲉ· ⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙⲟⲕⲙⲉⲕ [ⲙ
ⲙⲟⲩ· ⲛ ⲧⲉⲓ ⲣⲉ· ⲁⲧⲥⲙⲛ· ϣⲱⲡⲉ· ϣⲁ [ⲣⲟ]ϥ· ⲉⲥϫ
ⲙⲙⲟⲥ· ⲁⲉ ϣⲁⲧ ⲛⲁⲩ ⲉⲕⲁ[ⲙ]ⲉⲗⲉⲓ ⲉⲛⲉⲥⲟⲟⲩ· ⲛⲧⲁⲩ
ⲧⲁⲓⲣⲟⲟⲧⲛ̄ [ⲉ] ⲣⲟⲟⲩ· ⲧⲱⲟⲩⲛ· ⲛⲓ̄ϯ ⲡⲉⲕⲟⲩⲟⲓ·
Fol. 16a ⲣ]ⲟⲟⲩ· ⲕⲛⲁⲣⲉ· ⲉ ⲣⲉⲛⲥⲕⲉⲧⲟⲥ· ⲛ̄ [ⲥⲱⲧⲙ̄] | [ⲣⲙ̄ ⲡ]ⲙⲁ
ⲓⲍ ⲉⲧ ⲙⲙⲁⲩ· Ⲗⲁⲧⲱⲟⲩⲛ· ⲁϥ[ⲙⲟⲟⲩ]ⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁ
ϫⲟⲟⲥ ⲛⲁϥ· ⲁⲧ[ⲱ ⲛ̄] ⲧⲉⲣ ⲣ̄ⲟⲩⲉ ⲉ ⲣⲟⲩⲛ· ⲡⲓ ⲡⲧⲟⲟ
ⲛⲁ [ⲙⲟ]ⲙⲛ̄ⲧ· ⲙ ⲙⲛⲓⲟⲛ· ⲁⲥⲱⲱⲛ̄ⲧ· ⲛⲥⲁ [ⲟⲩ]ⲛⲁ
ⲙⲙⲟⲥ· ⲁⲩⲣⲉ ⲉ ⲡⲙⲛⲣⲉ· ⲥⲛⲁⲩ [ⲉ]ⲩⲛⲏϧ· ⲣⲁ ⲟⲩⲕⲟⲟ
ⲛ̄ ⲧⲟⲟ · ⲉ ⲁⲧ[illegible]ⲧⲟⲟⲩ ⲉ ⲃⲟⲗ· ⲉ ⲡⲙⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲣ
[ⲙ]ⲛ̄ ⲡⲉⲓⲃⲉ· ⲉ ⲃⲟⲗ· ⲁⲉ ⲡⲉⲧⲥⲟⲟⲩ ⲡⲉ· ⲙⲡ ⲟⲩⲉ
ⲟⲉⲓⲕ· ⲟⲩⲁⲉ· ⲙⲡ ⲟⲩⲥⲉ ⲙⲟⲟⲩ· ⲛ̄ ⲧⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟ
ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲣⲣ̄ ⲡⲓⲉⲉⲧⲉ· ⲙ ⲡⲣⲟⲣⲟⲙⲁ· ⲓⲧⲁ
ⲛⲁⲩ ⲉ ⲣⲟϥ· ⲁⲧⲱ ⲡⲉϩⲁϥ· ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲡⲱⲛⲣⲉ ⲥⲛⲁ
ⲓⲧⲁⲩⲧⲥⲁⲃⲟⲓ· ⲉ ⲣⲟⲟⲩ ⲣ̄ⲍ̄ ⲡⲣⲟⲣⲟⲙⲁ· ⲁⲧⲱ ⲛⲁⲓ ⲟ
ⲛⲉ ⲓⲧⲁⲩϫⲟⲟⲥ ⲛⲁ ⲉ ⲧⲃⲏⲏⲧⲟⲩ· ⲁⲉ ⲃⲱⲕ· ⲕⲛⲁⲍⲓⲙ
ⲛ̄ ⲣⲉⲛⲥⲕⲉⲧⲱⲥ· ⲛⲥⲱⲧⲙ̄· ⲁⲓⲙⲟⲟⲩⲉ· ⲁⲉ ⲉ ⲣⲟⲩⲛ ⲉ
ⲣⲟⲟⲩ· ⲡⲉϩⲁϥ· ⲁⲧⲱ̄· ⲛ̄ ⲧⲉⲣ ⲟⲩⲛⲁⲩ· ⲉ ⲣⲟⲓ· ⲁ
ⲧⲱⲕ· ⲛ̄ ⲣⲏⲧ· ⲁⲩⲧⲱⲟⲩ ⲁⲩⲁⲣⲭⲟⲩ· ⲣⲁ ⲛⲁⲟⲩⲣⲏⲏ
ⲁⲩϯⲡ ⲉ ϫⲱⲟⲩ· ⲁⲛⲟⲕ ⲁⲉ ⲣⲱⲟⲩⲧ· ⲁⲓϯ ⲧⲟⲟⲩ
ⲁⲓⲧⲟⲩⲛⲟⲥⲟⲩ· ⲛ̄ ⲧⲉⲣ ⲙⲁⲩ ⲁⲉ ⲉ ⲣⲟⲟⲩ ⲉⲧⲥⲟⲩⲙ̄· ⲁ

пеqко ⲙⲛ̄ пеіве · аіqⲙⲟос · є qраі · ⲛⲁⲁⲩ ·
пноς · ⲁє · ет ⲟⲩⲁⲁⲩ [ач]хωрⲉ̄ · ⲟуⲁе · пкоі |
[ⲁє] ⲱⲁхе · пкоі ⲁє qωⲙϥ · ач[хωр]ⲉ̄ · ⲟуⲁе Fol. 16 b
пноς ⲁє ⲱⲁхе · ⲛтоқ · [ач]ⲥⲁⲧⲱⲙ̄ⲃ̄ · ⲛⲥі пноς · [ⲗϫ]
ⲁє ωⲛтωс · [па] еіωт · аіре ⲉⲙⲁⲉ ⲛтаіоуⲱⲙ ·
а[ⲱ] и тере ⲙаү · є рок · каі ⲥар ⲙⲛ̄ пе[qоо]
ⲛтаⲛєі · є вол · ⲇⲉ̄ тполіс · ⲙⲡе ⲛо[ⲩ]ⲙ · ⲟуⲁе ·
ⲙⲡе ⲛсω · ⲟуⲁе · ⲙⲡе ⲙаү є рⲱⲙе ⲛсаⲃⲗⲗак ·
пенсоот ⲥар · пе поот · асⲱⲡе ⲥар ⲙⲙоⲛ ⲇⲉ̄
тєі оуⲱⲛ · ⲛтасоуеⲙе · ⲁноқ ⲁ[є] ⲛеіωⲃⲱ̄ · ⲛⲓ пе ·
ⲗⲗа · ⲛере ⲛаваⲗ оуωⲛ · ачєі ⲛⲥі оуроⲙе и
ⲟуоеіⲙ ере оуⲁхωⲙⲙе · и тоотⲥ̄ · єqєіре · ⲓ̄ [и](?)ⲧоот ·
ⲁⲩω оуи ⲅєⲛⲃⲁⲥω · єуⲧаіⲛ̄ⲧ · ⲉⲙⲁⲁⲧⲉ · таⲗⲛ̄ ·
ⲉⲭⲓ̄ тєqⲛаⲃⲓ · ачⲁаⲩ · ератⲉ̄ · ⲗⲓ ⲓⲱт · ачкⲓⲛ · є
ⲣоі · и тере ⲓⲧⲱⲙⲁ · ⲁє є qраі · ачϯ ⲗⲓⲱⲙ · и
ⲟⲩⲱⲧⲙⲛ · ачⲥоⲗⲃ̄ · и оуеⲡω[ⲙⲉ] · ⲓ̄ тере ⲓⲣ̄ оуа-
ⲓрнтеі · ⲁє · єсⲗⲱⲙ · ачоуаⲃⲱϥⲃ̄ ⲙⲙоς · ачтаас ·
ⲓ па коуі · ⲓ̄ сон · ⲁⲩω ачⲥооⲗⲉ̄ · qωⲙϥ · и
тєпωⲙⲉ · и тер ⲥ̄ⲣ̄ оуапрнте · ⲁє · ⲗⲓⲱⲙϥ ·
ⲗⲁⲗⲟⲃⲱϥⲃ̄ · ⲙⲙоς ачтаас · ⲗⲓⲱⲙ · и ке сон ·
таре аіⲥωⲱϯ · ⲡⲥа оуиⲁⲙ · ⲙⲙ[ⲟⲓ ⲁⲩ] | ⲁⲙⲁⲩ · Fol. 17 a
рок · па еіωт · ет оуаау · [ач]ⲭⲓ · ⲇⲉ̄ ⲛеⲥⲓⲉⲙ [ⲗϫ]
оуоеіⲙ · ⲛⲥі прⲙ[е] и оуоеіⲙ · ет ⲟⲩⲁⲁⲩ · ач-
ⲟⲩⲉ̄ · є qраі є коуоⲡⲉ̄ · ⲙⲡⲥωс ачч · ⲙ па
и ачⲛоⲩⲉ̄ · є qраі · є коуωⲡⲉ̄ · ⲁⲩω · ⲡтєⲩⲛоς ·
ⲁⲣ̄ ат оуωⲛϩ̄ · є вол · аγω еⲓⲛⲁⲩ · є род · тенος
ⲉ па еіωт ⲉіс ⲟⲛⲛте · ⲁⲛⲣ̄ ⲡⲁⲡⲱⲁ · є трекеі ⲱа
ⲩи · ⲉіс ⲛеⲡⲯⲩχн ⲙ̄ тоотⲕ̄ · ⲙⲙ̄ пеⲛсωⲙⲁ · каі
ⲥр̄ · ⲡтаⲛⲡωт р[ω] є вол · ⲇⲉ̄ тполіс ⲙ̄ тека-
ⲫⲁⲓⲁⲛ · а[и]еі є пеі ⲙⲁ · асⲱⲡе ⲁе ⲙ̄ тере
ⲡіскопос сωⲧⲙ̄ · є пеі ⲱⲁхе · ачⲣ̄ ⲡⲁⲉⲉⲩе · и
ⲡⲧа папостолос ⲭоос · ⲁе ⲛте пе ⲡⲛⲁ̄ · и пе-
ⲛϥнтнс · ⲉі є ⲭωⲙⲙ̄ · пеχач ⲛⲁϥ ⲁе тωоуи ·
ⲙⲡоⲛ ⲛⲁⲱⲛре · ⲁе таі · те ⲑе ⲙ̄ⲡⲧа ⲡноⲩте ·

тоущс · є тр̄ потωϥ ⲙ̄ⲡ̄ ⲛⲉⲛⲉρⲛτ · ⲁττωοτⲛ ⲁⲩⲉⲓ ·
є ϧολ ϩⲓ ⲡτοοτ · ϩⲓ ⲟτϩοⲛ · ⲁⲩϧⲱⲕ · є ϩοτⲛ є
ⲡⲓⲁ · ⲉτ ⲉϥοτⲙⲛϥ · ⲡ̄ⲣⲏⲧ̄ϥ · ⲛ̄ϩⲓ ⲡⲡⲉτ ⲟⲩⲁⲁϧ · ⲛ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲧⲱ ⲁⲧⲟⲧⲱϥ · ⲙ̄ⲡ̄ ⲛⲉⲧⲉρⲛτ · ⲙ̄ ⲡ-
Fol. 17 b ⲱⲟⲙⲡ̄τ · [ⲁϥϫⲱ] ⲙⲙⲟⲥ · ⲛ̄ϩⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ | [ϫⲉ] ϯⲛⲁ-
ⲗⲉ ⲟⲩⲱⲙ ⲛ̄ⲧⲙⲁⲩ ⲁⲛ · є ϧολ · ϫⲉ ⲙⲡ̄ ⲟⲩϫⲓ ϧⲁⲡϯⲥⲙⲁ ·
ⲁϥτωοⲩⲛ̄ ϫⲉ ⲁϥⲙⲟⲩϥ · ⲛ̄ ⲟⲩⲛ̄ⲕⲁ ⲙⲙⲟⲟⲩ · ⲕⲁⲧⲁ ⲑⲉ ·
є ⲱⲁϥⲁⲁⲥ · ⲁϥⲱⲗⲛⲗ є ϫⲱ̄ ⲕⲁⲧⲁ ⲓⲕⲁⲛⲱⲥ · ⲁⲧⲱ
ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲙⲙⲁ · ⲛⲉ ⲛⲉⲧⲛ̄ⲣⲁⲓ · ⲡⲉϫⲁϥ ⲛⲥⲓ
ⲡⲓⲟⲥ · ϫⲉ ⲛⲉⲓⲣⲁⲓ · ϩⲟⲥⲉ ⲛⲥⲛ̄ⲧⲟⲩ · є ϧολ ϫⲉ ⲓⲣⲁⲓ ·
ⲓⲙⲟⲩⲧⲉ ⲛⲉ ⲓⲧⲁⲧⲙⲟⲩⲧⲉ [є] ⲣⲟⲛ ⲙⲙⲟⲟⲩ · ⲁⲧⲱ ⲁⲧ-
ϫⲟⲟⲩ · є ⲡⲉⲡⲓⲥ[ⲕ]ⲟⲡⲟⲥ · ⲓⲧⲟϥ ϫⲉ · ⲡⲉϫⲁϥ ϫⲉ ⲙⲙⲉ
ⲥ[ϣ]ⲱⲡⲉ · є ⲧⲣⲉⲩⲙⲟⲩⲧⲉ · є ⲣⲱⲧⲛ̄ · ⲛ ⲛⲉⲓ ⲣⲁⲓ · ϫⲙ
ⲧⲉⲛⲟⲩ · ⲁⲧⲱ ⲁϥⲙⲟⲩⲧⲉ є ⲡⲓⲟⲥ · ⲁϥⲃⲁⲡϯϩⲉ · ⲙ-
ⲙⲟϥ · ⲁϥⲙⲟⲩⲧⲉ є ⲣⲟϥ ϫⲉ ⲙⲁⲣⲕⲟⲥ · ⲁⲧⲱ ⲡⲓⲉϥ
ⲥⲛⲁⲩ ϫⲉ ⲓⲥⲁⲛⲁⲥ · ⲛ̄ ⲧⲉⲣ̄ ⲧ̄ⲃⲁⲡϯϩⲉ · ⲙⲙⲟⲟⲩ ⲁⲩⲥⲧ-
ⲛⲁⲥⲉ · ⲙⲙⲟⲟⲩ · ⲙ̄ⲡ̄ⲥⲱⲥ ⲁⲩⲕⲱ ϩⲁ ⲣⲱⲟⲩ · ⲛ ⲟⲧ·
ⲧⲣⲁⲡⲉϩⲁ · є ⲧⲣⲉⲩⲱⲙ · ⲁϣⲱⲡⲉ · ⲁⲉ · ⲙ̄ⲡ̄ⲥⲁ ϩⲉⲛ·
ϩⲟⲟⲩ · ⲉⲧ ϩⲁⲣⲧⲛϥ · ⲉⲧϯ ⲛ̄ⲣⲧⲛⲧ є ⲧⲉϥⲥⲙⲱⲗⲗ
ⲙ̄ⲡ̄ ⲧⲉϥⲥⲙⲛ̄ⲙⲟⲟⲥ · ⲙ̄ⲡ̄ ⲧⲉϥⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ · є ϧολ
ϫⲉ ⲛⲉⲧⲥⲟⲟⲩⲛ ⲁⲛ · ⲙⲱⲗⲛⲗ · ⲛⲥⲁⲃⲛⲗ · ϫⲉ ⲁⲧⲱϥ
ⲙ̄ⲡ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁϧ · ⲡⲉϫⲉ ⲙⲁⲣⲕⲟⲥ ϫⲉ ⲡⲁ ⲉⲓⲱⲧ
Fol. 18 a [ⲉⲧ] ⲟⲩⲁⲁϧ · ⲧⲛ̄ⲟⲧⲱϣ · є ϫⲣ̄ⲕϣⲱϧ · [ⲡⲉ]ⲱ ⲛ̄ⲧⲛ̄ⲁⲡⲉ
ⲗⲉ ϫⲉ ⲕⲁⲥ ⲉⲛⲉϣⲱⲡⲉ · ϩⲁ ⲣⲁⲧⲕ̄ · ⲁⲧⲱ ⲁϥϣⲱϧ · ⲛ̄ⲧⲉⲧ
ⲁⲡⲉ · ⲁⲧⲱ ⲛⲉⲧⲥⲱⲧⲙ̄ · ⲛⲥⲱϥ · ϩⲓ̄ ϩⲱϧ · ⲙⲙⲁ
[ⲁⲥ]ϣⲱⲡⲉ ⲁⲉ · ⲙ̄ⲡ̄ⲥⲁ ϩⲉⲛϩⲟⲟⲩ · ⲁϥϧⲣ̄ⲡⲉⲉⲩⲉ · ⲛ
ⲡⲣⲟϕⲏⲧⲏⲥ · ⲛ̄ⲧⲁϥⲛⲁⲩ є ϩⲟϥ · ⲛ̄ⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟ
ⲉⲧ ⲟⲩⲁⲁϧ · є ⲧⲃⲉ ⲡϣⲏⲣⲉ ⲥⲛⲁⲩ · ⲁⲧⲱ ⲡⲉϫⲁ
ϫⲉ ⲛⲁⲙⲉ · ⲡⲁⲓ ⲡⲉ ⲡϣⲏⲣⲉ · ⲥⲛⲁⲩ ⲛⲧⲁⲓⲛⲁⲩ
є ϩⲟⲟⲩ · ⲡⲟⲩⲁ ϩⲓ ⲟⲩⲛⲁⲓ · ⲁⲧⲱ ⲡⲟⲩⲁ · ϩⲓ ϩⲃⲟⲩ
ⲙⲙⲟⲓ · ⲁϥⲁⲙⲁⲣⲧⲉ · ⲙ ⲙⲁⲣⲕⲟⲥ ⲛ̄ ϣⲟⲣⲡ̄ · ⲁϥⲁⲁ
ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ⲁⲧⲱ ⲛⲥⲁⲓⲁⲥ · ⲡⲉϥⲥⲏ ⲁϥⲁⲁϥ
ⲛⲁⲓⲁⲕⲱⲛⲟⲥ ⁘ ⲁϣⲱⲡⲉ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟ
ϩⲙⲟⲟⲩ · ϩⲓ̄ ⲡⲉϥⲙⲁ · ⲛ̄ ϣⲟⲡⲉ · ⲉϥⲱϣ · ⲛⲉⲧ

ⲁⲡⲁⲉⲗⲓⲟⲛ · ⲉⲧ ⲟⲩⲁⲁϥ · ⲙⲁⲣⲕⲟⲥ ⲫⲱⲟⲩ · ⲛⲉⲩⲣⲙⲟⲟⲥ ·
ⲫⲁⲣⲧⲓⲙ ⲡⲣⲟ · ⲁⲩⲉⲓ ⲛ̄ⲥⲓ ⲫⲉⲛⲁⲛⲟⲩⲃⲁ ⲁⲧⲥⲟⲓⲗⲉ · ⲉ
ⲡⲙⲁ · ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲙ̄ⲡⲉⲥⲁⲙⲟⲩⲏⲗ · ⲁ ⲡⲉⲧ ϫⲟⲟⲣ ·
ⲛⲁⲛⲧⲟⲩ · ⲣⲉϥ̄ ⲡⲉⲧ ⲥⲟⲟⲩ · ⲉ ⲡⲉⲥⲛⲧ · ⲁⲕⲟⲧⲱⲥⲛ̄ · ⲛ
ⲧⲉⲕⲟⲧⲣⲛⲛⲧⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲛⲁϥ · ⲛⲥⲓ ⲛⲁⲛⲟⲩⲃⲁ · ⲉ
ⲡⲉⲛⲧ ⲁⲕⲱⲱⲡⲉ · ⲁⲧⲙⲓⲱⲉ · ⲙ̄ⲙ̄ · [ⲛ]ⲉⲧⲉⲣⲛϯ · ⲡϫⲥ
ⲉ · ⲙ ⲡⲉⲛⲧⲁ ⲧⲉⲕⲟⲧⲣⲛⲛⲧⲉ · ⲟⲩ[ⲱⲥⲛ̄] | [ⲁ]ⲩϫⲱ ⲙ̄ⲙⲁ- Fol. 18 b
ⲙⲟⲥ · ⲙ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲉ ⲉⲙ[ⲁ]ⲣⲓ ⲙ ⲛⲉⲕⲁⲙⲟⲩⲏⲗ · ⲉ [ⲗⲍ]
ⲡⲙⲁ · ⲙ ⲡⲱⲓ · [ⲁⲩ]ⲱ · ⲛⲉⲣⲉ ⲟⲩⲟⲥ · ⲛ ϯⲧⲱⲙ · ⲙ̄ⲡ
ⲧⲉⲩ [ⲙⲛ]ⲛⲧⲉ · ⲙ ⲡⲉⲥⲛⲁⲩ · ⲙⲁⲣⲕⲟⲥ ⲁⲉ · ⲡⲉⲡⲣ̄ⲥ
ⲛ ⲧⲉⲣ ⲧ̄ⲛⲁⲩ · ⲉ ⲣⲟⲟⲩ ⲉⲧⲙⲙⲉ · ⲙ̄ⲡ ⲛⲉ[ⲁ]ⲉⲣⲛϯ ·
ⲁⲥⲣⲱⲕ ⲉ ⲣⲁⲓ · ⲁⲩⲧⲁⲙⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲉ ⲁⲩⲕⲁⲁⲥ ·
ⲣⲙ̄ ⲡⲉⲩⲣⲛϯ · ⲉ ⲧⲙ̄ ⲃⲱⲕ · ⲉ ⲡⲉⲥⲛⲧ · ⲱⲁ ⲣⲟⲟⲩ · ⲛ
ⲧⲉⲣ ⲧ̄ⲉⲓ ⲉ ⲟⲛ · ⲉⲧⲛ̄ ⲧⲗⲉϫⲓⲥ ⲉⲧ ⲥⲛϩ · ⲁⲉ ⲛⲁⲓⲁⲧⲟⲩ · ⲛ
ⲡⲣⲣⲉⲓⲣⲛⲓⲛ · ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲛⲁⲙⲟⲩⲧⲉ · ⲉ ⲣⲟⲟⲩ ⲁⲉ
ⲛⲱⲛⲣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ · ⲛⲧⲉⲩⲛⲟⲩ · ⲁⲩⲙⲟⲧⲣ ⲙ ⲡⲭⲱⲱⲙⲉ
ⲁⲉⲓ ⲉ ⲡⲉⲥⲛⲧ · ⲱⲁ ⲣⲟⲟⲩ · ⲛ ⲧⲉⲣ ⲟⲩ ⲛⲁⲩ ⲁⲉ ⲉ ⲣⲟϥ ·
ⲁ ⲡⲉⲧ ⲭⲛⲧ · ⲛ[ⲥ]ⲟⲛⲥ̄ · ⲡⲱⲧ · ⲉ ⲣⲟⲗⲁ · ⲉ ⲣⲟϥ · ⲁⲧⲱ
ⲛⲉϫⲁϥ ⲁⲉ ⲗⲁⲟⲩ · ⲙ̄ⲡ ⲫⲛⲟⲩⲥ · ⲡⲁ ⲉⲓⲱⲧ · ⲙ̄ⲡ ⲥⲉⲧⲙ̄
ⲙⲉⲛⲣⲁⲗ · ⲁⲧⲱ ⲁⲩⲣⲙⲟⲟⲩⲥ · ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲡⲉϫⲁϥ
ⲁϥ ⲛⲥⲓ ⲡⲁⲛⲟⲩⲃⲁ · ⲁⲉ ⲁⲓⲙⲟⲧⲣ · ⲙ ⲡⲁ ⲥⲁⲙⲟⲩⲏⲗ ·
ⲁ ⲱⲛⲣ · ⲁⲉ ⲛⲧⲟϥ · ⲗⲁⲟⲩ ⲙ̄ⲡⲉ ⲫⲙⲟⲧⲣ · ⲙ ⲡⲱϥ · ⲁⲩⲉⲓ ·
ⲥⲓ ⲡⲉϥ ⲥⲁⲙⲟⲩⲏⲗ · ⲁⲩⲣⲉϥ̄ ⲡⲱⲓ ⲉ ⲡⲕⲁϩ · ⲁⲩⲕⲟⲧⲱⲥⲛ̄ ·
ⲧⲉⲕⲟⲧⲣⲛⲛⲧⲉ · ⲛ ⲧⲉⲣⲉ ⲡⲁⲓ ⲁⲉ ⲟⲧⲱ ⲉⲧⲱⲁⲉ · ⲁ ⲡⲕⲉ
ⲁ[ⲉⲧⲱ ⲙⲙⲟⲥ · ⲁⲉ ▒▒▒▒ | ▒▒[ⲙ]ⲉⲛ · ⲁⲙⲟⲣⲣ̄ · Fol. 19 a
ⲣⲟⲟⲩ · ⲁⲗⲗⲁ · ⲛⲧⲁⲩⲣ̄ [ⲡ]ⲃⲟⲩⲗ · ⲙⲡⲉ ⲓⲉⲙⲉ · ⲡⲉⲡⲓ- ⲗⲏ
ⲕⲟⲡⲟⲥ · ⲁⲉ ⲛ̄ⲫⲣⲙⲟⲟⲥ · ⲉⲩⲕⲱ ⲛ ⲣⲱϥ · ⲱⲁⲛⲧ ⲟⲩⲁ ⲱ
ⲛⲉⲧⲱⲁⲉ · ⲧⲛⲣⲟⲩ · ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁϥ ⲛ ⲫⲣⲁⲉ ⲛ ⲉⲡⲓ-
ⲕⲟⲡⲟⲥ ⲛⲁⲩ · ⲁⲉ ⲙⲙⲛ̄ ⲗⲁⲁⲩ · ⲛⲣⲱⲙⲉ ⲛ ϯⲧⲱⲙ · ⲙ̄ⲡ
ⲧⲡⲙⲛⲛⲧⲉ ⲣⲁ ⲟⲛ ⲙⲡⲟⲟⲩ ⲉⲓ ⲙⲛ ⲧⲉ · ⲛⲣⲱⲙⲉ · ⲙ
ⲗⲁⲙⲟⲩⲏⲗ ⲙⲙⲁⲁⲧⲉ · ⲡⲉϫⲉ ⲡⲟⲩⲁ · ⲛⲧⲟⲩ ⲁⲉ ⲙⲙⲁⲩ ⲉⲓⲥ
ⲧⲁⲉ ⲧⲙⲉ · ⲉ ⲣⲟⲕ · ⲡⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁϥ ⲉⲓⲥ
ⲁⲗⲁⲃⲉ ⲛⲣⲟⲙⲡⲉ ⲧⲡⲙⲟⲟⲩⲉ · ⲙⲡⲉ ⲛⲉⲛⲉⲣⲛϯ ⲁⲩⲱ
ⲙⲉ ⲟⲩⲁ ⲙⲙⲟⲛ · ⲙⲙⲁⲉ ⲙⲡⲉ ⲛⲉⲛⲉⲣⲛϯ · ⲛ ⲟⲩⲣⲟⲟⲩ ·

ⲛⲉϫⲉ ⲙⲉⲧ ⲟⲩⲁⲗⲃ · ⲛ ⲉⲡⲉⲛⲟⲩⲥ ⲉϫⲉ ⲁⲙⲛⲉ · ⲙⲁ
ⲣⲟⲓ · ⲉⲉ ⲛⲧⲁⲉⲉⲟⲩⲗ · ⲙⲧⲁ ⲧⲉⲣⲟⲩ[ⲣ]ⲙⲛⲧⲉ · ⲟⲩⲱⲥⲧⲛ̄ ·
ⲁⲩⲱ ⲁⲣⲉⲛⲧⲉ̄ⲓ ⲙⲁ ⲣⲟⲓ · ⲛⲉ ⲁ ⲙⲉⲉⲉ · ⲉⲁⲣ · ⲙⲧⲉⲣⲟⲩⲣ-
ⲙⲛⲧⲉ · ⲟⲩⲱⲥⲧⲛ̄ · ⲙⲡⲓⲁⲁⲣ · ⲉⲉⲉⲉⲁⲁⲧⲉ [ⲛ]ⲉⲧ ⲁⲉⲁⲣⲧⲉ ·
ⲁⲩⲱ ⲛⲉⲧⲉⲉⲟⲟⲙⲉ · ⲉⲣⲁ ⲟⲩ[ⲥⲓ] ⲛⲥⲟⲛⲉ̄ · ⲉⲣⲉⲭⲟⲣⲉ · ⲙⲧⲉⲣ-
ⲟⲩⲣⲙ[ⲛⲧⲉ] · ⲛ ⲧⲉⲣ ⲉ̄ⲛⲁⲩ ⲁⲉ · ⲉ ⲙⲡⲃⲙⲛ · ⲛⲥⲓ ⲛ[ⲛⲉ]ⲧ
ⲟⲩⲁⲗⲃ · ⲛ ⲉⲡⲉⲛⲟⲩⲥ · ⲉⲉⲙⲉ ⲉⲣⲟⲩ[illegible]ⲉⲣ ⲡⲣⲱⲃ · ⲣⲁ
ⲛⲉⲥⲣⲟⲣ · ⲟⲩⲁⲁⲩ : [illegible]ⲁⲉ ⲛⲉⲥⲙⲛⲧ · ⲉ ⲃⲟⲗ · ⲉⲉ-
Fol. 19 b ⲛⲉⲟⲉⲩ[illegible]ⲉⲩⲧ · ⲛⲉϫⲁⲩ · ⲉⲉ ⲙⲛⲟⲩ ⲛ̇ · | Ⲧⲉⲉ ⲛⲉⲁⲓⲁⲉ ⲛⲉ·
ⲟⲩ ⲛⲁⲓⲁⲕⲱⲛ · ⲁⲉ ⲃⲱⲕ ⲁⲙⲛⲉ ⲛⲁⲓ · ⲛ ⲟⲩⲛⲟⲩ · ⲉⲉⲉⲉⲟⲟⲩ ·
ⲉⲣⲏ ⲧⲗⲁⲕⲁⲛⲓ · ⲁⲉⲃⲱⲕ · ⲁⲉⲙⲉⲛⲧⲉⲓ ⲙⲁ ⲣⲟⲓ · ⲛⲉϫⲁⲩ
ⲛⲁⲓ ⲁⲉ [illegible]ⲙⲓⲛⲓ · ⲉⲁⲓⲛ̄ ⲧⲉⲣⲟⲩⲣⲙⲛⲧⲉ · ⲉⲙⲁⲱ ⲉⲉⲉⲉⲟⲥ ·
ⲁⲉ ⲣⲉⲉ ⲡⲣⲁⲓ · ⲉⲉ ⲛⲉⲓⲱⲧ · ⲉⲙⲛ̄ ⲛⲉⲙⲛⲁ · ⲉⲧ ⲟⲩⲁⲗⲃ ·
ⲁⲩⲱ ⲁⲉⲣⲣⲁⲛⲓⲍⲉ(sic) · ⲉⲉⲉⲉⲟⲥ · ⲛⲁⲧⲁ ⲟⲉ ⲛⲧⲁⲉⲣⲟⲟⲥ ·
ⲛⲁⲓ · ⲁⲉⲧⲱⲱⲥⲉ ⲛ̄ⲥⲓ ⲧⲉⲣⲟⲩⲣⲙⲛⲧⲉ · ⲣⲱⲥ ⲉⲓⲡⲉ ⲉⲉⲙⲉ
ⲥⲟⲩⲱⲥⲛ̄ ⲉ ⲙⲡⲓⲣⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲁⲁⲩ ⲁⲉ · ⲉ ⲛⲉⲙⲧ ⲁⲉ-
ⲙⲓⲙⲱⲛⲉ ⲛⲥⲓ ⲛⲁⲛⲟⲩⲃⲁ · ⲁⲉⲣ ⲓⲙⲙⲉ · ⲉ ⲃⲟⲗ ⲁⲉ ⲛⲉⲥ-
ⲥⲟⲟⲩⲛ ⲁⲛ · ⲉⲉ ⲙⲛⲟⲩⲧⲉ · ⲁ ⲣⲉⲡⲣⲱⲙⲉ · ⲉⲓ · ⲉⲩⲛⲁⲣⲁⲥⲉ ·
ⲉ ⲣⲉⲡⲣⲉ ⲛⲉⲗⲁⲕ ⲛⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲁⲁⲩ · ⲉ ⲛⲉⲙⲧ ⲁⲉ-
ⲙⲓⲙⲱⲛⲉ · ⲁⲩⲧ ⲥⲟⲟⲩ ⲉⲉ ⲙⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲁⲩⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ
ⲉ ⲧⲛⲟⲗⲓⲥ · ⲁⲩⲧ ⲛⲉⲥⲉⲩⲧ · ⲉⲉ ⲙⲛⲉⲧ ⲟⲩⲁⲗⲃ · ⲛ ⲉⲡⲓ-
ⲥⲛⲟⲡⲟⲥ · ⲉ ⲧⲃⲉ ⲛⲉⲙⲧ ⲁⲩⲛⲁⲩ · ⲉ ⲣⲟⲟⲩ · ⲁⲩⲱ ⲁⲩⲧⲁⲁⲉⲉ
ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲉ · ⲉⲉ ⲛⲣⲡⲉ ⲉⲧⲉ ⲡⲟ[ⲩ]ⲙⲓⲃ ⲛⲉ ⲉ ⲧⲃⲉ ⲛⲉⲙ-
ⲙⲓⲙⲡⲉ · ⲉⲙⲁⲩ · ⲁ[ⲩ]ⲱ · ⲉⲉ ⲙⲛⲟⲩ · ⲉⲧ ⲛ̄ⲣⲙⲛⲧⲟⲩ ⲛⲉⲙ[ⲧ]
ⲧⲉⲙⲙⲓⲙⲡⲉ · ⲙⲓⲙⲱⲛⲉ ⲉ ⲃⲟⲗ · ⲣⲓ ⲧⲟⲟⲧ[ⲉⲗ] · Ⲏ ⲧⲉ
ⲉⲉⲟⲩⲉ · ⲉⲉ ⲛⲥⲓ ⲡⲟⲩⲙ[ⲙⲓⲃ] ⲁⲉⲙⲉⲡⲟⲩⲁⲍⲉ · ⲉ ⲉⲓ
Fol. 20 a ⲃⲟⲗ · ⲣⲏ [ⲛⲉⲣⲙⲉ] | ⲁⲉⲃⲱⲕ · ⲉ ⲛⲉⲁ · ⲉⲧ ⲉⲣⲉ ⲛⲉⲙ
ⲛⲉ ⲉⲙⲟⲛⲟⲥ [ⲙ]ⲡⲓⲙⲧⲉ[ⲗ] · ⲉⲁⲓⲛ̄ ⲛⲉⲙⲙⲓⲙⲡⲉ · ⲙ ⲧⲉⲣ ⲉ̄ⲣⲱⲙ ⲁⲉ
ⲣⲟⲟⲩ · ⲉ ⲛⲉⲁ · ⲙ ⲙⲓⲙⲱⲛⲉ ⲁⲩⲧⲁⲁⲉⲉ ⲛⲉⲙⲉⲥⲉⲙⲟⲛⲟⲥ · ⲣⲓⲧ
ⲛⲉⲙⲙⲁ · ⲁⲉⲧⲱⲟⲛ ⲙⲧⲉⲛⲟⲩⲟⲥ · ⲁⲉⲉⲓ ⲉ ⲃⲟⲗ · ⲣⲙⲧⲉ
ⲁⲩⲱ · ⲛⲉϫⲁⲩ · ⲛⲁⲓ ⲁⲉ ⲁⲣⲓⲥⲧⲟⲥ · ⲙⲧⲁⲩⲧ ⲣⲙⲧ · ⲙ ⲟⲩ
ⲁⲉ ⲁⲛⲓⲗⲁⲛⲁ · ⲉⲉ ⲛⲉⲓ ⲉⲙⲙⲓⲙⲡⲉ · ⲉ ⲧⲣⲉϥⲧ ⲟⲟⲥ ⲛ̄ ⲧⲉ
ⲛⲉⲛⲥⲁⲗⲉⲩⲉ · ⲁⲩⲱ ⲙⲧⲉⲛⲟⲩⲟⲥ · ⲁⲉⲙⲁⲣⲧⲉ · ⲣⲁ ⲛⲉⲥⲣⲟⲣⲙⲛⲧⲉ

ⲉ ϩⲟⲗ· ⲛⲁ ϩⲟⲉⲓⲥ· ⲛ ⲉⲓⲟⲩⲧ· ⲙⲧⲟⲩ ⲇⲉ ⲁⲣⲓⲥⲧⲁⲣϩⲟ·
ⲡⲛⲉⲩⲙⲁ ⲁⲩⲧⲟⲡⲟⲥⲓ· ⲁⲩⲱⲓⲛⲉ· ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲉⲥⲧⲁ·
ⲙⲡⲉⲥⲩⲥ ⲁⲩⲧⲟⲡⲟⲥⲓ· ⲁⲩⲱⲓⲛⲉ· ⲉ ϩⲟⲩⲛ· ⲉ ⲡⲉⲥⲧⲁ·
ⲛ ⲩⲙⲟⲛⲉ· ⲁⲥⲙⲟⲛⲉ ⲇⲉ ⲛ ⲧⲉⲣⲉ ⲡⲟⲧⲙⲓⲛ· ⲛⲁⲧ· ⲉ
ⲡⲉⲥⲛⲟⲩ· ⲛ ⲙⲡⲣⲉ· ⲥⲁⲣⲕⲟⲥ· ⲁⲩϯ ⲡⲉⲥⲟⲩⲟⲓ ⲉ ϩⲟⲩ
ⲉ ϩⲟⲥ· ⲉⲣⲉ ⲉⲙⲛⲁⲁⲥⲛⲁⲍⲉ· ⲥⲁⲣⲝ· ⲛⲧⲟⲩ ⲇⲉ ⲁⲛⲉⲉ
ⲧⲁ|ⲛⲉϫⲉⲓ· ⲉⲧⲙⲙⲁⲩ· ⲥⲁⲣⲝ ⲇⲉ ⲛⲁⲧⲁⲧⲉ ⲛⲣ |[ⲉⲓ]ⲙⲁ·
ⲁⲩ ⲛⲉ |ⲛⲁ ⲙ|ⲙⲉ· ⲛⲧⲟⲩ ⲇⲉ ⲛⲉϫⲁⲩ ⲛⲁⲩ· |Fol. 20b
ⲉ ⲇⲉ ⲛ· ⲙⲉⲉ ⲇⲉ ⲛⲟⲩⲟⲩ· ⲛⲉⲥⲁⲩ ⲛⲁⲩ· ⲛⲉⲩⲉⲓⲟⲩⲧ ⲇⲉ ⲛⲁⲧ-
ⲟⲩⲉⲓⲟⲩⲧ· ⲉⲙⲛⲏⲙⲓ|[ⲙ]ⲉ· ⲛⲉϫⲁⲩ ⲛⲁⲩ· ⲛⲉⲩⲉⲓⲟⲩⲧ ⲇⲉ ⲛⲁⲧ-
ⲧⲁⲓⲟⲩⲉ ϩⲓ|ⲛⲉϫⲁⲩ ⲛⲁⲩ· ⲛⲉⲩⲉⲓⲟⲩⲧ ⲇⲉ ⲛⲁⲧ-
ⲁⲩ ⲛⲉ |ⲛⲁ ⲙ|ⲙⲉ· ⲛⲧⲟⲩ ⲇⲉ ⲛⲉϫⲁⲩ ⲛⲁⲩ·

пепресвутерос· х[е] кусіссе· ρ̄ῑ текклнсіа хе
петоа[ω]ш пχ̄с· маρ̄ει· ша рої· ауω неүϯ·
пеү оуоі· є роү· рі оусоп· ρ̄ῑ оуоа[ρ]от· є роуи
є роү· ечваϯζе· ммоа· [а]ч̣ρ̄ шорп̄· хе є
поннв· ачваϯζе [м]моч· ачмоуте· є пеүраи·
хе іакωв· мπисωс· на тполіс· тнр̄с нроуυ· мп̄
періоуше· мп̄ ншнре [к]оυі· мпе ллаа· шωхп̄· є
паро· нрнтоу· мпе ч̣хі ваптісма· и пероо· ет
ммаү· итер ̄qвωк· хе· є [т]екклнсіа· и тер ̄qоуω
хе· є [вап]ϯζе· ммоа· нєі пеіскопос ач[хоо]с·
ачмоуте є п[р]ωме· ет ечо· ⟦о[ү]ωш є⟧ χειροτο-
νει· [м]моч и πресв[υ]τερος⟦ωс· он· п⟧
Fol. 21 b ⟦ | пепхс· іс· ачтωоγи· [хе]н⟧ [ммү]
ачвωк· κατα θε· итач[ρωи є] тоотq̄· ачч̣
прооуш· и пеү[ни]⟦е є воλ· п̄ика· ммү· ет
ωо[оп нач]·· ачмер моо· ачειаач· є воλ⟧
[а]үстефанос ммоч· ρ̄ῑ ρεηρ̄сο ιεπιαωπιοη·
ачхоо⟦с нєі поннв ша пеіскопос· ечх[ω
ммос· хе аιπроοуш· п̄ρωβ ммү· κατα θε·
п̄таккелеуе· наι· тωоγи· м̄ еі є роуи· є
тполіс· ауω ачтωоγи· нєі пеіскопос· иточ
м̄ пеүмаθητнс· ачвωк· и тер оусωтм̄· нєі
на тполіс· ауραше рі оусоп· хи пеүкоуі· ша
пеүноς· ачει є воλ· ρητq̄· ачхιτq̄ [е] роуи· є
пні· и поннв· ачко ра ратq̄ ноуθроπος· ауω и
тер ̄qроοос [а п]ннше· соοуς· є роү· ачкаθη-
[сει и]моч· ρ̄ῑ пλοгос и пноуте ⟦[и]моо⟧
є птωш· и пваптіс[ма ет] оγаав· ау[ω є] трєү-
мере шеүернγ· ρ̄ῑ оуа[ваπн]· ємп̄ ρ̄ῑп[окрісіс
Fol. 22 a ⟦ пρнтс̄⟧ роү· ачтаμоч· є тр̄ρ̄поq̄· хе се-
[м]ауωкει· исωч· рітм̄ поннв· ачχειροτονει
моч· и ауакоп· ειτа пехач нач хе ере пес
кеүн ете шаусмаче· ммωтп̄· ρ̄ιωоγ тωн· пе
хач нач хе серп̄ оγма ечρнп· иточ хе ач

келеуе· є трєуитоу· ϩⲛ̄ оуσєпн· ауϣωк ѯє
итєуноу· аутωоуи· ауєнтоу· итєуноу· єутωи·
ммооу ϩⲓ тєтнаϩⲃ̄· ауω а пєпіскопос· келеуе·
є трєкаат є ϩраі· ϩⲛ̄ тмнтє· м пиа· пєхаϥ·
м маркос пе пресвтерⲟ̄ ѯє кѡλϩ̄· ⲛ̄ нкелєєле·
таре пиннуе· сωоуϩ· є текклнсіа· итоϥ ѯє·
ауєіре· ката θє· итаϥхоос· наϥ ауω а
пиннуе· тнр̄ϥ· сωоуϩ пєхє пєпіскопос· и
іакѡв· ѯє ϩⲓ прооуш· и оунр̄п· мⲛ̄ ϩєноєік [ет
сѡ]тⲛ̄· ѯє кас· єпастнаѵє м п[illegible]
ауϩ̄ пиєєуе и[illegible]є кѡ є βολ
[illegible]ои [illegible]ша | пе петиєіѡт Fol. 22 b
єт ϩⲛ̄ мпнтє· ауѯ[ѡ] є трєуєпе· ⲛ̄ тρλλοу· ша
роϥ· ϩⲓѯⲛ̄ оуσλοσ· є βολ ѯє не мпѕоп· ммос
є моощє· ауєнтс̄· аткаас ϩⲓ ѳн· м пепіскопос·
пєхаϥ· нас нσι пепіскопос· ѯє пістєує· ѡ
тρλλѡ ѯє пиоутє· шооп· ⲛ̄тос ѯе· аскм·
ⲛ̄ тесапе· есхѡ ммос· ѯє се· є βολ· ѯє ещхе
шахе ан· є тβе тестапро· ет сащ ϩⲓⲧⲛ̄ тапо-
ϕасіс· м пепіскопос· нтаутатос· є хωс· ауⲧ-
ѳωоуи ѯе нσι пепіскопос· апа макєдωнс
ауммооще· є роуи· є пєслоσ· ауϯ пєуτнннβє·
ϩроуи· є рωс ауω· нтєуи[оу] ауϣащ· нσι
шр̄ре· м песлас· асщахе· калωс· асϯ єооу·
а пиоутє· пиннуе ѯе и тер оуиаү є пент ауⲧ-
ѡпе· ауϥ ϩраү є βολ· ϩⲓ̄ оуноσ и сѧн· ехѡ
ммос· ѯе оуа· пе пиоутє м ппет отаав· апа
ма[к]єдωнос· пепіскопос· [illegible]єноутє· [illegible]
[illegible]є βапϯ[сма][illegible]сү[illegible]
і тере] | єусшаѵє· м пиннуе· ауϣωк· є тек- Fol. 23 a
лнсіа· ауϩмоос ϩартнѵ· и ⲟ̄ⲩ̄ϩоммас ⲛ̄роοу·
ϫхєіроτονєі наү· ⲛ̄ ϩєнпресвтерос мⲛ̄ ϩєи-
ιακωвос· є ауταλοοу· єⲡ̄кѡт· мⲛ̄ ⲡ̄ναιѡн·
і текклнсіа· мⲛ̄пса псащϥ̄ ѯе нроοу ауϣωк·

ϵ πϵϥϫα· ⲛ ⲱⲟⲡϵ· ⲁϥⲱⲟⲡϵ ⲁϵ ⲙ̄ⲡⲓⲥⲁ ϩⲉⲛϩⲟⲟⲩ·
ⲁ πϵϥⲥⲱϫα ϩⲣⲟⲩ· ϵ ⲣⲟϥ· ⲛⲉⲁϥⲁⲁⲓ ⲡⲉ· ϩ̄ⲡ ⲛⲉϥ-
ϩⲟⲟⲩ· ⲁϥⲙⲟⲩⲧⲉ ϵ ⲙⲁⲣⲕⲟⲥ· ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲙ̄ⲡ
ⲛⲥⲁⲓⲁⲥ· ⲡⲁⲓⲁⲕⲱⲛ· ⲡⲉϩⲁϥ ⲛⲁⲩ· ⲁⲉ ⲉⲓⲥ ϩⲛⲛⲧⲉ·
ⲁⲧϩⲱⲛ· ϵ ϩⲟⲩⲛ· ⲛⲥⲓ ⲛⲉϩⲟⲟⲩ· ⲙ ⲡⲁ ⲥⲁⲙⲡⲱⲛⲉ·
ⲛⲧⲟⲕ ⲁⲉ ⲡⲁ ⲱⲛⲣⲉ· ⲙⲁⲣⲕⲟⲥ· ⲙ̄ⲡⲓⲥⲁ ⲡⲁ ϫⲱⲕ ϵ
ϧⲟⲗ· ⲡⲓⲟⲩⲧⲉ ⲛⲁⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲕ ϵ ⲡⲁ ⲙⲁ· ⲛ̄ⲧ ϩⲙⲟⲟⲥ·
ⲉϫⲙ̄ ⲡⲁ ⲑⲣⲟⲛⲟⲥ ⲙⲟⲟⲛⲉ ⲕⲁⲗⲱⲥ ⲙ ⲡⲟⲟⲣⲉ· ⲙ ⲡⲓⲟⲩⲧⲉ
[ⲱ ⲡⲁ]ⲱⲛⲣⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲓⲧⲁⲁⲥ ϵ ⲧⲟⲟⲧⲕ· [illegible]
[illegible]ⲧⲟⲟⲧϥ̄· ⲛⲥⲓ [illegible]ⲉⲙⲁ

Fol. 23 b [illegible] | ⲁϥⲱⲟⲡϵ ⲁⲧⲱ ⲁ
ⲙⲍ ⲡⲱⲟⲡϵ· ϩⲣⲟⲩ· ϵ ϫⲱϥ ϵ ⲡⲉⲣⲟⲧⲟ· ⲁⲧⲱ ⲡ̄ⲡ† ϵ
ⲡⲁⲣⲟⲩ ⲱⲁ ⲥⲟⲩ ⲥⲁⲱϥ̄· ⲛ ⲙ̄ⲧⲭⲓⲣ· ⲁϥⲙⲟⲩⲧⲉ ϵ ⲛⲉϥ-
ⲙⲁⲑⲏⲧⲏⲥ· ⲁϥϩⲱⲛ· ϵ ⲧⲟⲟⲧⲟⲩ ⲛⲣⲱⲃ ⲛⲓⲙ· ⲉⲧ ⲉⲱⲱⲡⲉ
ϵ ⲣⲟⲟⲩ· ϵ ⲁⲁⲩ· ϩⲧⲟⲟⲩⲉ ⲁⲉ ⲛ ⲥⲟⲩ ⲱⲙⲟⲟⲩⲛ· ⲙ̄ⲡ-
ⲭⲓⲣ· ⲁϥⲙⲟⲛ ⲙⲙⲟϥ ϩ̄ⲡ ⲟⲩⲙⲉⲧⲣⲟⲗⲗⲟ· ⲉⲛⲁⲛⲟⲩ
ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ
ⲛ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ ⲁⲉ ⲛ̄ⲥⲓ ⲛⲁ ⲧⲉϥⲡⲟⲗⲓⲥ ⲁⲩⲉⲓ ϵ ⲃⲟⲗ
ϵ ⲡⲙⲁ· ⲉⲧ ϥ̄ⲛⲏⲧϥ̄ ⲁⲩⲉⲓⲣⲉ· ⲛⲁϥ· ⲛ̄ ⲟⲩⲛⲟⲩ· ⲛ
ϩⲛⲏ· ϵ ⲧⲏ ⲁⲉ ⲛⲉⲧⲙⲉ· ⲙⲙⲟϥ· ⲉⲙⲁⲁⲧⲉ ⲁⲧⲱ
ⲁⲧⲕⲟⲥϥ̄· ⲕⲁⲧⲁ ⲡⲉϥⲙⲡⲱϣ· ⲁⲧⲱ ⲁⲧⲱⲱⲥ· ⲙⲙⲟ
ⲡⲃⲟⲗ· ⲙ ⲡⲉⲧⲙⲁ ⲙ ⲱⲟⲡϵ ⁘ ⲁⲥⲱⲟⲡϵ ⲁⲉ ⲙ̄ⲡⲓⲥ
ϩⲉⲛϩⲟⲟⲩ· ⲉⲣⲉ ⲡⲙⲁ· ⲕⲙ ϵ ϧⲟⲗ· ⲉⲩⲟ ⲙ ⲁⲧ ⲉⲡⲓⲥⲕⲟ
ⲡⲟⲥ· ⲁⲧⲥⲱⲟⲩϥ̄· ϵ ⲣⲟⲩⲙ ⲛⲥⲓ ⲡⲗⲁⲟⲥ ⲧⲙ̄ⲣϥ̄· ⲡⲉϩⲁⲩ
ⲙⲛⲉⲧⲉⲣⲙ ⲁⲉ ⲱⲁ ⲧⲙⲁⲩ· ⲉⲙⲁⲉⲓⲉⲓ· ϵ ⲡⲉⲓ ⲛⲟⲥ
ⲙ ⲕⲉⲫⲁⲗⲓⲟⲛ· ⲙⲧⲡ̄ⲱⲙⲉ· ⲁⲙ ⲙ ⲟ [illegible]ⲱⲟⲥ· ⲉⲧⲣ̄
[illegible]ⲡⲉⲙ [illegible]

Fol. 24 a [illegible] | ⲕⲉ ⲟⲩⲁ· ⲁⲉ ⲙⲡⲩ·
ⲙⲏ ⲙⲙⲁ· ⲡⲁⲓⲁⲕⲱⲛ· ⲛⲉ ⲁⲧⲣ ⲱⲟⲩⲛ̄ⲧ· ⲁⲉ ⲛ̄ⲣⲟⲟⲩ· ⲉⲩ
ⲱⲁⲁⲉ ⲙ̄ⲡ ⲛⲉⲧⲉⲣⲙ· ⲛ̄ ⲧⲉⲓ ⲇⲉ ⲁⲧⲱ ⲙⲡ ⲟⲩⲧⲉ
ⲗⲁⲁⲩ ⲛⲣⲱⲃ· ⲁⲥⲧⲱⲟⲩⲛ· ⲁⲉ· ⲁϥⲁⲁϥ· ⲉⲣⲁⲧϥ̄· ⲡⲥ
ⲡⲛⲟⲥ· ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣ ⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲡⲉϩⲁϥ· ⲛ
ⲡⲓⲛⲛⲓⲱⲉ ⲁⲉ †ⲛⲁϫⲱ· ⲓⲛⲧⲙ̄· ⲛ̄ ⲟⲩⲱⲁⲁⲉ ⲡⲁⲓ ⲉⲫⲙ
ⲡⲱⲁ· ⲛⲁⲁϥ· ⲉⲱⲱⲡⲉ· ⲧⲉⲧⲛⲁⲥⲱⲧⲙ̄ ⲛⲥⲱⲓ· ⲡⲉϩⲁ

нау ⲛ̄ⲥⲓ пеⲣото ⲙ̄ пλаос· ⲍⲉ ⲁⲭⲓϥ ⲉ ⲣⲟⲛ·
ⲉⲙⲡⲟⲩⲉ· ⲉⲩⲡⲣⲉⲡⲉⲓ ⲧⲡ̄ⲛⲁⲁϥ· ⲛⲧⲟϥ ⲁⲉ ⲡⲉϫⲁϥ ⲛⲁⲧ·
ⲍⲉ ⲙⲁⲣⲛ̄ⲥⲱⲧⲡ̄· ⲙ̄ ⲣⲉⲛⲣⲱⲙⲉ ⲉ ⲃⲟⲗ· ⲛ̄ⲣⲛⲧⲡ̄· ⲕⲁⲧⲁ
ⲑⲉ ⲡ̄ ⲥⲧⲉⲫⲁⲛⲟⲥ· ⲙ̄ⲡ̄ ⲛⲉⲙⲙⲏⲛⲣ· ⲛⲥⲉⲛⲉϫ ⲕⲗⲏⲣⲟⲥ·
ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲕⲗⲏⲣⲟⲥ· ⲛⲁⲧⲁⲣⲟϥ· ⲛⲧⲡ̄ⲭⲓⲧⲏ̄· ⲛ̄ⲧⲡ̄ⲭⲉⲓ-
ⲣⲟⲑⲉⲥⲓⲁ· ⲙⲙⲟϥ· ⲙ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲥⲱⲟⲩⲡⲉ ⲇⲉ ⲙ̄ ⲧⲉⲣⲉ
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲟⲩⲱ· ⲉⲙⲙⲁϩⲉ· ⲁϥⲟⲩⲱⲱⲡⲉ̄· ϩⲱⲟϥ
ⲛⲥⲓ ⲡⲁⲣⲭⲛⲓⲁⲕⲟ̄ⲛ· ⲡⲉϫⲁϥ ⲇⲉ ⲟⲩⲛⲁ [illegible] ⲙ̄-
ⲙⲁⲩ· ⲉ ⲧⲣⲁϫⲟⲟϥ· ⲁ [illegible] ⲍⲉ ⲁⲭⲓϥ
[illegible] ⲱⲙ [illegible]

[illegible] | ⲡⲉϫⲁϥ· ⲍⲉ ⲛⲉⲙⲙⲏⲣⲉ ⲙⲉ· ⲡⲉϫⲉ ⲡⲁⲣⲭⲛ- Fol. 24 b
ⲓⲁⲕⲟ̄· ⲍⲉ ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲥⲉⲙⲟⲟⲩ· ⲧⲉⲛⲟⲩ ⲛⲥⲓ ⲛⲉⲕⲗⲏ- ⲙⲉ
ⲣⲟⲛⲟⲙⲟⲥ· ⲁⲩⲱ· ⲙⲡⲉ ⲧⲉⲧⲡ̄ⲙⲛⲧⲉ· ⲛⲥⲱⲟⲩ· ⲛ̄ ⲧⲉⲣ
ⲭ̄ⲉ ⲡⲁⲓ· ⲉ· ⲁⲩⲣ̄ ⲡⲓⲉⲉⲧⲉ· ⲙ̄ ⲙⲁⲣⲕⲟⲥ· ⲙ̄ⲡ̄
ⲛⲥⲁⲓⲁⲥ· ⲁⲩⲟⲩⲱⲱⲡⲉ̄· ⲙ̄ⲡ̄ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲟ̄· ⲍⲉ ⲡⲱⲁϩⲉ·
ⲙ̄ ⲡⲁⲣⲭⲛⲓⲁⲕⲟⲛ· ⲡⲉⲧⲉ ⲱⲁⲩⲱⲱⲡⲉ· ⲁⲩⲱ ⲛⲧⲉⲧⲛⲟⲩ
ⲁⲩⲟⲟⲩ· ⲁⲩⲉⲛⲧⲟⲩ· ⲣⲙ̄ ⲡⲙⲁ· ⲉⲛⲉⲩⲙⲏⲛⲧⲟ̄· ⲁⲩ-
ⲣⲙⲟⲟⲩ ⲙ̄ⲡ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲱⲉ ⲡⲱⲁϩⲉ ⲉ ⲙⲁⲣⲕⲟⲥ·
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲡⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁⲧ ⲍⲉ ⲕⲱ ⲛⲁⲓ
ⲛ̄ ⲃⲟⲗ· ⲛⲁⲉⲓⲟⲧⲉ· ⲛ ⲡⲁⲛⲏ· ⲁⲛ ⲛ ⲣⲙⲟ· ⲣⲙ̄ ⲛ ⲡⲁⲛⲏ
ⲛⲁⲩ· ⲙⲛⲧ̄· ⲉ ⲕⲉ ⲟⲩⲁ· ⲉⲙⲁⲥ ⲡⲣⲟⲟⲩⲉ ⲙ̄ⲙⲁⲟⲩ ⲙ̄ ⲡⲟⲟⲣⲉ·
ⲛ ⲡⲉⲭ̄ⲣⲥ· ⲡⲗⲁⲟⲥ ⲇⲉ ⲧⲏⲣⲟ̄ ⲛⲑⲙⲙⲉ· ⲙ̄ ⲙⲁⲣⲕⲟⲥ· ⲉ
ⲃⲉ ⲧⲉⲥⲉⲡⲓⲥⲧⲏⲙⲏ· ⲙ̄ⲡ̄ ⲧⲉⲥⲥⲟⲫⲓⲁ· ⲉ ⲃⲟⲗ ⲇⲉ ⲁⲩⲣⲁ-
ⲗⲉⲧⲉ· ⲙⲙⲟϥ· ⲕⲁⲗⲱⲥ· ⲣⲓⲧⲡ̄ ⲡⲉⲭⲉⲓⲱⲧ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ [ⲁ]ⲧⲭⲓⲧⲏ̄ ⲇⲉ ⲛⲥⲁϥ· ⲁⲧⲥⲣⲁⲓ·
ⲛ ⲡⲁⲣ[χ]ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ [ⲟⲩⲁⲁⲩ] [ⲁⲡⲁ ⲁⲑⲁⲛⲁ-
[illegible]ⲟⲥ· ⲣⲁ ⲣⲟⲩ· [illegible] [ⲁ]ⲱⲱ [illegible]

[illegible] | ⲁⲧⲥⲟⲛⲣ· ⲛⲧⲙⲙⲁⲩ· ⲉ ⲣⲁⲕⲟⲧⲉ· Fol. 25 a
ⲛ
ⲧⲉⲣ ⲡⲃⲱⲕ· ⲍⲉ ⲉ ⲣⲟⲓ· ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲛⲱⲙⲉ· ⲡⲥⲁ
ⲡⲁⲧⲣⲓⲁⲣⲭⲛⲉ· ⲙⲡⲉ ⲓⲣⲉ· ⲉ ⲣⲟⲩ· ⲛ ⲡⲉⲣⲟⲟⲩ· ⲉⲧ
ⲙⲁⲩ· ⲣⲡ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉ ⲃⲟⲗ ⲍⲉ ⲟⲧⲣⲁⲥⲓⲟⲥ ⲡⲉ·
ⲙⲙⲉ· ⲛ ⲡⲉⲥⲥⲣⲁⲣⲧ̄· ⲉⲙⲁⲁⲧⲉ· ⲛ ⲧⲉⲣ ⲟⲩⲧⲁⲙⲟⲛ
ⲉ ⲛⲥⲓ ⲣⲉⲛⲣⲱⲙⲉ ⲙⲣ̄ⲣⲣⲟⲧⲉ· ⲍⲉ ⲉⲩⲉⲥⲧⲭⲁⲍⲉ· ⲙ-
ⲟⲩ ⲣⲡ̄ ⲟⲩⲕⲟⲩ· ⲛ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ· ⲛ ⲥⲁ ⲡⲉⲙⲙⲏ·

ⲛ ⲧⲡⲟⲗⲓⲥ · ⲁⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲛ ⲟⲩⲁ · ⲛⲣⲛⲧⲟⲩ · ⲉ ⲧⲣϥ
ϩⲓⲧⲛ̄ · ϣⲁ ⲣⲟϥ · ⲉ ⲃⲟⲗ ⲭⲉ ⲛⲧⲙ̄ⲥⲟⲟⲩⲛ · ⲁⲛ · ⲙ ⲡⲛⲁ
ⲛ ⲧⲉⲣ ⲡⲡⲱϩ · ⲭⲉ ⲟⲩⲛ · ⲉ ⲡⲧⲟⲡⲟⲥ · ⲉⲧ ϥⲛⲣⲛⲧϥ ⲁⲩⲉ
ⲉ ⲃⲟⲗ · ⲛⲥⲓ ⲟⲩⲁⲓⲁⲕⲱⲛ · ⲁⲛϩⲱ ⲉ ⲣⲟϥ · ⲙ ⲡⲣⲱⲃ · ⲛ
ⲁⲛⲉⲓ ⲉ ⲧⲃⲛⲛⲧϥ · ⲁϥⲃⲱⲕ ⲉ ⲣⲁⲓ · ⲁⲩⲧⲁⲙⲉ ⲡⲁⲣⲭⲏ
ⲉⲡⲓⲥⲕⲟⲡⲟ̄ ⲁⲩⲱ ⲁⲩⲧⲙ̄ⲛⲟⲟⲩ · ⲉ ⲃⲟⲗ · ⲁϥϩⲓⲧⲛ̄ · ⲉ ⲣⲟ[ⲩ
ⲁⲛⲡⲁⲣⲧⲙ̄ · ⲉϩⲙ̄ ⲡⲕⲁⲣ · ⲁⲛⲟⲩⲱⲙⲥ ⲉϩⲙ̄ ⲛⲉⲩⲟⲩⲣⲛⲛ̄ⲧⲉ
ⲉⲧ ⲟⲩⲁⲁϥ · ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ · ⲉⲧ ⲟⲩⲁⲁϥ · ⲁⲡ
ⲁ[ⲑⲁⲛ]ⲁⲥⲓⲟⲥ · ⲛⲉⲁⲧⲧⲁⲙⲟϥ · ⲣⲓⲧⲙ̄ ⲡⲉⲡⲛ[ⲁ]
[redacted] ⲛⲣⲟⲟⲩ · ⲙ
[redacted] ⲣⲁⲧⲛ̄ [redacted]

Fol. 25 b [redacted]ⲉ · | [redacted]ⲁⲩⲟⲧⲱⲙϣⲃ̄ · ⲛⲥⲓ ⲡⲣⲁⲥⲓⲟⲥ ⲁⲑⲁⲛⲁⲥⲓⲟ
ⲙⲁ ⲡⲉϩⲁϥ ⲙ ⲙⲁⲣⲕⲟⲥ · ⲭⲉ ⲁⲕⲣ ⲡⲱⲃϣ̄ ⲡⲁ ϣⲛⲣⲉ · ⲙ
ⲡⲛⲁⲩ · ⲛⲧⲁⲩ† ⲣⲱⲟⲩⲕ ⲛ ⲧⲉϣⲧⲛⲓ · ⲁⲧⲱ ⲁⲩⲥⲟⲟⲗⲛ̄
ⲛ ⲧⲉⲡⲟⲩⲱⲓⲥ · ⲡⲁⲓ ⲡⲉ ⲡⲉⲣⲟⲟⲩ · ⲛⲧⲁⲩⲧⲟϣϥ ⲛⲁⲕ ·
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ⲉⲧ ⲛ̄ⲣⲟⲩ · ⲁϥⲣ̄ ϣⲛⲣⲉ ⲭⲉ · ⲙⲉ
ⲙⲁⲣⲕⲟⲥ · ⲉϩⲙ̄ ⲡϣⲁϩⲉ · ⲛⲧⲁϥϫⲟⲟϥ ⲛⲁϥ · ⲭⲉ ⲁϥⲉ
ⲙⲉ · ⲉ ⲡⲣⲟⲣⲙⲁ · ⲉ ⲃⲟⲗ · ⲭⲉ ⲙⲡⲉ ⲩⲧⲁⲙⲉ ⲗⲁⲁ
ⲥⲁⲣ · ⲛ̄ⲣⲱⲙⲉ ⲉ ⲣⲟϥ · ⲉⲓ ⲙⲛ ⲧⲉⲓ · ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲥ
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲙⲡ̄ ⲡⲉⲩⲥⲟⲛ · ⲛⲥⲁⲓⲁⲥ · ⲙⲁⲣⲕⲟⲥ ϩ
ⲡⲉϩⲁϥ · ⲭⲉ ⲛ̄ⲧⲛ̄ ⲟⲩⲣⲁⲥⲓⲟⲥ · ⲛⲁⲙⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ·
ⲡⲁ ϫⲥ̄ · ⲛ ⲉⲓⲱⲧ · ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ · ⲡⲉϩⲁϥ ⲛⲥⲓ ⲡⲁⲣⲭⲓ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲭⲉ ⲛⲧⲟⲕ · ⲙⲁⲧⲁⲁⲕ · ⲉ ⲡⲉⲣⲟⲧⲟ · ϩ
[ⲁ]ⲕⲙⲁⲑⲛⲧⲉⲧⲉ · ϩⲁ ⲣⲁⲧϥ · ⲛ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲙ
ⲟⲩⲡⲉⲧ ⲟⲩⲁⲁϥ · ⲉⲩⲟⲩⲁⲁϥ · ⲛⲁⲓ ⲁⲉ [ⲛ]ⲧⲉⲣ ϥⲭⲟⲟⲩ
ⲁⲩⲟⲧⲉⲣⲥⲁⲣⲉ · ⲛ ⲟⲩⲁⲓⲁⲕⲟ[ⲛⲟ]ⲥ · ⲉ ⲧⲣϥⲛⲧⲛ̄ · ⲉⲧⲙ
ⲛⲥⲟⲟ · ⲙⲁⲧⲁⲁⲛ · [ⲁⲧ]ⲱ · ⲁⲩⲟⲧⲉⲣⲥⲁⲣⲉ · [redacted]
[redacted][ⲛ] ⲧⲉⲣⲉ ⲣⲧⲟⲟⲩ[ⲉ ⲁⲉ ϣⲱⲡⲉ] [redacted]
[redacted] ⲧⲣⲉⲩ [redacted]

Fol. 26 a [redacted]ⲁⲩⲉⲓ ϩⲱⲟⲩ ⲟⲛ · ⲛⲥⲓ ⲫⲉⲛⲁⲣⲭⲱ ·
ⲛⲃ ⲛⲧⲉ ⲡⲥⲁ ⲛ ⲉⲣⲙⲓⲧ · ⲉⲧⲟⲩⲱϣ ⲉ ⲓⲍ ⲥⲙⲟⲩ · ⲛⲧⲟⲟⲧ
ⲁ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ · ⲉⲓ ⲉ ⲣⲟⲩⲛ · ⲁⲩⲧⲁⲙⲟ̄ ⲉ ⲧⲃⲛⲛⲧϥ · ⲡ
ⲭⲁϥ · ⲭⲉ ⲛ ⲥ̄ⲭⲟⲗⲁⲍⲉ · ⲁⲛ ⲡⲉϩⲁϥ · ⲛ̄ ⲟⲩⲁ ⲙⲙⲟ
ⲭⲉ ⲥⲕⲩⲗⲗⲉⲓ · ⲙⲙⲱⲧⲛ̄ ⲛⲧⲉⲧⲛⲁⲛⲁⲭⲱⲣⲉⲓ · ⲛⲛⲧ

ща ртооте е вол · же сеарτни · изι ρенсинτ · е
на пиа рнс не · аτω и тер ϥταιοοτ аτвωк ·
ετхω ммос же ωλнλ · е хωк · итωτ̄ · итп̄вωк
итп̄ωλнλ · ρ̄ϊ пιωнастнрιон · и апа ѧнна ·
итп̄ктон · ща рок · анон де ан† нач · и пеϥτ-
фіѕіа аτω и тер ϥωщ̄с · ачраще ешаате · аτω
пехач · нан · же †раще тωпоτ · ехп̄ несоοτ · ет
сорѧ̄ · ет ρ̄ϊ тетп̄ѡλіс · ита пιоτте · пιаι
рωѧе · ктоοτ · етметаноіа · ачταιοοτ де он ·
е тве икаѡн · п̄текклеѕіа · аτω · же ететп̄ѡщ ·
и ащ · и ре · анта ⟨illegible⟩ еθе · п̄та пенепеιωτ(sic) · апа
ѧ̄ѵе[ѧωпос] ⟨illegible⟩ п̄ · и тер ϥсωтѧ̄ ⟨illegible⟩

⟨illegible⟩ав · пе ⟨illegible⟩ χн | анκωτ · Fol. 26 b
ѧ̄п̄
е хωс · ωнтωс нащнре же оτ ѧопоп · же апетп̄-
ειωτ ет отааβ · кω е ρраι · и тсп̄τе аλλа · ачкωτ
уант ечхωк · е вол · и тсп̄τе · аλλа ачкωτ ·
уант ечхωкс · е вол · нщ† · плωβщ̄ · итωτ̄ же
ѡωτ тнτп̄ · пωп̄ · пе ραреϥ · е неιτ ачροποτ ·
τе тнτп̄ · и тер ϥοτω же ечщаχе нѧ̄ѵаи ·
ехе маркос пепресβутерос же отι отщаχе · оп̄
роп · е рої · еιοτωщ · еταιοκ · е роϥ па еιωτ
г отааβ · пехе пархнепіскопос же ахіϥ ·
ехе маркос же отι отреωнос · иса пеιеβτ
ѵаоп аτω ρ̄ϊ пеιп̄τ и прнс · и тп̄ѡліс ет-
оτте · е роϥ · же анοτβа · ечр сρωϩ ешаате ·
ѧсщωпе ѓар · исеιοτте е ρογι · е рок · же
отоеік · нан · щаре па лοгіѕмос · кш е рої ·
ϥтп̄† · нат ⟨illegible⟩ же отреωно[с] ⟨illegible⟩
рτте ⟨illegible⟩ тоо ⟨illegible⟩

⟨illegible⟩ | зше · тωρ̄ѧ̄ · таротωи · инп̄ · ѧн Fol. 27 a
ѧ̄п̄
пе ксωтѧ̄ · е папостолос ечхω ммос · же
ѧн · пιоτте · па ιоτѧаι маτаат пе · и па
п̄реωнос ан · пе ере · па икреωнос пе · е тве
ѓ ота пе пιоτте · пехач · и авраам · же еιс

ϩнитє аікω ммок· и єіωт· ⲡϩаϩ нρєѳнос· ατω
ои пєхаϥ· ⲡкорнλіос ϩⲛ̄ нєпраⲍіс· хє отρєѳнос
пє· є тβє хє ота пє пιотє· а пιотє тⲡ̄ноот
ша роϥ· и петрос· пιоϩ· напостолос аϥβал
ϯⲍє· мμоϥ· є аϥтотιоєιатⲉ̄ є βол· ϩⲛ̄ про
рома· є тⲙ̄ еп λаат· нρωмє хє ϥхаϩⲙ̄ и х
отакаѳартон пє· кαι· и отнир· мμⲛ̄тⲙ̄тре
є рок ω маркос па ⲱнре є тρєтплнрофорει
мμок· є βол· ϩⲛ̄ нєграфн· ет отааⲃ· пєх
маркос хє аⲓⲱмє· ατω· аⲓ
тотωн· наι ⲙⲙ
Fol. 27 b пєхє парχнєпіскопос
пє наϥ хє отк ⲟ̅ⲩ єко· и ат соотн· є наι ⲱ
тєнот· мπє кωϩ ϩⲛ̄ нєтассєлιон· хє ита пєι
сωтнр хοос хє от· ⲛ̄ тесⲫмє и хαнαναια· пєха
хє наноτс· ан є ⲍι и поєік ⲙⲡⲱнре· є нотⲍ
мμоϥ· ⲙⲡєтроор нтос· хє асотωϣⲃ̄· єсхω ⲛ̄
мос хє сє пхоєіс· ⲡκе отоⲫор· ⲱаотωмє є βоϩ
ϩⲛ̄ несрєрнфє· ет ϩнт· є βол· ϩⲛ̄ тетрапєζа·
нетхісоотє· анат хє ита пєпснр· єпаноот·
тесаполωма· и аⲱ· ⲛ̄ ⲫе· пєхаϥ· нас хє от
тесⲫмє отноⲩ· те тотпістіс· маресⲱωпе· ⲛ
ⲛ̄ноє· єтⲃ̄ротаⲱⲥ̄· ατω аєλо· ⲛ̄ⲍι несⲱєєрє· х
тєнот· ет ⲙⲙаат· є тβє пει ⲱаχє· ⲙⲙаат
пєхаϥ· он· иⲍι парχнєпіскопос· хє ϯнаχ
є рок· и кє παραβολн· є аісотⲥ̄ нтоотоτ· ⲡⲛ̄
нєіотє· ⲙⲙонохос· наι єтⲱоοп· ϩⲛ̄
рικє·
Fol. 28 a [пс] не [се на-]ноτ пєⲭⲣⲱϥ· а
єⲭєіре· мє ⲫωп· и пет єⲭєіре· ⲙⲙоϥ·
[п]єхаϥ он· иⲍι іаккωβос· ϩⲛ̄ нєⲭкаѳолікон є
пет хω ⲙⲙос· хє анок· отрⲫⲫⲙⲙе нⲫха
ноτ· ан· и пєⲫλас· аλλа· єⲭапата· и пє
ϩнт· наι пєⲫⲱⲙⲙе ⲱоγειт· пєхє пκе от

ⲣⲱⲙⲉ · ⲁⲉ ⲥⲉⲛⲁⲛⲟⲩ ⲡⲉⲧⲣⲟⲩ · ⲭⲁⲱ ⲙⲛⲟⲥ · ⲛⲥⲓ
ⲡⲉⲯⲁⲗⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲁⲁⲁ · ⲁⲉ ⲫⲛⲁϥ · ⲙⲡⲁ-
ⲱⲗⲏⲗ ⲙⲡⲉⲧⲟ · ⲉ ⲃⲟⲗ · ⲛ ⲟⲩⲟⲛ · ⲙⲙ · ⲉⲧ ⲣ ⲣⲟⲧⲉ
ⲣⲏⲧⲥ · ⲛ ⲡⲭⲥ · ⲁⲧⲱ ⲟⲛ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲭⲱ ⲙⲛⲟⲥ ·
ⲁⲉ ⲱⲗⲏⲗ · ⲁⲭⲡ ⲱⲭⲡ · ⲉⲓⲥ ⲣⲏⲛ[ⲧⲉ] ⲥⲉⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ ·
ⲙⲛⲟⲛ · ⲉ ⲃⲟⲗ · ⲣⲡ ⲛⲉⲩⲣⲁⲫⲏ ⲣⲡⲣⲁⲣ · ⲙⲙⲁ · ⲉ ⲧⲃⲉ
ⲡⲉⲱⲗⲏⲗ · ⲡⲉϩⲁⲩ ⲟⲛ ⲛⲥⲓ ⲡⲕⲉ ⲥⲟⲛ · ⲉⲧ ⲙⲙⲁⲁⲩ · ⲁⲉ
ⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲧⲁⲙⲟⲛ · ⲁⲉ ⲏⲧⲟⲕ · ⲉⲕⲛⲁⲱⲗⲏⲗ · ⲃⲱⲕ
ⲉ ⲣⲟⲛ ⲉ ⲡⲉⲕⲧⲁⲙⲓⲟⲛ · ⲛⲛ ⲱⲧⲁⲙ · ⲙ ⲡⲉⲕⲣⲟ · ⲉ ⲣⲟⲕ
ⲛⲛ ⲱⲗⲏⲗ · ⲉ ⲡⲉⲕⲉⲓⲱⲧ · ⲉⲧ ⲣⲙ ⲡⲡⲉⲧ ⲟⲛⲡ ⲁⲧⲱ
ⲡⲉⲕⲉⲓⲱⲧ · ⲉⲧ ⲥⲱⲙⲧ · ⲉ ⲣⲟⲕ · ⲣⲙ ⲡⲡⲉⲧ ⲟⲛⲡ · ⲭⲁ-
ⲧⲱⲱⲃⲉ · ⲛⲁⲕ · ⲡⲉϫⲉ ⲡⲕⲉ ⲟⲧⲁ ⲟⲛ · ⲣⲱⲙⲁⲓⲟⲥ · ⲁⲉ
ⲙⲟⲕ · ⲣⲱ ⲙ ϯⲡⲓⲥⲧⲉⲩⲉ ⲁ[ⲙ] ⲉ ⲡⲉⲓⲣⲱⲃ · ⲡⲉϫⲉ ⲡⲕⲉ
ⲟⲛ · ⲛⲁⲩ · ⲁⲉ ⲙⲁⲣⲓϩⲛⲟⲩ · ⲁⲡⲁ ⲫⲟⲩ · ⲡⲕⲱⲣⲣ · ⲁⲧⲱ
ⲭⲙ[ⲧⲁ]ⲙⲟⲛ · ⲉ ⲡⲃⲱⲗ · ⲙ ⲡⲉⲧⲛⲱⲙⲉ · ⲙⲥⲱⲩ

[illegible]ⲡⲉⲣⲛⲁ[illegible] | [illegible]ⲁⲉ · ⲁ Fol. 28 b

ⲙⲉⲥⲓⲛⲧ ϯⲟⲩⲣⲁⲛ · ⲉ ⲣⲟⲩ · ⲁⲉ [illegible][ⲫⲟⲩ ⲡⲕ]ⲱⲣ[ⲧ ⲉ] ⲃⲟⲗ · [ⲙⲍ]
ⲁⲉ ⲙⲉⲭⲁⲣⲓⲥⲕⲉ ⲓⲗⲗⲁⲁⲩ · ⲓⲣⲱⲙⲉ · ⲣⲙ ⲡⲉⲧ ⲥⲙⲟⲛⲧ ·
ⲡⲥⲟⲛ · ⲁⲉ ⲥⲛⲁⲩ ⲧⲱⲟⲩⲛ · ⲁⲩⲡⲱⲧ · ⲱⲁ ⲣⲟⲩ · ⲁⲧⲱ
ⲧⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲕⲁⲛⲱⲛ · ⲙⲙⲉⲥⲓⲛⲧ · ⲁⲭⲉⲓ
ⲃⲟⲗ · ⲁⲭⲭⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ · ⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ · ⲁⲧⲱⲱⲗⲏⲗ ·
ⲧⲣⲙⲟⲟⲥ · ⲉ ⲣⲣⲁⲓ ⲣⲓ ⲟⲩⲥⲟⲛ · ⲁⲧⲱ ⲡⲉϫⲁϥ · ⲛⲁⲩ ⲁⲉ
ⲁⲗⲱⲥ · ⲁⲧⲉⲧⲙⲉⲓ · ⲙⲉⲥⲓⲛⲧ ⲛⲧⲟⲟⲩ · ⲡⲉϫⲁⲩ · ⲛⲁϥ ·
ⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲉⲛⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲩ · ⲁ ⲡⲟⲧⲁ
ⲉ ⲛⲣⲛⲧⲟⲩ ϫⲱⲣⲣ · ⲉ ⲡⲕⲉ ⲟⲧⲁ ⲁⲉ ⲱⲁϫⲉ · ⲁⲭⲟⲧⲱⲙⲱⲃ ·
ⲁⲓ ⲡⲉⲧ ⲥⲙⲁⲣⲓⲕⲉ · ⲉ ⲡⲥⲟⲛ · ⲁⲉ ⲉⲭⲉⲓⲣⲉ ⲙⲙⲉⲭⲡⲟ-
ⲧⲁ · ⲣⲙ ⲟⲩⲱⲃ · ⲉ ⲃⲟⲗ · ⲁⲭⲧⲁⲙⲟϥ ⲉ ⲧⲃⲉ ⲡϯⲱⲛ ·
ⲣⲙ ⲧⲉⲧⲛⲛⲧⲉ · ⲁⲭⲟⲧⲱⲙⲱⲃ · ⲛⲥⲓ ⲡⲗⲗⲟ · ⲁⲉ ⲕⲱ
ⲛⲓ · ⲉ ⲃⲟⲗ · ⲙⲉⲥⲓⲛⲧ · ⲟⲧⲣⲓⲥⲉ · ⲡⲉ ϯⲱⲛ · ⲣⲙ ⲙⲉ-
ⲣⲁⲫⲏ · ⲉ ⲃⲟⲗ · ⲁⲉ ⲱⲁⲥⲙⲟⲧⲣ ⲣⲙ ⲟⲩⲁⲁ · ⲛⲥⲃⲱⲗ
ⲉ ⲟⲩⲁⲁ · ⲡⲗⲏ · ϯⲁϫⲱ · ⲉ ⲣⲱⲧⲙ · ⲛ ⲟⲩⲱⲁϫⲉ ·
ⲉⲡⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲡⲉ · ⲁⲥⲱⲟⲡⲉ ⲁⲉ · ⲛ ⲟⲩⲣⲟⲙⲡⲉ
ⲙⲡⲉ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ · ⲱⲟⲡⲉ ⲛⲧⲉⲛⲥⲱⲱⲉ · ⲧⲛⲣⲟⲩ · ⲙ
ⲣⲟⲩ · ⲁⲗⲗⲁ · ⲣⲉⲛⲕⲟⲩⲓ · ⲛⲉⲙⲛ ⲣⲱⲙⲉ · ⲁⲉ ⲥⲛⲁⲩ ·

ⲉⲡ ⲟⲩ[ⲏ]ⲓ· ⲛ ⲟⲩⲱⲧ· ⲡⲉϫⲉ ⲟⲩⲁ· ⲛϩⲛⲧⲟⲩ· ⲁⲉ
ϯ[ⲛ]ⲁⲡⲱⲧ· ⲉ ⲃⲟⲗ· ⲉ ⲧⲥⲱϫⲉ· ⲛⲧⲁⲛⲁⲩ· ⲁⲉ [ϯ]ⲛⲁ-
Fol. 29 a ⲉⲩϫⲱ· ⲛ ⲟⲩⲕⲟⲓ· ⲛⲉ ⲡⲟⲩⲉⲓⲛ | ⲙⲛⲣⲟⲥ· ⲛⲧⲡⲓⲱⲟⲩ·
[ⲡⲏ] ⲣⲁ ⲡⲉϩⲕⲟ· ⲣ[ⲓ]ⲡ· ⲡⲉϫⲉ ⲡⲕⲉ ⲟⲩⲁ· ⲁⲉ ⲛ ϯⲛⲁⲃⲱⲕ·
ⲁⲛ ⲁⲛⲟⲕ· ⲁⲉ ⲙⲡⲉ ⲛⲥⲱϫⲉ· ⲧⲛⲟⲩ· ⲁⲓ ⲙⲟⲟⲩ· ⲉ ⲧⲃⲉ
ⲁⲉ ⲛⲥⲉⲛⲁⲣϣⲁⲩ· ⲁⲛ ⲁⲥⲣⲃⲱⲕ· ⲁⲉ· ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲡⲉⲛⲧ
ⲁⲥϫⲉ ⲡϣⲁϫⲉ· ⲉ ⲡⲉⲥϣⲏⲣⲉ· ⲁⲥϫⲱ ⲛ ⲟⲩⲕⲟⲩⲓ·
ⲛⲥⲟⲩⲟ· ⲙⲛ̄ ⲟⲩⲕⲟⲩⲓ· ⲛ ⲉⲓⲱⲧ· ⲙⲛ̄ ⲟⲩⲕⲟⲩⲓ· ⲛ ⲁⲣ-
ϣⲙ· ⲙⲛ̄ ⲟⲩⲕⲟ̣ⲩⲓ ⲛ ⲟⲩⲣⲱ· ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲡⲉ· ⲛ ⲛⲉⲥ-
ⲣⲟⲟⲥ· ⲕⲁⲧⲁ ϯϩⲉ· ⲡⲣⲉϥⲱⲛ ⲁⲉ· ⲁⲩⲥⲙⲟⲩ· ⲉ ⲣⲁ
ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲧⲉⲡⲟⲩ ⲥⲉ· ⲛⲁⲥⲛⲏⲩ· ⲙⲛ̄ ⲛⲧⲟⲛⲧⲟⲩ· ⲡⲉⲧ-
ⲛⲁⲱⲛ̄ϩ· ⲡⲉⲛⲧ ⲁⲥϫⲱ ⲛ ⲟⲩⲕⲟⲩⲓ ⲡⲉ· ϫⲙ ⲙⲡⲟⲛ
ⲡⲉⲧⲉ ⲙⲡⲉ ⲥϫⲱ· ⲉ ⲡⲧⲏⲣϥ ⲡⲉ· ⲁⲩⲟⲩⲱⲱⲃ· ⲛⲥⲓ ⲡⲉ
ϯⲧⲱⲛ· ⲁⲉ ⲡⲉⲛⲧ ⲁⲥϫⲱ· ⲛ ⲟⲩⲕⲟⲩⲓ· ⲛ ⲥⲣⲟⲟⲥ ⲡⲉ
ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁϥ· ⲁⲉ ⲁⲕⲕⲣⲓⲛⲉ· ⲉⲡ ⲟⲩ
ⲥⲟⲟⲩⲛ̄· ⲛⲁ ⲱⲛⲣⲉ ⲛⲁⲓ ⲥⲁⲣ· ⲡⲉⲧ ⲛⲁⲉⲓⲣⲉ· ⲣⲟⲗⲱⲥ
ⲛ ⲟⲩⲕⲟⲩⲓ ⲛⲉⲛⲧⲟⲗⲏ· ⲥⲛⲁⲱⲛ̄ϩ· ⲡⲁⲣⲁ ⲡⲉⲧⲉ ⲙⲡ
ⲥⲉⲓⲣⲉ· ⲉ ⲡⲧⲏⲣϥ· ⲛⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲥⲟⲛ· ⲉⲧ ⲙⲙⲁⲩ
ⲡⲁⲣⲧϥ· ⲛ ⲡⲉⲧⲉ ϥϯⲧⲱⲛ· ⲛⲙⲙⲁⲩ· ⲉⲣⲁ ⲡⲧⲣϥⲥⲱⲧⲏ
ϫⲡⲟ ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲕⲱ ⲛⲁⲓ
Fol. 29 b ⲙⲙⲧ· ⲁⲩⲱ ⲧⲁⲓ ⲛ ⲧⲟⲟⲧϥ· | ϹⲞ
[ⲛⲑ] ϯϩ ⲛ ⲡⲉⲥⲛⲁⲩ· ⲧⲉⲛⲟⲩ ⲥⲉ· ⲡⲁ ⲱⲛⲣⲉ ⲙⲁⲣⲕⲟⲥ
ⲛⲧⲁⲓϫⲉ ⲛⲁⲓ· ⲛⲁⲕ ⲉ ⲧⲃⲉ ⲡⲣⲉⲟⲛⲟⲥ ⲛⲧⲁⲕϩⲟⲟⲥ· ⲛⲁⲓ
ⲧⲃⲛⲛⲧϥ· ⲟⲩⲟⲛϩ ⲡⲉ ⲣⲓⲟⲟⲩⲉ· ⲉ ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲧⲁⲥⲁⲡⲏ
ⲛ ⲣⲟⲩⲟ· ⲉ ⲣⲟⲥ· ⲉ ⲧⲣⲉϥⲣⲓⲟⲩⲉ· ⲉ ⲣⲟⲕ· ⲁⲉ ⲙ
ⲁⲥⲁⲡⲏ· ⲉⲣⲁ ⲡⲉⲕⲟⲛϯ· ⲉ ⲃⲟⲗ· ⲁⲉ ϣⲁⲣⲉ ⲧⲁⲥⲁⲡⲏ
ⲣⲱⲥ ⲉ ⲃⲟⲗ ⲉϩⲙ̄ ⲟⲩⲙⲛⲛϣⲉ· ⲙⲡⲟⲃⲉ· ⲡⲣⲉⲟⲛⲟⲥ· ⲉ
ⲙⲙⲁⲩ· ⲣⲁⲡⲥ̄ ⲡⲉ· ⲉ ⲧⲣⲉϥⲡⲓⲥⲧⲉⲩⲉ· ⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲡⲛⲉ
ⲟⲩⲟⲉⲓϣ· ⲉ ⲧⲃⲉ ⲡⲁⲓ· ⲛⲧⲁⲓϫⲱ· ⲉ ⲣⲟⲕ· ⲛⲛⲁⲓ ⲧⲏⲣⲟ
ⲁⲉ ⲁⲓⲣⲉ ⲉ ⲣⲟⲕ· ⲙⲡⲟⲉ· ⲛ ⲟⲩⲃⲓⲗⲃⲓⲗⲉ· ⲉⲣⲁ ⲡⲉⲥⲙⲁϥ
ⲕⲁⲧⲁ ⲑⲉ ⲙⲡⲧⲁϥϩⲟⲟⲥ· ⲛⲥⲓ ⲛⲥⲁⲓⲁⲥ· ⲁⲉ ⲙⲡⲣ ⲧⲁⲕⲟ
ⲁⲉ ⲟⲩⲛ ⲟⲩⲥⲙⲟⲩ· ⲛⲧⲉ ⲛϩⲟⲉⲓⲥ· ⲡⲟⲛⲧϥ· Ⲗⲉϣⲱⲡⲉ ⲁ
ⲛ ⲧⲉⲣ ϥϫⲉ ⲛⲁⲓ· ⲛⲥⲓ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲁⲃⲁⲕⲁⲥⲓⲟⲥ ⲡⲉϫⲁϥ ⲛ ⲡⲉⲣⲓⲁⲕⲟⲛⲟⲥ· ⲁⲉ ⲫ

ⲡⲣⲟⲟⲩⲛ ⲛ̀ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ · ⲁⲩ ⲉⲙⲛⲁⲭⲉⲓⲣⲟⲑⲟⲛⲉⲓ ⲙ̀
ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲥⲭⲧⲟⲟⲩⲛ · ⲁⲩⲁ-
ⲙⲁⲣⲧⲉ ⲛ̀ ⲧⲥⲓⲛ · ⲙ̀ⲙⲁⲣⲕⲟ [ⲁ]ⲭⲓⲧϥ̄ · ⲉ ⲣⲟⲩⲛ · ⲉ
ⲧⲉⲕⲕⲗⲉⲥⲓⲁ · ⲉⲣⲉ ⲡ[ⲙ]ⲛⲛⲓⲧⲉ · ⲧⲛ̄ⲣϥ̄ · ⲙⲟⲟⲩⲉ · ⲙ̀ⲡⲉ-
ⲙⲁϥ · ⲁⲩⲭⲓ[ⲣⲟ]ⲱⲛⲉⲓ · ⲙⲙⲟϥ · ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ · ⲁⲩ-
ϣⲟⲕ [ⲉ ⲡ]ⲙⲁ · ⲉⲙⲉⲥⲡⲛⲧϥ̄ · ⲁⲩⲱ ⲡⲉϫⲁϥ [ⲙ ⲡⲉϥ]ⲓⲁⲕ-
ⲟⲛⲟⲥ [redacted] | ⲛⲧⲙⲟⲩⲛ · ⲙ Fol. 30 a
ⲟⲩⲟⲉⲓⲕ · ⲙ̀ⲡ̄ ⲛⲉⲛⲉ]ⲣⲛⲧ ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲓ- [ⲝ]
ⲙⲛⲧⲁ · ⲛⲁⲓ ⲡⲉⲥⲙⲟⲩ · ⲙ ⲧⲉϥⲙⲛ̄ⲧⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁϥ ·
ⲁⲡ̄ⲣ ϣⲟⲙⲡ̄ · ⲛⲣⲟⲟⲩ · ϩⲁⲣⲧⲏⲥ · ⲉⲛⲉⲓⲣⲉ · ⲕⲁⲧⲁ ϯϩⲣⲉ ·
ⲣⲙ̄ⲙⲉϩ ⲥⲧⲟⲟⲩ ⲁⲉ ⲛⲣⲟⲟⲩ ⲁⲩϯ · ⲛⲁⲓ ⲙ̀ ⲧⲉⲩⲥⲧⲁⲕⲓ ·
ⲙ̀ ⲧⲙⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲩⲕⲁⲁⲓ · ⲉ ⲃⲟⲗ ⲙ ⲧⲉⲣ ⲡ̄ⲣ
ⲡⲃⲟⲗ · ⲙ̀ ⲡⲣⲟ · ⲁⲩⲧⲙ̄ⲛⲟⲟⲩ · ⲙ̀ ⲡ[ⲉⲩ]ⲓⲁⲕⲟⲛⲟⲥ · ϣⲁ
ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ · ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲭⲓⲧϥ̄ · ⲉ ⲣⲟⲩⲛ · ϣⲁ
ⲣⲟⲩ · ⲁⲩⲱ ⲡⲉϫⲁϥ ⲛⲁⲩ · ⲉ ⲉⲕϣⲁⲛⲃⲱⲕ · ⲉ ⲣⲛⲉ ·
ⲛ̀ ⲡⲉⲕⲧⲟⲡⲟⲥ ⲧⲁⲗⲉ ⲥⲓⲥ · ⲉⲭⲙ̄ ⲡⲉⲕⲥⲟⲛ · ⲛ ϣⲟⲣⲡ̄ ·
ⲙ̀ⲡ̄ ⲡⲟⲙⲛⲉϥ · ⲛ ⲁⲓⲁⲕⲟⲛⲟⲥ · ⲙ̀ⲡⲓⲥⲥⲟⲥ · ⲙ̀ ⲡⲣⲉⲥⲃⲩ-
ⲉⲣⲟⲥ · ⲉ ⲧⲃⲉ ⲉ ⲉⲩⲧⲛⲏϣ · ⲣⲙⲙⲏ ⲉⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ · ⲉ
ⲟⲗ · ⲉ ⲁⲩ ϯ ⲣⲱⲙⲏ ⲛ̀ ⲧⲉϣⲧⲛⲏ · ⲁⲧⲥⲟⲟⲗⲧ̄ · ⲛ̀
ⲉⲡⲟⲗⲓⲥ · ⲁⲩⲱ ⲛⲧⲟⲕ · ⲙⲉⲛ · ⲛⲧⲁⲛⲁⲭⲱ̄ · ⲉⲕⲟⲩ-
ⲛⲏϥ · ⲙ̀ ⲡⲉⲕⲉⲓⲱⲧ · ⲡⲉⲕⲥⲟⲛ · ⲣⲙⲙⲏ ⲛⲧⲁⲛⲁⲭⲱ̄ ·
ⲗⲟⲩⲙⲕ · ⲉ ⲧⲃⲉ ⲡⲁⲓ · ⲙⲡⲛⲥⲁ ⲧⲣⲕϩⲱⲕ · ⲉ ⲃⲟⲗ ·
ⲣⲟⲩ · ⲡⲉⲧ ⲛⲁⲣⲙⲟⲟⲥ · ⲉ ⲡⲉⲕⲙⲁ · ⲛⲁⲓ ⲁⲉ · ⲙ̀ ⲧⲉⲣ
ⲥⲟⲧ[ⲙⲟⲩ] [redacted] ⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡ[ⲟⲥ] [redacted]
[redacted] ⲧⲁⲓ ⲧⲉ ⲑⲉ | ⲁⲩⲱ ⲧ[ⲁⲓ ⲧⲉ] ⲑⲉ ⲛⲧⲁⲛⲉⲓ · ⲉ ⲃⲟⲗ · Fol. 30 b
ⲧⲟⲟⲧϥ̄ · ⲁⲛⲃⲱⲕ · ⲉ ⲣⲁⲕⲟⲧⲉ ⲁⲛⲁⲗⲉ ⲉⲧⲕⲟⲓ ⲙ̀ [ⲝⲁ]
ⲥⲁⲫⲟⲥ ⲁⲛⲉⲓ · ⲉ ⲃⲟⲗ · ⲉⲧⲁⲁ · ⲉⲩⲁⲧⲙⲟⲟⲧⲉ · ⲉ ⲣⲟⲩ ·
ⲥϧⲓⲥⲥⲁ · ⲁⲩⲱ ⲙⲉⲣⲉ ⲟⲩⲁⲓⲛⲓⲧⲉ ⲙⲁⲓ ⲙⲁⲟⲩⲉ ·
ⲛⲁ · ⲙⲁⲁ · ⲉⲧ ⲙⲙⲁⲩ · ⲁⲛⲓⲟⲩⲧⲟⲩ · ⲧⲙⲣⲟⲩ · ⲙⲡⲉ
ⲙⲉ ⲉ ⲟⲩⲟⲛ ⲉⲥⲛⲁⲣ ⲣⲱⲧ · ⲉ ⲁⲛϯⲙⲟⲟⲧ · ⲧⲫⲗⲓⲥ ⲉ ⲃⲟⲗ ·
ⲁ ⲉⲧⲁⲗⲉ ⲥⲟⲧⲟ · ⲡ̄ⲍ ⲛⲧⲱⲩ ⲉⲧ ⲙⲙⲁⲩ · ⲁⲩⲱ ⲉⲡⲉⲓ
ⲁ ⲉⲣⲉ ⲡⲓⲟⲩⲧⲉ · ⲛⲁⲧⲱⲩ · ⲛⲁⲓ · ⲛ ⲟⲩⲉⲧⲕⲁⲓⲣⲓⲁ · ⲉⲛⲁ-
ⲡⲥ · ⲛ ⲧⲉⲣ ⲡ̄ⲣ ⲟⲩⲕⲟⲓ · ⲁⲉ ⲛⲣⲟⲟⲩ ⲡ̄ⲍ ⲡⲙⲁ · ⲉⲧ
ⲙⲙⲁⲩ · ⲙ̀ⲡ̄ ⲛⲉⲥⲓⲛⲓ · ⲙ̀ⲡ̄ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲧⲁϣ ⲙ̀-

ⲙⲟⲥ · ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲙ̄ⲡⲉ ⲛⲣⲉ ⲉⲧⲁⲓ · ⲣⲙ̄ ⲛⲉⲓ ⲉⲭⲛⲏ
ⲧⲛⲟⲩ ⲉϥⲛⲁⲃⲱⲕ · ⲉ ⲡⲉⲛⲧⲟⲩ · ⲡⲉⲭⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲛⲁⲩ (*sic*) · ⲁⲉ ⲣⲟⲩ · ⲛ̄ⲣⲏⲧ · ⲡⲛⲟⲩⲧⲉ · ⲛⲁⲧⲙ̄ⲛⲟⲟⲩ
ⲛⲁⲛ · ⲛⲧⲉⲩⲕⲁⲓⲣⲓⲁ ⲛⲧⲙ̄ⲙⲱⲕ · ⲉ ⲡⲉⲛⲛⲓ · ⲣⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ
ⲅⲙ̄ ⲧⲉⲩⲱⲛ ⲁⲉ ⲉⲧ ⲛⲏⲩ · ⲁⲩⲭⲟⲓ · ⲙⲟⲟⲛⲉ · ⲉϥⲛⲏ
ⲉ ⲧⲡⲟⲗⲓⲥ · ⲥⲟⲩⲁⲛ · ⲟⲩⲙⲁ · ⲛ̄ϫⲟⲩⲛⲏⲩ · ⲁⲛ ⲉ ⲧⲉϥ
ⲡⲟⲗⲓⲥ · ⲡⲁⲓ ⲁⲉ · ⲛⲉⲁⲩⲉⲙⲉ · ⲙ ⲡⲉⲭⲁⲩⲉⲙ · ⲉϥⲛ
ⲱⲁ ⲧⲡⲟⲗⲓⲥ[illegible]ⲡⲣⲓϫ ·

Fol. 31 *a* [illegible] | ⲕⲟⲟⲃⲉϥ · ⲛⲥⲓ ⲉⲡⲁⲣⲭⲱⲛ
ⲍⲃ ⲁⲩⲁⲗⲉ ⲉ ⲣⲟϥ ⲙ̄ⲡ ⲛⲉⲧⲣⲓⲟⲟⲙⲉ · ⲙ̄ⲡ ⲛⲉⲧⲱⲛ · ⲁⲩⲥ
ⲧⲉⲩⲁⲡⲟⲥⲕⲉⲧⲏ · ⲧⲏⲣⲥ̄ · ⲙ̄ⲡ ⲛⲉⲧⲙ̄ⲙⲁⲗ · ⲁⲩⲉⲓ ·
ⲣⲁⲕⲟⲧⲉ · ⲥⲧⲟⲟⲩⲉ · ⲁⲉ ⲛ ⲧⲉⲣ ⲧ̄ⲱⲱⲡⲉ ⲁⲩⲥⲱⲱⲩⲧ̄
ⲛⲥⲓ ⲛⲉⲥⲛⲏⲧ ⲉⲧ ⲙⲟⲟⲩⲉ · ⲙ̄ⲡ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲩⲥ
ⲛ ⲧⲉⲣ ⲟⲩⲛⲁⲩ · ⲉ ⲡⲭⲟⲓ · ⲁⲩⲉⲓⲙⲉ ⲁⲉ ⲛⲧⲁⲩⲙⲟⲟⲛ
ⲛ̄ⲧⲉⲧⲱⲛ ⲉⲧ ⲙⲙⲁⲩ · ⲁⲩⲃⲱⲕ · ⲛ̄ⲧⲉⲩⲛⲟⲩ · ⲛⲉ
ⲟⲩⲁ · ⲛ ⲛⲉⲥⲛⲏⲧ ⲁⲩⲱⲱⲁⲉ · ⲙ̄ⲡ ⲡⲛⲉⲉϥ · ⲁ
ⲡⲭⲟⲓ · ⲉϥⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲧⲉⲧⲛⲁⲱⲧⲁⲗⲟⲛ · ⲙⲙⲁⲛⲧ
ⲉⲧⲉⲧⲛ̄ⲃⲱⲕ · ⲉ ⲣⲛⲥ · ⲡⲉⲭⲉ ⲡⲛⲉⲉϥ · ⲛⲁϥ ⲁⲉ ⲛ̄ⲧⲉⲧⲛ̄ ⲣ
ⲙⲣⲁ ⲧⲱⲛ · ⲁⲉ ϯⲛⲁⲩ ⲉ ⲧⲉⲕⲁⲥⲡⲉ · ⲉⲥⲧⲛ̄ⲧⲱⲛ · ⲉ ⲧⲱⲛ
ⲛ̄ⲧⲟϥ ⲁⲉ · ⲡⲉⲭⲁϥ · ⲁⲉ ⲉⲛⲓⲙ · ⲉ ⲡⲓⲗⲁⲕ · ⲡⲉⲭⲁ
ⲛⲁϥ · ⲁⲉ ⲛⲧⲁⲕⲉⲓ · ⲉ ⲧⲱⲛ · ⲙ ⲡⲉⲓ ⲙⲁ · ⲛ [ⲛ]ⲧⲕⲉ
ⲉ ⲧⲃⲉ ⲟⲩ · ⲛ̄ ⲣⲱⲃ · ⲁϥⲁⲣⲭⲉⲓ · ⲛ̄[illegible]
[illegible]ⲟⲥ ⲭⲉⲛⲧⲁⲛ[illegible]ⲡⲟⲥ[illegible]

Fol. 31 *b* [illegible]ⲙⲙ̄ [two or three lines wanting] | ⲁϥⲣ
ⲍⲇ ⲉ ⲣⲟϥ · ⲉϥⲣⲙⲟⲟⲥ ⲣⲓⲣⲙ̄ ⲡⲣⲟ · ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁⲥ
ⲡⲁⲣⲧ̄ⲩ · ⲁⲩⲟⲩⲱⲱⲧ̄ · ⲣⲁ ⲛⲉⲥⲟⲩⲣⲏⲛⲧⲉ · ⲁⲧⲱ ⲡⲉⲭⲁⲥ
ⲭⲉ ⲁⲙⲡⲱⲁ ⲛ ⲟⲩⲛⲟⲥ · ⲛ̄ ⲣⲙⲟⲧ · ⲙⲡⲟⲟⲧ ⲡⲁ ⲉⲓ
ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲧⲱ ⲁⲩⲱⲁⲭⲉ · ⲁⲧⲱ · ⲛⲧⲁⲩⲟ ⲉ ⲣⲟⲥ
ⲛⲱⲉ · ⲛⲧⲁⲩⲕⲉⲉⲩⲉ ⲡⲉⲩⲭⲟⲓ · ⲡⲉⲭⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲁⲥ
ⲭⲉ ⲥⲉⲛⲁⲕⲁⲁⲩ ⲉ ⲃⲟⲗ ⲙⲡⲟⲟⲧ · ⲉⲱⲱⲡⲉ · ⲡⲟⲧⲱⲓ
ⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲉ · ⲁ ⲡⲛⲉⲉϥ · ⲁⲉ · ⲡⲱⲧ · ⲉ ⲃⲟⲗ · ⲉ ⲡⲭⲟ
ⲁⲩⲧⲁⲩⲉ ⲑⲉ · ⲉⲛⲁⲣⲭⲱⲛ · ⲙⲛ̄ ⲛⲉⲩⲱⲩⲛⲣ · ⲛⲉ
ⲛⲧⲟⲟⲧ · ⲣⲱⲟⲧ · ⲟⲛ · ⲛ̄ⲧⲟⲟⲧ ⲁⲉ · ⲣⲱⲟⲧ ⲁⲧⲡⲱⲧ ·
ⲣⲣⲁⲓ · ⲉ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ · ⲉ ⲧⲣⲉϩⲥⲓ ⲥⲙⲟⲧ · ⲛⲧⲟⲟⲧ̄ⲩ ·

[illegible] [five or six lines wanting]

[illegible] Fol. 32 a

[illegible] [three or four lines wanting]

[illegible] Fol. 32 b

ⲙⲡⲓⲥⲱⲥ · ⲛ ⲧⲉⲣ ⲫⲣ ⲉⲛⲉⲣⲟⲟⲩ · ⲉⲩⲙⲟⲟⲛⲉ · ⲙ ⲡⲉⲩ
ⲗⲁⲟⲥ · ⲉⲡ ⲃⲟⲧⲉ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲁ ⲡⲉⲩⲥⲱⲙⲁ · ⲕⲁ ⲥⲟⲙ
ⲉ ⲃⲟⲗ · ⲁⲩⲙⲟⲩⲧ[ⲉ] ⲉ ⲛⲥⲁⲓⲁⲥ · ⲡⲉⲩⲥⲟⲛ · ⲡⲉϩⲁⲩ · ⲛⲁⲩ
ϫⲉ ⲥⲱⲧⲙ · ⲛⲧⲁⲧⲁⲗⲱⲕ · ⲉⲡⲉⲓ ⲁⲛ · ⲁⲩϫⲟⲟⲥ ⲛⲉ
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲁ[ⲑⲁⲛⲁⲥⲓⲟⲥ] [ⲉ ⲧⲁ
Fol. 33 *a* ⲛⲣⲟⲟⲩⲧⲛ̄ · ⲉϯⲗ▒▒ [three or four lines wanting] | ϫⲟⲟⲩ
ⲍⲉ ⲁⲩⲱⲧⲟ · ⲉ ⲡⲱⲟⲛⲉ · ⲛ̄ ⲥⲟⲩ ⲙⲛⲧ ⲛ ⲧⲱⲃⲉ · ⲁⲧⲱ ⲧⲁⲓ ⲧ
ⲑⲉ · ⲛⲧⲁⲩⲙⲁⲧⲟⲛ ⲙ̄[ⲙⲟⲩ] ⲛ̄ ⲥⲟⲩ ⲙⲡⲧⲁⲩⲧⲉ · ⲙ ⲡ
ⲉⲃⲟⲧ ⲛ̄ ⲟⲩⲱⲧ · ⲁⲧⲱ ⲛ̄ ⲧⲉⲣ ⲟⲩⲧⲁⲗⲉ ⲡⲗⲁⲟⲥ ⲁⲧⲉⲓ
ⲃⲟⲗ · ⲁⲧⲥⲕⲉⲡⲁⲍⲉ · ⲙ ⲡⲉⲩⲥⲱⲙⲁ · ⲁⲧⲱ ⲁⲧⲣⲓ
ⲉ ⲣⲏ ⲧⲏⲣⲟⲩ · ϫⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ · ⲛ ⲁⲧⲁⲑⲟⲥ ⲡⲉ ⲁⲧ
ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁⲩⲧⲟⲗⲥ̄ · ⲙⲙⲟⲩ · ⲭⲁⲣⲧⲙ̄ ⲡⲥⲱⲙⲁ ·
ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲉⲩⲛⲟⲩ · ⲉⲧ ⲛ̄
ⲙⲁⲩ · ⲁⲧⲁⲗⲁⲣⲧⲉ · ⲛ̄ ⲛⲥⲁⲓⲁⲥ · ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ⲁ
ϫⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ · ⲭⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲛ ⲟⲩⲱⲧ · ⲁ
ⲡⲓⲟⲉ · ⲙⲙⲟⲩ · ⲧⲏⲣⲟⲩ · ⲉ ⲧⲣⲉⲩⲧⲁⲣⲟⲩ · ⲉ ⲣⲁⲧⲟⲩ ·
ⲱⲟⲥ ⲉ ⲣⲁⲓ · ⲉ ϫⲱⲟⲩ · ⲉ ⲡⲓⲁ · ⲙ ⲙⲁⲣⲕⲟⲥ ⲡⲉ
ⲥⲟⲛ · ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲩⲥⲣⲁⲓ · ⲙ ⲡⲉⲩⲥⲓⲥⲙⲁ (fig
ⲣⲁ ⲣⲟⲩ · ⲁⲩⲧⲁⲁⲩ · ⲛ ⲣⲉⲛⲥⲏⲛⲧ · ⲙ ⲙⲁⲓ ⲛⲟⲩⲧ
ⲛⲥⲉϩⲓⲧⲟⲩ · ⲉ ⲣⲁⲕⲟⲧⲉ · ⲛ̄ⲥⲉϫⲉⲓ[ⲣ]ⲟⲟⲛⲉⲓ · ⲙⲙⲟ
ⲛⲧⲉⲩⲛⲟⲩ · ⲁⲩⲉⲓ · ⲉ ⲃⲟⲗ [ⲉ] ⲡϫⲟⲓ · ⲁⲩⲁⲗⲉ · ⲁⲩⲥⲱⲛ
ⲉ ⲣⲏⲧ · ⲁⲧⲱ ⲣⲙ̄ [ⲡ]ⲟⲩⲱϣ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲡ▒▒▒
▒▒[ⲁ]ⲩⲕⲁⲧⲁⲛⲧⲁ · ⲉⲧ▒▒▒▒▒▒▒ [three or four lines
Fol. 33 *b* wanting] | ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ ⲭⲙⲛⲧ · ⲙⲡⲟⲟⲩ · ⲁ
ⲍⲍ ϯ▒▒ⲟⲩⲓ · ⲛ ⲉⲕⲕⲗⲉⲥⲓⲁ · ⲉⲧⲉⲧⲛ̄ⲛⲁⲩ · ⲉ ⲣⲟⲥ · ⲉ
ϣⲁⲛⲉⲓ · ϣⲁⲣⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ · ⲉ ⲣⲟⲥ · ⲛ̄ⲥⲉⲧⲙⲁⲥⲉ ·
ⲡⲟⲟⲩ · ⲛ̄ⲣⲙⲛ̄ⲧⲥ̄ · ⲉϯ ϫⲉ · ⲉⲧϣⲁϫⲉ ⲙⲙⲛ̄ ⲡⲣⲱⲙⲉ ·
ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ [ⲁ]ⲩⲉⲓ · ⲉⲧϣⲁⲗⲗⲉⲓ · ⲣⲁ ⲧⲉⲫ
ⲁⲧϯ ⲙ ⲡⲉⲧⲟⲩⲟⲓ · ⲁⲧⲁⲣⲧⲟⲩ · ⲁⲧⲟⲩⲱϣⲧ̄ · ⲣⲁ ⲣⲏ
ⲙ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲟⲩ ϫⲉ ⲁⲩⲧⲟⲩⲛⲟⲥⲟⲩ · ⲉⲩⲱ
ⲙⲙⲟⲥ · ϫⲉ ⲧⲱⲟⲩⲛ · ⲉ ⲣⲁⲓ ⲛⲁⲓⲛⲣⲉ · ⲛ̄ⲧⲟⲟⲩ ⲁⲉ
ⲁⲧⲧⲱⲟⲩⲛ · ⲉ ⲣⲁⲓ ⲁⲧⲁⲓ ⲥⲙⲟⲩ · ⲛⲧⲟⲟⲩⲧⲛ̄ · ⲁϯ
ⲛⲁⲩ · ⲙ ⲡⲉⲩⲥⲓⲥⲫⲓⲥⲙⲁ · ⲛⲧⲙⲙⲛ̄ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ ·
ⲙⲟⲟⲩⲉ ⲛⲙⲙⲁⲩ · ⲉ ⲣⲟⲩⲛ · ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲩⲣⲙⲟⲥ

и тер ϥωϣ· ⲁⲉ ⲙ ⲡⲉⲩⲧⲫⲓⲥⲙⲁ· ⲁⲩⲕⲉⲗⲉⲩⲉ· ⲉ
тρⲉϥⲣ· ⲙ ⲡⲣⲟⲟⲩϣ и тепросфора· ⲁⲩⲧⲱⲟⲩⲛ·
ⲁⲩⲁⲙⲁⲣⲧⲉ и ⲏⲥⲁⲓⲁⲥ· ⲁⲩⲭⲓⲧϥ̄· ⲉ ⲡⲥⲁ и ⲣⲟⲩⲛ·
ⲁⲩⲭ[ⲉⲓ]ⲣⲟⲁⲱⲛⲉⲓ· ⲙⲙⲟϥ и ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲥⲱⲛⲁ[ⲥⲉ]
[illegible]ⲣⲙ̄ ⲛⲉϥⲥⲓϫ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲧ[illegible][ⲁ]ϥ-
ⲣⲙⲟⲟⲥ· ⲁⲩⲧⲣⲉⲩⲥϩ[ⲁⲓ][illegible] [three or four lines wanting] |
ⲁⲛⲁⲗⲉ· ⲁⲛⲕⲱ ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲣⲙ̄ ⲡⲟⲩⲱϣ· ⲙ ⲡⲛⲟⲩⲧⲉ· Fol. 34 a
ⲙ ⲡⲣⲟⲟⲩ· и ⲣⲉⲛⲕⲟⲓ· ⲛⲣⲟⲟⲩ ⲁⲛⲟⲟⲟⲩⲉ ⲉ ⲧⲡⲟⲗⲓⲥ· ϧⲏ
ⲥⲟⲩⲁⲛ· ⲁⲩⲥⲱⲧⲙ̄· ⲛⲥⲓ ⲡⲗⲁⲟⲥ· ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ· ⲉ ⲧⲉⲩ-
ⲁⲡⲁⲛⲧⲏ ⲁⲩⲱ ⲁⲩⲯⲁⲗⲗⲉⲓ· ⲣⲁ ⲧⲉⲩⲣⲏ· ⲁⲩⲭⲓⲧϥ̄· ⲉ
ⲣⲟⲩⲛ ⲉ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲁⲩⲑⲟⲣⲟⲩⲁⲍⲉ· ⲙⲙⲟϥ· ⲁⲩⲱ ⲁⲩϯ
ⲗⲁⲩ· и ⲛⲉⲥⲣⲁⲓ· ⲙ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲱⲱⲟⲩ·
ⲁⲩⲱ ⲛⲧⲣⲉ· ⲁⲩⲕⲁⲁⲩ· ⲉ ⲃⲟⲗ· ⲣⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲙⲡ-
ⲓⲥⲁ ⲱⲟⲩⲛⲧ· ⲁⲉ ⲣⲟⲟⲩ· ⲉϥ ⲣⲙ̄ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲁⲩⲉⲓ
ⲃⲟⲗ· ⲁⲩⲁⲛⲁⲭⲱⲣⲉⲓ ⲉ ⲡⲉⲙⲙⲁ· и ⲱⲱⲡⲉ· ⲁⲩⲱ
ⲛⲉⲩⲃⲱⲕ· ⲉ ⲧⲡⲟⲗⲓⲥ· ⲉⲓ ⲙⲛ ⲧⲉⲓ· ⲟⲩⲛⲟⲥ· ⲛⲣⲟⲟⲩ·
ⲱⲁ· ⲁⲩⲱ ⲣⲓ ⲛⲁⲓ ⲟⲛ· ⲛⲉ ⲱⲁⲣⲉ ⲡⲉⲕⲗⲏⲣⲟⲥ· ⲉⲓ ⲙⲡ
ⲉⲕⲗⲏⲣⲓⲕⲟⲥ· ⲙⲡ ⲙⲛⲟⲥ· и ⲡⲗⲁⲟⲥ· ⲛⲥⲉⲡⲁⲣⲁⲕⲁⲗⲉⲓ·
ⲙⲙⲟϥ· ⲱⲁⲛⲧ ⲉϥⲟⲩⲁⲃⲣ̄· ⲛⲥⲱⲟⲩ ⲛⲧⲟϥ· ⲁⲉ· ⲡ
ⲁⲕⲁⲣⲓⲟⲥ· ⲁⲡⲁ ⲏⲥⲁⲓⲁⲥ· ⲛⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ· ⲉⲛⲁ-
ⲣⲧϥ· и ⲡⲣⲟⲥⲟⲡⲟⲛ· ⲁⲩⲱ [и ⲟⲩ]ⲁⲥⲁⲡⲓⲧⲟⲥ ⲡⲉ и-
ⲁⲁⲧⲉ· ⲛⲉⲣⲉ ⲡⲣⲙⲙⲁⲟ[illegible]
[illegible]ⲉ ⲧⲣⲏ̄ [three or four lines wanting] | ⲁⲩⲉⲓ· ⲉ ⲃⲟⲗ· Fol. 34 b
ⲉⲥⲕⲉⲡⲁⲍⲉ· и ⲡⲉⲩⲗⲁⲯⲁⲛⲓ̈ ⲉⲧ ⲧⲁⲓⲛⲧ· ⲁⲩⲱ ϧⲫ
ⲧⲙⲉⲣⲡⲉ· ⲉ ⲣⲟϥ· ⲧⲏⲣⲟⲩ ⲉ ⲃⲟⲗ· ⲁⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ·
ⲁⲥⲁⲃⲟⲥ· ⲉⲙⲁⲁⲧⲉ ⲛ ⲧⲉⲣ ⲟⲩⲕⲟⲥⲙ̄· ⲟⲛ· ⲕⲁⲧⲁ
ⲡⲙⲛⲧϣⲁ· ⲁⲧⲧⲟⲗⲙⲁ· ⲣⲁⲣⲧⲏ̄ ⲛⲉⲩⲙⲫⲏⲣ· ⲗⲧⲧⲟⲩⲣ-
ⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲙⲁⲕⲁⲣⲓⲟⲥ· ⲉⲧⲉ ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ
ⲡ· ⲙⲡ ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁ ⲡⲟⲩⲁ·
ⲡⲩⲁ· ⲁⲛⲁⲭⲱⲣⲉⲓ· ⲉ ⲡⲉⲙⲙⲁ ⲛ ⲱⲱⲡⲉ· ⲁ ⲧⲡⲟⲗⲓⲥ·
ⲣⲉⲛⲣⲟⲟⲩ· ⲉⲥⲕⲛⲉⲩ· ⲛⲁⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉⲛⲉⲛⲱⲟⲟⲩ· ⲁⲉ
ⲟⲩ ⲣⲙ̄ ⲫⲓⲛⲥⲟⲥ· ⲛⲥⲓ ⲟⲩⲙⲟⲛⲟⲭⲟⲥ· ⲉ ⲡⲉⲣⲁⲛ ⲡⲉ
ⲡⲧⲗⲟⲧⲥⲓⲁ· ⲉⲧⲣ ⲙⲡⲧⲣⲉ· ϧⲁ ⲛⲉⲩⲡⲣⲁϫⲓⲥ· ⲛⲥⲓ
ⲟⲩⲛ ⲙⲙ· ⲉⲧ ⲥⲟⲟⲩⲛ· ⲙⲙ[ⲟⲩ] ⲛⲁⲓ ⲛⲧⲁ ⲡⲉⲛⲉⲓⲱⲧ·

ⲁⲡⲁ ⲥⲁⲣⲱⲙ· ⲣ ⲧⲉⲩⲙⲛⲧⲙⲁⲛⲟⲭⲟⲥ· ⲙⲛ ⲧⲉⲩⲙⲛⲧ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲛⲟⲩⲧⲉ· ⲁⲉ· ⲁⲩⲧⲁⲁⲥ· ⲉ ⲡϩⲛⲧ· ⲙ ⲡⲗⲁⲟⲥ
ⲉ ⲧⲣⲉϥϣⲓⲛⲉ ⲛⲥⲱϥ· ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ· ⲉϥϩⲓⲛⲥⲟⲥ ⲛⲥⲓ ⲡⲉⲕⲗⲏ-
ⲣⲟⲥ· ⲙⲛ ⲡⲗⲁⲟⲥ· ⲁⲩⲱ [illegible] [three or four
Fol. 35 *a* lines wanting] | ⲙⲙⲁ· ⲁⲛⲟⲕ· ⲥⲁⲣ· ⲁⲡⲉ ⲟⲩⲣⲓⲁⲙⲏⲧⲏⲥ ⲛ
ϥⲥⲟⲟⲩⲛ· ⲁⲛ· ⲛ ⲧⲁ ⲟⲩⲛⲁⲙ· ⲙⲛ ⲧⲁ ⲣⲃⲟⲩⲣ· ⲛ ⲧⲉⲣ
ⲉⲧⲣ ⲟⲩⲛⲟⲩ· ⲁⲉ· ⲛ ⲁⲡⲣⲛⲧⲉ· ⲉⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ
ⲁⲩⲱ ⲙⲡⲉ ⲭⲡⲏⲉ· ⲛⲁⲩ· ⲁⲩⲁⲓⲧϥ· ⲁⲉ ⲛ ϩⲛⲁⲩ· ⲁⲩ
ⲧⲁⲗⲟⲩ· ⲁⲩⲁⲓⲧϥ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲥⲣⲁⲓ· ⲁ
ⲡⲉϥⲧⲫⲓⲥⲓⲁ· ⲣⲁ ⲣⲟⲩ ⲁⲧⲡⲛⲟⲟⲩ· ⲛⲙⲙⲁⲩ· ⲛ ⲣⲉⲛ
ⲕⲉⲥⲓⲛⲓ· ⲙⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲉ ⲁⲣϣⲛ· ⲉ ⲧⲟⲟⲧⲟⲩ·
ⲧⲣⲉϩⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲩ· ϣⲁⲛⲧ ⲟⲩⲁⲓⲧϥ· ⲉ ⲣⲁⲕⲟⲧⲉ· ⲛⲥⲉ
ⲭⲉⲓⲣⲟⲇⲟⲛⲉⲓ· ⲙⲙⲟⲩ· ⲛⲧⲟⲟⲩ ⲁⲉ ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϥ
ⲧⲙⲛⲣⲱ· ⲛ ⲥϧⲓⲥⲥⲁ· ⲁⲧⲁⲗⲉ· ⲉⲧⲕⲟⲟⲩ· ⲛ ⲥⲕⲁⲫⲟⲥ
ϣⲁⲛⲧ ⲟⲩⲃⲱⲕ· ⲉ ⲣⲟⲩⲛ· ⲉ ⲧⲡⲟⲗⲓⲥ· ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϥ
ⲁⲉ· ⲉ ⲡⲡⲉⲓⲗⲱⲛ· ⲁⲧⲣⲉ· ⲉⲧⲥⲟⲛ· ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲙⲙⲟⲩ· ⲉ ⲧⲣϥⲧⲁⲙⲟⲟⲩ· ⲉ ⲡⲙⲁ· ⲉⲧ ⲉⲣⲉ ⲡⲁⲣⲭⲏ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲧⲛϥ ⲛⲧⲟϥ· ⲁⲉ· ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲛⲉⲥⲣⲙⲟⲩⲥ ⲡⲣⲟⲩⲛ· ⲛ ⲡⲡⲩⲗⲱⲛ· ⲉⲩⲥⲧⲉⲡⲉⲭⲉⲓ [illegible]
Fol. 35 *b* ⲡⲓⲥⲕⲟⲡⲟⲥ· ⲥⲛⲁⲩ· ⲟⲩⲁ· ⲛⲧⲉ ⲁⲑⲣⲓⲃⲉ [illegible]
ⲟⲁ [illegible]ⲍ· ⲁⲩ [three or four lines wanting] | ⲁⲡⲁ ⲥⲉⲗⲗⲟⲩ
ⲥⲓⲁ· ⲡⲉϩⲁⲩ ⲛⲁⲩ· ⲙ ⲟⲩⲥⲁⲛ· ⲉⲥⲙⲉⲣ· ⲛ ⲣⲁⲓ
ⲁⲉ ⲛ ⲁⲛⲏⲛⲉ· ⲱ ⲡⲁⲟⲙⲟⲭⲟⲥ· ⲕⲱⲟⲟⲛ· ⲙ ⲟⲩⲁⲓⲧ
ⲁⲧⲣⲟⲟⲩϣ· ⲙⲛⲟⲟⲩ· ⲕⲛⲁⲓ ⲣⲟⲟⲩϣ· ⲛⲧⲡⲣⲉ· ⲣⲱⲟ
ⲛⲁⲓ ⲁⲉ· ⲛ ⲧⲉⲣ ⲫⲭⲟⲟⲩ· ⲛⲥⲓ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟ
ⲁⲩⲧⲱⲟⲩⲛ· ⲁⲩϧⲓⲧⲛ ⲉ ⲣⲟⲩⲛ· ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁ
ⲧⲣⲉϥⲓ ⲡⲣⲟⲟⲩϣ· ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲙⲛ ⲡⲉⲟⲩⲥ
ⲥⲧⲏⲣⲓⲟⲛ· ⲁⲩⲙⲩⲗⲗ ⲉ ϫⲱϥ· ⲁⲩⲡⲟⲩⲱⲛϥ· ⲛ ⲁⲛⲁⲥ
ⲥⲧⲙⲉ· ⲉⲓⲧⲁ· ⲁⲩⲡⲟⲩⲱⲛϥ· ⲛ ⲇⲓⲁⲕⲟⲛⲟⲥ· ⲉⲓⲧⲁ· ⲁⲩⲁⲓ
ⲙ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲣⲱⲙⲁⲓⲟⲥ· ⲁⲩϫⲓⲣⲟⲇⲟⲛⲉⲓ ⲙⲙⲟⲩ
ⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲩⲕⲁⲁⲓ· ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙⲙⲟⲥ·
ⲃⲱⲕ· ⲛⲓⲙ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲁⲛⲉⲓ ⲁⲉ ⲉ ⲃⲟⲗ· ⲣⲓⲧⲟⲟⲧⲛ· ⲁⲩ
ⲡⲱⲃⲓ· ⲛⲧⲉⲥⲧⲁⲥⲓⲕⲏ· ⲛ ⲧⲙⲛⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲛ-
ⲧⲟⲛ· ϣⲁ ⲣⲟⲩ· ⲁⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙⲙⲟⲩ ⲉ ⲧⲃⲏⲏⲧ·

ητος ⲁⲉ ⲁⲩⲕⲉⲗⲉⲩⲉ · ⲙ ⲡⲉⲩⲇⲓⲁⲕⲟⲛⲟⲥ · ⲁⲩⲉⲕⲗⲁⲃⲉ ·
ⲙⲙⲟⲥ · ⲛⲧⲟⲟⲧⲟⲩ [illegible] ⲁⲩⲥⲁ [illegible]
[three or four lines wanting] | [illegible] ⲛⲣⲱⲃ · ⲙⲙ · ⲛⲧⲉ Fol. 36 a
ⲧⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲁⲥⲧⲁⲣⲟⲓ ⲡⲁⲣⲁ ⲡⲁ ⲙⲡⲛⲩⲁ · ⲉⲩ- ⲟⲃ
ϣⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲁⲙⲁⲩ · ⲉ ⲣⲟⲕ · ⲛⲧⲁⲩⲥⲟⲟⲗⲕ̄ · ⲛ
ⲟⲩⲥⲧⲟⲗⲏ · ⲁⲩⲱ ⲁⲩϯ · ⲛ ⲣⲉⲛϣⲟⲱⲧ̄ · ⲉ ⲣⲁⲓ · ⲉ ⲛⲉⲕ-
ⲥⲓϫ · ⲁⲥϣⲱⲡⲉ ⲁⲉ · ⲙⲡⲛⲁ ⲧⲣ̄ⲉⲓ · ⲉ ⲣⲛⲥ ⲁⲩⲃⲱⲕ ·
ⲛ ϣⲟⲣⲡ̄ · ⲛⲥⲓ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ · ⲉⲧ ⲟⲩ̄
ⲧⲙⲛⲥⲟⲥ · ⲛⲧⲟⲩ · ⲙⲡ̄ ⲛⲉⲧ ⲙⲙⲁⲩ ⲁⲩⲣⲙⲙⲟⲟⲥ · ⲣⲙ̄
ⲡⲙⲁ · ⲉⲧ ⲙⲙⲁⲩ · ⲉ ⲃⲟⲗ ⲁⲉ ⲟⲩⲣⲱⲙⲉ ⲡⲉ · ⲉⲫⲟⲧⲉⲙ
ⲅⲉⲥⲩⲭⲓⲁ · ⲙⲙⲁⲁⲧⲉ · ⲡⲗⲁⲟⲥ · ⲁⲉ · ⲛ ⲧⲉⲣ ⲥⲱⲧⲙ̄ ·
ⲁⲩⲣⲣⲁ · ⲁⲧⲱ ⲁⲧⲁⲗⲉ · ⲉ ⲅⲉⲛⲥⲕⲁⲫⲟⲥ · ⲁⲧⲉⲓ · ⲉ ⲣⲟⲩ ·
ⲉ ⲧⲙⲛⲥⲟⲥ · ⲁⲧⲱ ⲛ ⲧⲉⲣ ⲟⲩⲁⲓ ⲥⲙⲟⲩ · ⲁⲉ · ⲛ ⲧⲟⲟⲧⲟⲩ ·
ⲁⲧⲁⲗⲟⲟⲩ · ⲉ ⲧⲃⲉ ⲧⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ ⲛⲉⲥⲛⲏⲩ ⲉⲧ
ⲣⲟⲟⲩⲉ · ⲙⲙⲁⲁⲩ ⲧⲁⲗⲟⲟⲩ · ⲁⲉ ⲁⲧⲭⲓⲣⲟⲑⲟⲛⲉⲓ · ⲙ-
ⲣⲟⲩ · ⲡⲉϫⲉ ⲡⲗⲁⲟⲥ · ⲛⲁⲩ · ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲛ ⲙⲡⲉ ⲕⲉⲓ ·
ⲣⲟⲩⲛ · ⲉ ⲧⲡⲟⲗⲓⲥ · ⲱ ⲡⲉⲛⲉⲓⲱⲧ ⲛⲱⲉ · ⲙⲛⲉⲡⲓⲥⲕⲟ-
ⲟⲥ · ⲧⲛⲣⲟⲩ ☩ · ⲛⲧⲟⲩ · ⲁⲉ ⲡⲉϫⲁⲩ · ⲁⲉ ⲡⲓⲥⲧⲉⲩⲉ
ⲁⲓ · ⲱ ⲛⲁϣⲛⲣⲉ ⲁⲉ ⲛ ϯⲉⲡⲓⲱⲧⲙⲉⲓ · ⲉ ⲡⲁ ⲕⲟⲩⲓ ·
ⲙⲙⲁ · ⲛ ϣⲱⲡⲉ · ⲉ ⲧⲣⲁⲛⲁⲩ · ⲉ ⲣⲟⲩ · ⲛ ϣⲟⲣⲡ̄ ·
ⲣⲉⲛⲧⲏ · ⲁⲉ ⲉ ⲃⲟⲗ · ⲁⲧⲁⲗⲟⲩ · ⲉⲩⲕⲟⲓ · ⲛ ⲥⲕⲁⲫⲟⲥ ·
ⲣⲯⲁⲗⲗⲉⲓ · ⲣⲁ ⲧⲉⲩⲣⲏ ϣⲁⲛⲧ ⲟⲩⲭⲓⲧ̄ · ⲉ ⲣⲟⲩ · ⲉ
ⲉⲕⲕⲗⲉⲥⲓⲁ · ⲙⲥⲉ[ⲟ]ⲙⲟⲩ · ⲉⲭⲙ̄ ⲡⲉⲟⲣⲟⲛⲟⲥ · ⲕⲁⲧⲁ
ⲥⲩⲛⲱⲓⲁ · ⲁⲧⲱ [ⲧ]ⲁⲓ ⲧⲉ ⲑⲉ · ⲛⲧⲁⲩⲥⲩⲛⲁⲥⲉ · ⲙⲙⲟⲟ
ⲣⲟⲩ · ⲁⲩ[ⲕ]ⲁⲁⲩ ⲉ ⲃⲟⲗ · ⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ · ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉ [ⲁ]ⲡⲁ ⲡⲥⲩⲭⲟⲧⲥⲓⲁ · ⲁⲩⲃⲱⲕ · ⲉ ⲣⲁⲓ · ⲉ ⲧⲉⲕⲕⲗⲏ-
ⲥⲓⲁ · | ⲁⲩⲣ̄ ⲙⲡⲧⲁⲥⲉ · ⲡ̄ⲣⲟⲟⲩ · ⲉⲩⲕ[ⲁⲑⲏⲙⲉⲓ ⲡⲗⲁ]ⲟⲥ · Fol. 36 b
ⲙ̄ ⲡⲗⲟⲟⲩⲥ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲉ ⲁⲩ[ⲣⲱⲙ ⲉⲧ]ⲟⲟⲧⲟⲩ · ⲉ ⲟⲃ
ⲡⲉⲧⲣⲁⲣⲉⲍ · ⲉ ⲡⲧⲣⲣⲟ · ⲁⲩⲱ ⲧⲁⲥⲁⲡⲏ · ⲉ ⲣⲟⲩ · ⲉⲛⲉⲩ-
ⲉⲛⲏ · ⲙⲡⲓⲥⲱⲥ ⲁⲉ ⲟⲛ · ⲁⲩⲕⲟⲧⲩ̄ · ⲉ ⲣⲟⲩ · ⲉ
ⲣⲙⲁ · ⲛ ϣⲱⲡⲉ ⲁⲥϣⲱⲡⲉ · ⲁⲉ ⲙⲡⲓⲥⲁ ⲛⲁⲓ · ⲁⲩⲙ-
ⲧⲛ ⲙⲙⲟ ⲛⲥⲓ ⲁⲡⲁ ϯⲟⲟⲑⲉⲟⲥ · ⲉ ⲁⲩⲕⲁⲑⲓⲥⲧⲁ · ⲛ ⲁⲡⲁ
ⲑⲟⲫⲓⲗⲟⲥ · ⲁⲩⲱ ⲁⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲧⲛⲣⲟⲩ · ⲃⲱⲕ ⲉ
ⲣⲕⲟⲧⲉ · ⲉ ⲧⲣⲉⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓ · ⲙⲙⲟⲩ · ⲁⲩⲃⲱⲕ ⲁⲉ

ϩωωϥ · ⲛⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲡⲥⲉⲗⲗⲟⲩⲥⲓⲁ · ⲛ ⲧⲉ
ⲟⲩⲕⲁⲧⲁⲓⲧⲁ · ⲁⲉ · ⲉ ⲧⲡⲟⲗⲓⲥ · ⲁⲩϫⲉ · ⲉ ⲡⲁⲣⲭⲏ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲙⲛⲧⲣⲟⲙⲓ · ⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲉⲧⲥⲱⲟⲩⲣ
ⲉ ⲣⲟϥ · ⲛⲥⲓ ⲡⲉⲕⲗⲏⲣ̅ⲟ̅ ⲁⲩⲱ ⲡⲗⲁⲟⲥ · ⲧⲏⲣϥ · ⲉⲙ
ⲟⲃⲧⲱⲙⲁⲥ ⲧⲉ ⲙ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ · ⲉⲩⲁⲩⲃⲁⲡϯϩⲉ · ⲛ̅ⲣⲙ̅ⲧ̅ⲥ
ⲛ ⲧⲉⲣ ⲟⲩⲙⲟⲩϩ · ⲁⲉ · ⲛ ⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ · ⲙ̅ⲙⲟⲟⲩ
ⲁ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲃⲱⲕ · ⲉ ⲣⲟⲩⲛ · ⲙ̅ⲡ̅ ⲡⲕⲉ ⲥⲉⲉⲡⲉ
ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲩϣⲗⲏⲗ · ⲉϧⲙ̅ ⲡⲓⲟⲣⲇⲁⲛⲏⲥ · ⲁⲡ
ⲡⲥⲉⲗⲗⲟⲩⲥⲓⲁ · ⲁⲉ ⲣⲱⲟϥ ⲉⲛⲉⲥⲁⲁϥ · ⲉⲣⲁⲁⲧ̅ϥ̅ · ⲣⲓⲣⲁ̅
ⲡⲣⲟ · ⲙ̅ ⲡⲃⲁⲡϯⲥⲧⲏⲣⲓⲟⲛ · ⲉⲩⲟⲩⲉ · ⲙⲙⲟϥ · ⲛ ⲟⲩⲕⲟⲩ
ⲙⲡⲉ ⲧⲃⲱⲕ ⲉ ⲣⲟⲩⲛ · ⲉ ⲙⲁⲩ · ⲉⲩⲱⲡ · ⲙⲙⲟϥ · ⲛ ⲁ
ⲙ̅ⲙⲁ ⲁⲧⲧ̅ⲃ̅ⲥ̅ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲉ · ⲉ ⲧⲃⲏⲛⲧ̅ϥ̅ ⲣⲁ
ⲡⲉⲡⲛⲁ · ⲁⲩⲟⲩⲉⲣⲥⲁϩⲙⲉ · ⲉ ⲭⲓⲧ̅ϥ̅ · ⲉ ⲣⲟⲩⲛ ⲁⲩⲱ ⲡⲉϩⲁϥ
Fol. 37a ⲛⲁϥ · ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ · ⲙⲡⲉ ⲛⲉⲓ | [ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ] ·
ⲟⲁ ⲧⲣⲕ̅ϣⲗⲏⲗ · ⲛ̅ⲙ̅ⲙⲁⲛ [ⲛⲧⲟϥ ⲁⲉ] ⲡⲉϩⲁϥ · ⲛ ⲡⲁⲣⲭ
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲡⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲛ̅ⲧ̅ ⲟⲩⲣⲱⲙⲉ · ⲉⲩⲥⲟϧⲃ̅ · ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ · ⲛⲧⲁⲥ
ⲡⲱⲣⲡ̅ · ⲛ ⲛⲉⲩⲥⲓϫ · ⲉ ⲃⲟⲗ · ⲁⲩϣⲗⲏⲗ · ⲙ̅ⲙⲁⲩ
ⲟⲩⲥⲟⲛ · ⲁⲥⲃ̅ⲣ̅ⲃ̅ⲣ̅ · ⲛⲥⲓ ⲧⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ ⲛⲑⲉ ⲛⲟⲩ
ϧⲁⲗϧⲓⲟⲛ · ⲉⲧⲥⲁϩⲧⲉ · ϧⲁ ⲣⲟⲩ · ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁ
ⲙ̅ⲡ̅ ⲡⲕⲉⲥⲉ[ⲉⲡⲉ] · ⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ · ⲛ ⲧⲉⲣ ⲟⲩⲛⲁ
ⲉ ⲧⲉϣⲡⲏⲣⲉ · ⲛⲧⲁⲥϣⲱⲡⲉ · ⲁⲩϯ ⲉⲟⲟⲩ · ⲙ ⲡⲛⲟⲩ
ⲙ̅ⲡ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲡⲁ ⲡⲥⲉⲗⲗⲟⲩⲥⲓⲁⲥ
ⲧⲃⲉ ⲡⲉⲩⲧⲃⲃⲟ · ⲛ ⲧⲉⲣ ⲟⲩⲱⲟ · ⲁⲉ ⲉⲩⲃⲁⲡϯϩⲉ · ⲛⲉ
ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲩⲥⲧⲛⲁⲩⲉ · ⲙⲙⲟⲟⲩ · ⲁⲩⲕⲁⲁ
ⲉ ⲃⲟⲗ · ⲁⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲥⲱ ⲣⲁⲣⲧⲏϥ · ⲙ ⲡⲉⲣⲟⲟⲩ ·
ⲙⲙⲁⲩ · ⲙ ⲡⲉⲩⲣⲁⲥⲧⲉ ⲁⲉ · ⲁⲩⲁⲡⲟⲗⲉⲓ · ⲙⲙⲟⲟⲩ ·
ⲧⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ · ⲃⲱⲕ · ⲉ ⲧⲉⲩⲡⲟⲗⲓⲥ · ⲡⲡⲉⲧ ⲟⲩⲁⲁ
ⲁⲉ ⲣⲱⲟϥ · ⲁⲡⲁ ⲡⲥⲉⲗⲗⲟⲩⲥⲓⲁⲥ · ⲁⲩⲥⲱ · ⲉⲩⲥⲣⲁϩ̅ⲧ̅ ⲣⲁ
ⲡⲧⲟⲡⲟⲥ · ⲉⲙⲉⲩⲙⲛⲧ̅ϥ̅ · ⲙ ⲡⲱⲣⲡ̅ · ⲙⲡⲁⲧⲉ ⲥⲣ̅ ⲉⲡ
ⲥⲕⲟⲡⲟⲥ · ⲡⲁ ⲡⲉⲣⲟⲟⲩ · ⲙⲧⲁⲩϫⲱⲕ ⲉ ⲃⲟⲗ · ⲙⲛⲧ̅ϥ̅ · ⲉⲙ
ⲁⲩϫⲧⲟ ⲁⲉ · ⲉ ⲡⲱⲱⲙⲉ · ϫⲓⲙ ⲥⲟⲩ ϫⲟϫⲱⲧ · ⲙ ⲡⲁⲱⲙ
ⲙⲡⲓⲥⲱⲥ ⲁⲩⲙⲟⲩⲧⲟⲩ · ⲙⲙⲟϥ · ⲙ ⲥⲟⲩ ϫⲟϫⲧⲱⲟⲩⲛ
ⲙ ⲡⲉⲓ ⲉⲃⲟⲗ · ⲙ ⲟⲩⲱⲧ · ⲁⲩⲉⲓ ⲁⲉ ⲉ ⲃⲟⲗ · ⲛⲥⲓ ⲛⲉⲕⲗ ·

ⲣⲟⲥ · ⲧⲏⲣⲟ · ⲙⲡⲛ ⲡⲗⲁⲟⲥ · ⲁⲧⲥⲕⲉⲡⲁⲍⲉ ⲙ ⲡⲉⲩⲥⲱⲙⲁ |
Ⲉⲧ ⲧⲁⲓⲛⲉ · ⲁⲧⲧⲱⲙⲥ · ⲙⲙⲟ[illegible]ⲙⲓⲧⲏⲣⲓⲟⲛ · ⲉⲧ Fol. 37b
ⲧⲁⲓⲛⲉ ⲙⲙⲁ · ⲙ[illegible] · ⲧⲉ]ⲛⲟⲩ · ⲥⲉ ⲡⲁ ⲥⲟⲓ ⲡⲁⲡⲛⲟⲩⲧⲉ · ⲟⲉ
ⲉⲡⲉⲓ ⲁⲛ ⲁⲕⲧⲁⲗⲟⲓ · ⲉ ⲧⲃⲉ ⲣⲉⲛⲕⲟⲩⲓ · ⲉⲓⲥ ⲣⲏⲛⲧⲉ · ⲁⲓⲧⲁ-
ⲗⲟⲕ · ⲉ ⲧⲃⲉ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛⲧⲁⲣⲱⲙⲡⲉ ⲣⲙ̄ ⲡⲓⲗⲁⲕ ·
ⲙⲡⲉ ⲛⲧⲁ ⲡⲁ ⲉⲓⲱⲧ · ⲁⲡⲁ ⲣⲁⲣⲱⲛ ⲧⲁⲗⲟⲓ · ⲣⲱⲟⲧ · ⲁ
ⲡⲉⲩⲉⲓⲟⲧⲉ ⲁⲉ · ⲣⲱⲟⲧ ☩ ⲙ ⲣⲉⲛⲭⲣⲏⲙⲁ · ⲁⲩⲥⲧⲣⲁⲧⲉⲩⲉ ·
ⲙⲙⲟⲩ ⲣⲱⲙⲏ · ⲁⲩⲱ ⲛⲧⲙ̄ⲧⲕⲉ · ⲙ̄ⲥⲁⲱⲩⲉ · ⲙ̄ⲁⲛⲱⲙⲓⲁ
ⲙ̄ⲙⲏⲛⲓⲉ · ⲉⲡⲉ ⲙⲉⲩⲟⲩⲁⲓ ⲗⲁⲁⲩ · ⲙ̄ⲡⲛⲧⲟⲩ · ⲁⲗⲗⲁ ·
ⲛⲧⲙ̄ ☩ ⲙⲙⲟⲟⲩ · ⲉ ⲧⲙ̄ⲧⲟⲗⲏ ⲉⲡⲉ ⲁ ⲡⲉⲩⲉⲓⲟⲧⲉ · ⲟⲩⲱ ·
ⲉⲓ ⲥⲣⲓⲙⲉ · ⲛⲁⲩ ⲙⲧⲟⲩ · ⲁⲉ ⲙ̄ⲡⲉ ⲭⲟⲩⲟⲓⲥ · ⲁⲗⲗⲁ ·
ⲁⲣⲁⲣⲉⲩ ⲉ ⲡⲉⲩⲥⲱⲙⲁ · ⲙ̄ⲡ ⲟⲩⲙⲛ̄ⲧⲡⲁⲣⲑⲉⲛⲟⲥ · ⲙⲙ
ⲡⲉⲩⲭⲣⲟ · ⲱⲁ ⲡⲉⲩⲭⲱⲕ · ⲉ ⲃⲟⲗ · ⲁⲥⲱⲡⲉ ⲁⲉ · ⲛ
ⲧⲣⲟⲟⲩ · ⲁⲩⲧⲙⲟⲟⲩ · ⲛ ⲣⲉⲛⲥⲣⲁⲓ ⲉ ⲛⲁ ⲡⲣⲣⲟ ⲙⲉ · ⲁⲉ
ⲁⲥ ⲉⲧⲛⲁⲭⲓⲧⲟⲩ · ⲉ ⲕⲉ ⲡⲟⲗⲓⲥ · ⲁ ⲡⲟⲣⲛⲓⲟⲛ ⲁⲉ ·
ⲁⲡⲁ ⲣⲁⲣⲱⲛ · ⲧⲁⲣⲟⲩ · ⲉ ⲧⲣⲏⲭⲓⲧⲟⲩ · ⲙ̄ⲙⲁⲃⲱⲕ · ⲙ̄ⲙⲁ-
ⲓⲁⲩ · ⲛ ⲧⲉⲣ ⲉⲓⲉⲓ ⲁⲉ ⲉ ⲃⲟⲗ · ⲣⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲁⲩⲱⲟⲩ
ⲱⲙⲙⲛ̄ⲧ ⲉ ⲣⲟⲩ · ⲣⲓ ⲧⲉⲣⲓ · ⲙ ⲡⲛⲁⲩ ⲛ ⲣⲟⲩ · ⲉⲩⲱⲟⲩⲱ ·
ⲣⲁⲣⲡⲁⲍⲉ · ⲙⲙⲟⲩ · ⲁⲩⲱ ⲡⲉⲭⲁⲩ · ⲛⲥⲓ ⲡⲁⲓⲕⲁⲓⲟⲥ ·
ⲉ ⲛ ⲧⲉⲣ ⲁⲣ ⲡⲓⲉⲉⲩ[ⲉ] ⲙ ⲡⲱⲁⲭⲉ · ⲛⲧⲁ ⲡⲉⲡⲣⲟⲫⲏ-
ⲓⲉ · ⲁⲁⲁ ⲭⲟⲟⲩ · ⲉ ⲡⲓⲟⲩⲓ · ⲙⲡ ⲧⲁⲣⲍ · ⲡⲉⲕⲣⲙ̄-
ⲗⲗ] ⲁⲩⲡⲁⲧⲁⲥⲥⲉ · ⲙⲙⲟⲟⲩ · ⲁⲓⲕⲓ ⲙ ⲡⲁⲃⲁⲗ | [illegible] Fol. 38a
[illegible]ⲡⲉⲭⲁⲓ · ⲉ ⲡⲁ ⲭⲟⲉⲓⲥ · ⲓⲥ ⲡⲉⲭⲥ[illegible] ☩ ⲙ ⲡⲉⲓ ⲟⲉ
ⲣⲓⲟⲛ · ⲉ ⲣⲁⲓ ⲉ ⲛⲁⲍⲓⲍ ☩ⲛⲁⲁⲡⲟⲧⲁⲥⲥⲉ · ⲙ ⲡⲁ ⲡⲁⲛⲓ ·
ⲓⲣⲟⲩ · ⲙⲡ ⲛⲁⲣⲭⲡⲁⲣⲭⲟⲛⲧⲁ · ⲧⲙⲣⲟⲩ · ⲁⲩⲱ ⲡⲧⲁⲣ-
ⲡⲙⲙⲟ · ⲉ ⲛⲁⲓⲟⲧⲉ · ⲙⲡ ⲛⲁⲣⲱⲙⲉ · ⲧⲙⲣⲟⲩ · ⲁⲩⲱ ·
ⲛⲁⲣⲱⲙⲙⲟ · ⲉ ⲛⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲙⲧⲁ☩ ⲣⲓⲱⲟⲩⲧ · ⲙ
ⲉⲭⲏⲙⲁ · ⲛ ⲧⲙⲙⲟⲛⲟⲭⲟⲥ ⲉ ⲧⲃⲉ ⲡⲉⲕⲣⲁⲓ · ⲉⲧ
ⲥⲁⲁⲩ · ⲡⲉⲭⲁⲩ ⲁⲉ ⲛⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲩ · ⲁⲡⲁ ⲣⲁⲣⲱⲛ ·
ⲁ ⲛ ⲧⲉⲣ ⲉⲓⲭⲉ ⲛⲁⲓ · ⲁⲓⲥⲟⲃⲧⲛ̄ · ⲉ ⲃⲟⲗ · ⲙ ⲡⲕⲟⲛⲧⲁ-
ⲣⲟⲛ · ⲉⲧ ⲟⲩ̄ ⲧⲁ ⲥⲓⲭ · ⲁⲓⲗⲟⲥⲭⲓⲍⲉ · ⲙ ⲡⲓⲟⲩⲓ · ⲁⲩ-
ⲁⲩ · ⲁⲩⲱ · ⲛⲧⲉⲙⲟⲩ · ⲙⲡⲉ ⲓⲕⲧⲟⲓ · ⲉ ⲧⲡⲟⲗⲓⲥ · ⲙⲕⲉ
ⲥⲗ · ⲁⲗⲗⲁ · ⲁⲓⲃⲱⲕ ⲉ ⲕⲉ ⲡⲟⲗⲓⲥ · ⲉⲧ ⲣⲓ ⲡⲥⲁ ⲣⲏⲥ ·
ⲓⲟⲩⲓ · ⲙⲕⲉ ⲙⲟⲙⲛ̄ⲧ · ⲛⲣⲟⲟⲩ · ⲙ ⲙⲟⲟⲩⲉ · ⲁⲓ☩ · ⲉ

ϧολ· ⲙ̅ ⲡⲁ ⲣⲧⲟ· ⲙⲛ̅ ⲧⲁ ⲕⲁⲗⲩⲥⲉ· ⲁⲩⲱ ⲛⲁⲧⲥⲁⲧⲃⲏ
ⲙⲛ̅ ⲛⲁⲥⲕⲉⲏ· ⲧⲏⲣⲟⲩ· ⲉⲧ ⲡ̅ ⲧⲟⲟⲩ· ⲁⲓⲱⲱⲡ ⲛⲁⲓ·
ⲛ ⲟⲩⲃⲥⲱ· ⲙ ⲡⲁⲥⲁⲛⲟⲥ· ⲡⲛⲉ ⲥⲉⲡⲉ ⲁⲉ· ⲁⲓⲁⲓⲁⲕⲟⲛⲉⲓ
ⲙⲙⲟⲟⲩ· ⲡ ⲡⲟⲛⲕⲉ· ⲉⲧ ⲟⲩⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙⲙⲁⲩ·
ⲁⲓⲃⲱⲕ· ⲉ ⲡⲧⲟⲟⲩ ⲛ ⲱⲓⲛⲧ· ⲁⲓϯ ⲉ ϫⲱⲓ· ⲙ ⲡⲉⲥⲭⲛ-
ⲙⲁ· ⲙ ⲙⲟⲛⲟⲭⲟⲥ· ⲟⲩⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙⲙⲁⲩ· ⲡⲁⲗⲓⲛ
ⲟⲛ· ⲙⲡⲉ ⲓⲉⲱⲥⲱ· ⲟⲩⲙ̅ ⲡⲙⲁ· ⲉⲧ ⲙⲙⲁⲩ· ⲉ ⲧⲃⲉ
ⲛⲁⲉⲓⲟⲧⲉ· ⲁⲉ ⲛⲓⲉϥϯ ⲟⲩⲟⲓ· ⲛⲥⲱϥ (*sic*) ⲁⲓⲙⲟⲟⲩⲉ ⲁⲉ ⲉ
ⲣⲛⲥ· ⲕⲟⲩⲓ· ⲕⲟⲩⲓ· ⲱⲁⲛⲧ ⲁⲓⲉⲓ· ⲉ ⲡⲉⲓ ⲧⲟⲟⲩ· ⲧⲉⲛⲟⲩ·

Fol. 38 *b* ⲛⲁⲓ ⲁⲉ ⲓⲧⲁⲓϫⲟⲟ̅ | ⲉ ⲣⲟⲕ· ⲡⲁ ⲥⲟⲛ· ⲡⲁⲡⲛⲟⲩⲧⲉ· [illegible]
ⲟϛ [illegible]ⲛ ⲧⲟⲟⲧϥ̅· ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲡⲁ ⲫⲁⲣ[ⲱⲙ]· [illegible][ⲛ]
ⲧⲉⲣ ⲓⲥⲡⲥⲱⲡϥ̅· ⲉ ⲧⲣϥ̅ϫⲱ ⲉ ⲣⲟⲓ· ⲓⲧⲉϥⲥⲓ [illegible]ⲁⲡⲟⲥ-
ⲧⲁⲥⲥⲉ· ⲙⲡⲛⲥⲱⲥ· ⲟⲛ· ⲉⲕⲱⲁⲙⲱⲩⲗⲏⲗ ⲉ ϫⲱⲓ· ϯⲛⲁϫⲱ
ⲉ ⲣⲟⲕ· ⲡⲛⲉ ⲓⲧⲁⲓⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲫⲛ̅ ⲛⲁⲃⲁⲗ· ⲁⲥⲱⲡⲉ
ⲁⲉ ⲙⲙⲟⲓ ⲉⲓⲟ· ⲛ̅ ⲱⲛⲣⲉ ⲱⲛⲓ· ϩⲁⲓ ⲡⲛⲓ· ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ
ⲁ ⲛⲁⲉⲓⲟⲧⲉ ⲧⲁⲁⲧ· ⲉ ⲧⲁⲓⲥⲛⲃⲉ ⲉ ⲧⲣⲉϩⲧⲥⲁⲃⲟⲓ· ⲉ ⲥⲣⲁⲓ
ⲡⲁ ⲥⲁϩ ⲁⲉ ⲛⲉⲩⲥⲡⲟⲩⲁⲍⲉ ⲉ ⲣⲟⲓ· ⲙ ⲙⲛⲛⲉ· ⲱⲁⲛⲧ
ⲉⲩⲧⲥⲁⲃⲟⲓ· ⲉ ⲥⲣⲁⲓ· ⲫⲛ̅ ⲫⲉⲛⲥⲣⲁⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲛ ⲧⲉⲣ ⲛⲉⲓ
ⲉ ⲟⲛ· ⲉϩⲛ̅ ⲧⲗⲉϫⲓⲥ· ⲉⲧ ⲫⲁ ⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ· ⲁⲉ ⲡⲉⲧⲉ
ⲛⲉⲛⲁⲕⲁ ⲉⲓⲱⲧ· ⲁⲛ ⲛⲥⲱϥ· ⲛ ⲙⲁⲁⲩ· ⲙⲛ̅ ⲡⲛⲉ ⲥⲉⲡⲉ
ⲉⲧ ⲙⲛⲧ ⲙⲛⲛⲥⲁ ⲛⲁⲓ· ⲛⲉⲩⲟⲩⲁϩϥ̅· ⲛⲥⲱⲓ· ⲛⲉⲙⲛⲧϫⲁ
ⲙⲙⲟⲓ· ⲁⲛ· ⲁⲛⲟⲕ· ⲁⲉ· ⲁⲓϯⲣⲧⲛⲓ ⲉ ⲡⲉϫⲣⲏⲧⲟⲛ
ⲁⲓⲥⲱ· ⲉⲙⲉⲗⲉⲧⲁ· ⲙⲙⲟϥ ⲫⲁ ⲫⲏⲧ· ⲧⲏⲣϥ̅· ⲁⲥ
ⲱⲱⲡⲉ· ⲁⲉ ⲙⲛⲛⲥⲁ ⲫⲉⲛⲟⲟⲩ· ⲁⲓⲥⲱⲧⲙ̅· ⲉ ⲡⲥⲟⲉⲓⲧ
ⲙ ⲡⲉⲛⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲫⲁⲣⲱⲙ· ⲁⲉ ⲉⲩⲡⲟⲗⲧ-
ⲧⲉⲧⲉ· ⲫⲛ̅ ⲟⲩⲙⲁ· ⲉⲧⲙⲟⲟⲩⲧⲉ· ⲉ ⲣⲟⲥ ⲁⲉ ⲡⲉⲓⲁ· ⲉⲩⲉⲓⲣⲉ
ⲙ ⲟⲩⲙⲛⲛⲧⲥⲉ· ⲛⲧⲁⲗⲥⲟ· ⲛ̅ ⲛⲉⲧ ⲱⲩⲱⲡⲉ· ⲧⲏⲣⲟⲩ
ⲁⲓⲧⲱⲟⲩⲙ· ⲁⲓⲃⲱⲕ ⲉ ⲡⲁⲁ· ⲉⲛⲉⲥⲣⲏⲧϥ̅· ⲁⲓⲣⲙⲟⲟⲥ
ⲫⲓⲣⲁⲁ ⲡⲣⲟ· ⲙ ⲡⲉⲫⲁⲁ· ⲙ ⲱⲩⲡⲉ· ⲱⲁⲙⲧⲉ ⲡⲣ

Fol. 39 *a* ⲫⲱⲧⲛ̅· ⲉⲙⲉ ⲡⲟⲧⲱⲱⲩ ⲥⲁⲣ· ⲡⲉ ⲡⲉⲣⲟⲟⲩ | ⲉⲧ ⲙⲙⲁⲩ·
ⲟⲏ ⲧⲉⲣⲉ ⲣⲟⲩⲣⲉ· ⲱⲩⲡⲉ· ⲙⲡⲉ ⲥⲉⲓ· ⲁⲓⲧⲱⲟⲩⲙ· ⲁⲓⲙⲟⲟ
ⲩⲉ· ⲫⲛ̅ ⲡⲧⲟⲟⲩ· ⲙ ⲱⲟⲙⲛⲧ· ⲙⲙⲓⲗⲓⲟⲛ· ⲙⲛⲛⲥⲱ
ⲁⲓⲥⲱⲱⲧ· ⲉ ⲡⲉⲥⲛⲧ· ⲉϩⲛ̅ ⲡⲱⲟ· ⲁⲓⲛⲁⲩ· ⲉ ⲫⲉⲛⲧⲁⲥⲥⲉ
ⲓⲣⲱⲙⲙⲉ· ⲉⲧⲥⲱⲕ· ⲉ ⲣⲟⲩⲛ· ⲫⲁ ⲟⲧⲕⲱⲟϥ ⲙ ⲡⲉⲧⲣⲁ

ⲁⲓⲙⲟⲟⲩⲉ ϩⲁ ⲣⲁⲧⲟⲩ· ⲁⲓⲥⲓⲙⲉ ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁϥ·
ⲁⲡⲁ ϩⲁⲣⲱⲙ· ⲉⲣⲉ ⲟⲩⲟϩ ⲙⲛⲣ· ⲉⲙⲟⲥ· ⲛ ⲱⲙⲉ·
ⲉϥⲁⲩⲉ ⲉ ⲡⲉⲩⲙⲁϫⲉ· ⲛ ⲧⲉⲣ ⲓⲱⲟⲩⲧⲉ ⲁⲉ ⲟⲩⲃⲏϥ ⲁⲉ
ⲥⲙⲟⲩ· ⲉ ⲣⲟⲓ ⲁⲩⲥⲁⲣⲉ ⲡⲉⲩⲙⲁϫⲉ· ⲉ ⲃⲟⲗ· ⲙⲍ ⲡⲓⲟⲩⲉ·
ⲁⲩⲛⲉϫ ⲡⲱⲟⲩⲉ· ⲣⲓⲍⲉ ⲡⲕⲁⲉ· ⲁⲩϥ ϩⲓⲱⲟϥ· ⲛ ⲧⲉϥ-
ⲥⲧⲟⲗⲏ· ⲁⲩⲥⲱⲱⲩⲧ· ⲉ ⲣⲟⲟⲩ· ⲉ ⲣⲁⲓ· ⲡⲉϫⲁϥ· ⲛⲁⲓ·
ⲁⲉ ⲉⲕⲓⲛⲉ· ⲧⲱⲛ· ⲡⲁ ⲱⲛⲣⲉ ⲙ ⲡⲉⲓ ⲙⲁ· ⲁⲛⲟⲕ· ⲁⲉ
ⲡⲉϫⲁⲓ ⲛⲁϥ ⲁⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲁ ⲉⲓⲱⲧ· ⲙⲙⲟⲛ ⲛⲧⲁⲓ-
ⲥⲱⲣⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲁⲙⲟⲩ· ⲙ̅ⲡ̅ ⲣⲙⲟⲟⲥ· ⲡⲁ ⲱⲛⲣⲉ·
ⲙⲙⲟⲛ ⲛⲧⲁⲕⲥⲱⲣⲉ· ⲁⲛ· ⲁⲗⲗⲁ· ⲛⲧⲁⲕⲉ· ⲉ ⲧⲉⲣⲓⲛ
ⲉⲧ ⲛⲁⲟⲩⲥ· ⲙ̅ ⲧⲉⲣ ⲓⲣⲙⲟⲟⲥ ⲁⲉ ⲣⲁⲣⲧⲏϥ ⲁⲓⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲟϥ· ⲁⲉ ⲉⲓⲟⲧⲱϣ ⲣⲱⲟⲩⲧ· ⲉ ⲧⲣⲕⲕⲁⲁⲧ· ⲙ
ⲙⲟⲛⲟϫⲟⲥ· ⲣⲁⲣⲧⲏϥ· ⲡⲉϫⲁϥ· ⲛⲁⲓ· ⲙ̅ⲃ̅ ⲟⲩⲙⲛⲧⲣⲙⲛ-
ⲣⲏⲧ· [ⲁ]ⲉ ⲛⲧⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲥⲟⲟⲥ· ⲙ̅ⲃ̅ ⲛⲉⲧⲁⲥⲧⲉⲗⲓⲟⲛ·
ⲁⲉ ⲁⲙⲛⲧⲙ· ⲱⲁ ⲣⲟⲓ ⲟⲩⲟⲛ· ⲙⲙⲟ· ⲉⲧ· ⲣⲟⲟⲥⲉ· ⲁⲩⲱ
ⲁⲛⲟⲕ· ϯⲛⲁϯⲙⲟⲛ· ⲓⲛⲧⲙ ⲡⲣⲁⲓ· ⲙ̅ ⲧⲙⲛⲧⲙⲟⲛⲟϫⲟⲥ
ⲛⲁⲟⲩϥ· ⲁⲗⲗⲁ· ⲡⲉⲓ ⲯⲓⲟⲥ ⲣⲟⲟⲥⲉ· ⲛ ⲭⲟⲕ̅ ⲉ ⲃⲟⲗ· ⲡⲉ- Fol. 39 *b*
ⲭⲁⲓ ⲁⲉ ⲛⲁϥ· ⲁⲉ ⲙ̅ ⲡⲁⲓ ⲉⲓ· ⲉ ⲣⲁⲓ ⲉ ⲡⲉⲓ ⲙⲁ· ⲉ ⲧⲃⲉ ⲟⲉ
ⲡⲉⲓ ⲣⲱⲃ· ⲱ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁϥ· ⲉⲙⲱⲡⲉ ϯⲛⲁϥ-
ⲭⲟⲕ̅· ⲉ ⲃⲟⲗ· ⲙ̅ⲡ̅ ⲡⲛⲁ· ⲙⲙⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ
ⲣⲣⲱⲙⲉ ⲉⲛⲁⲟⲩϥ· ⲡⲉⲧ ⲉⲕⲱⲙⲉ· ⲙ̅ⲥⲱϥ· ⲱ ⲡⲁ ⲱⲛⲣⲉ·
ⲕⲁⲉ (*sic*) ⲁⲕⲣⲓ ⲧⲟⲟⲧⲛ̅· ⲉ ⲡⲣⲱⲃ· ⲉⲧ ⲛⲁⲩ̈ ⲙⲙⲁ· ⲡⲉⲧ
ⲛⲁⲱⲕⲱⲗⲧ· ⲙⲙⲟⲛ· ⲱ ⲡⲁ ⲱⲛⲣⲉ· ⲁⲛⲧⲱⲟⲩⲉ ⲁⲉ
ⲙⲉⲓ ⲉ ⲃⲟⲗ· ⲙⲍ ⲡⲧⲟⲩ̈ ⲁⲩⲁⲓⲧ· ⲱⲁ ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ·
ⲧⲣⲏϯ· ⲣⲱⲟⲩⲧ· ⲙ ⲡⲉⲥϫⲏⲙⲁ· ⲛ ⲧⲙⲙⲁⲓⲛⲟⲛⲟϫⲟⲥ·
ⲁⲱ ⲛ ⲧⲉⲣ ⲡⲓⲟⲟⲩⲧⲉ· ⲉ ⲣⲟⲓ· ⲁⲩⲉⲓ· ⲉ ⲃⲟⲗ· ⲓⲥⲓ
ⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲛ· ⲁⲩⲁⲓⲧ· ⲉ
ⲟⲓ· ⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ ⲁ ⲡⲁ ⲉⲓⲱⲧ· ϫⲟⲟⲥ· ⲛⲁϥ· ⲛⲧⲉⲩ-
ⲟⲩ· ⲉ ⲧⲃⲏⲏⲧ ⲁⲩⲱ ⲛⲧⲉⲩⲉⲓⲟⲩ· ⲁⲩⲙⲙⲁ· ⲙ ⲡⲱⲙ· ⲛ
ⲁ ⲁⲡⲉ· ⲁⲩϥ ⲉ ⲙⲁⲓ· ⲙ ⲡⲉϫⲏⲙⲁ· ⲛ ⲧⲙⲙⲁⲓⲛⲟⲛⲟ-
ⲟⲥ· ⲁⲛⲧⲱⲟⲩⲉ· ⲁⲛⲃⲱⲕ· ⲉ ⲡⲉⲛⲓⲁ ⲛ ⲱⲙⲡⲉ· ⲛⲁ
ⲱⲧ ⲁⲉ· ⲉⲧ ⲟⲩⲁⲁϥ· ⲁⲡⲁ ϩⲁⲣⲱⲙ· ⲁⲩⲣ̅ ⲟⲩⲣⲉⲣⲙⲁⲉ·
ⲣⲟⲟⲩ· ⲉⲩⲕⲱⲧ· ⲙⲙⲟⲛ· ⲙ̅ⲃ̅ ⲛⲉⲣⲙⲁⲧⲉ· ⲛ ⲧⲙⲙⲁⲓⲛⲟ-
ⲙⲉⲩⲉ ⲛⲟⲩⲧⲉ· ⲙⲙⲟⲥ· ⲛⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ϩⲙⲟⲟⲥ

нак· ⲡⲁⲓ ⲛⲉⲓ ⲙⲁ· ⲧⲁϩⲱⲕ ⲧⲁϭⲓ ⲡⲱⲙⲉ· ⲁ ⲛⲉⲓ
сок· ⲧⲁⲕⲧⲟⲓ· ⲱⲁ ⲣⲟⲕ ⲙⲡⲉ ⲭⲟⲧⲱⲱ ⲁⲉ· ⲉ ⲧⲣⲁⲉⲓⲙⲉ
Fol. 40 a ⲁⲉ ⲉⲕⲭⲟⲧⲱⲱ | ⲉ ϩⲱⲕ ⲉ ⲛⲉⲩⲡⲟⲗⲁⲣⲧⲉⲩⲉ· ⲡⲉϫⲁⲓ ⲁⲉ ⲛⲁⲩ
ⲡ ⲁⲉ ⲉⲕⲓⲛⲏⲧ· ⲙⲡⲟⲟⲧ· ⲡⲉϫⲁⲩ ⲁⲉ· ⲛⲁⲓ ⲁⲉ ⲙⲙⲟⲛ·
ⲙⲉⲣⲉ ⲡⲥⲟⲛ· ⲕⲁⲁⲧ ⲉ ϩⲟⲗ· ⲱⲁ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ· ⲉⲡⲉ
ⲡⲱⲟⲣⲡ̄· ⲛ̄ⲣⲟⲟⲧ· ⲛ̄ⲧⲁⲩϩⲱⲕ· ⲉ ϩⲟⲗ· ⲣⲓ ⲧⲟⲟⲧ ⲡⲉ
ⲡⲟⲩⲱⲙ ⲁⲧⲱ ⲁⲩⲣ̄ ⲡⲱⲟⲣⲡ̄· ⲛⲣⲟⲟⲧ· ⲙ̄ⲡ ⲡⲓⲉⲣ ⲥⲛⲁⲩ·
ⲙ̄ⲡ ⲙⲡⲉⲣ ⲱⲟⲙⲛⲧ· ⲱⲁ ⲣⲣⲁⲓ· ⲉ ⲡⲓⲉⲣ ⲥⲧⲟⲟⲧ· ⲙ̄ⲡ
ⲡⲓⲉⲣ ϯⲟⲩ· ⲁⲛⲟⲕ· ⲁⲉ ⲁⲛⲁⲗⲁⲙⲡⲱⲛ· ϯ ⲣⲓⲥⲉ ⲛⲁⲓ
ⲉⲙⲁⲁⲧⲉ· ⲭⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲁ ⲡⲉⲕⲉⲓⲱⲧ· ⲕⲁⲁⲕ· ⲙⲁⲩⲁⲁⲕ
ⲁⲥⲣⲃⲱⲕ· ⲉ ⲧⲃⲉ ⲟⲩ· ⲙⲡⲉ ⲭⲩⲓⲧ̄ⲕ· ⲛ̄ⲧⲟⲕ ⲛ̄ⲧ̄ⲭⲓ ⲥⲙⲟⲩ
ⲛ̄ⲧ ⲁ ⲡⲥⲟⲛ· ⲉⲧ ⲙⲙⲁⲩ· ⲛ̄ ⲧⲉⲣ ⲟⲩⲱⲱ ⲁⲉ· ⲉⲧⲉⲛⲱⲭ·
ⲗⲉⲓ· ⲛⲁⲓ· ⲁⲓⲧⲱⲟⲩⲛ· ⲁⲓⲣⲓ ⲧⲟⲟⲧ· ⲉ ⲣⲟⲩⲛ· ⲣⲓ ⲛⲧⲟⲟⲩ
ⲱⲁ ⲡⲙⲁ· ⲛ̄ⲧ ⲁⲓⲣⲉ ⲉ ⲣⲟⲩ· ⲁ ⲡⲱⲟⲣⲡ̄ ⲛ ⲥⲟ
ⲁⲓⲥⲛ̄ⲧⲥ̄· ⲉⲭⲁⲁⲩ· ⲉⲣⲁⲁⲧⲥ̄· ⲣⲓ̄ ⲧⲙⲛⲛⲧⲉ ⲁ ⲡⲱⲟ· ⲉⲣ
ⲟⲩⲟⲩⲟⲥ· ⲛⲕⲁⲧⲥⲱⲛ· ⲛ ϩⲟⲗ ⲭⲉ ⲛⲉ ⲡⲕⲁⲓⲣⲟⲥ· ⲁ
ⲡⲙⲟⲩϩ· ⲁ ⲡⲙⲟⲟⲩ ⲁⲧⲱ ⲙⲉⲣⲉ ⲟⲩⲟⲩⲟⲥ· ⲛ ⲱⲛⲉ
ⲧⲁⲗⲛⲧ· ⲉ ⲣⲟⲩ· ⲉⲁ ⲛⲉⲩϩⲁⲗ· ⲣⲱⲛ· ⲉ ⲡⲱⲣⲕ· ⲉ ⲧⲃ
ⲡⲕⲁⲧⲥⲱⲛ ⲉⲧ ⲛ̄ ϩⲟⲗ· ⲁⲩⲣⲉ ⲉⲭⲁ ⲡⲕⲁϥ· ⲁⲩⲕⲁ
ⲧⲟⲟⲧⲥ̄ ⲉ ϩⲟⲗ· ⲉ ⲧⲣⲥ̄ⲙⲟⲩ· ⲁⲛⲟⲕ· ⲁⲉ ⲁⲓⲁⲙⲁⲣⲧ
ⲙⲙⲟϥ· ⲁⲓⲧⲟⲩⲛⲟⲥⲥ̄ⲥ̄ ⲉⲓⲣⲓⲙⲉ· ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲣⲁⲩ· ⲉⲓⲭ
ⲙⲙⲟⲥ· ⲭⲉ ⲁⲣⲣⲟⲕ· ⲉⲕ† ⲣⲓⲥⲉ· ⲛⲁⲕ· ⲛ†ⲣⲉ ⲧⲏⲣⲥ
Fol. 40 b ⲱ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ | ⲛⲧⲟϥ ⲁⲉ ⲡⲉϫⲁϥ· ⲛⲁⲓ· ⲭ
ⲡⲁ ⲛⲧⲁⲕⲉⲓ ⲉ ⲡⲁⲓ ⲙⲁ· ⲉ ⲧⲃⲉ ⲟⲩ ⲱ ⲡⲁ ⲱⲛⲣⲉ· ⲡⲉϫⲁ
ⲛⲁϥ ⲭⲉ ⲁⲛⲁⲡⲟⲩⲁ· † ⲣⲓⲥⲉ· ⲛⲁⲓ· ⲁⲓⲉⲓ ⲉ ⲧⲁⲗⲟⲕ
ⲁϥⲛⲉⲧⲃ̄ ⲣⲱϥ· ⲛ̄ ⲥⲱⲃⲉ ⲡⲉϫⲁϥ· ⲭⲉ ⲁⲗⲏⲱⲥ· ⲛⲁ
ⲡⲟⲩⲃⲁ· ⲉⲧ ⲟⲛⲛ ⲛⲉ· ⲱ ⲡⲁ ⲱⲛⲣⲉ· ⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲭⲉ· ⲙⲙⲟϥ· ⲉⲓⲭⲱ ⲙⲙⲟⲥ ⲭⲉ †ⲥⲟⲡⲥ̄ⲡ· ⲛ̄ ⲧⲉⲕⲙⲛⲧ
ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲭⲉ ⲉ ⲧⲃⲉ ⲟⲩ· ⲕ† ⲙⲙⲟⲕ· ⲉ ⲛ
ⲣⲓⲥⲉ· ⲙ̄ⲡ ⲛⲉⲓ ⲡⲟⲗⲩ†ⲁ· ⲁⲭⲟⲧⲱⲩⲃ̄· ⲛⲥⲓ ⲡⲗⲗⲟ
ⲛⲁⲙⲉ· ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲭⲉ ⲛ †ⲛⲁⲣⲡ̄· ⲗⲁⲁⲩ· ⲁⲛ
ⲣⲟⲕ ⲡⲁ ⲱⲛⲣⲉ ⲣⲓ̄ ⲛⲉⲧ ⲉⲕⲱⲙⲉ· ⲛⲥⲱⲟⲩ· ⲙ ⲡⲛⲁⲩ
ⲥⲁⲣ ⲡⲉϫⲁϥ ⲉ †ⲛⲁⲣ̄ ⲡⲙⲉⲉⲩⲉ· ⲛⲛⲣⲓⲥⲉ· ⲛⲧⲁϥⲱⲟⲡⲟ
ⲣⲁ ⲣⲟⲛ ⲛⲥⲓ ⲡⲁ ⲥⲛⲣ̄· ⲛ ⲁⲩⲁⲑⲟⲛ· ⲱⲁⲛⲧ ⲉⲩ†ⲥⲟ

ⲉ ⲡⲉⲛ ⲥⲉⲛⲟⲥ · ⲉ ⲃⲟⲗ · ⲙ̄ ⲧⲉⲭⲙⲁⲗⲱⲥⲓⲁ · ⲙ ⲡⲁⲓ-
ⲃⲟⲗⲟⲥ · ⲁⲩⲧ̀ ⲙ ⲡⲉⲩⲥⲱⲙⲁ · ⲙ̄ ⲡⲉⲩⲥⲟⲩ · ⲫⲁ ⲣⲟⲛ ·
ⲙⲁⲓⲁⲟⲟⲩ ⲗⲟⲓⲡⲟⲛ ⲁⲉ ⲉⲙⲁⲉ ⲁ ⲡⲓⲟⲩⲧⲉ · ⲁⲛⲉⲭⲉ ⲉ ⲙ̄ⲡ̄
ⲣⲓⲥⲉ ⲫⲁ ⲣⲟⲛ · ⲁⲛⲟⲛ · ⲣⲱⲙⲓ · ⲙⲙⲟ ⲉ ⲣⲟⲛ · ⲉ ⲧ̄ⲣ̄ⲓ̄ⲇ̄
ⲫⲁ ⲣⲓⲥⲉ · ⲛⲓⲙ · ⲙⲁⲓⲧ ⲉⲩⲣ ⲟⲩⲁ · ⲛⲓⲙⲙⲁⲛ ⲙ ⲡⲉⲟⲟⲩ ·
ⲙ ⲡⲉⲛⲥⲁ ⲡⲙⲏⲓ · ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣ ⲫ̄ⲭⲟⲟⲩ · ⲁⲛⲧⲱⲟⲩⲛ ·
ⲁⲛⲉⲓ ⲉ ⲃⲟⲗ · ⲁⲛⲃⲱⲕ · ⲉ ⲡⲉⲛⲓⲁ · ⲛ ⲙⲱⲡⲉ · ⲙ ⲡⲉ-
ⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲁⲩⲱ ⲙ̄ⲡⲟⲗⲓⲧⲉⲩⲉ · ⲫ̄ⲙ̄ ⲡⲉⲓ ⲥⲛⲟⲩ ·
ⲫ̄ⲙ̄ ⲡⲉⲟⲟⲩ · ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲉⲧ ⲉⲩⲛⲁⲟⲩⲱⲙ · ⲉⲙⲉ |
ⲙⲉⲩⲥⲉ ⲛⲟⲩ · ⲛⲛⲧⲫ̄ · ⲁⲩⲱ ⲡⲉⲟⲟⲩ ⲉⲧ ⲉⲩⲛⲁⲥⲉ Fol. 41 *a*
ⲛⲟⲟⲩ · ⲉⲙⲉⲙⲉⲥⲟⲩⲱⲙ · ⲁⲥⲱⲟⲡⲉ ⲁⲉ ⲛ ⲟⲩⲁⲁⲱⲛ · ⲙ̄ⲡ̄
ⲉⲙⲉⲛⲕⲟⲧⲕ · ⲙ ⲡⲉⲥⲛⲁⲩ · ⲫ̄ⲙ̄ ⲡⲉⲛⲓⲁ · ⲛ ⲱⲟⲡⲉ · ⲁⲛ-
ⲁⲁⲙⲱⲛⲓⲟⲛ · ⲉⲓⲣⲉ · ⲛ ⲟⲩⲫⲁⲛⲧⲁⲥⲓⲁ · ⲣⲁⲓ ⲫ̄ⲙ̄ ⲡⲉⲓⲁ
ⲉⲧⲱⲙ ⲉ ⲃⲟⲗ · ⲛ ⲧⲁⲥⲡⲉ · ⲡⲓⲗⲉⲣⲙⲟⲟⲩⲉ · ⲁⲛⲟⲕ · ⲁⲉ
ⲙ ⲧⲉⲣ ⲓⲥⲱⲧⲏ̄ ⲉ ⲣⲟⲟⲩ · ⲁⲓⲱⲧⲟⲣⲑ̄ · ⲁⲧⲱ ⲁⲓⲕⲏ : ⲉ ⲡⲁ
ⲉⲓⲱⲧ ⲉⲓⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲁⲙⲃⲉⲗⲣⲙⲟⲟⲩⲉ · ⲉⲓ ⲉ ⲣⲟⲛ ·
ⲛⲧⲟⲕ ⲁⲉ · ⲡⲉⲭⲁⲥ ⲛⲁⲓ ⲁⲉ ⲙⲡ̄ⲣ̄ ⲣ̄ ⲣⲟⲧⲉ · ⲡⲁ ⲱⲛⲣⲉ ·
ⲭⲱⲥ ⲥⲁⲣ ⲁⲉ ⲫⲓ̄ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲧⲏⲛⲁⲉⲓⲣⲉ ⲛ ⲟⲩⲥⲟⲙ
ⲁⲩⲱ ⲟⲛ · ⲁⲉ ⲙⲁⲣⲉ ⲡⲓⲟⲩⲧⲉ · ⲧⲱⲟⲛ ⲛⲧⲉ ⲛⲉⲭⲁⲭⲉ ·
ⲭⲱⲣⲉ · ⲉ ⲃⲟⲗ · ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣ ⲫ̄ⲭⲟⲟⲩ · ⲁⲛⲧⲱⲟⲩⲛ ·
ⲉ ⲣⲁⲓ · ⲁⲛⲃⲱⲕ · ⲉ ⲡⲁ ⲛ ⲧⲡⲉ · ⲁⲩⲱ ⲛⲉⲣⲉ ⲛⲁⲙⲙⲱⲛ ·
ⲫⲏ ⲉ ⲃⲟⲗ ⲛ̀ⲑⲣⲉ · ⲣⲟⲙⲉ · ⲙⲉⲛ · ⲁⲉ ⲁⲙⲥⲟⲩ · ⲉ ⲃⲟⲗ ·
ⲛⲧⲣⲟⲧⲃⲟⲩ · ⲣⲉⲛⲕⲟⲟⲩⲉ ⲁⲉ ⲙⲁⲣⲙⲣⲟⲧⲃⲟⲩ ⲣⲓⲧⲉ
ⲙⲁ · ⲉⲙⲉⲛⲓⲣⲏⲛⲏ̄ · ⲡⲣⲁⲥⲟⲥ ⲁⲉ ⲁⲭⲉⲙⲉ · ⲫ̄ⲙ̄ ⲡⲉ-
ⲛⲁ · ⲁⲉ ⲣⲉⲛ ⲗⲁⲙⲱⲛⲓⲟⲛ ⲛⲉ · ⲡⲉⲭⲁⲥ ⲛⲁⲓ · ⲁⲉ
ⲙⲁⲣⲛⲧⲁⲁⲓ · ⲉ ⲡⲉⲩⲗ̀ⲗ ⲙⲁⲱ ⲛⲧⲉⲛⲟⲩ · ⲁⲛⲧⲁⲁⲓ ·
ⲡⲉⲩⲗ̀ⲗ · ⲁⲩⲱ ⲛⲧⲉⲛⲟⲩ · ⲛⲧⲁⲛⲧⲁⲁⲓ · ⲉ ⲡⲉⲩⲗ̀ⲗ ·
ⲧⲛⲟⲩ · ⲫ̄ⲙ̄ ⲡⲉⲓⲁ · ⲁⲛⲟⲕ · ⲁⲉ ⲁⲓⲣⲱⲡⲛⲉ ⲡⲉⲭⲁⲓ ·
ⲛ ⲡⲗⲗⲟ · ⲉⲧ ⲟⲩⲁⲁⲣ · ⲁⲡⲁ ⲫⲁⲣⲱⲙ ⲁⲉ ⲙⲛ · ⲱⲁⲧⲣ ☩
ⲱⲛ · ⲛⲥⲛⲟⲩ · ⲛⲥⲓ ⲛ̀ⲁⲗⲗⲱⲛⲓⲟⲛ ⁘— | ⲛⲧⲟⲕ ⲁⲉ ⲡⲉ- Fol. 41 *b*
ⲭⲁⲥ · ⲁⲉ ⲛⲧⲁⲕⲛⲁⲩ ⲱ ⲡⲱⲱⲛⲣⲉ · ⲟⲩⲕⲟⲟⲩ ⲛ ⲣⲱⲃ · ⲙ̄ⲡ̄
ⲉ ⲡⲁⲓ · ⲛⲧⲁⲕⲁⲁⲩ · ⲕⲁⲓ ⲫⲁⲣ · ⲁⲩⲥⲟⲛ · ⲭⲟⲟⲥ · ⲛⲁⲓ
ⲉ ⲁⲥⲱⲟⲡⲉ ⲙⲙⲟⲟⲩ · ⲛ ⲟⲩⲥⲟⲛ · ⲉⲓⲁⲁⲩ · ⲉⲣⲁⲁⲧ · ⲫⲁ
ⲣⲟⲟⲩ ⲛ̀ ⲧⲟⲟⲩ · ⲫ̄ⲙ̄ ⲡⲉⲟⲟⲩ · ⲙ ⲡⲱⲱⲛⲣⲉ · ⲉⲙⲉ ⲛⲁ ⲥⲟⲟⲩ

пе· мпе ιωτωμ· ογαε· мпе ιсωοτ ае· мпе
ιρμοος· є ϩραι· ачει ⲛ̄ϩι ογαλιμονιον· ере ог-
ϩραβαος· ⲛ̄ ⲛⲟⲩϐ ϩⲓ̄ τεчϭιϫ· пεχαч наι· же хро
мпⲁ̄ⲕ ⲱ̄ пμоеιх· м пеχ̄ⲥ· итачмπе калωс·
анаг· сар· є иекριсе· аттⲓ̄ноотк· є слсωλ̄к·
псоп· ае ет м̄маг· и тер ϥ̄наг· ⲉⲓⲛⲟⲧⲥ̄· м
паιавολος· ачщωλ̄ϩ и отсϥ̄ос̄· є пκар· итеч-
ноγ· ауρ аτ отωⲙ̄ϩ̄· є ϐол· ⲛϩι паλιμονιον·
ачщπе ае и тер ϥ̄хе наι· ⲛϩι ппет отаав· апа
ϩарωи· аπаϩ̄т· ϩа иеγотрнητе· аπараκалеι
мμоч· же ⲛⲓ̄м· пе псоп· ет м̄маг· ητоч ас
пεχαч· же тωοτи є ϩраι аτω ϯнаταμοк· и тер
ειτωοτи· ае є ϩраι· пεχαч· наι· же σωⲙ̄т
мπ̄ϩ̄ хοос и λаат· анок пе пει ϩⲙ̄ϩаλ· и ач
щат а паι щπе· мμοι· ачщπе ае он· ⲛ̄ ог
ϩοοт· ернμοос· м̄п̄ иенернт· ачει є ϐол· ϩⲓ̄
ητοοт· ⲛϩι отα ноγϐа· м̄п̄ пеⲙщнре· же ернас
Fol. 42 a мοοт· ϩⲓ̄ петер̄· | атω и тере пщнре· кот
па иех τεчϭιϫ є ⲡⲓⲟοт· же чнасω· ачсоκ̄ϥ· ⲛϭ
относ̄ иеⲙсаϩ̄· ачϩарπаζе· мμоч· ачϐωк
итеγноγ· ае· а пеуειωт· ноγϫ̄ϥ· ехⲙ̄ пκар
ачачщкак· є ϐол· ачριмε· ϩⲓ̄ отсⲙще ене м̄п̄
тачщнре· исаβλλач· енернт ае· ϩι ητοοт
ечχι щкак· є ϐол· ачсολλ̄ⲛ̄ ⲛ̄ пеусωма· ϩ̄
ⲛ̄щπе· ет хнр· ϩⲓ̄ м петра· ачπλαγει· м пеу
сωма· ммаατε анок· ае· и тер ειнаг· є пеу
ноς· ⲛ̄ ⲙ̄кар ηϩнт· аιхοος· м па ειωт· ач
τωοτи ачει· ерⲙ̄ про· ачхωрⲙ̄· м паноγβ
и τεчϭιϫ· є τρϯβωк· ща роч· ⲛ̄ тер ϥ̄ει а
ачнаг· є иеπλαтιн· ет ϩⲓ̄ пеусωма· ачϥωт
є ϐол· ⲛ̄ иесноч· ет сωк є песнт ϩⲓ̄ пеусωма
ачаμαρτε мμоч· ачχιτ̄ϥ· є роγι· є пеума·
щπе· ачχιτ̄ϥ ⲛ̄ϩнаг· ачτρϯρнοος· и τρ
Ϸхноογϥ· ае· є пент ачщπе мπе чеιмε· є пτ

ϥχω · ⲙⲙⲟϥ · ⲛⲁϥ ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲛⲁⲓ · ⲭⲉ ⲧⲱⲟⲩⲛ ·
ⲁⲡⲁⲩ ⲭⲉ ⲕⲛⲁϩⲙ ⲟⲩⲣⲱⲙⲉ · ϩⲙ ⲧⲉⲣⲓⲛ · ⲛⲥⲙⲟ̈ⲧⲉ ⲉ
ⲣⲟϥ · ⲁⲣⲏⲩ · ⲕⲛⲁϩⲙⲧϥ · ⲉϥⲥⲟⲟⲩⲛ · ⲛⲧⲙⲁⲭⲉ ⲛⲙⲙⲁϥ · ⲛ ⲧⲉⲣ ⲓⲱⲟⲩ ⲭⲉ ⲁⲓϩⲙ · ⲟⲩⲣⲏ ⲡⲓⲗⲁⲕ · ⲉϥ-
ⲧⲁⲗⲏⲩ · ⲉⲡⲉⲓⲱ · ⲉϥⲙⲁⲃⲱⲕ · ⲉⲥⲟⲩⲁⲛ · ⲁⲓⲙⲟⲩⲧⲉ · ⲉ
ⲣⲟϥ ⁘ | ⲡⲉϫⲁⲓ ⲛⲁϥ ⲭⲉ ⲁⲣⲁ ⲕⲓⲟⲓ ⲛ ⲧⲁⲥⲡⲉ ⲛ ⲛⲁⲛⲟⲩⲃⲁ · Fol. 42 b
ⲡⲉϫⲁϥ ⲭⲉ ⲥⲉ · ⲁⲓϩⲓⲧⲟⲩ ⲇⲉ ⲙⲁ ⲡⲁ ⲉⲓⲱⲧ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲡⲉ
ⲡⲣⲱⲙⲉ ⲇⲉ ⲉⲧ ⲙⲙⲁⲩ · ⲛ ⲧⲉⲣ ϥⲛⲁⲩ · ⲛⲁⲛⲟⲩⲃⲁ · ϩⲙ
ⲛⲉⲡⲗⲁⲥⲓⲛ · ⲉⲧ ϩⲙ ⲡⲉϥⲥⲱⲙⲁ · ⲁϥϣⲱⲡⲣⲉ ⲉⲙⲁⲁⲧⲉ ·
ⲡⲉϫⲁϥ ⲛⲁϥ ⲭⲉ ⲁϩⲣⲟⲕ · ⲉⲕⲡⲗⲁⲥⲓⲛ · ⲛⲁⲛⲟⲩⲃⲁ · ⲇⲉ
ⲁϥⲧⲁⲙⲟϥ · ⲉ ⲡⲉⲓⲧ ⲁϥϣⲱⲡⲉ · ⲡⲣⲉⲧ ⲟⲩⲁⲁϩ · ⲇⲉ ⲁⲡⲁ
ϩⲁⲣⲱⲛ ⲁϥⲥⲓ ⲛ ⲟⲩⲗⲁⲕⲓⲁ · ⲛ ϣⲉ ⲁϥⲧⲁⲁⲥ · ⲛⲁϥ ⲉϥⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲭⲓⲧⲟ̅ · ⲛⲟⲩⲭ̅ⲥ · ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲡⲉⲓⲉⲣⲟ · ⲡⲉⲁ ·
ⲛⲓⲧⲁ ⲡⲓⲥⲁϩ · ⲉⲓ · ⲙ ⲡⲉⲕϣⲓⲛⲉ · ⲛⲣⲏⲧⲥ̅ · ⲁⲧⲱ ⲁϥ-
ϣⲱⲕ · ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁϥ · ⲁϥϣⲱⲡⲉ ⲇⲉ · ⲛ ⲧⲉⲣ
ϥⲛⲟⲩⲭ̅ⲥ̅ · ⲧⲗⲁⲕⲓⲁ · ⲛ ϣⲉ · ⲉ ⲡⲓⲟⲟⲩ · ⲁϥⲉⲓ · ⲡⲟⲩⲟⲥ ·
ⲡⲓⲥⲁϩ · ⲁϥⲛⲟⲩϫⲉ · ⲙ ⲡⲱⲛⲉ ⲕⲟⲩⲓ ⲉ ⲡⲉⲕⲣⲟ · ⲉⲙⲡ
ⲗⲁⲁⲩ · ⲛ ⲧⲁⲕⲟ · ϣⲟⲟⲡ · ⲙ ⲡⲉϥⲥⲱⲙⲁ · ⲁⲧⲱ ⲁϥ-
ⲙⲁⲣⲧⲉ · ⲛ ⲧⲉϥⲥⲓϫ · ⲁϥⲉⲛⲧϥ · ϣⲁ ⲡⲗⲗⲟ · ⲉⲧ
ⲟⲩⲁⲁϩ · ⲁⲡⲁ ϩⲁⲣⲱⲛ ⲡⲁⲛⲟⲩⲃⲁ · ⲇⲉ · ⲛ ⲧⲉⲣ ϥⲛⲁⲩ ·
ⲉ ⲧⲉϣⲡⲓⲣⲉ ⲁϥⲉϣⲗⲟⲩⲗⲁⲓ · ⲉ ⲃⲟⲗ · ϩⲁ ⲡⲣⲁϣⲉ · ⲉ
ⲁϥϣⲱⲗⲥ̅ · ⲉ ⲣⲟϥ · ⲁϥϯⲡ · ⲉ ⲣⲟϥ · ⲡⲣⲱⲙⲉ ⲇⲉ ⲁϥ-
ⲱⲱⲕ · ⲉ ⲡⲓⲗⲁⲕ · ⲙ ⲡⲉ ϥⲃⲱⲕ · ⲉ ⲥⲟⲩⲁⲛ · ⲙ ⲡⲉⲣⲟⲟⲩ ·
ⲧ ⲙⲙⲁⲩ · ⲁⲗⲗⲁ · ⲛⲉϥⲙⲟⲟⲩϣⲉ ⲡⲉ ⲉⲩⲧⲁϣⲉⲟⲓⲥϣ · ⲛ
ⲧⲉϣⲡⲓⲣⲉ · ⲛⲧⲁϥϣⲱⲡⲉ · ⲡⲁⲛⲟⲩⲃⲁ · ⲇⲉ · ⲛ ⲧⲉⲣ ϥⲛⲁⲩ ·
ⲧⲉϣⲡⲓⲣⲉ · ⲛⲧⲁϥϣⲱⲡⲉ · ⲁϥⲃⲱⲕ · ⲉ ⲡⲉϥⲛⲓ · ⲉⲩϯ
ⲟⲟⲩ | ⲙ ⲡⲛⲟⲩⲧⲉ · ⲁⲧⲱ · ⲉⲩⲧⲁϣⲉⲟⲓⲥϣ · ⲙ ⲡⲉⲛⲧ Fol. 43 a
ϣⲡⲓⲣⲉ ⲁϥⲱⲡⲉ · ⲁⲧⲱ ⲟⲩⲟⲛ · ⲛⲓⲙ · ⲛⲧⲁϥⲥⲱⲧⲙ̅ · ⲁⲧϯ ⲟⲟⲩ ⲛⲉ
ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲙ̅ · ⲡⲛⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ϣⲁ
ⲣⲁⲓ · ⲉ ⲡⲟⲟⲩ · ⲛⲣⲟⲟⲩ ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲟⲛ · ⲛ ⲟⲩⲣⲟⲟⲩ ·
ⲛⲣⲙⲙⲟⲥ · ϩⲙ ⲡⲉⲛⲓⲁ · ⲛ ϣⲱⲡⲉ · ⲁⲧⲣⲱⲙⲉ · ⲛ ⲟⲩⲱⲣⲉ
ϣⲁ ⲣⲟⲛ · ⲉⲣⲉ ⲡⲉϥⲣⲟⲓⲧⲉ ⲡⲛ̅ · ⲣⲓⲱⲙϥ · ⲉⲣⲉ ⲧⲉϥⲁⲡⲉ ·
ⲉϩ ⲉⲓⲁⲧⲙ̅ · ⲉⲧⲣⲓⲙⲉ ⲉⲙⲁⲁⲧⲉ ϩⲙ̅ ⲟⲩⲥⲓϣⲉ · ⲁⲛⲟⲕ ⲇⲉ
ϯ ⲛ ⲡⲁ ⲟⲩⲟⲓ · ⲉ ϼ ⲉⲓⲱⲕ ⲙⲙⲟⲥ · ⲭⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁϥ-

ⲥⲱⲡⲉ · ⲙⲙⲟⲕ · ⲛⲧⲟⲩ · ⲁⲉ ⲡⲉϩⲁⲩ · ⲛⲁⲓ ⲁⲉ ⲁⲥⲱⲡⲉ
ⲙⲙⲟⲓ · ⲉⲓⲥⲱⲕ · ⲙ ⲡⲉⲙⲓⲛ ⲙ̄ⲡ̄ ⲛⲁ ⲕⲟⲧⲓ ⲛ ⲥⲛⲣⲉ
ⲉϥⲣ̄ⲡ̄ ⲡϩⲟⲓ ⲣ̄ⲡ̄ ⲟⲧⲥⲱⲛⲉ · ⲁϥⲣⲉ ⲉ ⲡⲉⲥⲛⲧ · ⲉ ⲡⲓⲟⲟⲩ
ⲁϥⲃⲱⲕ · ⲉ ϩⲣⲁⲓ · ⲉ ⲧⲁⲃⲱ ⲁⲧⲱ ⲙⲡⲉ ⲓⲉⲥⲩⲥⲓⲟⲩ
ⲉ ⲥⲉⲕ ⲡⲉⲙⲓⲛ ⲉ ϩⲣⲁⲓ · ⲉ ⲃⲟⲗ · ⲁⲉ ⲉⲣⲉ ⲡⲓⲟⲟⲩ
ⲛⲁⲱⲧ̄ · ⲉⲙⲁⲁⲧⲉ · ⲛ ⲧⲉⲣ ⲓ̄ⲣ̄ ⲡⲓⲉⲉⲧⲉ · ⲙ ⲡⲁ ⲭ̄ⲥ̄ · ⲛ
ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲕ · ⲁⲓⲧⲱⲟⲩⲛ · ⲁⲓⲉⲓ · ⲱⲥ
ⲣⲟϥ · ⲁⲉ ⲉⲣⲉ ⲡⲉϥⲛⲁ · ⲛⲁⲧⲁϩⲟⲓ · ⲁⲉ ⲟⲧⲥⲱⲛⲣⲉ ⲛ
ⲟⲩⲱⲧ · ⲛⲁⲓ ⲡⲉ · ⲁⲛⲟⲕ ⲁⲉ · ⲁⲓⲧⲱⲟⲩⲛ · ⲁⲓⲃⲱⲕ · ⲁⲓ
ⲧⲁⲗⲗⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲁϥⲧⲱⲟⲩⲛ · ⲁϥⲉⲓ ⲉ ⲡⲉⲥⲛⲧ · ⲡⲣⲱⲙ
ⲁⲉ · ⲁϥⲡⲁⲣⲁ̄ϥ̄ · ϩⲁ ⲛⲉϥⲟⲩⲣⲛⲛⲧⲉ · ⲁϥⲟⲩⲱⲥⲱ̄ⲧ̄ · ⲛⲁϥ
ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲃⲟⲛⲃⲉⲓ · ⲉ ⲣⲟⲓ · ⲛ̄ⲥ̄ⲡ̄ⲥ̄ⲡ̄ ⲡⲉⲭ̄ⲥ̄
ⲛ̄ⲧⲫⲭⲁⲣⲓⲍⲉ · ⲛⲁⲓ ⲙ ⲡⲁ ⲥⲛⲣⲉ ⲁⲉ ⲟⲧⲱⲛ ⲛⲧⲁⲓ · ⲛⲥⲁⲃⲗ
ⲗⲁϥ · ⲛ̄ⲣ̄ⲗⲗⲟ · ⲁⲉ · ⲉⲧ ⲧⲁⲓⲛⲧ · ⲡⲉϩⲁⲩ ⲛⲁϥ ⁘
Fol. 43b ⲁⲉ ⲃⲱⲕ · ⲡⲁ ⲥⲛⲣⲉ ⲙ̄ⲡ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲭ̄ⲥ̄ ☩ⲡⲓⲥⲧⲉⲩⲉ · ⲁ
ⲛⲍ ⲕⲛⲁⲣⲉ · ⲉ ⲛⲉⲕⲥⲛⲣⲉ ⲉⲧⲣⲙⲟⲟⲩ ⲙ̄ⲡ̄ ⲡⲭⲟⲓ · ⲛ̄ⲧⲟϥ ⲁ
ⲡⲉϩⲁϥ ⲁⲉ ⲧⲡⲓⲥⲧⲉⲩⲉ · ⲉ ⲡⲓⲟⲩⲧⲉ · ⲁⲉ ⲥⲛⲁⲥⲱⲡⲉ · ⲕⲁⲧ
ⲑⲉ ⲛⲧⲁⲕⲭⲟⲟⲥ · ⲛⲧⲟϥ ⲁⲉ ⲁⲧⲃⲱⲕ · ⲉ ⲡⲭⲟⲓ ⲁⲣⲉ ·
ⲡⲉⲥⲱⲛⲣⲉ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲩⲭⲟⲟⲥ ⲛⲁϥ · ⲁⲩⲭⲛ
ⲡⲉⲥⲱⲛⲣⲉ ⲁⲉ ⲟⲩ · ⲡⲉⲛⲧ ⲁⲥⲱⲡⲉ · ⲙⲙⲟⲕ · ⲛⲧⲟ
ⲁⲉ ⲡⲉϩⲁϥ · ⲁⲉ ⲁⲥⲱⲡⲉ · ⲙⲙⲟⲓ · ⲛ ⲧⲉⲣ ⲉⲓⲃⲱⲕ
ⲉ ϩⲣⲁⲓ · ⲉ ⲧⲁⲃⲱ · ⲉ☩ ⲁⲉ · ⲉⲣⲉ ⲡⲁ ϩⲁⲛ · ⲛ̄ⲛⲓⲉ
ⲙ̄ⲡ̄ ⲛⲁⲍⲱⲱⲩⲁ · ⲁⲓⲥⲱⲱⲩ̄ⲧ̄ · ⲁⲓⲛⲁⲩ · ⲉⲧⲣⲱⲙⲉ · ⲛ̄ ⲟⲩⲟⲉⲓ
ⲉⲁϥⲁⲗⲗⲁⲣⲧⲉ · ⲛ̄ ⲧⲁ ⲥⲓⲝ · ⲁϥⲉⲛⲧ̄ · ⲉ ϩⲣⲁⲓ · ⲙ̄ⲡ̄ ⲧⲁⲃⲱ
ⲁϥⲧⲁⲗⲟⲓ · ⲉ ⲡϩⲟⲓ · ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲟ̣ ⲁⲓⲗⲟ · ⲉⲙⲁⲩ ·
ⲣⲟϥ · ⲡⲉⲭⲉⲓⲱⲧ ⲁⲉ ⲁϥⲁⲗⲗⲁⲣⲧⲉ · ⲙⲙⲟϥ · ⲁϥⲉⲛⲧ̄ϥ̄ ·
ⲣⲁⲧ̄ϥ̄ · ⲙ ⲡⲡⲉⲧ ⲟⲧⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲁϥⲱⲡ̄ ⲙⲙⲟ
ⲛ̄ⲧ ⲙ ⲡⲓⲟⲩⲧⲉ · ⲙ̄ⲡ̄ ⲡⲡⲉⲧ ⲟⲧⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲛ̄ Ⲛⲉⲧ
ⲟⲩⲣⲱⲙⲉ · ⲁⲉ ⲟⲛ · ⲛⲟⲩⲟⲉⲓⲛ · ⲙ ⲡⲣⲛⲥ ⲙⲙⲟⲛ ·
ⲟⲩⲕⲟⲩⲓ · ⲉⲁⲣ̄ ϩⲱⲃ · ⲉⲧⲙⲁ · ⲛ̄ ⲉⲗⲟⲟⲗⲉ · ⲁⲥⲱⲡⲉ ⲁ
ⲛ ⲧⲉⲣ ϥ̄ⲁⲗⲉ ⲉⲧⲃⲏⲡⲉ · ⲁⲉ ⲉϥⲛⲁⲕⲱⲧ̄ϥ̄ · ⲛⲛⲉϥϩⲁⲣⲡ
ⲁⲧⲱⲛⲧⲉ · ⲥⲟⲗⲡ̄ ⲁⲣⲉ · ⲛⲥⲁ ⲡⲁⲣⲟⲩ · ⲣⲓϫⲙ̄ ⲡⲕⲁ
ⲁⲣⲣⲟⲉ · ⲙ̄ⲡⲉⲧ ⲙⲟⲟⲩⲧ · ⲡⲉⲥⲱⲛⲣⲉ · ⲁⲉ · ⲛ̄ϥⲣⲙⲟⲟ
ϩⲁ ⲧⲃⲏⲡⲉ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ϥ̄ⲛⲁⲩ · ⲉ ⲡⲉⲛⲧ ⲁⲥⲱⲡⲉ ⲁ

ριμε ϩⲓ ⲟⲩⲥⲓⲙⲉ · ⲏ ⲣⲱⲙⲉ ⲉ · ⲉⲧ ⲙ̅ ⲡⲉϥⲕⲱⲧⲉ · | ⲏ Fol. 44 a
ⲧⲉⲣ [ⲟⲩⲥⲱⲧ]ⲙ̅ ⲉ ⲣⲟϥ · ⲉⲩⲱϣ · ⲉ ⲃⲟⲗ · ⲁⲩϣⲱⲕ · ⲉ ⲛⲁⲩ ⲉ ⲡⲉ
ⲛⲧ ⲁⲩϫⲱⲡⲉ · ⲏ ⲧⲉⲣ ⲟⲩⲛⲁⲩ ⲉ ⲡⲁⲓ · ⲉⲩⲛⲏϩ · ⲉ
ⲃⲟⲗ · ⲉϩⲙ̅ ⲡⲕⲁϩ ⲉⲧⲉ ⲡⲉϫⲱⲙⲛ̅ ⲡⲉ · ⲉⲩⲟ ⲛⲟⲉ · ⲙ̅ⲡⲉⲧ
ⲗⲁⲟⲩⲧ · ⲡⲉϩⲁⲧ · ⲙ̅ ⲡⲉϫⲱⲙⲛ̅ⲣⲉ · ϫⲉ ⲃⲱⲕ · ϣⲁ ⲙ̅ⲡⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲙ̅ⲡⲥⲁ ⲏ ⲟⲩϩⲁⲡⲏ ⲙ̅ⲙⲟⲟⲩⲧ ·
ⲏ ⲧⲟⲟⲩ · ⲣⲓ ⲟⲩⲣⲓⲥⲧⲓⲥ · ⲛ̅ⲛⲟⲩϩ̅ · ⲉ ϫⲱⲥ · ⲙⲉϣⲁⲕ ·
ⲥⲛⲁⲙⲉⲣⲥⲉ · ⲡϣⲛⲣⲉ ϣⲛⲓ · ⲁⲥⲙⲱⲕ · ϣⲁ ⲙ̅ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲉⲩⲣⲙⲉ · ⲙ̅ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲉ ⲙ̅ⲙⲁⲣⲱⲟⲩ · ϩⲁⲣⲧⲛ̅ ⲡⲣⲟ ·
ⲉ ⲛⲧⲁⲥⲉⲓ ⲣⲓ ⲟⲩⲕⲁⲓⲁ · ⲉⲩϩⲟⲟⲥⲉ · ⲡϣⲛⲣⲉ ⲉ
ϣⲛⲓ · ⲁⲩⲡⲁϩⲧⲛ̅ · ⲛⲁⲩ ⲁⲩⲧⲁⲙⲟⲩ · ⲉ ⲡⲉⲛⲧ ⲁⲩϫⲱⲡⲉ ·
ⲡⲁⲓⲕⲁⲓⲥ ⲉ ⲛⲓ ⲙ̅ⲡⲁϩⲏⲩ · ⲛ ⲧⲉⲣ ⲥ̅ⲥⲱⲧⲙ̅ · ⲉ ⲡⲉⲛⲧ
ⲁⲩϫⲱⲡⲉ · ⲁⲩⲙ̅ⲕⲁⲣ · ⲛ̅ⲑⲛⲧ · ⲡⲉϩⲁⲩ ⲛⲁⲓ ⲉ ⲁⲛⲛⲉ ·
ⲛⲁⲓ · ⲏ ⲟⲩⲁⲟⲩ · ⲙⲙⲟⲟⲩ ⲛ̅ⲧⲙⲛ̅ⲧϩ · ⲛ̅ⲧⲙⲛ̅ⲧϩ̅ ·
ⲉ ϫⲱⲥ · ϩⲓ ⲡⲣⲁⲛ · ⲙ̅ ⲡⲉϫⲥ · ⲁⲓⲉⲛⲧ̅ϩ ⲉ · ⲛⲁⲩ ·
ⲁⲩⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲩ · ⲁⲩⲧⲁⲩ ⲛⲁⲩ ⲉ · ⲡⲓⲧ̅ϩ ·
ⲛ̅ⲑⲛⲟϩ̅ ⲉ ϫⲱⲥ · ⲙⲁⲩ ⲏ ⲧⲉⲣ ⲟ̅ⲛⲟϩ̅ · ⲉ ϫⲱⲥ ·
ⲁⲩⲧⲱⲟⲩⲛ · ⲏⲧⲉⲙⲟⲩ · ⲁⲩⲉⲓ · ⲙ̅ⲙ̅ ⲡⲉϣⲙⲛⲣⲉ ⲁⲩⲟⲩ-
ⲟⲟⲩⲣ · ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲙ̅ ⲡⲧⲟⲩ ⲉ · ⲁⲩ-
ⲧⲟⲙⲟϭ̅ · ⲉⲩϫⲁⲕ ⲙⲙⲟⲥ ϫⲉ ⲟⲩⲱⲙⲥ̅ · ⲛ̅ ⲡⲛⲟⲩⲧⲉ ·
ⲁⲛⲟⲕ · ϩⲁⲣ · ⲁⲛ̅ ⲟⲩⲉⲗⲁϫⲓⲥⲧⲟⲥ · ⲏ ⲧⲉⲣ ⲧ̅ⲧⲱⲙⲧ̅ ⲙⲁⲟⲩ-
ⲉ · ⲁ ⲡⲉϣⲙⲛⲣⲉ · ⲧⲁⲙⲟⲩ · ⲉ ⲡⲉⲛⲧ ⲁⲩϫⲱⲡⲉ ⲉⲩϫⲁ
ⲙⲙⲟⲥ | ϫⲉ ⲏ ⲧⲉⲣ ⲡⲟⲩϫⲏ · ⲙ ⲡⲛ[ⲟⲟⲩ ⲉ ⲭⲱⲕ · ⲁⲕ- Fol. 44 b
ⲛⲟⲩⲕ · ⲁⲕⲁⲁϩ · ⲉⲣⲁⲧⲕ · ϩⲱⲥ ⲉⲙⲁϫⲉ ⲏⲧⲁⲕⲛⲉⲣⲥⲉ · ⲣⲁ
ⲣⲙⲛⲧϩ · ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲏⲧⲁⲩⲙⲱⲕ · ⲉ ⲃⲟⲗ · ⲓⲇ ⲧⲟⲟⲩ ·
ⲓⲇ̅ ⲟⲩⲉⲓⲣⲛⲓⲛ · ⲟⲩⲥⲣⲓⲙⲉ ⲁⲉ ϩⲓ ⲡⲉⲓⲗⲁⲕ ⲛ ⲧⲉⲣⲥⲉⲓ ·
ⲥⲛⲁⲙⲓⲥⲉ · ⲁ ⲡⲉϣⲙⲛⲣⲉ · ϩⲟⲟⲩ̅ ⲛⲧⲛ̅ⲥ · ⲁⲙⲟⲟⲩ · ⲁⲩⲱ
ⲓ ⲧⲉⲣ ⲥ̅ⲣ ⲡⲓⲉⲉⲉ ⲛ ⲛⲉϣⲡⲛⲣⲉ · ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ·
ⲛⲣⲉ ⲙⲙⲟⲟⲩ ⲉ ⲃⲟⲗ · ϩⲓⲧⲟ ⲙ̅ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲙ
ⲥⲱⲙ · ⲉ ⲃⲟⲗ · ⲉⲩϫⲱ · ⲙⲙⲟⲥ ϫⲉ ⲡⲛⲟⲩⲧⲉ · ⲙ̅ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲙ · ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲓ · ϩⲓ ⲧⲟⲧⲟⲩ
ⲁⲛⲁⲥⲕⲙ · ⲛⲧⲉⲧⲟⲩⲁⲟⲩ ⲁⲥⲙⲓⲥⲉ · ⲙ̅ ⲡⲛⲣⲉ ⲙⲛⲓ ·
ⲗⲁⲟⲩⲧ · ⲛⲉⲥⲉⲓⲟⲧⲉ · ϫⲉ · ⲁⲩⲗⲩⲡⲉⲓ · ⲉⲙⲁⲁⲧⲉ · ⲉ
ⲉ ⲡⲛⲣⲉ ⲙⲛⲓ · ⲙⲁⲩ ⲧⲉⲣⲉ ⲧⲱⲉⲉⲣⲉ ϫⲉ ⲙⲛⲓ · ⲙⲁⲩ

ⲉ ⲛⲉⲥⲉⲓⲟⲧⲉ · ⲉⲧⲙⲙⲟⲕϥ̄ · ⲙ̄ⲡⲛⲏⲧ · ⲡⲉϫⲁⲥ · ⲛⲁⲩ ϫⲉ
ⲁϥⲣⲱⲧⲙ̄ · ⲉⲧⲉⲧⲛⲙⲙⲟⲕϥ̄ · ⲙ̄ⲡⲛⲏⲧ · ⲉ ⲧⲃⲉ ⲡⲓⲱⲣⲉ ⲓⲱⲏ ·
ⲡⲥⲁⲃⲏⲗ ⲥⲁⲣ ϫⲉ ⲁⲓⲁⲓⲧⲉⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲉⲩϫⲉ ⲁⲓⲣⲱⲙ · ⲉ ⲙⲟⲩ · ⲁⲛⲟⲕ · ⲙ̄ ⲡⲁ
ⲥⲱⲙⲁ · ⲛ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄ · ϫⲉ · ⲛⲥⲓ ⲛⲉⲥⲉⲓⲟⲧⲉ · ⲉⲛⲉ
ⲫⲙ̄ⲡⲣⲙⲙⲁⲟ · ⲥⲁⲣ · ⲙⲙⲁⲁⲧⲉ ⲛⲉ · ⲁⲩⲥⲓ ⲛ̄ ⲫⲉⲛϫⲣⲏ·
ⲙⲁ · ⲫⲙ̄ ⲛⲉⲩⲥⲓϫ · ⲁⲩⲃⲱⲕ · ⲱⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ
ⲫⲁⲣⲱⲙ · ⲓⲧⲟϥ ϫⲉ ⲁⲩⲧⲁⲙⲟϥ · ⲫⲙ̄ ⲡⲉⲧⲙⲁ · ϫⲉ
ⲥⲉⲙⲛⲧ · ⲱⲁ ⲣⲟⲕ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲱⲧⲁⲙ · ⲙ̄ ⲡⲣⲟ
ⲙⲡⲣ̄ ⲕⲁ ⲣⲱⲙⲉ · ⲛⲁⲓ · ⲉ ⲣⲟⲙⲓ · ⲙⲡⲟⲟⲩ · ⲙ̄ ⲧⲉⲣ
Fol. 45 a ⲟⲩⲉⲓ | ϫⲉ · ⲟⲩⲣ̄ · ⲟⲩⲛⲟⲩ · ⲙ̄ ⲁⲡⲣⲏⲧⲉ · ⲉⲧⲧⲱⲣⲙ̄
ⲫ ⲉⲣⲟⲛ ⲓⲧⲟϥ · ϫⲉ · ⲁϥⲥⲱⲱⲩⲧ · ⲉ ⲃⲟⲗ · ⲫⲙ̄ ⲟⲩⲱⲟⲩ
ⲡⲉϫⲁϥ · ⲛⲁⲩ ϫⲉ ⲉⲧⲙ̄ⲡⲱⲙⲉ · ⲙⲥⲁ ⲟⲩ · ⲁⲧⲟⲩⲱⲙⲃ
ϫⲉ ⲉⲙⲱⲙⲉ · ⲙⲥⲁ ⲧⲉⲕⲙⲙⲧⲡⲉⲧⲟⲩⲁⲁⲃ · ⲉⲓⲧⲁ · ⲡⲉϫⲁϥ
ϫⲉ ⲉⲧⲉⲧⲙ̄ⲣ̄ ⲭⲣⲓⲁ · ⲙ̄ ⲟⲩ · ⲡⲉϫⲁⲩ · ϫⲉ ⲓⲧⲁⲓⲉⲓ · ϫ
ⲉⲡⲉⲁⲡⲁⲛⲧⲁ · ⲉ ⲧⲉⲕⲙⲙⲧⲡⲉⲧⲟⲩⲁⲁⲃ · ⲝⲓ ⲙ ⲧⲟⲟⲧⲙ̄ ⲙ ⲧ
ⲕⲟⲩⲓ ⲙ ⲉⲧⲗⲟⲅⲓⲁ · ⲙⲙ̄ⲡⲱⲙⲓⲛⲓ · ⲉϫⲙ̄ ⲡⲕⲟⲩⲓ · ⲙ ⲡⲛⲏ
ⲙⲫⲱⲛϥ̄ · ⲙ ⲧⲉⲫⲙⲁⲁⲩ · ⲕⲁⲓ ⲥⲁⲣ ⲙⲧⲁ ⲧⲉⲫⲙⲁⲁⲩ ⲉⲡⲓ
ⲕⲁⲗⲉⲓ · ⲙ ⲡⲉⲕⲣⲁⲓ · ⲙ ⲡⲓⲁⲩ · ⲙⲧⲁⲉⲓ · ⲉⲥⲛⲁⲙⲓⲥⲉ
ⲉⲡⲉ ⲙⲙⲟⲛ ⲡⲉ · ⲁⲩⲙⲟⲩ · ⲙ ⲡⲉⲥⲛⲁⲩ · ⲡⲉϫⲉ ⲡⲣⲁⲥⲓⲟⲥ
ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲛⲁⲩ · ϫⲉ ⲕⲁⲗⲱⲥ ⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲟⲟⲥ
ϫⲉ ⲧⲙⲟⲧⲙⲉ · ⲙ ⲡⲉⲑⲟⲟⲩ ⲙⲙⲁ · ⲧⲉ ⲧⲙⲛⲧⲙⲁⲓ ⲫⲟⲙⲙⲧ
ⲁⲩⲱ ⲟⲛ ⲁ ⲡⲉⲧⲣⲟⲥ · ⲉⲡⲓϯⲣⲉⲁ · ⲛ̄ ⲥⲓⲙⲱⲛ · ⲉⲫⲭⲱ
ⲙⲙⲟⲥ · ϫⲉ ⲡⲉⲕⲣⲁⲧ · ⲙⲙ̄ ⲡⲉⲕⲛⲟⲩϩ̄ · ⲉⲫⲉⲣⲱⲡⲉ ⲙⲙ
ⲙⲁⲕ · ⲫⲓ ⲡⲧⲁⲕⲟ · ϫⲉ ⲁⲕⲙⲉⲉⲩⲉ · ϫⲉ ⲧⲁⲱⲣⲉⲁ ⲉ
ⲡⲛⲟⲩⲧⲉ · ⲱⲁⲧϫⲡⲟⲥ · ⲫⲓⲧⲙ̄ ⲭⲣⲏⲙⲁ · ⲧⲁⲓ ⲥⲁⲣ · ⲉ ⲧⲫ
ⲧⲙⲛⲧⲙⲁⲓ ⲫⲟⲙⲙⲧ · ⲏⲧⲁⲥⲫⲣⲟⲫⲉⲣ (*sic*) ⲥⲉⲓⲥⲉⲓ · ⲫⲙ̄ ⲟⲩ
ⲥⲱϩ̄ · ⲡⲉⲓ ϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲟⲛ · ⲏⲧⲁⲩϫⲟⲟⲥ · ⲙ ⲡⲃⲁⲥⲓⲗⲓⲕⲟⲥ ⲁ
ⲃⲱⲕ · ⲡⲉⲕⲱⲟⲩⲣⲉ · ⲟⲛϩ̄ · ⲏⲧ ⲁⲩϯ ⲛⲟⲩϩ̄ · ⲛⲁⲩ ⲁⲛ · ⲟⲩⲁ
ϫⲁⲧ · ⲏⲧⲱⲧⲙ̄ ϫⲉ · ϫⲱⲟⲧ ⲧⲏⲧⲧⲙ̄ · ⲉⲱⲟⲩⲡⲉ · ⲟⲩⲛ ⲧⲉⲧⲏ
ⲡⲓⲥⲡⲓⲥ (*sic*) · ⲙⲙⲁⲩ · ⲧⲁⲱⲣⲉⲁ ⲙ ⲡⲉϫⲭ̄ⲥ ⲛⲁⲱⲟⲡⲉ ⲙⲛⲧ
ⲁⲧⲟⲧⲱⲙⲃ [ϫ]ⲉ ⲧⲙⲡⲓⲥⲧⲉⲩⲉ · ⲉ ⲡⲉⲛⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁ
Fol. 45 b ϫⲱⲃ · ⲙⲙⲁ · ⲉⲧ ⲉⲕⲛⲁϫⲟⲟⲩ · ⲛⲁⲓ · ϫⲉ ⲡⲉϫⲭ̄ⲥ̄ · ⲛⲁϫ
ⲫⲁ ⲕⲟⲩ · ⲉ ⲃⲟⲗ ⁘— | ⲛⲉⲓⲱⲧ · ϫⲉ ⲙ ⲡⲱⲣⲉ ⲓⲱⲏ [ⲁⲩϩ

ⲟⲩⲕⲟⲓ ⲙⲛⲁⲩ · ϩⲓⲣⲁ ⲙⲡⲣⲟ · ⲙ ⲡⲉϥⲙⲁ · ⲛ ⲱⲙⲡⲉ ·
ⲁϥ[ⲙⲟ]ⲣϥ · ⲉ ⲡⲉϥⲣⲱⲙⲓ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲉⲓ · ⲉ ⲣⲟⲓ ⲉ
ⲡⲛⲓ · ⲁⲧⲣⲉ ⲉⲧⲛⲟⲩ · ⲙⲙⲓⲛⲛⲉ · ⲉⲧⲥⲱⲟⲩⲧ · ⲙⲡ ⲧⲉϥ-
ϩⲙⲓⲧⲉ · ⲙⲡ ⲡⲉϣⲱⲡⲉ · ⲁ ⲡⲉⲉⲓⲱⲧ ϧⲱⲗ · ⲉ ϧⲟⲗ · ⲙ
ⲡⲕⲟⲓ · ⲛ ⲕⲁϩ · ⲉⲧ ⲙⲛⲣ · ⲉ ⲡⲉⲣⲣⲱⲙⲓ · ⲁⲛⲟⲩϫ̄ · ⲉⲧⲙ
ⲡⲱⲡⲉ ⲕⲟⲓ ⲉⲧ ⲙⲟⲟⲩⲧ · ⲛⲧⲉⲛⲟⲩ · ⲁⲩⲕⲓ · ⲙ ⲡⲉϥ-
ϣⲱⲙⲁ ⲁⲧⲱ ⲁⲩⲟⲩⲱⲛ · ⲛ ⲡⲉϥⲃⲁⲗ · ⲁⲧⲣ ⲱⲡⲉ ⲙ̄ⲡⲓⲥ
ⲙⲉⲧ ϩⲙⲟⲟⲥ · ϩⲁⲣⲧⲛⲉ · ⲁⲧⲧ ⲉⲟⲟⲩ · ⲙ ⲡⲛ̄ⲟⲧⲉ · ⲙ
ⲡⲡⲉⲧ ⲟⲩⲁⲁϥ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲟⲩⲙⲛⲛⲱⲉ ⲁⲉ · ⲉⲧⲙⲟⲟⲛ ·
ⲙ̄ⲡ ϩⲉⲛⲱⲱⲙⲉ ⲉⲙⲉ ⲱⲁⲉⲛⲧⲟⲩ · ⲱⲁ ⲣⲟϥ · ⲛ̄ⲧⲁⲗ-
ⲍⲟⲟⲩ · ⲉⲙⲙⲟⲟⲛ · ⲙⲟⲉ ⲙⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲛⲧⲁ ⲡⲓⲟⲩⲧⲉ ·
☥ ⲛⲁⲩ · ⲙ ⲧⲉϫⲟⲥⲓⲁ · ⲉⲁⲡ̄ ⲱⲙⲉ ⲙⲙⲁ · ⲁⲧⲣⲱⲙⲉ ⲁⲉ
ⲟⲛ · ⲉⲓ ⲱⲁ ⲣⲟϥ · ⲙ ⲟⲧⲣⲟⲟⲩ · ⲉⲙⲛ̄ · ⲉ ⲧⲡⲟⲗⲓⲥ ⲥⲟⲩⲁⲛ ·
ⲁⲥϣⲱ ⲉⲙⲣⲓⲙⲉ · ⲉ ⲣⲟⲓ · ⲉ ⲣⲟϥ · ⲉⲙϧⲱ ⲙⲙⲟⲥ · ⲁⲉ
ⲟⲩⲣⲱⲙⲉ · ⲙ ⲡⲛ̄ⲁⲩ · ⲉⲙⲣ̄ⲡ ⲧⲁ ⲡⲟⲗⲓⲥ · ⲉⲓϧⲣⲉⲱⲥⲧⲉⲓ ·
ⲛⲁϥ · ⲙ ⲙⲛⲧ · ⲡⲣⲟⲗⲟⲕⲟⲧ☥ⲛⲟⲥ · ⲙⲡⲉ ⲓⲣⲉ · ⲉ ⲣⲟⲟⲩ ·
ⲙⲧⲁⲧⲁⲁⲩ ⲛⲁϥ · ⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ · ⲁⲉ ⲣⲱⲱⲩ
ⲓⲣⲛ̄ⲧ · ⲉ ⲣⲁⲓ · ⲉ ⲙⲁⲓ · ⲙⲧⲁⲧⲁⲁⲩ ⲛⲁϥ · ⲙⲧⲟϥ ⲁⲉ ·
ⲉⲡⲉ ⲭⲁⲛⲉϧⲉⲓ · ⲁⲗⲗⲁ · ⲁⲭⲁⲙⲁⲣⲧⲉ · ⲙⲙⲟⲓ · ⲉ ⲧⲃⲉ
ⲉⲙϧⲣⲉⲱⲥⲧⲉⲓ · ⲉⲙⲟⲩⲱⲛϥ · ⲉ ⲡⲓ ⲙⲧⲟⲟⲧ ⲙ ⲡⲁ ⲙⲁ ·
ⲉⲗⲟⲟⲗⲉ · ⲙⲧⲁⲓⲧⲁⲣⲟϥ · ⲭⲁ ⲛⲁⲉⲓⲟⲧⲉ · ⲉ ☥ⲥⲱⲙⲉ · ⲙ
ⲕⲟⲓ · ⲙ ⲡⲁⲣⲁⲙⲩⲑⲓⲁ · ⲉ ⲣⲟϥ ⲛ̄ⲧⲙ̄ⲧ · ⲉ ⲧⲃⲉ ⲧⲁ
ⲙⲱⲙⲡ̄ · ⲙⲡ ⲛⲁϣⲱⲡⲉ | ⲙⲡⲛⲕⲉ · ⲁⲧⲱ ⲉⲓ☥ ⲛⲁⲩ · Fol. 46 a
ⲧⲉϥⲙⲉⲛⲥⲉ · ☥ⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲙ ⲧⲉⲕⲙⲛ̄ⲧⲡⲉⲧⲟⲩⲁⲁϥ · ⲭⲡ
ⲧⲣⲕⲧⲙ̄ⲡⲟⲟⲩ · ⲛⲁⲩ · ⲛ̄ⲧⲁⲛⲉϧⲉ · ⲙⲙⲟⲓ · ⲛⲧⲁ ⲟⲩⲁ
ⲁⲣ · ⲫ̄ ⲛⲁ ⲡⲉⲛⲓ · ϫⲟⲟⲥ ⲉ ⲣⲟⲓ ⲁⲉ ⲧⲛⲁ☥ ⲁⲛⲁⲥⲕⲙ
ⲣⲟⲕ · ⲉ ⲧⲃⲉ ⲡⲕⲁⲫⲁⲗⲓⲟⲛ · ⲧⲙⲁⲧⲣⲣ̄ⲙⲡⲓ · ⲙ̄ⲡⲁⲡⲟ-
ⲥⲥⲉ · ⲙ ⲡⲉⲕⲙⲁ · ⲙ ⲉⲗⲟⲟⲗⲉ · ⲁⲧⲱ ☥ⲡⲓⲥⲧⲉⲩⲉ · ⲁⲉ
ⲉⲩⲁⲛⲧⲙⲛⲟⲟⲧ · ⲛⲁⲩ · ⲛ̄ⲧⲙⲁⲣ ⲁⲧ ⲥⲱⲧⲙ̄ ⲛⲥⲱⲕ · ⲙ
ⲙⲛ ⲁⲉ ⲉⲩϫⲱ ⲙⲙⲟⲟⲩ · ⲉⲣⲣⲱⲙⲉ · ⲛⲉ ⲁ ⲡⲛⲁⲩ ⲙ
ⲣⲣⲉ · ⲱⲱⲡⲉ · ⲙⲧⲟⲩ ⲁⲉ ⲁⲩⲧⲱⲟⲩⲙ ϫⲉⲙⲁⲃⲱⲕ ·
ⲉⲡⲉⲛⲏ · ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲁⲉ ⲙ ⲧⲉⲣ ⲛ̄ⲁⲩ · ⲉ ⲡⲉⲙ-
ⲕⲉ · ⲙⲛⲧ · ⲡⲉϫⲁⲩ ⲛⲁⲩ · ⲁⲉ ⲣⲙⲟⲟⲥ ⲛⲁⲕ · ⲙ ⲡⲉⲓ
ⲙ · ⲱⲁ ⲣⲧⲟⲟⲩⲉ · ⲁⲉ ⲁ ⲡⲛⲁⲩ · ⲡⲣⲟⲕⲟⲡⲧⲉⲓ · ⲁⲧⲱ

ⲁⲩⲣⲙⲟⲟⲥ ⲉ ⲧⲁⲩⲗⲏ· ⲉ ⲃⲟⲗ· ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲛⲁⲓ·
ϫⲉ ⲝⲓ· ⲛⲁⲕ· ⲛ ⲟⲩⲟⲉⲓⲕ· ⲙ̅ⲙ̅ ⲟⲩⲙⲟⲟⲩ ⲛ̅ⲧⲁⲁⲩ·
ⲛⲁϥ· ⲙ̅ⲡⲭⲟⲟⲥ ⲛⲁϥ· ϫⲉ ⲣⲙⲟⲟⲥ ⲛⲁⲕ· ϣⲁ ⲣⲧⲟⲟⲩⲉ·
ⲁⲩⲱ ⲡⲓⲟⲩⲧⲉ· ⲛⲁⲃⲟⲛⲟⲉⲓ· ⲉ ⲣⲟⲕ· ⲁⲛⲟⲕ ϫⲉ ⲁⲓⲉⲓⲣⲉ
ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁϥⲭⲟⲟⲥ ⲛⲁⲓ· ⲁⲩⲱ ⲙⲡⲉ ⲡⲣⲱⲙⲉ ⲟⲩⲱϣ·
ⲉ ϫⲓ ϯⲡⲉ· ⲛ ⲗⲁⲁⲩ· ⲉ ⲧⲃⲉ ⲧⲗⲩⲡⲉⲓ· ⲁⲩⲱ ⲁⲓⲃⲱⲕ
ⲁⲓⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲁϥⲉⲓ· ⲉ ⲃⲟⲗ· ϣⲁ ⲣⲟϥ· ⲡⲉϫⲁϥ
ⲛⲁϥ· ϫⲉ ⲙ̅ⲡ̅ⲣ̅ ⲣ̅ ⲁⲧ ⲥⲱⲧⲙ̅· ⲡⲁ ϣⲛⲣⲉ· ⲧⲱⲟⲩⲛ ⲛ̅ⲧ
ⲟⲩⲱϣ· ⲛ̅ ⲟⲩⲕⲟⲩⲓ· ⲛ̅ⲟⲉⲓⲕ· ⲁⲩⲱ· ϯⲡⲓⲥⲧⲉⲩⲉ

Fol. 46b ⲡⲓⲟⲩⲧⲉ ⲛⲁⲃⲟⲛⲟⲉⲓ· ⲉ ⲣⲟⲕ· | ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁϥ·
ⲕⲍ ⲉⲙⲡⲓⲟⲉ ⲙⲙⲟϥ· ⲁϥⲧ[ⲱ]ⲟⲩⲛ· ⲁϥⲟⲩⲱⲙ· ⲡⲣⲉⲧ ⲟⲩⲁⲁ
ϫⲉ· ⲁⲡⲁ ⲫⲁⲣⲱⲛ· ⲁϥⲧⲱⲟⲩⲛ· ⲁϥⲃⲱⲕ· ⲉ ⲣⲁⲓ· ⲉ ⲡⲙ
ⲛ ⲧⲡⲉ· ⲁϥⲉⲣ ⲧⲉϫⲙⲏ· ⲧⲏⲣ̅ⲥ̅· ⲉⲩⲥⲟⲡ̅ⲥ̅ⲛ̅ ⲙ ⲡⲓⲟⲩⲧⲉ
ⲁⲩⲱ ⲉⲙⲙⲁⲏ· ⲉ ⲧⲃⲏⲏⲧⲉ̅ ⲉⲧⲟⲟⲩⲉ ϫⲉ· ⲛ ⲧⲉⲣ ⲧ̅ϣⲱⲡⲉ
ⲁ ⲡⲣⲱⲙⲉ ⲙⲡⲉ· ⲛⲥⲁ ⲃⲱⲕ· ⲉ ⲡⲉϥⲛⲓ· ⲡⲣⲉⲧ ⲟⲩⲁⲁⲃ
ϫⲉ ⲁⲡⲁ ⲫⲁⲣⲱⲛ· ⲡⲉϫⲁϥ· ⲛⲁϥ· ϫⲉ ⲥⲱ ⲛⲁⲕ· ⲛ̅ ⲕ
ⲕⲟⲩⲓ· ⲕⲛⲁⲃⲱⲕ· ⲉ ⲡⲉⲕⲛⲓ· ⲉⲣⲉ ⲡⲉⲕⲣⲛⲧ ⲙⲟⲩⲛ̅· ⲁⲩ
ⲙⲡⲁⲧⲉ ⲡⲙⲁϫⲉ· ⲟⲩⲱⲣ ⲫⲏ ⲣⲱϥ· ⲉⲓⲥ ⲡⲣⲱⲙⲉ·
ⲣⲙⲙⲁⲟ· ⲁⲫⲉⲓ ⲉⲩⲧⲁⲗⲏⲩ· ⲉⲩⲉⲓⲱ· ⲉⲩⲁⲗⲁⲣⲧⲉ· ⲙⲙⲟϥ
ⲉⲣⲉ ⲕⲉ ⲥⲛⲁⲩ· ⲡⲣⲱⲙⲉ· ⲟⲩⲛⲏⲩ· ⲛⲥⲱϥ· ⲉⲩⲁⲓ ⲙⲟⲉⲓⲧ
ⲫⲛⲧⲉ̅· ϣⲁ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉⲣⲉ ⲛⲉⲩⲃⲁⲗ ⲟⲩⲱⲛ· ⲛ̅ⲧⲁⲩ
ⲉ ⲃⲟⲗ· ⲁⲛ· ⲁⲩⲡⲁⲣⲧⲉ̅· ⲁⲩⲟⲩⲱϣⲧ̅· ⲉⲁⲓ̅ ⲛ̅ ⲟⲩⲣⲏⲛⲧⲉ
ⲙ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲩⲁⲗⲁⲣⲧⲉ ⲙⲙⲟϥ· ⲁⲩⲧⲱⲟⲩⲛ· ⲙⲙⲟϥ
ⲉ ⲫⲣⲁⲓ ⲉⲓⲧⲁ· ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁϥ ϫⲉ ⲙⲡ
ⲛⲥⲱⲧⲙ̅· ⲉ ⲡⲓⲟⲙⲟⲥ· ⲉⲩϫⲱ· ⲙⲙⲟϥ ϫⲉ ⲟⲩ ϫⲉ ⲛⲓ
ⲛⲉⲡⲓⲟⲩⲙⲉⲓ· ⲉ ⲗⲁⲁⲩ· ⲙ̅ⲡⲓⲕⲁ ⲙ ⲡⲉⲧ ⲫⲓⲧⲟⲩⲱⲕ ⲟⲩⲁ
ⲫⲙ̅ ⲡⲉⲩⲛⲓ· ⲟⲩⲁⲉ ⲧⲉⲩⲥⲱⲙⲉ· ⲟⲩⲁⲉ ⲡⲉⲩⲧⲃⲏⲛ· ⲟⲩⲁ
ⲡⲉⲩⲙⲁ· ⲛ ⲉⲗⲟⲟⲗⲉ· ⲟⲩⲁⲉ· ⲡⲉⲩⲙⲁ· ⲛ ϫⲟⲉⲓⲧ ⲉⲙⲡ
ⲛⲓⲉⲛϫⲟⲟⲩ· ⲧⲏⲣⲟⲩ· ⲛⲧⲉ ⲡⲙⲁ
[ⲡⲉϫ]ⲁϥ ⲟⲛ ⲛ

Fol. 47a ⲉⲧⲛⲓ· ⲉⲧ ⲧⲱⲥⲉ ⲛ̅ ⲟⲩⲥⲱⲙⲉ· ⲉⲩⲥⲱⲙⲉ· ϫⲉ ⲉⲩⲉ
ⲕⲍ ⲛⲧⲉ ⲡⲉⲧ ⲫⲓⲧⲟⲩⲱⲟⲩⲧ· ⲡⲉⲓ ⲙⲁⲓⲉ· ϫⲉ ⲟⲩⲟⲓ· ⲟⲩⲟⲛ̅
ⲙ ⲡⲣⲱϩ· ⲉ ⲃⲟⲗ· ϫⲉ ⲟⲩⲛ ⲟⲩⲟⲩⲟⲥ· ⲛ ⲕⲟⲗⲁⲥⲓⲥ ⲥⲉⲉ
ⲉ ⲡⲉⲧ ⲛⲁⲉⲡⲓⲟⲩⲙⲉⲓ ⲉ ⲛⲉⲛⲕⲁ· ⲙ ⲡⲉⲧ ⲫⲓⲧⲟⲩⲱϥ· ⲁ

ογнοσ ϣа ϩраι· ετκοτι· и ελαχιστοη· ечωϣ є
βολ οη· иσι пснр· же наιатоτ· и ииант· же
итоοτ· иет оγиана· наγ· ειτа οη· же пиа·
ϣасϣοτϣοτ· ммоч· ϩιхн текрісіс· на· м пει
ма· па ϣнре· таротна· иак ϩи пке ма· ет
екиавωк· є роч наноτс иак· є трκωпотик· ϩа
понке· же ииє таитєвини· иинеγн· пат на·
тарок· є βολ· же текрісіс· отат на те· м пете
ипе ϩеιре· м пиа· аγω οη· же пиа· ϣасϣοτ-
ϣοτ· ммоч· ϩιхн текрісіс· ин ипе ксωтн· є
тнє ахаβ же итаοτ· ϣωпе· ммоч· и тер ϯепι-
эτнει· є пиа· и єлооλе и наβοτβаι· пісраєлιτ-
тнс· наι же и тер ϯхοοτ· м прωме и рммао·
ισι ппет отааβ· апа ϩарωн ачοτωщβ· ечхω
ммос же на· наι паікаιос· ет ϩаεοοτ· ипо-
опсп· м пехс· ϩа рог· ите пει каке· λο м-
наγ· ϩιхн наβал· аγω и ϯнар ат сωтн· псωк
[illegible]ρп λααγ нρωβ· пехе ппет отааβ нач | же Fol. 47b
кпістеγе· же оγнσοи· ммοι ер паι· ачοτωщβ· ϩе
є се тωпοτ· ω па еιωт· ет ϭααβ· λοιπον сωтн·
рοι· итахω· є текасапн· м пеит ачщωпе·
ммοι· ачщωпе же· ϩи нтре прωме· ет екщахе·
ммаι· є тβннтϥ· βωк· є βολ· ρι тоοτ· исач
βωк· є ϩраι є па ни· аппοтк· аперсе є ϩраι·
ϯетщн· аιαιсθαпе· є пει нοσ· икаке· ϩιхн
наβал· аγω и тере ϩтоοτе щωпе· пехаι и па-
рнме· же и ϯнаγ· є βολ· ан· ммоοτ· итоοτ
2· пехаγ наι же пантωс ита паι· тарок· є тβе
ппет отааβ· апа ϩарωн· аппаγ· є прωме итак-
щ же ммаач· исач· є тβе и нογβ итачβωк· ща
ϩϯ· и тере ісωтн же же ачει· ща текмппет-
отааβ· аιеме же ита пει ρωβ· тарοι· є тβннтϥ·
ан ща рок· ρωωт· є тβе паι ϯпістеγе· же ογ-
нσοи· ммок· є талσοι· пехе ппет отааβ нач·

же екшанр̄ пна· ⲙⲛ̄ ⲡⲟⲩⲕⲉ· пеⲭ̄ⲥ ⲣⲱⲱⲥ· наталсок· ⲁⲩⲙⲟⲟⲩⲧⲉ· ⲉ ⲟⲩⲁ· ⲙ̄ⲡⲉⲧ ⲙⲟⲟⲩⲉ· ⲙ̄ⲙⲁⲩ ⲁⲩⲭⲓ· ⲙ̄ пекрⲁⲙⲙⲁⲧⲟⲛ· ⲛ̄ тоотⲥ̄ ⲁⲩⲧⲁⲁⲩ· ⲙ̄ пакаюс· ⲁⲡⲁ ⲣⲁⲣⲱⲙ· пеⲭⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲣⲁⲣⲱⲙ

Fol. 48 *a* нау [two lines illegible] | ⲣⲙ̄ пеі косⲙос ⲛⲥ̄ⲧ нак· ⲙ̄ пекⲃⲉⲉке· ⲣⲙ̄ пеі аіωн· ет ⲛⲏⲩ· ⲛⲧⲉⲩⲛⲟⲩ· ⲁⲩсфрⲁⲅⲓⲍⲉ· ⲙ̄ⲡⲉⲩⲃⲁⲗ· ⲁⲩⲙⲟⲟⲩⲧⲉ· ⲉ рої пеⲭⲁⲩ наі· же ⲁⲛⲡⲉ· ⲛ ⲧⲗⲁⲕⲛⲓⲛ· ⲙⲙⲟⲟⲩ ⲁⲧⲱ пеⲭⲁⲩ· нау· же ⲉⲓⲁ пекро· ⲣⲙ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ· ⲛⲧⲉⲩⲛⲟⲩ· ⲁⲉ· ⲛⲧⲁⲩⲉⲓⲟ ⲙ̄ пеⲣро· ⲁⲩⲛⲁⲩ· ⲉ ⲃⲟⲗ· ⲁⲧⲣ̄ ⲥⲡⲏⲣⲉ· ⲛⲥⲓ ⲛⲉⲧ ⲣⲁⲣⲧⲏⲩ· ⲁⲧⲧ ⲉⲟⲟⲩ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲧⲱⲟⲩⲛ· ⲁⲩⲟⲧⲱⲥⲧ̄· ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲣⲁⲣⲱⲙ· ⲉⲩⲱⲣ̄ ⲣⲙⲟⲧ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛⲙⲙⲁⲩ ⲉⲭⲙ̄ пеⲩⲛⲁⲩ· ⲉ ⲃⲟⲗ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· же ⲁⲩⲧ ⲙ̄ пекрⲁⲙⲙⲁⲧⲟⲛ ⲙ̄ прωме ⲛ ⲣⲛⲕⲉ· ⲁⲩⲣⲱⲙ· ⲉ тоотⲥ̄· ⲉⲩⲭⲱ ⲙⲙⲟⲥ· же ⲛ̄ток· ⲣⲱⲱⲕ· ⲁⲣⲓ ⲡⲛⲁ· ⲙⲛ̄ пет ⲣⲓтоⲩⲱⲕ ⲛⲟⲉ ⲛⲧⲁⲧⲁⲁⲩ· ⲙ̄ⲙⲁⲕ ⲙⲛ̄ⲡоте ⲙ̄ⲡ ⲭ̄ⲥ же ⲁⲛⲡ̄ ⲟⲧⲣⲛⲕⲉ· ⲙⲛ̄ⲥⲟⲙ· ⲙⲙⲟⲓ· ⲉⲣ тентоλн· ⲙ̄ пеⲧⲁⲅⲅⲉλіон· ⲙⲡⲉ пеⲧⲁⲅⲅⲉλіон· ⲱⲡ̄ ⲁⲡ̄ λⲁⲁⲧ ⲛ λоіⲥⲉ· нак· ⲱ ⲡⲛⲕⲉ· ⲉ ⲧⲣⲛ̄ⲭⲟⲟⲥ ⲁλλⲁ· ⲱⲁ ⲣⲣⲁⲓ· ⲉⲧⲭⲱ ⲙⲙⲟⲧ ⲛ ⲱⲣⲱ̄ⲃ· ⲡⲟⲩⲧⲉ наⲧ ⲃⲉⲉке· нак· ⲣⲁ роⲩ· ⲙⲡⲣ̄ рⲟⲉ· ⲙ̄ⲡⲣⲱⲣⲁλ ⲛ ⲁⲧ ⲱⲁⲧ· ⲛⲧⲁ пеⲩⲭⲟⲉⲓⲥ· ка ⲣⲁⲣ· ⲛⲥⲓⲛ· сωр· нау ⲉ ⲃⲟⲗ· ⲁⲩⲃⲱⲕ· ⲁⲩⲱⲥⲧ̄ ⲙ̄ пеⲩⲱⲃⲛⲣ ⲣⲙ̄ⲣⲁλ· ⲉ ⲧⲃⲉ ⲣⲉⲛⲕⲟⲟⲧⲉ ⲉⲧ ⲉ роⲩ· ⲁλλⲁ· ⲱⲟⲡⲉ ⲛⲧоⲩ (*sic*)· ⲛⲟⲉ ⲙ̄ ⲡⲣⲱⲣⲁλ· ⲛ̄ ⲥⲁⲃⲉ· ⲛⲧⲁ пеⲩⲥⲓⲛⲱⲱ

Fol. 48 *b* сωⲃ нау· | ⲁⲩⲟⲧⲱⲱⲃ· ⲛⲥⲓ ⲡⲣⲱⲙⲉ· ⲛ ⲣⲛⲕⲉ· ⲱ ⲱⲩⲛⲗ ⲉ ⲭⲱⲓ· ⲡⲁ ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲧⲛⲁⲣⲁⲣⲉ ⲉ ⲣⲱⲃ· ⲙⲙ· ⲛⲧⲁⲕⲣⲟⲛⲟⲩ· ⲉ тоот· ⲁⲧⲱ таⲓ те ⲑ ⲛⲧⲁⲧⲧⲣⲏⲧ· ⲙ̄ песнаⲩ· ⲁⲩⲃⲱⲕ ⲉ ⲃⲟⲗ ⲣⲓ тоотⲥ̄ ⲉⲧⲧ ⲉⲟⲟⲩ· ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲣⲙⲙⲁⲟ ⲁⲉ· ⲛ тер ⲥ̄ⲃⲱⲕ ⲉ пеⲩⲏ· ⲁⲩⲭⲱ ⲉ пеⲩⲣⲱⲙⲉ· ⲣⲱⲃ· ⲙⲙ· ⲛ̄ⲧⲁⲧ ⲱⲟⲡⲉ· ⲙⲙⲟⲩ ⲙⲉⲧⲛ̄ оⲧⲣⲱⲙⲉ ⲁⲉ ⲟⲛ ⲣⲙ̄ пеⲩⲏ ⲉⲣⲉ пеⲩⲟⲧⲣⲛⲛⲧⲉ· ⲧⲧⲛⲁⲥ· ⲉ роⲩ· ⲛ ⲟⲩⲟⲥ· ⲟⲩⲟⲉⲡⲩ· ⲛ тер ⲥ̄ⲥⲱⲧⲙ· ⲉ пеⲱⲡⲛⲣⲉ· ⲉⲧ ⲉⲣⲉ ⲡⲡⲉ

ογααβ· ειρε· ⲙⲙοοϥ· πεχαϥ· ϫε ϩⲁⲓⲟⲓ· εⲓε·
ⲁⲛⲟⲕ· ⲡⲉⲓⲧ ⲁⲙⲡⲱⲁ· ⲛ ⲁⲡⲁⲛⲧⲁ· ⲉ ⲣⲟϥ· ⲛ̄ⲧⲙⲁ·
ϩⲁ ⲧⲁ ⲙⲙⲁⲧⲉⲃⲓⲛⲓ· ⲧⲁⲙⲁⲧⲉ· ⲙ ⲡⲧⲁⲗⲥⲟ· πεχαϥ·
ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ· ⲉⲧ ϯⲧⲕⲁⲥ· ⲙ ⲡⲣⲱⲙⲉ· ⲛ ⲣ̄ⲙⲙⲁⲟ·
ϫε ⲙⲡⲉ ⲁⲡⲁ ϩⲁⲣⲱⲛ· ϫⲱϥ· ⲉ ⲗⲁⲁⲩ· ⲙ ⲙⲉⲗⲟⲥ
ⲛⲧⲁⲕ πεχαϥ ϫε ⲁⲣⲉ· ⲁϥϫⲱϥ· ⲉ ⲛⲁⲥⲓϫ· ⲁⲩⲱ
ⲁⲡⲁⲣ̄ϩ ϩⲁ ⲣⲁⲧ̄ϥ· ⲁⲓⲧⲁⲗⲟ· ⲛ̄ⲛⲁⲥⲓϫ· ⲉϫⲛ̄ ⲛⲉϥⲟⲩ-
ⲣⲛⲏⲧⲉ· ⲁⲓⲟⲩⲱⲱⲛ̄· ⲛⲁϥ· πεχαϥ ⲛⲁⲓ (*sic*)· ϫε ⲁⲣⲓ
ϩⲁⲥⲁⲡⲏ· ⲛ̄ⲣ̄ⲡⲧ̄ⲛ̄· ⲉ ⲣⲟⲓⲛ [ⲉ ⲣ]ⲟⲓ· ⲛ ⲧⲉⲣ ⲣ̄ϩⲱⲙ· ϫε
ⲣⲟⲓⲛ· ⲉ ⲣⲟϥ· ⲁϥ[ⲙⲁⲣ]ⲧⲉ· ⲛ ⲧⲉϥⲥⲓϫ· ⲁⲩⲧⲟϩⲥ̄·
ⲛⲉϥⲟⲩⲣⲛⲏⲧⲉ· ⲉⲩϫⲱ· ⲙⲙⲟⲥ· ϫε ϯⲡⲓⲥⲧⲉⲩⲉ[illegible]
ⲥⲓϫ[illegible]ⲡⲡⲉⲧ ⲟⲩⲁⲁⲩ ⲁⲡⲁ ϩⲁⲣⲱⲛ [one line illegible]
ⲉ ⲡⲧⲁⲗⲥⲟ· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁ ⲛⲉϥⲟⲩⲣⲛⲏⲧⲉ· ⲗⲟ· Fol. 49 *a*
ϯϯⲧⲕⲁⲥ· ⲙⲓⲝ ⲧⲉⲗⲟⲩ· ⲉⲧ ⲙⲙⲁⲩ· ⲁⲩⲱ ⲟⲩⲟⲛ· ⲙⲛ̄ ⲛ̄ϩ
ⲧⲁϩⲥⲱⲧⲙ̄· ⲁⲩϯ ⲉⲟⲟϩ· ⲙ ⲡⲛⲟⲩⲧⲉ· ⲛ ⲁⲡⲁ ϩⲁⲣⲱⲛ·
ⲉⲧⲛ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ· ⲣⲓ ⲡⲓⲗⲁⲕ· ⲉ ⲟⲩⲛⲧⲁϥ· ⲙⲙⲁⲩ·
ⲟⲩⲉⲓⲱ· ⲉⲩⲣ̄ ϩⲱⲃ· ⲛ̄ⲣⲛⲧⲉ ⲛ̄ⲧ ⲡⲟⲩⲉⲓⲧ· ⲛ ⲧⲉⲣ ⲉⲓ
ⲉ ⲁⲉ ⲥⲛⲁⲃⲱⲕ· ⲉ ⲡⲉϩⲓ· ⲁ ⲡⲉⲓⲱ ϩⲉ· ϩⲁ ⲣⲁⲧ̄ϥ·
ⲥ· ⲡⲟⲉⲓⲧ ⲁⲩⲙⲟⲟϩ· ⲛⲧⲟϥ ⲁⲉ· ⲣⲓⲧⲛ̄ ⲧⲉϥⲛⲟⲥ· ⲙ ⲡⲓⲥ-
ⲗ· ⲉⲩⲙⲟⲟϩ· ⲁⲩⲉⲓ ⲱⲁ ⲣⲟϥ· ⲁⲩⲧⲁⲁⲩⲉ· ⲉ ⲣⲟϥ·
ⲓⲕⲁⲓⲟⲥ ⲁⲉ· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙⲡⲉ ⲥⲙⲟϩ· ⲛⲁ
ⲩⲣⲉ ⲁⲗⲗⲁ· ⲉϥⲟ ⲛⲓⲛⲁⲁϩ· ⲁⲩϯ ⲛⲁϥ· ⲛ ⲟⲩⲥⲉⲣⲱⲃ·
ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ϫε ⲃⲱⲕ· ⲛⲣ̄ⲣⲁⲧ̄ϥ· ⲛ̄ⲣⲛⲧⲉ· ⲛ̄ⲣⲛⲧⲉ (*sic*)·
ⲛ ⲙⲟⲩⲙⲛ̄ⲧ· ⲛⲥⲟⲡ· ⲁⲩⲱ ⲥⲛⲁⲧⲱⲟⲩⲛⲁ· ⲁⲩϫⲓⲧ̄ϥ ϫε·
ⲁⲃⲱⲕ· ⲁⲩⲣⲁⲣⲧ̄ϥ ⲛⲣⲛⲧⲉ· ⲛⲙⲟⲩⲙⲛ̄ⲧ· ⲛⲥⲟⲡ· ⲁⲩ-
ⲧⲟⲟⲩ ⲁⲩⲁⲁⲩ· ⲉⲣⲁⲧ̄ϥ· ⲛ̄ⲑⲉ· ⲉⲛⲉϥⲟ· ⲙⲙⲟⲥ·
ⲡⲱⲙⲉ· ⲁⲉⲓ· ⲱⲁ ⲛⲁ ⲉⲓⲱⲧ· ⲉⲩϫⲱ· ⲙⲙⲟⲥ· ϫε
ϯⲭⲁⲣⲓⲥⲧⲟⲥ· ⲛⲁⲕ· ⲛⲁ ⲉⲓⲱⲧ ⲉ ⲧⲃⲉ ⲡⲉⲙⲛⲟⲧ· ⲛⲧⲁⲩ-
ⲧⲟⲟⲩ· ⲛⲧⲟϥ ϫε ⲁⲩⲣⲱⲙⲉ ⲉ ⲧⲟⲟⲧ̄ϥ· ⲉ ⲧⲓⲓ ϫε ⲡⲉⲓⲧ
ⲁⲩⲱⲡⲉ· ⲉⲓⲉⲓ· ⲱⲁ ⲛⲁ ⲉⲓⲱⲧ· ⲉⲩϫⲱ· ⲙⲙⲟⲥ· ϫε
ⲛ̄ⲉⲓ ⲱⲁϫⲉ· ⲛⲁⲓ ϩⲁⲣ· ⲁ ⲡⲉⲛⲥⲱⲧⲏⲣ· ϫⲟⲟⲥ ϫε ⲡ[illegible]
[illegible]ⲣⲉⲓⲓ ⲡⲁⲓ ϩⲱⲙϥ· Fol. 49 *b*
ⲉⲗⲏ ϫε ϩⲟⲩⲓⲛ· ⲁⲩⲱ· ⲙⲁⲩ· ⲛⲁⲩ ⲛ̄ⲧⲁⲩⲁ ⲉ ⲣⲟⲟⲩ· ⲛⲧⲟϥ ϫε

ϩωϥ ⲙⲡⲉⲧ ⲟⲩⲁⲁⲩ· ⲁⲛⲁ ϩⲁⲣⲱⲛ· ⲉⲛⲉⲩⲣ̄ ϩⲱⲃ·
ⲉⲛⲉⲩⲥⲓⲧ· ⲙⲙⲁⲁⲧⲉ· ⲉⲩⲉⲓⲣⲉ· ⲙ ⲡⲓⲉⲉⲩⲉ· ⲙ ⲡⲉⲧ
ⲥⲛⲏ ⲍⲉ ⲁⲡ̄ⲣ̄ ϩⲱⲃ· ⲡⲥⲓⲍ· ⲙ ⲡⲉϩⲟⲟⲩ· ⲙⲡ̄ ⲧⲉⲧⲛ̄
ⲍⲉ ⲙⲡⲉ ⲛⲟⲩⲉϩ ϩⲓⲥⲉ· ⲉ ⲟⲩⲟⲛ· ⲙⲙⲟⲩⲧ̄ⲛ̄· ϩⲉⲛⲥⲟⲡ
ⲙⲉⲛ· ⲛ̄ⲧⲁⲗⲙⲓⲟ· ⲛ̄ ϩⲉⲛⲕⲩⲣⲓⲁ· ϩⲉⲛⲥⲟⲡ· ⲙⲉⲛ ⲉϥ-
ⲥⲱⲙ ⲛⲟⲩϩ· ⲉⲛⲉ ⲙⲉⲩⲥⲉⲡⲛ· ϩⲁⲣ· ⲉ ⲱⲁϩⲉ ⲉⲓ ⲙⲛ
ⲧⲉⲓ· ⲛ̄ⲧⲉ ⲟⲩⲟⲥ· ⲛ ⲣⲭⲣⲓⲁ· ⲱⲟⲡⲉ· ⲗⲧⲣⲱⲙⲉ· ⲉⲓ
ⲱⲁ ⲣⲟϥ· ⲛ ⲟⲩⲥⲟⲛ· ⲁϥⲙⲙ̄ ⲛⲟⲩϩ ⲛ ⲧⲟⲟⲧϥ̄· ⲉ ⲧⲉ-
ϫⲣⲓⲁ· ⲙ ⲡⲉϥⲙⲁ· ⲛ ⲉⲗⲟⲟⲗⲉ ⲡⲙⲁ· ⲛ ⲉⲗⲟⲟⲗⲉ· ⲁⲉ·
ⲉⲧ ⲙⲙⲁⲩ· ⲉⲛⲉⲣⲉ ⲡⲉⲩⲍⲉⲗⲙⲁ· ϫⲁϫⲱ ⲉⲙⲁⲁⲧⲉ· ⲛ̄
ⲧⲉⲣ ϥ̄ⲓⲍⲓ ⲁⲉ ⲛ ⲡⲛⲟⲩϩ· ⲛ̄ ⲧⲟⲟⲧϥ̄· ⲁϥⲙⲟⲣⲟⲩ· ⲉ ⲡⲉϥ-
ⲙⲁ· ⲛ̄ ⲉⲗⲟⲟⲗⲉ· ⲁϥⲱⲱⲡⲉ· ⲛ̄ ⲟⲩⲥⲉⲛⲛⲁ· ⲉⲛⲁ-
ⲛⲟⲩϥ· ⲙⲙⲁⲁⲧⲉ· ⲁⲩⲱ ⲛⲉⲛⲧ ⲁⲩⲥⲱⲧⲙ̄ⲙ̄ ⲁⲩ ☩ ⲉⲟⲟⲩ
ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁ ⲫⲉⲛⲣⲱⲙⲉ ⲁⲉ ⲟⲛ ⲛⲃⲟⲩⲣⲉ· ⲉⲓ ⲱⲁ ⲣⲟϥ
ⲛ ⲟⲩⲥⲟⲛ· ⲉⲧⲙⲟⲕ ϩ̄· ⲛⲧⲛⲧ ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ
ⲍⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ· ⲛⲙ̄ ⲡⲩⲏⲗ· ⲉ ϫⲱⲟⲩ ⲍⲉ ⲥⲉⲉⲛⲱϫⲗⲉⲓ
ⲛⲁⲓ· ⲣⲓⲧⲛ̄ ⲟⲩⲁⲣⲭⲱⲛ· ⲛ ϩⲉⲛⲁⲓⲏ ⲛⲧⲃ̄ⲧ· ⲁⲩⲱ
ⲙⲡⲉ ⲛⲥⲙⲉ· ⲉ ☩ ⲛⲁϥ· ⲉⲙⲁ̄ ϩⲟⲧⲉ· ⲍⲉ ⲙⲛⲉϥϩⲟⲣⲓ
[ⲍⲉ] ⲉ ϫⲱⲟⲩ· ⲛ̄ⲧⲙⲙⲁⲁⲧⲛ̄· ⲛ ⲟⲩⲟⲥⲉ ⲡⲁⲣⲁ ⲧⲛ̄ⲥⲟⲙ·

[illegible] ⲁⲩⲛⲁⲩ· ⲍⲉ ⲛⲧⲉⲧⲛ̄ [illegible]

Fol. 50 *a* ⲛⲧⲉⲧⲛ̄ [illegible] | ⲡⲉⲧⲣⲟⲥ

ϩ ⲍⲉ ⲛⲟⲩⲍⲉ· ⲙ ⲡⲉϣⲓⲛ· ⲛⲥⲁ ⲟⲩⲛⲁⲓ· ⲙ ⲡϫⲟⲓ
ⲧⲉⲧⲛⲁϩⲉ· ⲉ ⲟⲩⲟⲛ· ⲛⲧⲁϥϫⲟⲟⲥ ⲁⲛ ⲍⲉ ⲥⲁ ϩⲱⲟⲩⲣ
ⲁⲗⲗⲁ· ⲛⲥⲁ ⲟⲩⲛⲁⲓ ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ· ⲍⲉ ⲉⲣϣⲁⲛ ⲡⲣⲱⲙⲉ
ⲕⲱ ⲛⲥⲱϥ ⲛⲙⲙⲉⲉⲩⲉ· ⲉⲧ ⲱⲟⲟⲩ· ⲉⲧⲉ ⲡⲁⲓ ⲛⲉ ⲛⲉⲛⲉⲧ
ϩⲱⲟⲩⲣ· ⲛⲁⲣ̄ ⲛⲉⲧ ⲣⲓ ⲟⲩⲛⲁⲓ· ⲉⲧⲉ ⲙ ⲡⲉⲧ ⲛⲁⲛⲟⲩ
ⲛⲉ· ϩⲱⲃ· ⲛⲓⲙ· ⲉⲧⲉ ⲉⲣⲛⲁⲁⲓⲧⲉⲓ· ⲙⲙⲟ̄ ⲛⲧ
ⲛⲛⲟⲩⲧⲉ· ⲥⲉⲛⲁϣⲱⲡⲉ· ⲛⲁⲩ· ⲭⲱ ⲥⲁⲣ ⲙⲙⲟ
ⲛ̄ϯⲣⲉ· ⲙ ⲛⲉⲧ ⲣⲓ ϩⲱⲟⲩⲣ· ⲍⲉ ⲥⲁⲣⲉ ⲧⲛⲧⲛ̄· ⲉ ϩⲟⲩ
ⲙⲙⲟⲓ· ⲛⲉⲧ ⲥⲟⲟⲩⲣ̄ⲧ· ⲉ ⲧⲥⲁⲁⲧⲉ· ⲙ ϣⲁ ⲉⲡⲉⲣ ⲛⲧⲁ
ⲥⲃⲧⲱⲧⲥ̄· ⲙ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲙⲛ̄ ⲛⲉⲩⲁⲥⲥⲉⲗⲟⲥ· ⲛⲉⲧ
ⲟⲩⲛⲁⲓ ϩⲱⲟⲩ· ⲍⲉ ⲁⲙⲛⲓⲧⲛ̄· ϣⲁ ⲣⲟⲓ· ⲛⲉⲧ ⲥⲙ
ⲙⲁⲁⲧ ⲛⲧⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲩⲱ ⲟⲛ ⲍⲉ ⲁⲙⲛⲓⲧⲛ̄· ϣⲁ ⲣⲡ
ⲟⲩⲟⲛ· ⲙⲙⲁ· ⲉⲧ ϩⲟⲟⲥⲉ· ⲁⲩⲱ ⲉⲧ ⲟⲧⲛ̄· ⲁⲩⲱ ⲁⲛⲟ

†ναϥ ⲙⲙⲟⲛ ⲙⲛ̄ⲧ̄ · ⲁⲩⲱ ⲟⲛ ⲉ̀ⲧⲉ ⲧⲉⲧ ⲛⲁⲕⲗⲏⲣⲟⲛⲟ-
ⲙⲓ · ⲛ̀ ⲧⲙ̄ⲡⲧⲉⲣⲟ · ⲛ̀ⲧⲁⲩⲥⲃⲧⲱⲧ̀ⲥ · ⲙⲛ̄ⲧ̄ · ⲙ̀ⲡⲉ ⲧⲕⲁ-
ⲧⲁⲃⲟⲗⲏ ⲙ̀ ⲡⲕⲟⲥⲙⲟⲥ · ϩ̀ ⲧⲃⲉ ⲟⲩ · ⲡⲉϩⲁⲩ ⲉ̀ⲣⲉ ⲛⲉⲓ-
ϩⲕⲟⲉⲓⲧ · ⲁⲧⲉⲧⲛ̄ⲧⲙ̄ⲙⲟⲓ · ⲛⲉⲓⲟⲃⲉ · ⲁⲧⲉⲧⲛ̄ⲧⲥⲟⲓ ⲛⲉⲓⲕⲏ
ⲕⲁ ϩⲛⲏ · ⲁⲧⲉⲧⲛ̄ϯ · ϩⲓⲱⲱⲧ · ⲛⲉⲓⲟ ⲙ ⲡⲙⲙⲟ · ⲁⲧⲉⲧⲛ̄-
ⲡⲱⲟⲡ̄ · ϩ̀ ⲣⲱⲧⲛ̄ (*sic*) · ⲛⲉⲓⲡⲱⲟⲩⲉ · ⲁⲧⲉⲧⲛ̄ⲥⲙ̄ · ⲡⲁ ⲡⲩⲉ ·
ⲛⲉⲓϩⲙ̄ ⲡⲉⲩⲧⲉⲕⲟ · ⲁⲧⲉⲧⲛ̄ⲉⲓ · ⲡⲁ ⲣⲟϥ (*sic*) · ⲛⲁⲓ ⲛⲉ ⲛⲉ
ⲡ[illegible] ϩ̀ ⲡⲁⲧⲁⲉ ⲡⲧⲛⲡⲩⲛ ϩ̀ ⲡⲥⲁ ⲙ ⲟⲩⲛⲁⲙ · | ⲛⲧⲱⲧⲛ̄ · Fol. 50 *b*
ϩⲱⲧ ⲧⲛⲧⲧⲛ̄ · ⲉⲧⲉⲧⲛⲁⲁⲩ · ⲧⲉⲧⲛⲁⲥⲱⲡⲉ · ⲛ̀ ϩⲉⲛⲁⲡⲛ · ⲣⲁ
ⲛⲧⲃⲧ · ⲕⲁⲧⲁ ⲧⲉⲧⲛ̄ⲭⲣⲓⲁ · ⲛⲧⲟⲟⲩ ⲇⲉ ⲡⲉϩⲁⲩ · ⲉ̀ ⲡⲉ
ⲡⲉⲕⲟⲧϩⲁⲓ · ⲱ ⲡⲁ ⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ̀ · ϩ̀ ⲧⲃⲉ ⲧⲙ̄ⲡⲧ-
ϩⲛⲕⲉ · ⲙ̀ⲡ̄ ϲⲉⲣϩⲉ · ϩ̀ ϧⲱⲕ · ϩ̀ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̀ ⲡⲥⲁⲃⲃⲁ-
ⲧⲱⲛ · ⲙ̀ⲡ̄ ⲧⲕⲣⲓⲁⲕⲏ · ⲡⲉϩⲁⲩ ⲛⲁⲩ · ⲉ̀ⲣⲉ ⲙⲏ · ⲙⲡⲉ
ϩⲟⲟⲥ · ⲙⲛ̄ⲧ̄ · ⲉ̀ⲣⲉ ⲛⲧⲉⲧⲛ̄ⲛⲏⲩ · ⲁⲛ · ϩ̀ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ·
ϩ̀ ⲡⲓⲟⲩⲧⲉ · ⲛ̄ⲧⲉⲧⲛ̄ⲡⲁⲣⲁⲕⲁⲗⲉ ⲙⲙⲟϥ · ⲙ̀ⲡⲣ̄ ⲡⲛⲁ ·
ⲙⲙⲏⲛⲧ̄ⲙ̄ · ⲡⲉⲧⲙⲙⲁⲕⲁ ⲧⲛⲧⲧⲛ̄ · ⲉⲧⲉⲧⲛ̄ⲥⲱⲁⲧ · ⲛ̀ ⲗⲁⲁⲩ ·
ⲩⲱⲉ ⲅⲁⲣ · ϩ̀ ⲭⲣⲓϲⲧⲁⲛⲟⲥ · ⲙⲡⲓ · ϩ̀ ⲥⲱⲣⲡⲟⲩ · ϩ̀ ⲡⲛⲏ ·
ϩ̀ ⲡⲓⲟⲩⲧⲉ · ⲙⲥⲉϩⲡⲥⲱⲡⲉ̀ · ⲙ̀ⲡⲉϫⲟⲩⲧⲉ · ⲙ̀ ⲡⲉⲧⲣⲱⲉ · ⲛ̀
ⲓⲁ · ⲙⲧⲟⲟⲩ ⲇⲉ ⲁⲧⲟⲧⲱⲱⲡⲉ̀ · ⲣⲁ ⲛⲉϫⲟⲩⲣⲙⲛⲧⲉ · ⲉⲧⲁⲱ ·
ⲙⲙⲟⲥ ⲇⲉ ⲱⲗⲛⲗ · ϩ̀ ϧⲱⲟⲩ · ⲡⲉⲛⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲧⲱ ·
ⲙⲡⲁⲣⲁⲣⲉϥ · ϩ̀ ⲛⲉⲕⲱⲩⲁϩⲉ · ⲧⲙⲣⲟⲩ · ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ·
ⲧⲁϥⲱⲩⲗⲛⲗ · ϩ̀ ϧⲱⲟⲩ · ⲁϥⲧ ⲛⲁⲩ · ⲛ̀ ⲟⲩⲥⲁⲡⲉⲓ · ⲙ̀-
ⲗⲟⲟⲩ · ⲉ̀ⲣⲉ ⲥⲟⲩⲥⲱⲙ · ⲉⲁⲓ ⲛⲉⲧⲡⲱⲓⲛⲧ · ⲁⲧⲱ ⲧⲉⲧ-
ⲁⲣⲉ · ϩ̀ ⲟⲩⲟⲛ ⲛⲧⲟⲟⲩ ⲇⲉ · ⲁⲧⲃⲱⲕ · ⲡ̄ⲛ̄ ⲟⲩⲡⲓⲥⲧⲓⲥ
ⲉⲣⲥⲱⲡⲉ · ⲛ̀ ⲣⲉⲛⲁⲱⲛ · ⲛⲧⲃⲧ ⲁϥⲧ ⲛ̀ ⲧⲉϫⲣⲓⲁ · ⲙ̀
ⲡⲣⲭⲱⲛ · ⲛⲁϥ · ⲁϥⲧ ⲡⲕⲉ ⲥⲉⲉⲡⲉ · ϩ̀ ⲧⲉϫⲣⲓⲁ ⲙ̀
ⲧⲛⲏ · ⲁⲉⲓ ⲱⲁ ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲉⲧⲉⲧⲭⲁⲣⲓⲥⲧⲉⲓ · ⲙ̀
ⲡⲟⲩⲧⲉ · ⲙⲛ̄ ⲛⲉⲙⲱⲗⲛⲗ · ⲉⲧⲟⲧⲁⲁⲃ · [illegible]

[illegible] | ⲧⲉⲛⲟⲟⲩ · ⲛⲉ ⲟⲩⲁ · ⲁⲉ ⲟⲛ · ⲉⲁ Fol. 51 *a*
ⲡⲉϫⲟⲓ · ⲕⲧⲛⲁⲛⲉⲩⲉ · ⲁⲩⲱ ϧⲙ̄ ⲡⲧⲣⲉⲡⲓⲕⲁⲗⲉⲓ · ⲙ̀ ⲣⲇ
ⲡⲟⲩⲧⲉ · ϧⲙ̄ ⲡⲉⲩⲣⲁⲓ · ⲁ ⲡⲉⲩⲉⲟⲓ · ⲧⲟⲩⲉⲟ · ⲙⲛ̄
ⲡⲁⲁⲩⲉⲓⲛ · ⲧⲛⲣⲩ · ⲁⲥⲱⲡⲉ ⲇⲉ ⲟⲛ · ⲛ̀ ⲟⲩⲟⲟ ⲉⲧ-
ⲙⲟⲩⲉ · ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲏ · ⲡⲃⲓ ⲁⲛⲟⲩⲃⲁ · ⲥⲛⲁⲩ ⲉⲧⲛⲁ-

ⲃⲱⲕ · ϵ ⲥⲟⲩⲁⲓ · ⲡⲟⲩⲁ · ⲁⲉ ϵ ⲃⲟⲗ · ⲛ̀ⲧⲟⲧⲟⲩ · ⲟⲩⲃⲁⲗ ·
ⲙ̀ ⲟⲩⲱⲧ · ⲡⲉⲧ ⲙ̅ⲙⲟⲩ · ⲡⲉϫⲉ ⲡⲉϥⲯⲩⲭⲏ ⲛⲁϥ · ⲁⲉ
ⲗⲗⲟⲩ · ⲓⲧⲛ̀ⲧⲁⲓ ⲥⲗⲟⲩ ⲙ̀ ⲧⲟⲟⲧϥ · ⲙ̀ ⲡⲉⲓ ⲛⲟⲩ · ⲙ̀ ⲣⲱⲙⲉ
ⲡⲉϫⲉ ⲡⲁ ⲡⲃⲁⲗ · ⲛ̀ ⲟⲩⲱⲧ · ⲁⲉ ⲟⲩⲛⲟⲩ · ⲡ̀ⲣⲱⲙⲉ ⲁⲛ
ⲡⲉ · ⲉⲩϫⲉ ⲉⲣⲉ · ⲙⲁⲣϥ ⲟⲩⲱⲛ · ⲙ̀ ⲡⲁ ⲃⲁⲗ · ⲁⲧⲱ ·
ⲙ̀ⲡⲁⲧⲉ ⲡⲩⲁϫⲉ · ⲟⲩⲱϥ ⲡ̀ⲣⲱϥ · ⲁ ⲡⲉϥⲃⲁⲗ · ⲉⲧⲟ ⲙ
ⲃⲗⲗⲉ · ⲛⲁⲩ · ϵ ⲃⲟⲗ · ⲁ ⲡⲉⲧ ⲛⲁⲩ ϵ ⲃⲟⲗ · ⲣ̀ ⲃⲗⲗⲉ · ⲙ
ⲧⲉⲣⲉ ⲡⲉϥⲯⲩⲭⲏ · ⲛⲁⲩ · ϵ ⲡⲉⲛⲧ ⲁϥⲱⲱⲡⲉ · ⲁϥⲣ̀ ⲱⲡⲛⲣⲉ ·
ⲉⲙⲁⲁⲧⲉ · ⲁⲧⲱ ⲡⲉϩⲁϥ · ⲛⲁϥ · ⲁⲉ ⲙⲡⲉ ⲓϫⲟⲟⲥ ⲛⲁⲕ ·
ⲁⲉ ⲟⲩⲛⲟⲩ · ⲙ̀ ⲣⲱⲙⲉ · ⲉⲙⲁⲁⲧⲉ · ⲡⲉϩⲁϥ · ⲁⲉ ⲙⲡⲉ
ⲓϯⲟⲥⲉ · ⲙ̀ ⲗⲁⲁⲩ · ⲁⲉ ⲁⲩⲱⲧⲁⲙ · ⲙ ⲟⲩⲁ · ⲁⲧⲟⲧⲱⲛ ·
ⲙ ⲟⲩⲁ · ⲡⲗⲏⲓ · ⲙⲁⲣⲡ̀ⲃⲱⲕ · ⲱⲁ ⲣⲟϥ · ⲙⲉⲱⲁⲕ · ⲡ̀ϥ†
ⲡⲟⲩⲟⲉⲓⲛ · ⲙ̀ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲧⲱ · ⲁⲧⲉⲓ ⲙ̀ ⲡⲉⲥⲛⲁⲩ · ⲱⲁ
ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲡⲁ ϩⲁⲣⲱⲛ ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲙ̀ ⲡⲁⲛⲟⲩⲃⲁ ·
ⲡ̀ⲧⲁⲩⲣ ⲁⲧⲛⲁⲣⲧⲉ ⲁⲉ ⲉⲱϫⲉ ⲕⲥⲟⲟⲩⲛ · ⲁⲉ ⲙⲡⲉ ⲕ†ⲟⲥⲉ ⲉⲕⲣ
ⲟⲩ · ⲙ̀ ⲡⲉⲓ ⲙⲁ · ⲓⲧⲉⲛⲟⲩ · ⲁⲧⲛⲟⲥ ⲛ ϩ[illegible]ⲉ[illegible][ⲁϥ]-
ⲟⲩⲱⲱⲧ̀ · ⲛⲁϥ · ⲉⲩϫⲱ ⲙⲙⲟⲥ · ⲁⲉ · [ⲟⲩⲱⲛ ⲙ̀ ⲡⲁ] ⲃⲁⲗ ·
Fol. 51 b ⲁⲧⲱ · ⲓⲧⲉⲛⲟⲩ | ⲁϥⲛⲁⲩ · ϵ ⲃⲟⲗ · ϩ̅ⲙ̅ ⲡⲕⲉ ⲟⲩⲁ · ⲁⲧⲱ
ϩ̅ⲍ̅ ⲁⲡⲓⲥⲧⲉⲩⲉ ⲙ̀ ⲡⲉⲥⲛⲁⲩ · ⲁⲧⲃⲱⲕ · ϵ ⲃⲟⲗ · ϩⲓ ⲧⲟⲟⲧϥ · ϩ̅ⲙ̅
ⲟⲩⲣⲁⲱⲉ · ⲉⲩⲧⲁⲱⲉⲟⲉⲓⲱ · ⲙ̀ ⲧⲉⲱⲡⲛⲣⲉ · ⲓⲧⲁⲥⲱⲱⲡⲉ · ϩ̅ⲙ̅
ⲧⲉϫⲱⲣⲁ · ⲧⲛⲣ̅ⲥ̅ ⲉⲧ ⲙⲙⲁⲩ Ⲛⲉⲧⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ · ⲙ̀
ϩ̅ⲣⲣ̅ⲣⲟⲧⲉ · ϩ̅ⲙ̅ ⲧⲡ̀ⲗⲓⲥ · ⲥⲟⲩⲁⲓ · ⲉⲧⲡⲓⲥⲧⲟⲥ ⲡⲉ · ⲉⲩⲓⲛⲓ
ⲱⲁ ⲣⲟⲛ · ⲛ̀ⲣⲁϥ · ⲛ̀ⲥⲟⲛ · ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲛ ⲟⲩⲣⲟⲟ ⲁϥⲟⲩⲱϣ
ⲉ ⲉⲓ ⲱⲁ ⲣⲟⲛ · ⲡⲉϫⲉ ⲧⲉⲥⲉⲣⲙⲉ ⲛⲁϥ ⲁⲉ ⲉⲕⲱⲁⲛⲃⲱⲕ
ⲱⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ ⲁⲡⲁ ϩⲁⲣⲱⲛ · ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ
ⲛ̀ⲧⲱⲃϩ ⲙ̀ ⲡⲉϫⲣ̅ⲥ̅ · ⲉ ϫⲱⲛ · ⲛ̀ⲧ† ⲛⲁⲓ · ⲛ̀ ⲟⲩⲥⲡⲉⲣ
ⲙⲁ ⲓⲣⲱⲙⲉ · ⲕⲁⲓ ⲅⲁⲣ ⲁⲓⲥⲱⲧⲙ̅ · ⲁⲉ ⲛ̀ ⲧⲉⲣⲉ ⲟⲩⲱⲉⲣ
ⲱⲛⲓ · ⲉⲓ ⲉⲥⲛⲁⲙⲓⲥⲉ · ⲁⲥⲥⲱⲱⲧ̀ · ⲙ̀ ⲧⲉⲣ ⲥ̅ⲉⲡⲓⲕⲁⲗⲉ
ⲁⲉ · ⲙⲙⲟϥ · ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲣⲱⲃ · ⲁⲥⲙⲓⲥⲉ · ⲙ̀ ⲡⲉⲥⲱⲛⲣⲉ
ⲉⲩⲙⲟⲟⲩⲧ · ⲁ ⲡⲉⲥⲉⲓⲱⲧ ⲃⲱⲕ · ⲱⲁ ⲣⲟϥ · ⲁⲩⲡⲁⲣⲁ
ⲕⲁⲗⲉⲓ · ⲙⲙⲟϥ · ⲁⲧⲱ ⲡⲉϩⲁⲩ · ⲁⲉ ⲛ̀ ⲧⲉⲣ ⲫ̅ϩⲓ ·
ⲟⲩⲕⲟⲩⲓ · ⲙ̀ ⲛ̀ⲣⲙ̅ⲙⲉⲥ ⲣⲓⲣⲙ̅ · ⲡⲣⲟ · ⲙ̀ ⲡⲉϥⲙⲁ · ⲙ̀ ⲱⲱⲡⲉ
ⲁⲩⲛⲟϩⲫ̅ · ⲉϩⲙ̅ ⲡⲱⲛⲣⲉ ⲕⲟⲩⲓ · ⲉⲧ ⲙⲟⲟⲩⲧ · ⲁⲩⲱⲛ̅
ⲙⲧⲉⲩⲛⲟⲩ · ⲙⲧⲟⲕ ϩⲱⲟⲕ · ⲉⲕⲱⲁⲛⲥⲡⲥⲱⲛϥ̅ · †ⲡⲓⲥⲧⲉⲩⲉ

ⲉ ⲡⲉⲧ ⲉⲕⲛⲁϩⲟⲟⲩ · ⲭⲛⲁⲩⲱⲡⲉ ⲛⲧⲟⲩ · ⲁⲉ · ⲛ ⲧⲉⲣ
ϥⲉⲓ · ⲱⲁ ⲣⲟⲛ · ⲁⲩⲧⲁⲁⲩ ⲡⲱⲁϩⲉ ⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲉⲩϩⲱ
ⲙⲙⲟⲥ ⲉ ⲁⲓⲣⲙⲟⲟⲥ · ⲙ̄ⲙ̄ ⲧⲁ ⲥⲟⲓⲙⲉ · ⲙⲙ ⲧⲁ ⲙ̄ⲡⲧ-
ⲕⲟⲩ · ⲁⲩⲱ ⲙⲡⲉ ⲱⲛⲣ[illegible]ⲣⲟⲙⲡⲉ ·
ⲧⲉⲛⲟⲩ ⲥⲉ[illegible] | [illegible]ⲙⲙⲟⲟⲩ · ⲛⲧⲙ̄ⲙ̄- Fol. 52a
ⲡⲛⲟⲩⲧⲉ · ⲭⲛⲁⲧⲁⲁⲩ · ⲛⲁⲕ · ⲛⲧⲟⲩ ⲇⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲁⲩ- ⲡⲁ
ϧⲱⲕ · ⲉ ⲡⲙⲁ · ⲉ ⲧⲉϥⲉⲍⲧⲭⲁⲍⲉ · ⲡⲣⲙ̄ⲧⲥ̄ · ⲁⲩⲱⲱⲗⲛⲓ ·
ⲛϯⲣⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲉ ⲡⲁ ⲭ̄ⲥ̄ · ⲛⲧⲟⲕ · ⲡⲉⲛⲧ ⲁⲕϯ ⲛ
ⲥⲁⲣⲣⲁ · ⲧⲁϩⲣⲓⲙ ⲙ ⲡⲉⲡⲉⲓⲱⲧ · ⲓⲥⲁⲁⲕ · ⲁⲩⲱ ⲁⲕϯ ⲛ
ⲓⲱⲥⲏϥ · ⲛ ϩⲣⲁϫⲏⲗ · ⲁⲕϯ ⲡⲥⲁⲙⲟⲩⲏⲗ · ⲛ ⲁⲛⲛⲁ ·
ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲭⲟⲉⲓⲥ · ⲛⲧⲟⲕ ⲡⲉ ⲡⲥⲁϥ · ⲛⲧⲟⲕ ⲟⲛ ⲙⲡⲟⲟⲩ ·
ⲁⲩⲱ ⲟⲛ · ⲱⲁ ⲙⲉⲛⲉϩ · ϯⲥⲟⲟⲩⲛ · ⲛ ⲧⲉⲕⲙⲛ̄ⲧⲁⲥⲁⲟⲟⲥ ·
ⲡⲭⲟⲉⲓⲥ ⲉⲕⲉⲥⲱⲧⲙ̄ · ⲉ ⲡⲁ ⲧⲱⲃϩ̄ · ⲙ̄ⲡⲭⲱⲕ ⲉ ϩⲟⲗ · ⲙ
ⲡⲉⲧⲙⲛⲁ · ⲙ ⲡⲉⲓ ϩⲱⲙⲉ ⲛⲧⲁⲩⲉⲓ · ⲱⲁ ϩⲓ ⲛ ⲧⲉⲣ ϫⲟⲗⲟ
ⲁⲉ ⲉⲩⲙⲩⲗⲛⲓ · ⲁⲩⲉⲓ ⲱⲁ ⲡⲣⲱⲙⲉ ⲡⲉϩⲁϥ ⲛⲁϥ · ⲁⲉ
ϧⲱⲕ · ⲛⲁ ⲱⲛⲣⲉ · ϩⲙ̄ ⲡⲣⲁⲓ · ⲙ ⲡⲉϫⲣⲥ̄ · ϯⲡⲓⲥⲧⲉⲩⲉ
ⲁⲉ ⲛⲱⲉ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲥ ⲙ ⲡⲉⲡⲉⲓⲱⲧ · ⲁⲃⲣⲁϩⲁⲙ ·
ⲁⲉ ϯⲛⲓⲛⲧ · ⲕⲁ ⲡⲉⲟⲩⲟⲉⲓⲱ̣ · ⲛ̄ⲧⲉ ⲟⲩⲱⲛⲣⲉ · ⲱⲙⲡⲉ ⲛ
ⲥⲁⲣⲣⲁ ⲥⲛⲁⲱⲙⲡⲉ · ⲙⲙⲟⲕ ϩⲱⲟⲕ · ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ
ⲛⲧⲁϥϫⲟⲟⲥ · ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁⲥⲱⲙⲡⲉ · ⲙ ⲡⲣⲟⲩ ⲁⲉ ⲛ
ⲟⲩⲣⲟⲙⲡⲉ ⲁϥⲉⲓ ⲱⲁ ⲣⲟⲛ · ⲉⲣⲉ ⲡⲱⲛⲣⲉ ⲕⲟⲓ ⲧⲁⲗⲛⲧ ·
ⲛ ⲣⲟϥ · ⲁϥⲥⲟⲟⲩⲛ̄ · ⲙⲙⲟϥ · ⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲉ ⲉⲓⲥ ⲡⲕⲁⲣ-
ⲗⲟⲥ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ · ⲧⲁⲁϥ ⲛⲁⲓ · ⲣⲓⲧⲛ̄ ⲛⲉⲕⲱⲗⲛⲓ · ⲡⲡⲉⲧ
ⲣⲁⲁⲩ · ⲁⲉ ⲁⲡⲁ ⲫⲁⲣⲱⲙ ⲁϥⲭⲓⲧϥ̄ · ⲉ ⲡⲉⲣⲣⲁⲙⲛⲣ ·
ⲁϥⲥⲱⲙⲧ · ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲩϩⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲕⲥⲙⲙⲁⲁⲧ ·
ⲡⲭⲟⲉⲓⲥ · ϩⲛ̄ ⲛⲉⲕⲣⲉⲛⲧⲉ · ⲧⲛⲣⲟⲧ · ⲉⲓⲧⲁ · ⲁⲩⲧⲁⲁϥ
ⲙ ⲡⲉϥⲙⲟⲩⲧ · ⲉⲩϩⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲁⲛⲁⲩ · ⲉ ⲡⲉⲣⲙⲟⲧ ⲙ
ⲛⲟⲩⲧⲉ · ⲛⲧⲁⲩⲧⲁⲣⲟⲕ · ⲡⲉⲭ̄ⲥ̄ · ⲡⲉⲛⲧ ⲁⲩⲭⲁⲣⲓⲍⲉ ⲙ-
ⲣⲟϥ ⲛⲁⲕ · ⲡⲁ ⲱⲛⲣⲉ · ⲉⲩⲉⲁⲧϩⲁⲛⲉ ⲛⲁⲕ | ⲛϩⲏⲧⲟⲉ · Fol. 52b
ⲁⲛ · ⲉ ⲧⲣⲓⲣ̄ ⲡⲉⲥⲟⲙϣ · ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ · ⲉⲣⲉ ⲟⲩ- ⲣⲉ
ⲁⲙⲟⲛⲟⲛ · ⲉⲛⲱϧⲗⲉⲓ · ⲛⲁⲩ · ⲉ ⲡⲉⲣⲣⲟ ⲙ ⲧⲉⲣⲉ
ⲉⲩⲉⲓⲟⲧⲉ · ⲥⲱⲧⲙ̄ · ⲉ ⲡⲥⲟⲉⲓⲧ · ⲙ̄ ⲁⲡⲁ ⲫⲁⲣⲱⲙ · ⲁⲧ-
ⲣⲙⲣⲏ · ⲉ ⲡⲉⲩⲥⲓⲍ · ⲙⲙ̄ ⲡⲉⲥⲟⲧⲣⲛⲛⲧⲉ · ⲁⲧⲧⲁⲗⲟⲩ ·
ⲣⲉⲓⲱ · ⲁⲧⲭⲓⲧϥ̄ · ⲱⲁ ⲣⲟⲩ ⲉⲧⲁⲙⲁⲣⲧⲉ · ⲙⲙⲟⲩ · ⲛⲥⲓ

ⲥⲧⲟⲟⲩ · ⲙⲡⲣⲱⲙⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲉⲛⲧⲕ̄ · ⲁⲉ · ⲁⲩⲟⲩⲁⲣⲕ̄ ·
ⲉ ⲃⲟⲗ · ⲛ̄ⲁ ⲡⲉⲓⲱ ⲁⲩⲕⲁⲁⲥ · ⲉⲙⲓⲛⲉ · ⲉ ⲃⲟⲗ · ⲣⲙ̄ⲙⲁ
ⲡⲣⲟ · ⲡⲁⲗⲗⲁⲇⲓⲟⲛ · ⲁⲉ · ⲛⲉⲙⲙⲁⲭⲉ ⲉ ⲃⲟⲗ · ⲛ̄ⲁ
ⲡⲣⲱⲙⲉ · ⲉⲩⲧⲁⲩⲟ · ⲛ̄ ⲣⲉⲙⲛⲟⲥ · ⲙ ⲙⲡⲧⲁⲩ ⲱⲙⲉ · ⲉ
ⲡⲁ ⲉⲓⲱⲧ · ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲭⲉ ⲙⲙⲁ ⲙⲡⲧⲛ̄ · ⲟⲩⲙⲁⲧⲟⲓ ·
ⲣⲱ ⲁⲓ ⲉⲕⲟⲩⲉ ⲙ ⲭⲙⲥⲟⲩⲥ̄ · ⲙⲁ ⲛ ⲣⲉⲛⲁⲣⲭⲱⲛ · ⲁⲓ
ⲛⲉ ⲛⲉⲕⲉⲓⲟⲧⲉ · ⲉⲧⲟⲩⲱⲙ · ⲙ ⲡⲉⲧⲉ ⲙ ⲡⲟⲩⲱⲡ̄ ⲣⲓⲥⲉ ⲉ
ⲣⲟⲩ · ϯⲥⲟⲟⲩⲛ · ⲉⲧⲣⲟⲟⲩ · ⲉⲁ ⲡⲉⲕⲉⲓⲱⲧ · ϯ ⲙⲛⲧ ⲣⲟ-
ⲗⲟⲕⲟⲧϯⲛⲟⲥ · ⲛ ⲟⲩⲣⲱⲙⲉ · ⲉ ⲡⲉⲩⲱⲁⲛ · ⲁⲩⲱ ⲛ ⲧⲉⲣ
ⲧⲧⲁⲣⲉ · ⲉ ⲣⲟⲟⲩ · ⲛ̄ⲧⲁⲁⲩ · ⲛⲁⲩ · ⲉ ⲧⲃⲉ ⲧⲉⲩⲗⲏⲧ-
ⲣⲛⲕⲉ · ⲁⲩⲧⲱⲣⲡ̄ · ⲙ ⲡⲉⲭⲏ · ⲫⲁ ⲣⲟⲟⲩ ⲙⲛ ⲛ ⲟⲩⲟⲃⲉ
ⲁⲛ · ⲡⲉ ⲡⲁⲓ · ⲛⲧⲁⲥⲁⲁⲩ · ⲛ̄ⲧⲟⲕ ⲣⲱⲟⲕ · ⲁⲕⲉⲓ · ⲉ ⲡⲉⲓ
ⲙⲁ · ⲭⲉ ⲉⲓⲉⲣ ⲡⲁⲣⲣⲉ · ⲉ ⲛⲉⲓ ⲣⲱⲙⲉ · ⲉⲧ ⲱⲱⲡⲉ · ⲙ-
ⲛⲧⲕ̄ ⲟⲩⲣⲓⲁⲧⲣⲟⲥ · ⲣⲱ ⲡⲁ ⲉⲓⲱⲧ ⲁⲉ · ⲁⲭⲁⲛⲉⲭⲉ ⲱⲁⲛ-
ⲧⲉⲭⲭⲱ ⲙⲙⲉⲭⲱⲁⲭⲉ · ⲧⲛⲣⲟⲩ · ⲡⲉϩⲁⲩ ⲛⲁⲩ · ⲭⲉ ⲛⲧⲟⲕ
ⲣⲱ ⲛ̄ⲧ̄ ⲙⲡⲱⲁ · ⲁⲓ · ⲉ ⲟⲩⲱⲱⲃ̄ · ⲛⲁⲕ · ⲧⲉⲛⲟⲩ ⲭⲉ ·
ϯⲡⲁⲣⲁⲕⲉⲗⲉ ⲛⲁⲕ · ⲣⲙ̄ⲙⲁ ⲡⲣⲁⲓ · ⲙ ⲡⲉϫ̄ⲥ̄ ⲡⲉⲛⲧ
ⲁⲧϩⲟⲩ · ⲙⲙⲟⲩ · ⲉ ⲧⲣⲛ̄ⲉⲓ · ⲉ ⲃⲟⲗ · ⲙ̄ · [illegible] ⲡⲁⲗⲗⲁ-
ⲇⲓⲟⲛ ⲁⲉ · ⲛ ⲧⲉⲣ ⲧ̄ⲥⲱⲧⲙ [illegible] ⲛ

Fol. 53a [illegible] ⲙⲡⲓ ⲡⲣⲱⲙⲉ · ⲙ̄ⲡⲱⲧ · ⲧⲟⲧⲉ · ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲩⲙⲉⲩ
ⲣⲉ ⲧⲉⲩⲥⲓϫ · ⲙⲙⲟⲟⲩ · ⲁⲩⲛⲟϫ̄ⲥ̄ · ⲉ ⲣⲟⲩⲛ · ⲣⲙ̄ⲙⲁ ⲡⲉⲣⲣⲟ ·
ⲱⲩⲟⲙⲡ̄ · ⲛⲥⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲭⲉ ⲣⲙ̄ⲙⲁ ⲡⲣⲁⲓ · ⲛ
ⲧⲉⲧⲣⲓⲁⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲙⲟⲩ · ⲉ ⲃⲟⲗ · ⲡⲛⲧⲉ̄ · ⲡⲁⲗⲗⲁ-
ⲇⲓⲟⲛ · ⲁⲉ · ⲁⲥⲉⲓ ⲉ ⲃⲟⲗ · ⲡⲉϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲁⲩ ·
ⲭⲉ ⲃⲱⲕ · ⲛⲁⲕ · ⲉ ⲧⲃⲁⲃⲩⲗⲱⲛ ⲛ ⲛⲉϫⲁⲗⲇⲁⲓⲟⲥ · ⲛ̄ⲧ̄
ⲥⲱ ⲣⲙ̄ⲙⲁ ⲡⲁⲁ · ⲉⲧ ⲙⲙⲁⲧ ⲱⲁ ⲡⲉⲣⲟⲟⲩ · ⲙ ⲡⲣⲁⲓ · ⲉⲧ
ⲉⲣⲉ ⲡⲟⲩⲁ · ⲡⲟⲩⲁ ⲛⲁⲓ · ⲕⲁⲧⲁ ⲛⲉⲛⲧ ⲁⲥⲁⲁⲩ · ⲛⲧⲟⲕ
ⲣⲱⲟⲕ · ⲥⲉⲛⲁⲟϫⲏ̄ · ⲉ ⲡⲱⲓⲕ · ⲛ ⲁⲙⲡⲧⲉ · ⲡⲁⲗⲗⲁⲇⲓⲟ-
ⲛⲟⲛ ⲁⲉ · ⲛ̄ ⲧⲉⲣ ⲧ̄ⲥⲱⲧⲙ · ⲉ ⲛⲁⲓ · ⲁⲥⲃⲱⲕ · ⲉⲩⲥⲟⲛⲧ̄
ⲡⲣⲱⲙⲉ · ⲁⲉ · ⲛ ⲧⲉⲣⲉ ⲡⲉⲥⲣⲛⲧ · ⲥⲁⲛⲧⲧ̄ ⲉ ⲣⲟⲩ · ⲁⲩϯ
ⲉⲟⲟⲩ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲙⲛ̄ ⲛⲉⲩⲉⲓⲟⲧⲉ · ⲙⲛ̄ ⲟⲩⲟⲛ · ⲛⲓⲙ
ⲉⲧ ⲙⲟⲟⲩⲉ ⲛⲛⲁⲁⲩ · ⲧⲟⲧⲉ ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲙ ⲡⲡⲉⲧ
ⲟⲩⲁⲁⲃ · ⲉ ⲧⲣⲛ̄ⲉⲓ ⲛ ⲟⲩⲗⲁⲁⲩ · ⲛⲧⲟⲩ ⲁⲉ · ⲙⲡⲉ
ⲭⲁⲛⲉⲭⲉⲓ ⲉ ⲃⲟⲗ · ⲭⲉ ⲙⲡⲉ ⲭⲓ ⲟⲩⲗⲁⲁⲩ · ⲛ ϯⲙⲡⲉ

ⲙⲓⲁ ⲧⲁⲩⲣ ⲙⲟⲛⲟⲭⲟⲥ · ⲉⲛⲉϣⲁⲭⲟⲟⲥ ⲉ ⲣⲟⲓ ⲛ̅ⲣⲁϥ
ⲛ̅ⲥⲟⲛ · ⲭⲉ ⲙ̅ⲡ̅ⲣ ⲥⲱⲙⲧ̅ · ⲙⲥⲁ ⲛⲉⲣⲃⲏⲧⲉ · ⲙ̅ ⲡⲉⲓ ⲕⲟⲥ-
ⲙⲟⲥ · ⲛⲁⲓ · ⲉⲧⲉ ⲙⲥⲉⲛⲁϯ ⲟⲩⲛ̅ · ⲁⲛ ⲙ ⲗⲁⲁⲩ · ⲁⲗⲗⲁ ·
ⲙ̅ ⲣⲟⲥⲟⲛ · ⲟⲩⲛ̅ⲧⲁⲓ · ⲙⲙⲁⲩ ⲙ ⲧⲉⲣⲉ ⲙ̅ⲡ̅ ⲟⲩⲉⲱ · ⲛⲁⲓ ·
ⲛⲁⲣⲱϣⲉ · ⲉ ⲣⲟⲛ · ⲕⲁⲓ ⲥⲁⲣ · ⲁ ⲡⲉⲛⲥⲛ̅ⲣ · ϫⲟⲟⲥ · ⲙ̅
ⲡⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲭⲉ ⲙ̅ⲡ̅ⲣ ϫⲡⲟ ⲙⲛⲧ̅ⲙ · ⲙ ⲟⲩⲟⲛⲟ ·
ⲙ ⲟⲩⲣⲁⲛⲟ · ⲙ ⲡⲓⲁⲓⲱⲛ · ⲙ̅ⲡ̅ ⲛⲉⲧⲙ̅ⲙⲟⲕ (*sic*) · ⲉ ⲧⲃⲉ ·
ⲛⲁⲓ · ⲡⲱϣⲉ · ⲉ ⲡⲙⲟⲛⲟⲭⲟⲥ · ⲉ ⲧⲣⲉⲙⲟⲟⲩⲉ | ⲙ̅ⲡ̅ ⲟⲩ- Fol. 53 *b*
ⲥⲙⲟⲧ · ⲙ ⲧⲙⲛⲧ̅ⲣⲙ · ⲙ̅ⲡ̅ ⲟⲩⲃⲓⲟⲥ · ⲉⲛⲁⲟⲩ Ⲉⲡⲉⲓ ⲁⲛ · ⲗⲍ
ⲁⲧⲁⲡⲟⲧⲁⲥⲥⲉ · ⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲁⲧⲟⲩⲁⲣⲟⲩ · ⲛ̅ⲥⲁ
ⲡϫⲟⲉⲓⲥ · ⲁⲥⲱⲡⲉ ⲁⲩ ⲙ̅ⲡⲓⲥⲁ ⲛⲁⲓ · ⲁⲩⲧⲱⲟⲩ · ⲙ̅ⲡⲓ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲩ · ⲁⲡⲁ ⲣⲁⲣⲱⲙ ⲁⲩⲙⲟⲟⲩⲉ · ⲉ ⲣⲟⲟⲩ · ⲙ̅ⲙ
ⲡⲓⲁ · ⲁⲛⲟⲕ · ⲁⲩ ⲁⲩⲣⲱⲙ ⲉ ⲧⲟⲟⲧ · ⲉⲩϫⲱ ⲙⲙⲟⲥ · ⲁⲩ
ⲣⲙⲟⲟⲥ ⲛⲁⲕ · ⲙ ⲡⲉⲓ ⲙⲁ · ⲉⲣⲙⲁⲛ ⲟⲩⲣⲱⲙⲉ · ⲉⲓ ⲉⲩ-
ⲱⲙⲉ ⲛⲥⲱⲓ · ⲁϫⲓⲥ ⲛⲁⲩ · ⲁⲩ ⲁⲩⲃⲱⲕ · ⲉ ⲥⲁⲙⲱⲙⲉ ⲙ̅
ⲟⲩⲥⲟⲛ · ⲧⲁⲓ ⲥⲁⲣ ⲧⲉ ⲧⲉⲩⲡⲟⲗⲓⲧⲁ · ⲉⲧ ⲉⲩⲉⲓⲣⲉ ⲙⲙⲟⲥ ·
ⲉⲩⲱⲁⲙⲡⲱϩ · ⲉ ⲧⲉⲡⲣⲟ · ⲱⲁⲣϩⲣⲡ̅ · ⲙ̅ ⲧⲉⲩⲗⲁⲩⲧⲁ-
ⲣⲓⲁ · ⲙⲙⲟⲟⲩ · ⲛⲥⲧⲁⲁⲥ ⲫⲙⲟϥ · ⲛⲩⲁⲁⲩ ⲉⲣⲁⲧ̅ · ⲉ
ϯⲱⲧⲉ · ⲛⲑⲣ ⲧⲉⲧⲙⲛ · ⲧⲙⲣⲥ ⲉⲩⲙⲩⲗⲛ ⲉⲣϣⲁⲛ ⲉⲧⲟⲟⲩⲉ ·
ϣⲱⲡⲉ · ⲱⲁⲣϩⲱⲕ · ⲉ ⲣⲟⲛ ⲣⲁ ⲣⲉⲛⲣⲟⲕⲟⲟⲩ (*sic*) · ⲙ ⲡⲉⲧⲣⲁ ·
ⲉⲣⲙⲟⲟⲩⲉ · ⲉⲛⲉⲙⲉⲥϯ ⲙⲟⲛ · ⲛⲁⲩ · ⲣⲱⲗⲥ · ⲙ ⲡⲉ-
ⲟⲟ · ⲙ̅ⲡ̅ ⲧⲉⲧⲙⲛ · ⲙ̅ⲡ̅ ⲡⲱϣⲉ · ⲭⲉ ⲣⲱⲙⲉ · ϣⲁ-
ⲣⲁⲁⲩ · ⲉⲣⲁⲧ̅ · ⲣ̅ ⲧⲙⲛⲛⲧⲉ · ⲙ ⲡⲕⲁⲁⲩⲁ · ⲛⲉⲩⲙⲩⲗⲛ ·
ⲁⲣ̅ ⲡⲉⲩⲟⲗⲟⲅⲓⲥⲙⲟⲥ · ⲧⲙⲣ̅ · ⲉⲩⲙⲛ ⲉ ⲣⲟⲩ · ⲣ̅ ⲛⲉⲓ ⲛⲟⲩ ·
ⲙ ⲡⲟⲗⲩⲧⲓⲁ · ⲁⲥⲱⲡⲉ · ⲭⲉ ⲙ ⲟⲩⲣⲟⲙⲡⲉ · ⲙⲡⲉ ⲁⲛⲁ-
ⲥⲓⲥ · ⲱⲡⲉ ⲙ ⲧⲉⲛⲥⲱⲡⲉ · ⲧⲙⲣⲟⲩ · ⲓⲍ ⲗⲟⲟⲩ · ⲗⲁⲉⲓ ·
ⲓⲍ ⲣ̅ ⲙⲛⲛⲉ · ⲛⲣⲛⲕⲉ · ⲁⲧⲣⲙⲉ · ⲉ ⲣⲟⲓ · ⲉ ⲣⲟⲩ
ⲟⲭⲱ ⲙⲙⲟⲥ · ⲭⲉ ⲡⲉⲛⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁⲩ ⲛ̅ⲧⲙⲁⲩ ·
ⲙ̅ ⲡⲉⲛⲱⲩⲛⲣⲉ · ⲭⲉ ⲙⲡⲉ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ · ⲱⲡⲉ · ⲡⲉϫⲁⲩ ·
ⲁⲩ ⲭⲉ ⲡⲓⲥⲧⲉⲩⲉ [illegible]
[illegible] | ⲭⲉ ⲡⲉⲱⲗⲛⲗ · Fol. 54 *a*
ⲙⲁ ⲛⲣⲛⲕⲉ · ⲉⲣⲙⲁⲛⲧⲁⲕⲁⲣ · ⲛ̅ⲣⲛⲧ ⲱⲁⲣⲡⲱⲣ̅ · ⲙ ⲡⲉⲩ- ⲙⲁ
ⲟⲡⲥ̅ · ⲙⲡⲁⲧⲟ · ⲉ ⲣⲟⲩ · ⲙ̅ ⲡϫⲟⲉⲓⲥ · ⲉⲓⲧⲁ · ⲟⲛ ⲭⲉ ⲁ
ϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̅ · ⲉ ⲡⲟⲩⲱϣ · ⲛ̅ ⲣⲛⲕⲉ · ⲁⲩϫⲱ ⲉ ⲣⲟⲟ

ⲟⲛ· ⲡⲣⲉⲛⲕⲉ ⲙⲛⲛⲥⲉ· ⲛⲥⲁϩⲉ ⲛ̄ⲧⲉ ⲛⲉⲥⲣⲁⲫⲛ·
ⲉⲩϣⲱⲗ· ⲙ̄ⲙⲟⲟⲩ· ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲉⲩⲥⲟⲗⲥⲗ̄· ⲙⲙⲟⲟⲩ·
ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛⲧⲁⲩϣⲱⲕ ⲉ ϧⲟⲗ· ⲣⲓ ⲧⲟⲟⲧϥ̄· ⲉⲧⲥⲙⲟ
ⲉ ⲡⲛⲟⲩⲧⲉ· ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲉ ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲙⲡⲉ
ⲭⲁⲙⲉⲗⲉⲓ· ⲉ ⲡⲉⲧⲣⲱⲙ· ⲁⲗⲗⲁ· ⲛⲉⲙⲁⲩϣⲱⲕ ⲉ ⲡⲉⲓⲉⲣⲟ·
ⲕⲁⲧⲁ ⲟⲩⲱⲛ ⲛ̄ϥ̄ⲟⲩⲱⲙⲥ̄· ⲉ ⲣⲁⲓ ⲙⲁ ⲡⲉϥⲙⲁⲕϥ̄·
ⲛ̄ϥ̄ⲥⲟⲡⲥⲡ̄· ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲩϫⲱ· ⲙⲙⲟⲥ· ϫⲉ ⲡⲉϫⲥ̄·
ⲡⲁⲥⲁⲑⲟⲥ· ⲱⲛ̄ⲣⲧⲛϩ· ⲱ ⲡⲱⲛ̄ⲣⲧⲛϥ· ⲣⲁ ⲡⲉⲕⲉⲙⲉ· ⲙⲛ̄
ⲧⲉⲕⲣⲓⲕⲱⲛ ⲉⲡⲉⲁⲩⲥⲱ ⲥⲁⲣ· ⲉⲩⲙⲛⲓ· ⲉ ϧⲟⲗ· ⲛ̄ϯⲣⲉ·
ⲱⲁⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲱⲛ̄ⲣⲧⲛϥ· ⲣⲁ ⲛⲉⲩⲣⲙ̄ⲉⲓⲟⲟⲩⲉ· ⲛ̄ⲧⲣⲉ-
ⲡⲙⲟⲟⲩ· ⲉⲓ ⲉϫⲙ̄ ⲡⲣⲟ ⲙ ⲡⲕⲁⲣ· ⲧⲛⲣϥ̄· Ⲗⲉⲱⲱⲡⲉ ⲁⲉ
ⲟⲛ· ⲛ ⲟⲩⲣⲟⲙⲡⲉ· ⲁ ⲣⲉⲡⲣⲱⲙⲉ· ⲉⲓ ⲱⲁ ⲣⲟϥ· ⲉⲩϫⲉⲕ
ϯⲟⲩ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲧⲣⲓⲥⲧⲟⲣⲓⲁ· ⲛⲁⲧⲁⲗⲗⲟⲛ·
ⲉⲛⲱⲁⲗⲗⲟⲟⲩⲉ· ⲉⲑⲛ· ⲛ ⲧⲉⲣ ⲟⲩⲥⲱ· ⲁⲉ ⲉⲧⲥⲟⲡⲥⲡ̄
ⲙⲙⲟϥ· ⲉ ⲧⲣ̄ϥ̄ⲧⲱⲃϩ̄· ⲙ̄ ⲡⲉϫⲥ̄· ⲛ̄ⲧⲙⲛⲛⲟⲟⲩ· ⲛⲁⲧ·
ⲙ ⲡⲙⲟⲟⲩ ⲉ ⲧⲃⲉ· ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ⲛ̄ ⲡⲣⲱⲙⲉ· ⲉ ⲃⲟⲗ· ϫⲉ
ⲉⲧⲱⲧⲣ̄ⲧⲱⲣ· ⲉ ⲃⲟⲗ· ϫⲉ· ⲁ ⲡⲕⲁⲓⲣⲟⲥ· ⲙ ⲡⲙⲟⲧϥ̄ ⲙ
ⲡⲙⲟⲟⲩ· ⲟⲩⲉⲓⲛ· ⲛ̄ⲧⲟⲟⲩ· ϫⲉ· ⲁⲩⲱ ⲉⲩⲣ̈ⲓⲙⲉ·
[illegible] ⲁϥ [illegible] ⲟⲛⲧϥ̄ [illegible]

Fol. 54 *b* [illegible] | ⲉϥϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲡⲛⲟⲩⲧⲉ· ⲙⲡ̄ⲣ
ⲡⲑ ⲕⲱ ⲛⲥⲱⲕ ⲛ ⲛⲉⲣⲃⲏⲧⲉ ⲛ̄ ⲛⲉⲕⲥⲓϫ· ⲡⲣⲱⲙⲉ ⲙⲡ̄
ⲛⲧⲃⲏⲙⲟⲟⲩⲉ· ⲕⲁⲓ ϣⲁⲣ ⲛⲧⲁⲕⲥⲟⲙⲧⲏ̄· ⲧⲛⲣⲏ ⲫⲙ̄ ⲡⲉⲕ
ⲥⲛⲟⲩ· ⲉⲁ ⲕⲕⲁⲧⲁϩⲓⲟⲩ· ⲙⲙⲟⲕ· ⲁⲕⲉⲓ· ⲉ ⲡⲕⲟⲥⲙⲟⲥ
ⲁⲩϫⲡⲟⲕ· ⲫⲱⲥ ⲣⲱⲙⲉ· ⲉ ⲧⲃⲉ ⲡⲉⲛⲟⲩϫⲁⲓ· ⲧⲛ̄ⲥⲟⲟⲩⲛ
ϫⲉ ⲙⲡ̄ ⲗⲁⲁⲩ· ⲟ ⲛ ⲁⲧ ⲥⲟⲙ ⲛ ⲛⲁϩⲣⲁⲕ· ⲡⲛⲟⲩⲧⲉ
ⲙⲡ̄ⲣ ⲣ̄ ⲡⲱⲃϣ̄· ⲛ ⲧⲉϥⲯⲩⲭⲏ· ⲛ̄ ⲡⲣⲛⲕⲉ· ⲙⲛⲡⲟⲧⲉ ⲛⲥⲉⲣ̄
ⲛⲟⲃⲉ· ⲫ̄ ⲛⲉⲩⲥⲡⲟⲧⲟⲩ· ⲛ̄ ⲡⲉⲕⲛⲓⲧⲟ· ⲉ ⲃⲟⲗ· ϯⲉⲓⲣⲉ
ⲥⲁⲣ· ⲙ ⲡⲓⲉⲉⲩⲉ· ⲙ ⲡⲉⲛⲧⲁ ⲡⲥⲟⲫⲟⲥ· ⲥⲟⲗⲟⲙⲱⲛ
ϫⲟⲟⲩ· ϫⲉ ⲙⲡ̄ⲣ ϯ ⲛⲁⲓ· ⲛ ⲟⲩⲙⲛ̄ⲧⲣⲙⲙⲁⲟ· ⲙⲛ
ⲟⲩⲙⲛ̄ⲧⲣⲛⲕⲉ· ⲁⲩⲱ ⲣⲟⲧⲁⲛ ⲉⲩϣⲁⲛⲉⲙⲉ ⲙ ⲡⲙⲟⲟⲩ· ⲙ
ⲡⲉⲓⲉⲣⲟ· ⲉ ⲣⲁⲓ· ⲉⲩⲉⲙⲉ· ⲙⲙⲟⲩ· ⲁⲛ· ⲉ ⲧⲃ
ⲧⲙⲁⲛⲁⲡⲁⲩⲥⲓⲥ· ⲙⲁⲧⲁⲁⲙ· ⲟⲩⲉⲛⲥⲟⲙ· ⲥⲁⲣ· ⲙ
ⲡⲙⲟⲩⲧⲉ· ⲉ ⲧⲣⲉⲡⲉⲩⲥⲱⲙⲧ̄· ⲧⲛⲣϥ̄ ⲣⲉ ⲉ ⲧⲉϫⲣⲓⲁ· ⲓ
ⲧⲉⲩⲥⲙⲱⲙϥ̄ ⲁⲗⲗⲁ· ⲛⲧⲁ ⲡⲙⲟⲩⲧⲉ· ⲕⲁ ⲡⲣⲛⲕⲉ·

тр̄ѧiтеı · м̄ пр̄ммао · же кас · ерщан пр̄ммао
р̄ пиа · етр̄ пиа · нр̄ммач · м̄ пероот м̄ пеуз̄м̄
пщше · пр̄нке же ρωоч · ещщантоотк · ра
тецм̄мнтр̄нке · ецнавωк · е тм̄нтеро ρп̄
т
[illegible]
те тм̄нтеро · нр̄пнте · прωме нт̄мант ецтн̄тωн · Fol. 55 a
е тезлоозе · ита iакωв · нат е рос ере ратс̄ · ρı
тахрнт · ехм̄ пкар · ере тесапе · пнр · ща ρраı ·
етпе · ере наccелос · м̄ пноуте · тахрнт е хωс ·
ете паı пе пеıωт · м̄ пиа · анат же нтачхоос же
неı коуı · ете паı пе · ецсовк̄ · ное ок н̄тачхоос
же екщанеıре · н̄ отарıстоп · н отаıпок · м̄пр̄
моуте · е некщвнр · отае некєтıсеннс · аллα ·
тωрм̄ · н̄ пр̄нке м̄п нвλλе · м̄п нгале · же м̄п
гат λаат м̄мат · нщввıω · исетωωвоу · нак ·
сенатовоот гар нак · ρп̄ танастасıс · тм̄паıкаıос ·
ауω кан · ещхе м̄пзоп м̄мок е але · е ρраı ·
ехм̄ тапе · и тезлоозе · ете паı пе · е тр̄н̄ · ρп̄
ршωле · нтр̄ре е пиа · ет хнк · е βоλ · е тве паı ·
ıаρр̄пиа · же пиа · щачщоопоот · м̄моч · ρıхм̄
екрıсıс · паı же и тер ρ̄хоос · н̄зı ппет отаав ·
па ρарωп · ачщλнλ · ачкаат е βоλ · ρп̄ от-
рнпın · же пноуте натре пеıеро · моуρ м̄моот ·
ρ̄ентч̄ · е нечщı · м̄пр̄ р̄ ρоте · отае · м̄пр̄ р̄ ат
арте · нтетн̄хоос же апснт · м̄ пноуρ · м̄ пноот ·
уеппе · аллα пıстеуе · н̄точ | же отизоп · м̄ Fol. 55 b
моуте · е ρωв · нм̄ · аттωоуи же · атвωк · ρп̄ ρıа
феірнин · ρп̄ тещш же · ет инт · ачвωк · ехм̄
и
еро · ачщλλ ечхω м̄мос · же пхоеıс иток
ıисач пе · ауω иток · он · м̄поот · ауω он · ща
неч · иток пент акпωр · н отпетра · а ренноот ·
е βоλ · актсо н̄ отλаос ауω и тере самψωп ·
ебе актре отмер отоıзе · неıω · тауе моот · е

ⲃⲟⲗ· ⲁⲥⲧⲁⲗⲥⲟ· ⲙ ⲡⲉⲩⲉⲓⲃⲉ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ϯⲥⲟⲡⲥⲡ
ⲙⲙⲟⲕ· ⲙⲡⲟⲟⲩ ⲍⲉ ⲕⲁⲥ· ⲉⲕⲉⲧⲛⲛⲟⲟⲩ· ⲛ ⲡⲙⲟⲟⲩ·
ⲙ ⲡⲉⲓⲉⲣⲟ· ⲉ ϩⲣⲁⲓ· ⲉϫⲛ ⲡⲕⲁϩ ⲧⲏⲣϥ ⲍⲉ ⲕⲁⲥ ⲉⲣⲉ
ⲏⲛⲕⲉ· ⲙ ⲡⲉⲕⲗⲁⲟⲥ ⲛⲁⲣⲉ· ⲉ ⲧⲉⲧⲧⲣⲟⲫⲏ· ⲛⲥⲉⲥⲙⲟⲩ·
ⲉ ⲣⲟⲕ· ⲙⲛ̄ ⲡⲉⲕⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲁⲩϫⲉⲕ ⲧⲉⲧⲙⲛ̄
ⲧⲏⲣⲥ· ⲉ ⲃⲟⲗ· ⲉⲙⲙⲩⲗⲏⲗ· ⲉⲩⲥⲟⲡⲥⲡ· ⲙ ⲡⲓⲟⲩⲧⲉ· ⲉ
ⲧⲃⲉ ⲡⲙⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ ⲛⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲣⲁⲣⲱⲛ·
ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁ ⲡⲙⲟⲟⲩ ⲥⲱ ⲉⲙⲙⲟⲩⲣ· ⲡⲛ̄ ⲟⲩ-
ⲙⲟⲩⲛ ⲉ ⲃⲟⲗ· ⲙⲡⲉ ⲭⲉⲓ ⲉ ⲡⲁⲣⲟⲩ· ⲛ ⲟⲩⲣⲟⲟⲩ· ⲱⲁⲛ
ⲧⲉⲛⲥⲱⲱⲉ· ⲧⲛⲟⲩ ⲁⲓ ⲙⲟⲟⲩ· ⲉ ⲁⲛⲟⲥ· ⲛⲧⲙⲛⲟⲩⲧⲉ
ⲱⲱⲡⲉ ⲛ ⲧⲉ ⲣⲟⲙⲡⲉ· ⲉⲧ ⲙⲁⲁⲩ· ⲣⲓⲧⲛ̄ ⲛⲉⲱⲗⲏⲗ ⲙ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲧⲁ ⲡⲡⲉⲧ ⲥⲛⲍ· ⲍⲉ ⲡⲥⲟⲡⲥⲡ ⲙ ⲡⲁⲓ-
ⲕⲁⲓⲟⲥ· ⲥⲙⲟⲟⲩ· ⲁⲧⲱ ⲭⲉⲛⲉⲣⲭⲉⲓ ⲉⲱⲁⲛϩ· ⲧⲟⲟⲧ
ⲉ ⲧⲁⲍⲉ ⲛⲉⲭⲁⲓⲙ· ⲧⲛⲟⲩ[illegible]ⲛⲟⲩⲧⲉ
Fol. 56 a ⲉⲛⲉⲣⲭⲉⲓ[illegible][ⲡⲡⲉⲧ ⲟⲩ]ⲁⲁⲃ | ⲁⲡⲁ
ⲣⲓⲃ ⲣⲁⲣⲱⲛ ⲡⲱⲁϩⲉ· ⲛⲁⲟⲩⲱⲱⲥ· ⲉ ⲃⲟⲗ· ⲉ ⲡⲉⲣⲟⲩⲟ· ⲁⲥ·
ⲱⲱⲡⲉ ⲍⲉ ⲛⲟⲩⲣⲟⲟⲩ· ⲉⲩⲣⲙⲟⲟⲥ· ⲉⲣⲉ ⲣⲉⲛⲣⲱⲙⲉ
ⲥⲟⲟⲩⲍ· ⲉ ⲣⲟⲩ· ⲁⲭⲉⲓ ⲙⲥⲓ ⲟⲩⲣⲱⲙⲉ· ⲛ ⲣⲛⲕⲉ· ⲉⲣ
ⲟⲩⲉⲣⲧⲁϩ· ⲛⲉⲓⲱⲧ· ⲧⲁⲗⲏⲧ ⲉ ⲣⲟⲩ· ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉ
ⲙⲙⲟⲩ· ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲍⲉ ⲥⲙⲟⲩ· ⲉ ⲣⲟⲩ· ⲛⲁⲓ· ⲡⲁ
ⲉⲓⲱⲧ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲧⲁⲃⲱⲕ· ⲛⲧⲁⲧⲁⲙⲓⲟⲩ· ⲛⲟⲉⲓⲕ· ⲓ
ⲡⲁⲱⲛⲣⲉ· ⲍⲉ ⲁⲛⲟⲕ· ⲟⲩⲣⲱⲙⲉ· ⲛ ⲣⲛⲕⲉ· ⲡⲡⲉⲧ ⲟⲩⲁⲁ
ⲍⲉ· ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲁⲙⲉⲣ ⲡⲉⲩⲱⲱϥ ⲙⲙⲟⲟⲩ· ⲁⲩ
ⲛⲟϫϥ· ⲉϫⲛ ⲡⲉⲣⲧⲁⲩ· ⲛⲉⲓⲱⲧ ⲉⲩϫⲱ ⲙⲙⲟⲥ· ⲍⲉ ⲃⲱⲕ
ⲛ ⲧⲁⲙⲓⲟ ⲙⲡⲉⲕⲱⲛⲣⲉ· ⲣⲙ̄ ⲡⲣⲁⲓ· ⲛ ⲡⲉϫⲥ· ⲛⲧⲟϥ ⲁ
ⲁⲩϫⲓⲧϥ ⲁⲩⲃⲱⲕ· ⲁⲩⲧⲁⲙⲓⲟϥ ⲁⲧⲛⲟⲥ· ⲛ ⲥⲙⲟⲩ· ⲱⲱⲡ
ⲛⲣⲏⲧϥ ⲡⲣⲱⲙⲉ ⲍⲉ· ⲁⲭⲉⲓ ⲱⲁ ⲣⲟⲛ· ⲉⲩϯ ⲉⲟⲟⲩ· ⲁ
ⲡⲛⲟⲩⲧⲉ· ⲙⲛ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲣⲁⲣⲱⲛ· ⲉⲓⲥ ⲣⲛⲏ
ⲱ ⲡⲁ ⲥⲟⲛ· ⲡⲁⲡⲛⲟⲩⲧⲉ· ⲁⲓϫⲱ ⲉ ⲣⲟⲕ· ⲛ ⲣⲉⲛⲕⲟⲩ
ⲃⲟⲗ ⲣⲛ̄ ⲙⲡⲟⲗⲓϯⲁ· ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲣⲁⲣⲱⲛ̄
ⲃⲟⲗ ⲍⲉ ⲁⲛⲛ̄ ⲟⲩⲗⲁⲥ ⲛ ⲥⲁⲣⲝ· ⲙⲛ̄ⲥⲟⲙ ⲙⲙⲟⲓ· ⲉ ⲱⲟ
ⲙ ⲡⲧⲁⲓⲟ· ⲛ ⲛⲉⲭⲁⲣⲉⲧⲏ· Ⲧⲛⲁⲧⲁⲙⲟⲕ· ⲉ ⲧⲉⲩⲥⲛ
ⲙⲧⲟⲛ· ⲉⲧ ⲟ ⲡⲱⲛⲣⲉ ⲉⲙⲉ ⲟⲩⲣⲗⲗⲟ ⲡⲉ· ⲁⲭⲁⲁⲓ· ⲣ
ⲛⲉⲩⲣⲟⲟⲩ· ⲁ ⲡⲉⲩⲥⲱⲙⲁ· ⲁⲡⲣⲁⲗⲓⲥⲕⲉ· ⲣⲓⲧⲛ̄ ⲡⲉⲣⲟⲩ

ⲛ ⲧⲁⲥⲕⲏⲥⲓⲥ · ⲁⲩϣⲱⲡⲉ ⲁⲉ ⲛ ⲥⲟⲩ ϯⲟⲩ ⲙ ⲡⲁϣⲟⲛⲉ̄ ·
ⲁⲩⲱ ⲙ̄ ⲡⲉϥⲣⲁⲥⲧⲉ ⲉⲧⲉ ⲥⲟⲩ ⲥⲟⲟⲩ ⲡⲉ · ⲁⲓⲥⲱⲧⲙ̄ · ⲉ ϥⲛ̄-
ⲥⲙⲏ · ⲛⲧⲉ ϥⲛ̄ⲭⲟⲣⲟⲥ | ⲛⲁⲥⲧⲉⲗⲟⲥ ⲉⲧⲱϣ · ⲉ ⲃⲟⲗ · ⲁⲉ Fol. 56 b
ⲙⲁⲕⲁⲣⲓⲟⲥ · ⲙⲁⲕⲁⲣⲓⲟⲥ · ⲙⲡⲉ ⲓⲉⲓⲉⲓⲙⲉ (*sic*) · ⲉ ⲡⲉⲧ ⲟⲩⲁⲱ ⲡⲓⲧ
ⲙⲙⲟϥ ⲁⲛⲟⲕ · ⲁⲉ ⲡⲁⲡⲛⲟⲩⲧⲉ · ⲡⲉϫⲁⲓ ⲛⲁϥ · ⲁⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲉϥⲃⲱⲗ · ⲁⲉ ⲁⲧⲙⲁⲕⲁⲣⲓⲍⲉ · ⲙⲙⲟϥ · ⲛ̄ⲥ ⲙⲡⲛⲉ · ⲛⲟⲉ
ⲛⲧⲁⲧⲙⲁⲕⲁⲣⲓⲍⲉ ⲙⲙⲟϥ · ϩⲓⲧⲛ̄ ⲡⲕⲁϥ · ⲉⲛⲉⲧⲙⲛⲧ ⲁⲉ ⲉ
ⲃⲟⲗ · ⲛ̄ϯⲉ ϣⲁ ⲡⲛⲟⲩ (*sic*) · ⲛⲓⲱⲣⲡ̄ ⲛⲥⲟⲩ ⲯⲩⲥ ⲛ ⲡⲉⲃⲟⲧ ·
ⲡⲁⲱⲟⲛ̄ⲥ · ⲛ ⲡⲛⲁⲩ · ⲁⲉ ⲛⲁⲛ̄ ⲥⲁⲱϣⲉ ⲛ ⲡⲉⲣⲟ̄ⲟ̄ ⲉⲧ
ⲙⲙⲁⲩ · ⲁⲩⲙⲟⲧⲟⲩ ⲙⲙⲟϥ · ϩⲓ ⲟⲩⲙⲛ̄ⲧϩⲗⲗⲟ · ⲉⲥⲕⲱⲟⲩ ·
ⲛⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ϩⲁⲣⲱⲛ ⲁⲛⲟⲛ ⲁⲉ · ⲁⲛⲕⲱⲱⲥ ·
ⲛ ⲡⲉϥⲥⲱⲙⲁ · ϩⲓ ⲟⲩⲉⲟ̄ ⲙⲙ̄ ⲟⲩϯⲙⲛ̄ · ⲁⲛⲕⲁⲁϥ ·
ϩⲁⲣⲧⲙ̄ ⲡⲥⲱⲙⲁ · ⲙ̄ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲧⲁϥ-
ϣⲱⲡⲉ · ϩⲓⲧ ⲡⲓⲗⲁⲕ · ⲉⲧⲉ ⲁⲡⲁ ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ ⲡⲉ · ⲙⲙ̄
ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ · ⲙⲙ̄ ⲁⲡⲁ ⲏⲥⲁⲓⲁⲥ · ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲥⲟⲛ
ⲉⲡⲓⲥⲕⲟⲡⲟⲩⲧⲉ · ϣⲩⲗⲏⲗ · ⲉ ϫⲱⲓ · ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ · ϩ ⲟⲩⲛⲁ ·
ⲙⲙⲁⲓ · ⲛⲑⲙ ⲧⲁ ϩⲁⲛ · ⲉ ⲃⲟⲗ · ϩⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ·
ⲥⲣⲁ · ⲛⲁϥ · ⲁⲛⲟⲕ ⲁⲉ · ⲡⲉϫⲁⲓ ⲛⲁϥ · ⲁⲉ ⲁⲕⲣ ⲙⲡϣⲁ ·
ⲟⲩⲟⲥ · ⲛ ϩⲙⲟⲧ · ⲁⲉ ⲁⲓⲥⲱⲧⲙ̄ · ⲉ ⲛⲉⲓ ⲡⲟⲗⲧⲁ ·
ⲃⲟⲗ · ϩⲓ ⲧⲟⲟⲧϥ̄ ⲉⲛⲁ ⲡⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ·
ⲛⲟⲕ ϣⲱ ϯⲛⲁϩⲣⲁⲓⲥⲟⲩ · ⲛⲧⲁⲕⲕⲁⲁⲩ̄ · ⲉ ϩⲣⲁⲓ · ⲉⲩⲡⲣⲟⲥ-
ⲁⲙⲙⲁ ⲛⲓⲙⲉⲛⲉⲁ · ⲧⲏⲣⲟⲩ · ⲉⲧ ⲛⲁϣⲱⲡⲉ ⲁⲧⲱ ⲧⲁⲓ ⲧⲉ
ⲉ · ⲛⲧⲁⲓⲥϩⲣⲁⲓⲥⲟⲩ · ⲛ ⲧⲉⲣ ⲡⲟⲧⲱ ⲁⲉ · ⲉⲛⲓϣⲁϫⲉ ⲙⲙⲛ̄
ⲉⲛⲉⲣⲛⲧ · ⲁⲛⲟⲕ · ⲙⲙⲛ̄ ⲁⲡⲁ ⲓⲥⲁⲁⲕ[illegible]ⲁⲡⲁ
ϩⲣⲱⲛ · ⲁⲩⲥⲱ[illegible]ⲁⲓ ⲛ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ · ⲁⲛⲟⲩⲱⲙ ⲁⲧⲱ
ⲁⲓⲥⲟ | ⲙⲙⲛ̄ ⲛⲉⲛⲉⲣⲛⲧ · ⲁⲛⲧⲱⲟⲩⲛ · ⲁⲛⲩⲗⲏⲗ · ⲁⲓⲉⲓ ⲉ Fol. 57 a
ⲃⲗ · ϩⲓ ⲧⲟⲟⲧϥ̄ · ⲉ ⲧⲣⲁⲃⲱⲕ · ⲉⲥⲙⲙ ⲡⲩⲛⲉ ⲛ ⲡⲉⲥⲛⲏⲧ ·
ⲉ ϩⲓ ⲡⲥⲁ · ⲛ ⲙⲉⲓⲧ · ⲡⲁⲓⲟⲥ · ⲡⲁⲓ ⲡⲉ ⲡⲃⲓⲟⲥ · ⲙ
ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ · ⲛ ⲣⲙ̄ ⲡⲓⲗⲁⲕ · ⲁⲡⲁ
ϩⲣⲱⲛ · ⲉ ⲁϥⲭⲉⲕ ⲡⲉϥⲣⲟⲙⲡⲓⲁ · ⲉ ⲃⲟⲗ · ϩⲙ̄ ⲡⲧⲟⲟⲩ ·
ⲙ ⲡⲉⲓⲉⲃⲧ · ⲙ ⲡⲉⲓⲗⲁⲕ ⲉⲩⲉⲟⲟⲩ ⲛⲧⲉⲧⲣⲓⲁⲥ · ⲉⲧ ⲟⲩⲁⲁⲃ
ⲡⲱⲧ · ⲙⲙⲛ̄ ⲡⲙⲩⲣⲉ · ⲙⲙⲛ̄ ⲡⲉⲡⲓⲁ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ
ⲣⲧⲁⲙⲟ · ⲁⲧⲱ ⲛⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ · ⲧⲉⲛⲟⲩ · ⲁⲧⲱ ⲛ
ⲟⲩⲉⲓⲱ · ⲙⲙⲁ · ϣⲁ ⲉⲛⲉϩ ·

ⲡⲯⲁ· ⲛ ⲁⲡⲁ ⲁⲁⲣⲱⲛ ⲛⲉⲡⲣⲟⲕⲟⲡⲧⲉⲛⲟⲛ·

(Ps. xcix. 1–9)

Ⲡϫⲟⲉⲓⲥ ⲁϥⲣ̅ⲣⲣⲟ· ⲙⲁⲣⲉ ⲛⲗⲁⲟⲥ· ⲛⲟⲩⲥ̅ⲥ· ⲡⲉⲧ
ⲣⲙⲟⲟⲥ· ⲉⲭⲛ̅ ⲛⲉϫⲉⲓⲣⲟⲧⲃⲓⲛ· ⲙⲁⲣⲉ ⲡⲕⲁϩ ⲙⲙ·
ⲟⲩⲟⲥ· ⲡⲉ ⲡϫⲟⲉⲓⲥ· ⲫ̅ⲛ̅ ⲥⲓⲱⲛ ⲉⲥϫⲟⲟⲥⲉ ⲉⲭⲛ̅ ⲛⲗⲁⲟⲥ
ⲧⲏⲣⲟⲩ· ⲙⲁⲣⲟⲩⲱⲛϩ̅ ⲉ ⲃⲟⲗ· ⲙ ⲡⲉⲕⲛⲁⲥ (*sic*)· ⲛ ⲣⲁⲓ
ϫⲉ ⲟⲩⲣⲟⲧⲉ ⲡⲉ· ⲁⲩⲱ ϫⲟⲩⲁⲁⲃ ⲡⲧⲁⲓⲟ ⲛ̅ ⲟⲩⲣ̅ⲣⲟ·
ⲡⲉ ⲙⲉⲣⲉ ⲡⲣⲁⲡ· ⲛⲧⲟⲕ· ⲁⲕⲥⲃⲧⲉ ⲡⲥⲟⲟⲩⲧⲛ̅· ⲁⲩⲱ
ⲁⲕⲉⲓⲣⲉ· ⲙ ⲡⲣⲁⲡ· ⲙⲛ̅ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲡⲛⲟⲩⲧⲉ· ⲫ̅ⲛ̅
ⲓⲁⲕⲱⲃ· ϫⲉⲥⲧ̅ ⲡϫⲟⲉⲓⲥ· ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉⲧⲛ̅ⲟⲩⲱϣⲧ̅ ⲙ
ⲡⲩⲡⲟⲡⲟⲇⲓⲟⲛ ⲛ ⲛⲉⲥⲟⲩⲣⲏⲛⲏⲧⲉ· ϫⲉ ⲙⲱⲧⲥⲛⲉ
ⲟⲩⲁⲁⲃ· ⲙⲛ̅ ⲁⲁⲣⲱⲛ· ⲫ̅ⲛ̅ ⲛⲉⲥⲟⲩⲏⲛⲏ ⲁⲩⲱ ⲥⲁⲙⲟⲩⲏⲗ
ⲫ̅ⲛ̅ ⲛⲉⲧ ⲉⲡⲓⲕⲁⲗⲉⲓ· ⲙ ⲡⲉⲩⲣⲁⲛ· ⲁⲩⲱϣ· ⲉ ⲣⲁⲓ· ⲉ
ⲡϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲛⲧⲟϥ· ⲁⲩⲥⲱⲧⲙ̅· ⲉ ⲣⲟⲟⲩ· ⲁϥϣⲁϫⲉ
ⲛⲙⲙⲁⲩ ⲉ ⲃⲟⲗ· ⲫ̅ⲛ̅ ⲟⲩⲥⲧⲩⲗⲗⲟⲥ ⲙ ⲕⲗⲟⲟⲗⲉ
ⲁⲩⲣⲁⲣⲉϥ· ⲉ ⲛⲉϥⲙⲛ̅ⲧⲙⲛ̅ⲧⲣⲉ· ⲁⲩⲱ· ⲛⲉⲩⲡⲣⲟⲥ·
ⲧⲁⲥⲱⲙⲁ· ⲉⲛⲧ ⲁϥⲧⲁⲁⲩ· ⲛⲁⲩ· ⲡϫⲟⲉⲓⲥ· ⲡⲉⲛⲛⲟⲩⲧⲉ
Fol. 57*b* ⲛ̅ⲧⲟⲕ· ⲉⲛⲧⲁⲕⲥⲱⲧⲙ̅· | ⲉ ⲣⲟⲟⲩ ⲙⲛⲟⲩⲧⲉ ⲛ̅ⲧⲟⲕ· ⲡⲉⲛ·
ⲣⲓⲉ ⲁⲕⲕⲱ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲁⲕⲣ ⲡⲉⲕⲃⲁ· ⲙ ⲛⲉⲩⲣⲃⲏⲧⲉ
ϫⲁⲥⲧ̅ ⲡϫ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲉⲧⲛ̅ⲟⲩⲱϣⲧ̅· ⲙ ⲡⲉⲥⲧⲟⲟⲩ ⲉ
ⲟⲩⲁⲁⲃ· ϫⲉ ϫⲟⲩⲁⲁⲃ ⲛⲥⲓ ⲡϫ̅ⲥ̅ ⲡⲉⲛⲛⲟⲩⲧⲉ·

ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⁘ (Heb. iv. 14–v. 6)

Ⲥⲟⲩⲛⲧⲁⲙ ϫⲉ ⲙⲙⲁⲩ· ⲛ ⲟⲩⲟⲥ· ⲛ ⲁⲣⲭⲓⲉⲣⲉⲩⲥ
ⲁⲥϫⲉⲧ ⲙⲡⲛⲧⲉ· ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲡⲩⲛⲣⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲙⲁⲣ
ⲡⲁⲙⲁⲣⲧⲉ· ⲛ ⲧⲉϥⲣⲟⲙⲟⲗⲟⲅⲓⲁ· ⲛ ⲟⲩⲁⲣⲭⲓⲉⲣⲉⲩⲥ
ⲥⲁⲣ ⲁⲛ· ⲡⲉⲧⲉ ⲟⲩⲛ̅ⲧⲁⲕϥ̅· ⲉⲙⲛ̅ⲥⲟⲙ ⲙⲙⲟϥ· ⲉ ⲡⲓ
ⲣⲓⲥⲉ· ⲙⲙⲁⲩ· ⲫ̅ⲛ̅ ⲛⲉⲡⲁⲥⲟⲉⲓⲛⲁ· ⲁⲗⲗⲁ· ⲉⲩϫⲟⲓⲧ
ⲛϩⲱⲃ· ⲙⲙⲁ· ⲛ ⲧⲉⲛϩⲉ· ⲡⲁⲧⲛ̅ ⲡⲛⲟⲃⲉ· ⲙⲁⲣⲛ̅
ⲡⲉⲛⲟⲩⲟⲓ· ⲫ̅ⲛ̅ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ· ⲉ ⲡⲉⲟⲣⲟⲛⲟⲥ ⲛ ⲧⲉϫ
ⲣⲓⲥ· ϫⲉ ⲕⲁⲥ· ⲉⲡⲉϫⲁⲓ ⲛ̅ ⲟⲩⲙⲁ· ⲁⲩⲱ ⲛⲧⲛ̅ⲣⲉ· ⲉⲩⲣⲙ
ⲛⲟⲩⲟⲉⲓⲡ ⲛ̅ⲧⲁⲩ ⲛ̅ⲧⲃⲟⲛⲟⲓⲁ· ⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲥⲁⲣ ⲙⲙⲁ· ⲉⲧⲟⲩ

ⲙⲙⲟⲟⲩ· ⲉ ϧⲟⲗ ϧⲓ̅ ⲡⲣⲱⲙⲉ· ⲉⲩⲁⲧⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲟⲩ·
ⲉⲭⲓ̅ ⲡⲣⲱⲙⲉ· ⲛ ⲛⲁⲣⲭⲓ̅ ⲡⲓⲟⲩⲧⲉ· ⲁⲉ ⲁⲉ ⲉⲩⲉⲧⲁⲗⲉ
ⲁⲣⲟⲛ ⲉ ⲣⲁⲓ ⲉⲓ ⲟⲩⲥⲓⲁ· ⲫⲁ ⲛⲟⲃⲉ ⲉⲟⲩⲛⲥⲟⲙ·
ⲙⲙⲟⲩ· ⲉ ⲱⲓ̅ ⲫⲓⲥⲉ· ⲙⲓ̅ ⲛⲉⲧ ⲟ ⲛ ⲁⲧ ⲥⲟⲟⲩⲛ· ⲙⲓ̅
ⲛⲉⲧ ⲡⲗⲁⲛⲁ· ⲉ ϧⲟⲗ· ⲣⲱⲙⲩ ⲁⲉ ⲩⲙⲟⲟⲛ· ⲉⲓ̅ ⲟⲩ-
ⲙⲛⲧⲥⲱⲃ· ⲁⲩⲱ· ⲉ ⲧⲃⲏⲏⲧⲥ̅· ⲱⲱⲉ ⲉ ⲣⲟⲩ· ⲕⲁⲧⲁ
ⲑⲉ· ⲉⲱⲁⲭⲧⲁⲗⲟ· ⲉ ⲣⲁⲓ· ⲫⲁ ⲡⲗⲁⲟⲥ· ⲛ̀ⲧⲁⲗⲟ·
ⲣⲱⲙⲩ· ⲫⲁ ⲣⲟⲩ· ⲛ̀ⲧⲣⲉ ⲫⲁ ⲛⲉⲙⲛⲟⲃⲉ [illegible] ⲟⲩⲁ· ⲁⲉ
ⲡⲟⲩⲁ· ⲁⲓ ⲛⲁⲩ ⲁⲛ· ⲛ ⲡⲧⲁⲓⲟ· ⲁⲗⲗⲁ ⲉⲧⲉⲙⲉ· ⲙⲙⲟⲩ·
ⲉ ϧⲟⲗ ϧⲓⲧⲛ̀ ⲡⲓⲟⲩⲧⲉ· [illegible]ⲁⲁⲣⲱⲛ· ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲛ
ⲡⲉϫⲥ̅· ⲛⲧⲁⲩ[illegible]ⲁⲁⲩ ⲁⲛ· [illegible]
ⲓ̅ ⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲁⲗⲗⲁ ⲡⲉⲓⲧ ⲁⲫⲱⲁⲭⲉ ⲙⲙⲁⲩ ⲡⲉ· Fol. 58 a
ⲭⲉ ⲓⲧⲟⲕ· ⲡⲉ ⲡⲁ ⲱⲛⲣⲉ· ⲁⲛⲟⲕ· ⲁⲓⲭⲡⲟⲕ· ⲙⲡⲟⲟⲩ· ρⲓ̅ⲥ
ⲕⲁⲧⲁ ⲑⲉ ⲟⲛ· ⲉⲱⲁⲭⲭⲟⲟⲥ ⲫⲓ̅ ⲛⲉ ⲙⲁ· ⲭⲉ ⲓⲧⲟⲕ· ⲡⲉ
ⲛⲟⲩⲛⲏⲃ· ⲱⲁ ⲉⲛⲉⲣ· ⲕⲁⲧⲁ ⲧⲧⲁⲍⲓⲥ· ⲛ̀ ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ·

ⲠⲔⲀⲐⲞⲖⲒⲔⲞⲤ· ⲒⲀⲔⲰⲂⲞⲤ ✣ (James v. 10–16)

ⲓ ⲛ ⲡⲉⲥⲙⲟⲧ· ⲙⲁⲥⲙⲏⲧ· ⲛ ⲣⲓⲥⲉ· ⲙⲙⲏ ⲧⲙⲛⲧⲣⲁ-
ⲱⲣⲛⲧ· ⲛ ⲛⲉⲣⲟⲫⲏⲧⲏⲥ· ⲛⲁⲓ ⲛⲧⲁⲧⲱⲁⲭⲉ ⲫⲓ̅ ⲡⲣⲁⲓ·
ⲁ ⲡⲭⲥ̅· ⲉⲓⲥ ⲣⲏⲛⲧⲉ· ⲧⲙⲙⲁⲕⲁⲣⲓⲍⲉ· ⲡⲓⲉⲓⲧ ⲁⲣⲧⲣⲟ-
ⲙⲉ· ⲁⲧⲉⲧⲙ̄ⲥⲱⲧⲙ̄· ⲉ ⲟⲩⲣⲟⲙⲟⲓⲛ ⲛ ⲓⲱⲃ· ⲁⲩⲱ·
ⲧⲉⲧⲙ̄ⲛⲁⲩ· ⲉ ⲑⲁⲛ· ⲙ ⲡⲭⲥ̅ ⲁⲉ ⲟⲩⲱⲁⲣⲧⲏⲥ· ⲡⲉ
ⲭⲥ̅· ⲁⲩⲱ ⲟⲩⲛⲁⲛⲧ ⲡⲉ· ⲣⲁⲑⲛ ⲁⲉ ⲛⲣⲱⲃ· ⲙⲙ·
ⲁⲥⲙⲏⲧ· ⲙⲡⲣ̄ ⲱⲣⲕ· ⲗⲁⲁⲩ ⲟⲩⲁⲉ· ⲧⲡⲉ ⲟⲩⲁⲉ
ⲛⲁⲣ· ⲟⲩⲁⲉ ⲗⲁⲁⲩ· ⲡⲁⲛⲁⲩ· ⲙⲁⲣⲉ[illegible]ⲱⲡⲉ· ⲛⲥⲓ
ⲉⲧⲙ̄ⲥⲉ· ⲛ ⲥⲉ· ⲁⲩⲱ ⲡⲉⲧⲙ̄ⲙⲟⲟⲛ ⲛ ⲙⲙⲟⲛ· ⲁⲉ ⲕⲁⲥ·
ⲙⲉ ⲁⲕⲣⲓⲃⲉ· ⲙⲙⲟⲧⲛ̄· ⲡⲉⲧ ⲱⲙ̄ ⲣⲓⲥⲉ· ⲙⲙⲟⲧⲛ̄·
ⲙⲁⲣⲉ[illegible]ⲱⲗⲛⲗ· ⲡⲉⲧ ⲣⲟⲟⲩⲧ· ⲙⲁⲣⲉ[illegible]ⲯⲁⲗⲗⲉⲓ ⲡⲉⲧ ⲱⲟⲡⲉ·
ⲛⲧ ⲧⲛⲧⲙ̄ ⲙⲁⲣⲉ[illegible]ⲙⲟⲩⲧⲉ ⲉ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲛ ⲧⲉⲕ-
ⲛⲓⲥⲓⲁ· ⲛⲥⲉⲱⲗⲛⲗ· ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲥ· ⲉ ⲁⲩⲧⲁⲣⲉ[illegible]· ⲙⲡⲛⲉⲩ· ⲫⲓ̅ ⲡⲣⲁⲓ· ⲛ ⲡⲭⲥ̅· ⲁⲩⲱ ⲡⲉⲱⲗⲛⲗ· ⲙⲓ̅
ⲧⲥⲧⲥ ⲛ ⲁⲧ ⲟⲩⲁⲉ ⲡⲉⲧ ⲱⲟⲡⲉ· ⲁⲩⲱ ⲡⲭⲥ̅· ⲡⲁⲧⲟ-

ποτcq· kan· ejωπε· e acρ̄ ρenkenoβe· cenakaat· nac· e βol· otωn̄ϩ· ce e βol· n̄netn̄noβe· e netn̄ernt· ntetn̄ωλnλ· ρa netn̄ernt· xe kac· e ϥekω nitn̄· e βol· ncopcn̄· ⲙ̄ nakaioc· ⲥⲁⲃⲃⲁⲧⲟⲛ· ⲉⲙⲁⲁⲧⲉ· ⲁⲩⲱ ϥeneρcei·|

ΠΡΑΞΙC (Acts vii. 34–43)

Fol. 58b ρ̄ζ Tenoτ ce· ⲁⲙⲟⲩ· ntaxooτk e ρai e kⲙⲙe· nai ne ⲡⲱⲧⲥⲛⲥ· ntaτapia· ⲙⲙoϥ eτxω ⲙⲙoc· xe kⲙⲙ· pent acκaθicta ⲙⲙok· n arχωn· aτω n̄ ρ̣ϯρan· e ρai· e χωk· nai a nioττe· χooτϥ· n arχωn· aτω n ρ̄ϥcωτe· ρ̄n̄ τcix· ⲙ̄ παⲩⲉⲗⲟⲥ· nai n̄taϥoτω̄ϩ· naϥ· e βol· ρⲙ̄ nβatoc· nai pent acϥeitoτ· e βol· e acϥeiρe n̄ ρenⲙⲁⲉⲓⲛ· ⲙn̄ ρenωunre ρ̄n̄ kⲙⲙe· aτω ρ̄n̄ telτωρa θαλασσα· ρⲙ̄ nxaie· n ρⲙⲙe· n̄proⲙne· nai pent acχooc· n̄ nωnre· ⲙ̄ nnλ· xe nioττe· natoτnoc oτprofntnc· nitn̄· e βol· ρ̄n̄ netn̄cnnτ· n ta ρe· nai pent acωωne· ρ̄n̄ tekκλhcia· ⲙn̄ pet ωaxe· nⲙⲙaϥ ρⲙ̄ ntoοτ· n cna· aτω ⲙn̄ nenei̇oτe· nai [ne]nt acχi· n̄ ρenωaxe eτoⲃ̄ϩ· e βol· e taaτ nitn̄· aτω ⲙ̄ poτωω· e cωτⲙ̄· n̄cωϥ· nci nenei̇oτe· αλλα· aτκaaϥ ncωoτ· aτκotoτ· e kⲙⲙe· aτxooc· n aapωn· xe tamio nan· n ρennoττe ncexi ⲙoei̇τ· ρitn̄· ⲙⲱⲧⲥⲛⲥ· ϭap nai· ntaϥentn̄ e βol· ρⲙ̄ nkaϩ n kⲙⲙe· aτω nn̄cooτn· an xe nta oτ· ωωne· ⲙⲙoϥ· aτω aτtaⲙⲓe cⲧⲙn· ρ̄n̄ neρoo ⲉⲧ ⲙⲙaτ· aτtale· oτcia· e ρai ⲙ̄ negaλoⲛ· aτω· aτeτϥrane· ρ̄n̄ neρβnτe· n̄nετcix· aτκtoοτ· xe n̄ci
Fol. 59a ρiⲏ nioττe· e τρετωⲙⲙⲉ·| n τestrafa· n tne· kata oe ⲉⲧ cnϩ· ρⲙ̄ nxωωⲙe· n̄ n̄eprofntnc· xe ⲙn

ατετ̅ⲡταλο ναι ε ϩραι· ⲛ ϩεⲛϣωωτ ⲙⲛ̅ ϩεⲛⲟⲩⲥⲓⲁ· ⲛ ϩⲙⲉ· ⲡⲣⲟⲙⲡε· ⲫ̅ ⲧερⲛⲓⲟⲥ· ⲡⲛⲓ ⲙ̅ ⲡⲓⲛⲗ̅· ⲁⲩⲱ ατετ̅ⲡⲥⲓ· ⲛ ⲧεⲥⲕⲩⲛⲏ· ⲙ̅ ⲙⲟⲗⲟⲭ· ⲙⲛ̅ ⲡⲥⲓⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ϥⲉⲣⲁⲓ· ⲛⲉⲥⲙⲟⲩ· ⲛⲧⲁ ⲧⲉⲧ̅ⲡⲧⲁⲙⲓⲟⲟⲩ ⲉ ⲟⲩⲱⲱⲧ̅ ⲛⲁⲩ· ⲁⲩⲱ ϯⲛⲁⲡⲉⲛⲉ ⲧⲛⲩⲧⲏ̅· ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲓ ⲥⲁ· ⲛ ⲧⲃⲁⲃⲩⲗⲱⲛ·

ⲠⲤⲀⲖⲘ· ⲡⲉⲭⲭⲣⲟ ⁘ (Ps. lxxvii. 18–20)

Ⲗ ⲛⲉⲕⲉⲩⲣⲓⲛⲍⲉ· ⲣ ⲟⲩⲟⲉⲓⲛ· ⲉ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ· ⲁ ⲡⲕⲁϩ· ⲕⲓⲙ· ⲁϥⲥⲧⲱⲧ· ⲉⲣⲉ ⲧⲉⲕⲣⲓⲛ· ⲫ̅ ⲃⲁⲗⲗⲁⲥⲁ ⲁⲩⲱ ⲛⲉⲕⲙⲁ· ⲙ̅ ⲙⲟⲟⲩⲉ ⲫ̅ ⲣⲉⲛⲙⲟⲟⲩ· ⲉⲛⲁϣⲱⲟ̅ ⲁⲩⲱ· ⲥⲉⲛⲁⲥⲟⲩⲛ ⲛⲉⲕⲧⲁⲍⲥⲉ ⲁⲛ· ⲁⲕⲍⲓ ⲙⲟⲉⲓⲧ· ⲣⲛⲧⲩ̅· ⲙ̅ ⲡⲉⲕⲗⲁⲟⲥ· ⲛⲱⲉ· ⲛ ⲛⲉⲓⲉⲥⲟⲟⲩ· ⲉⲧⲫ̅ ⲧⲥⲓⲍ ⲙ̅ ⲙⲱⲧⲥⲛⲥ· ⲙⲛ̅ ⲁⲁⲣⲱⲛ·

ⲠⲔⲀⲦⲀ Ⲡⲗⲑⲑⲗⲓⲟⲥ ⁘ (Matt. iv. 23–v. 16)

Ⲁⲩⲉⲓ ⲁⲉ ⲉ ⲃⲟⲗ· ⲫ̅ ⲧⲯⲁⲗⲓⲗⲁⲓⲁ· ⲧⲏⲣⲥ̅· ⲉⲩϯ ⲥⲃⲱ ϩⲣⲁⲓ· ⲫ̅ ⲛⲉⲧⲥⲛⲁⲥⲱⲟⲩⲛ· ⲁⲩⲱ· ⲉⲩⲧⲁϣⲉⲟⲉⲓⲧⲛ̅ ⲙ ⲉⲧⲁⲩⲥⲉⲗⲓⲟⲛ· ⲛ ⲧⲙ̅ⲡⲧⲉⲣⲟ· ⲁⲩⲱ ⲉⲩⲣ̅ ⲡⲁⲣϩⲉ· ⲉ ⲣⲱⲙⲉ· ⲙⲙⲁ· ⲫⲓⲗⲟⲭⲗⲁⲍ̅ ⲙⲙⲁ· ⲫⲁⲓ ⲡⲗⲁⲟⲥ· ⲡⲉⲭⲥⲟⲉⲓⲧ ⲛⲁⲧⲃⲱⲕ· ⲉ ⲃⲟⲗ· ⲫ̅ ⲧⲥⲉϩⲣⲓⲁ· ⲧⲏⲣⲥ̅· ⲁⲧⲉⲓⲙⲉ· ⲛⲁⲩ· ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧ ⲙⲟⲩϩ̅· ⲫ̅ ⲣⲉⲛⲧⲱⲙⲉ· ⲉⲧⲙⲟⲩⲉ· ⲁⲩⲱ ⲉⲧⲙⲟⲟⲩ ⲫ̅ ⲣⲉⲛⲧⲛⲁⲥ· ⲙⲙⲁ ⲛⲉⲧ ⲟ· ⲛ ⲁⲁⲓⲟⲛⲓⲟⲛ· ⲙⲙⲁ ⲛⲉⲧ ⲣⲓⲧⲉ ⲙⲙⲁ ⲛⲉⲧ ⲥⲛⲥ ⲁⲩⲱ ⲁⲩⲣ̅ ϩⲣⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲧⲟⲩⲁⲣⲟⲩ ⲛⲥⲱϥ· ⲛⲥⲓ ⲣⲉⲛⲙⲛⲧⲣⲉ· ⲉⲛⲁϣⲱⲟⲩ· ⲉ ⲃⲟⲗ· ⲫ̅ ⲧⲁⲉⲕⲁⲡⲟⲗⲓⲥ· ⲙⲛ̅ ⲑⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ· ⲙⲛ̅ ⲡⲉⲕⲣⲟ· ⲙ ⲡⲟⲣⲁⲁⲙⲛⲥ·

Ⲃⲧⲉⲣ ⲫ̅ⲛⲁⲩ ⲁⲉ· ⲉ ⲙⲙⲓⲛⲧⲣⲉ· ⲁϥⲁⲗⲉ· ⲉ ϩⲣⲁⲓ ⲉⲙ̅ ⲡⲧⲟⲟⲩ· ⲁⲩⲱⲛ ⲧⲉⲣ ⲫ̅ⲣⲙⲟⲟⲩⲥ· ⲁⲧ̅ ⲡⲉⲧⲟⲓ· ⲉⲣⲟϥ· ⲛⲥⲓ ⲛⲉϥⲙⲁⲑⲛⲧⲛⲥ· ⲁϥⲟⲩⲱⲛ ⲛ ⲣⲱϥ· ⲁϥ̅ ⲥⲱ ⲛⲁⲩ· ⲉϥϫⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲡⲛⲏⲕⲉ·

Fol. 59 b

ⲣⲑ

ϩⲙ̅ ⲡⲉⲧⲛⲁ· ⲁⲉ ⲧⲱⲟⲩ· ⲧⲉ ⲧⲁⲓⲛ̅ⲧⲉⲣⲟ ⲛ ⲙ̅ⲡⲛⲩⲉ·⁘
ⲛⲁⲓⲁⲧⲟⲩ· ⲛ̅ ⲛⲉⲧ ϩⲣⲏⲃⲉ ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩ ⲛⲁⲥⲡ-
ⲥⲱⲡⲟⲩ·⁘ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲣ̅ⲣⲁⲡ ⲁⲉ ⲛ̅ⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁ-
ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ· ⲙ ⲡⲕⲁϥ·⁘ ⲛⲁⲓⲁⲧⲟⲩ· ⲛⲓⲙⲉⲧ ϩⲕⲁⲉⲓⲧ
ⲉⲧ ⲟⲃⲉ· ⲛ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁⲥⲉⲓ·⁘
ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ϩⲙ̅ ⲡⲉⲧϩⲙ̅ⲧ· ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ
ⲛⲁⲛⲁⲩ· ⲉ ⲡⲛⲟⲩⲧⲉ·⁘ ⲛⲁⲓⲁⲧⲟⲩ ⲛ ⲙⲛⲁⲛⲧ· ⲁⲉ ⲛⲧⲟⲟⲩ·
ⲛⲉⲧ ⲟⲩⲛⲁⲛⲁ· ⲛⲁⲩ·⁘ ⲛⲁⲓⲁⲧⲟⲩ· ⲛ ⲡⲣ̅ϥ̅ⲣ̅ ⲉⲓⲣⲏⲛⲏ·
ⲁⲉ ⲛⲧⲟⲟⲩ ⲛⲉⲧ ⲟⲩⲛⲁⲙⲟⲩⲧⲉ· ⲉ ⲣⲟⲟⲩ ⲁⲉ ⲛⲱⲟⲩⲣⲉ·
ⲙ̅ ⲡⲡⲛⲟⲩⲧⲉ (*sic*)·⁘ ⲛⲁⲓⲁⲧⲟⲩ· ⲛ ⲛⲉⲛⲧ ⲁⲩⲡⲱⲧ ⲛⲥⲱⲟⲩ·
ⲉ ⲧⲃⲉ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲁⲉ ⲧⲱⲟⲩ ⲧⲉ ⲧⲁⲓⲛ̅ⲧⲉⲣⲟ· ⲛ̅
ⲙ̅ⲡⲛⲩⲉ·⁘ ⲛⲁⲓⲁⲧ ⲧⲛⲧⲛ̅ ⲉⲧⲱⲁⲙⲉⲥⲛⲉⲥ ⲧⲛⲧⲛ̅·
ⲛⲥⲉⲡⲱⲧ ⲛⲥⲱⲧⲛ̅ ⲛⲥⲉⲁⲉ ϩⲱⲃ· ⲙⲙⲁ· ⲉⲩϩⲟⲟⲩ· ⲉ ϩⲟⲩⲛ·
ⲉ ⲣⲱⲧⲛ̅· ⲉⲧⲁⲓ ⲥⲟⲗ· ⲉ ⲣⲱⲧⲛ̅ ⲉ ⲧⲃⲏⲏⲧ· ⲣⲁⲱⲉ· ⲛⲧⲉⲧⲛ̅-
ⲧⲉⲗⲏⲗ· ⲁⲉ ⲡⲉⲧⲛⲃⲉⲉⲕⲉ ⲛⲁⲱⲱⲕ· ϩⲣⲁⲓ ϥⲛ̅ ⲙ̅ⲡⲛⲩⲉ·
ⲧⲁⲓ ϭⲁⲣ ⲧⲉ ⲑⲉ· ⲛⲧⲁⲩⲡⲱⲧ· ⲛⲥⲁ ⲛⲉⲡⲣⲟϥⲏⲧⲏⲥ· ⲉⲧ
ϩⲁ ⲧⲉⲧⲛ̅ϩⲏⲛ· ⲛ̅ⲧⲱⲧⲛ̅· ⲛⲉ ⲡⲉϩⲙ̅̀ⲙⲟ ⲙ ⲡⲕⲁϥ· ⲉⲣϣⲁⲓ·
Fol. 60 a ⲡⲉϩⲙ̅ⲙⲟⲟⲩ ⲁⲉ ⲃⲁⲃⲉ· ⲉⲧⲛⲁⲙⲁⲗϩϥ̅ | ⲛ ⲟⲩ ⲙⲉϥⲣ̅ϣⲁⲓ·
ϩⲣ̅ ⲉ ⲗⲁⲁⲩ· ⲛⲥⲁ ⲛⲟⲩϫ̅ϥ̅· ⲉ ⲃⲟⲗ ⲛⲥⲉϩⲟⲩϫ̅ϥ̅· ⲣⲓⲧⲛ̅ ⲛⲣⲱⲙⲉ·
ⲛⲧⲱⲧⲛ̅ ⲛⲉ ⲡⲟⲩⲟⲉⲓⲛ· ⲙ ⲡⲕⲟⲥⲙⲟⲥ· ⲙⲡⲱⲥⲟⲙ· ⲛ
ⲟⲩⲡⲟⲗⲓⲥ· ⲉ ϩⲱⲡ ⲉⲥⲕⲛ· ⲉ ϩⲣⲁⲓ ⲉϫⲛ̅ ⲟⲩⲧⲟⲟⲩ· ⲟⲩⲁⲉ
ⲙⲉⲧϫⲉⲣⲉ ⲟⲩϩⲏⲃⲥ· ⲛⲥⲉⲕⲁⲁϥ ϩⲁ ⲟⲩⲱⲓ· ⲁⲗⲗⲁ· ⲉ-
ⲱⲁⲕⲁⲁϥ· ⲉϫⲛ̅ ⲧⲗⲩϫⲛⲁ· ⲛⲧⲣ̅ ⲟⲩⲟⲉⲓⲛ· ⲉ ⲛⲉⲧ
ⲱⲟⲟⲡ· ⲧⲓⲣⲟⲩ ϩⲙ̅ ⲡⲛⲓ· ⲧⲁⲓ ⲧⲉ ⲑⲉ· ⲙⲁⲣⲣ̅ⲣ ⲟⲩⲟⲉⲓⲛ·
ⲛⲥⲓ ⲡⲉⲧⲛ̅ⲟⲩⲟⲉⲓⲛ· ⲙⲡⲛⲁⲧⲟ· ⲉ ⲃⲟⲗ ⲛ ⲡⲣⲱⲙⲉ· ⲁⲉ
ⲕⲁⲥ· ⲉⲧⲉⲛⲁⲩ ⲉ ⲛⲉⲧⲣⲱⲃⲛⲧⲉ ⲉⲧ ⲛⲁⲓⲱⲟⲩ· ⲛⲥⲉ☩ ⲉⲟⲟⲩ·
ⲙ ⲡⲉⲧⲡⲉⲓⲱⲧ· ⲉⲧ ϩⲙ̅ ⲙ̅ⲡⲛⲩⲉ·

ⲟⲛⲁⲓⲱⲥ ⲕⲉ ⲟⲩⲗ· ⲁⲑⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲡⲕⲁⲧⲁ ⲙⲁⲣⲕⲟⲥ· (Chapter xvi)

Ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ· ⲟⲩⲉⲓⲛⲉ· ⲙⲁⲣⲓⲁ ⲧⲙⲁⲁ-
ⲗⲁⲓⲙⲏ· ⲁⲩⲱ ⲙⲁⲣⲓⲁ· ⲧⲁ ⲓⲁⲕⲱⲃⲟⲥ ⲙ̅ⲡ̅ ⲥⲁⲗⲱⲙⲏ

ⲁⲩⲱⲡ ⲉⲛⲉⲛⲉ · ⲁⲉ ⲛⲁⲥ · ⲉⲧⲁⲓ · ⲛⲥⲉⲧⲁⲣⲥⲥⲏ · ⲉⲧⲟⲟⲧⲉ
ⲁⲉ · ⲛⲓⲱⲟⲣⲡ · ⲙ ⲡ̀ⲟⲁ ⲙ ⲡⲥⲁⲃⲃⲁⲧⲱⲛ · ⲁⲧⲉⲓ ⲉ ⲣⲁⲓ ⲉ
ⲡⲓⲣⲣⲁⲁⲩ · ⲙⲡⲁⲧⲉ ⲡⲛ̀ · ⲱⲁ · ⲁⲩⲱ ⲛⲉⲧⲁⲱ ⲙⲙⲟⲥ ·
ⲙⲙⲉⲧⲉⲣⲛⲧ ⲁⲉ ⲙⲙⲟ · ⲁⲣⲁ · ⲡⲉⲧ ⲛⲁⲥⲕ̀ⲣⲓⲕ̀ ⲡⲱⲟⲙⲉ ·
ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲉⲓⲣ̀ⲡ ⲧⲧⲁⲡⲣⲟ · ⲙ ⲡⲉⲧⲣⲁⲁⲩ · ⲛ ⲧⲉⲣ ⲟⲩⲉⲓ
ⲁⲉ · ⲉ ⲣⲁⲓ · ⲁⲩⲁⲧ · ⲉ ⲡⲱⲟⲙⲉ · ⲉ ⲁⲩⲙⲓⲧ̀ⲛ̀ ⲙⲙⲁⲩ
ⲙⲉ ⲟⲩⲛⲟⲥ · ⲥⲁⲣ · ⲉⲙⲁⲁⲧⲉ ⲡⲉ · ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲃⲱⲕ
ⲉ ⲣⲟⲙⲉ · ⲉ ⲡⲓⲣⲣⲁⲁⲩ · ⲁⲩⲁⲧ · ⲉⲧⲣ̀ⲣⲱⲉⲉⲣⲉ ⲉⲣⲣⲟⲟⲥ
ⲉ ⲣⲁⲓ · ⲛⲥⲁ ⲟⲩⲁⲓ ⲙⲙⲟⲩ · ⲉⲩⲥⲟⲟⲗⲉ · ⲛ ⲟⲩⲥ-
ⲧⲟⲗⲏ · ⲛ ⲟⲩⲱⲃⲱ · ⲁⲩⲱ · ⲁ ⲑⲟⲧⲉ ⲭⲓⲧⲟⲩ · ⲛⲧⲟⲩ · ⲁ[ⲉ
ⲁ]ⲛⲧⲱⲁⲉ · ⲛⲓⲙⲁⲩ · ⲉⲉ ⲙⲡ̀ⲣ̀ ⲣⲟⲧⲉ · [†]ⲥⲟⲟⲩ ·
ⲥⲁⲣ · ⲉⲉ · ⲉⲧⲉⲧⲛ̀ⲛⲁⲓ ⲛⲥⲁ ⲓⲥ | ⲡⲛⲁⲍⲱⲣⲁⲓⲟⲥ · ⲡⲉⲛⲧ Fol. 60 b
ⲁⲧⲥⲣⲟⲩ ⲙⲙⲟⲩ · ⲛ̀ⲧ ⲙ ⲡⲉⲓ ⲙⲁ · ⲁⲛ · ⲁⲩⲧⲱⲁⲩⲛ · ⲣⲛⲁ
ⲥⲁⲣ · ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩⲭⲟⲟⲥ · ⲁⲩⲱ ⲉⲓⲥ ⲡⲛⲁ · ⲛⲧⲁⲩ-
ⲛⲁⲁⲩ ⲛ̀ⲣⲛⲧ̀ⲛ̀ · ⲁⲗⲗⲁ · ⲱⲟⲕ · ⲛⲧⲉⲧⲛ̀ⲭⲟⲟⲥ · ⲙ ⲡⲉⲥⲙⲁ-
ⲉⲛⲧⲛⲥ · ⲙⲙ ⲡⲕⲉ ⲡⲉⲧⲣⲟⲥ · ⲁⲉ ⲥⲛⲁⲣⲙⲟⲣⲡ · ⲉ ⲣⲱⲧⲙ
ⲧⲥⲁⲗⲓⲗⲁⲓⲁ · ⲉⲧⲉⲧⲛⲁⲛⲁⲩ · ⲉ ⲣⲟϥ ⲛ̀ⲧⲉ ⲡⲛⲁ ⲉⲧ
ⲙⲙⲁⲩ · ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩⲭⲟⲟⲥ · ⲓⲛⲧⲙ̀ · ⲙ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ ·
ⲁⲓ ⲉ ⲃⲟⲗ · ⲛ̀ⲧⲉ ⲡⲓⲣⲣⲁⲁⲩ · ⲁⲩⲡⲱⲧ · ⲡⲉⲣⲉ ⲟⲩⲣⲟⲧⲉ ⲥⲁⲣ ·
ⲙⲙⲁⲩ ⲡⲉ ⲁⲩⲱ ⲛⲉⲧⲣ̀ ⲱⲡⲛⲣⲉ · ⲙⲡ ⲟⲩⲭⲉ ⲗⲁⲁⲩ · ⲁⲉ
ⲱⲁⲭⲉ ⲉ ⲗⲁⲁⲩ · ⲛⲉⲧⲣ̀ ⲣⲟⲧⲉ ⲥⲁⲣ ⲡⲉ · ⲙ ⲧⲉⲣ ⲥⲧⲱⲟⲙⲁ
ⲉ · ⲉ ⲣⲧⲟⲟⲩⲉ · ⲙ ⲱⲟⲣⲡ · ⲛⲥⲟⲩⲁ · ⲙ ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ·
ⲭⲟⲩⲱⲟⲩⲛ̀ · ⲉ ⲃⲟⲗ ⲙ ⲱⲟⲣⲡ · ⲉ ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ ·
ⲁⲓ ⲛⲧⲁⲭⲛⲉⲭ ⲥⲁⲱⲛ̀ · ⲡⲁⲙⲓⲙⲟⲛⲟⲛ · ⲉ ⲃⲟⲗ · ⲛⲣⲛⲧⲉ ·
ⲉⲧ ⲙⲙⲁⲩ ⲁⲉ · ⲁⲥⲃⲱⲕ · ⲁⲥⲧⲁⲗⲉ ⲛⲉⲙⲧ ⲁⲧⲱⲙⲡⲉ
ⲙⲙⲁⲩ · ⲉⲃⲣ̀ ⲣⲏⲃⲉ · ⲁⲩⲱ ⲉⲃⲣⲏⲓⲉ · ⲛⲧⲟⲟⲩ · ⲁⲉ
ⲣⲟⲟⲩ ⲛ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ · ⲁⲉ ⲭⲟⲛⲉ · ⲁⲩⲱ ⲁⲉ ⲁⲥⲛⲁⲩ
ⲣⲟⲩ · ⲁⲣ̀ ⲣⲟⲧⲉ · ⲙⲡⲓⲥⲁ ⲛⲁⲓ ⲁⲉ ⲥⲛⲁⲩ · ⲉ ⲃⲟⲗ
ⲛⲧⲟⲩ · ⲉⲧⲙⲟⲟⲩⲉ · ⲁⲭⲟⲩⲱⲟⲩⲛ̀ ⲉ ⲣⲟⲟⲩ · ⲓⲇ ⲛⲉ
ⲭⲟⲣⲫⲛ · ⲉⲧⲃⲏⲕ · ⲉ ⲧⲥⲱⲟⲩⲉ · ⲛⲉⲧ ⲙⲙⲁⲩ ⲣⲱⲟⲩ · ⲟⲛ · ⲁⲧ-
ⲃⲱⲕ · ⲁⲧⲁⲗⲉ ⲡⲕⲉ ⲥⲉⲉⲡⲉ · ⲟⲩⲁⲉ ⲟⲛ · ⲙⲡ ⲟⲩⲡⲓⲥⲧⲉⲩⲉ ·
ⲛⲉⲧ ⲙⲙⲁⲩ · ⲙⲙⲓⲥⲁ · ⲉⲧⲙⲛ̀ⲭ · ⲙ ⲡⲙⲛ̀ⲧⲟⲟⲩⲉ · ⲁⲭⲟⲩ-
ⲱⲟⲩⲛ̀ ⲉⲧⲟⲟⲩⲱⲙⲉ ⲁⲩⲱ · ⲁⲭⲙⲟⲥⲛⲉⲥ · ⲙⲧⲉⲣⲙⲛ̀ⲧⲁⲡⲁⲣⲭⲉ ·
ⲧⲙⲛ̀ⲧⲛⲁⲱⲧⲣⲛⲧ · ⲙ [illegible]

Fol. 61 *a* ⲡⲉϫⲁϥ · ⲁⲉ ⲛⲁⲩ · ⲁⲉ ϧⲱⲕ · ⲉ ϧⲟⲗ · ⲙ̅ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ
ⲣⲕⲃ̅ ⲧⲏⲣϥ̅ · ⲛⲧⲉⲧⲛ̅ⲧⲁϣⲉⲟⲉⲓϣ · ⲙ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ · ⲙ
ⲡⲥⲱⲛ̅ⲧ · ⲧⲏⲣϥ̅ · ⲛⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ · ⲁⲉ ⲛ̅ⲧⲙ̅ⲡⲓⲃⲁⲡⲧⲓⲥⲙⲁ ·
ⲥⲛⲁⲟⲩϫⲁⲓ · ⲛⲉⲧⲉ ⲛ̅ⲧⲙ̅ⲡⲁⲡⲓⲥⲧⲉⲩⲉ · ⲁⲉ ⲁⲙ · ⲥⲉⲛⲁⲧ-
ϩⲁⲓⲟϥ · ⲛⲉⲓ ⲙⲁⲉⲓⲙ · ⲁⲉ ⲛⲁⲟⲩϣ̅ϥ · ⲉ ⲛⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ ·
ⲥⲉⲛⲁⲛⲉϫ ⲗⲁⲓⲙⲟⲛⲓⲟⲛ · ⲉ ϧⲟⲗ · ⲙ̅ⲙ̅ ⲡⲁ ⲣⲁⲓ · ⲥⲉⲛⲁ-
ϣⲁϫⲉ ⲙ̅ⲙ̅ⲓ ⲛⲁⲥⲡⲉ · ⲥⲉⲛⲁϥⲓ ⲛ ϩⲉⲛϩⲟϥ · ⲙ̅ⲙ̅ⲓ ⲛⲉⲩⲥⲓϫ ·
ⲕⲁⲓ ⲉⲩϣⲁⲛⲥⲱ ⲛ ⲟⲩⲛⲁϩⲣⲉ ⲙⲙⲟⲩ · ⲛ̅ⲥⲛⲁⲣϧⲟⲟⲛⲉ
ⲛⲁⲩ ⲁⲙ · ⲥⲉⲛⲁⲧⲁⲗⲉ ⲧⲟⲟⲧⲟⲩ · ⲉϫⲙ̅ ⲛⲉⲧϣⲱⲛⲉ
ⲙⲥⲉⲗⲧⲟⲛ · ⲡϫⲟⲉⲓⲥ ⲇⲉ ⲓ̅ⲥ̅ ⲙⲙⲏⲥⲁ ⲧⲣ̅ϣ̅ϣⲁϫⲉ ⲙ̅ⲙⲁⲩ ·
ⲁϫⲓⲧϥ̅ ⲉ ϩⲣⲁⲓ ⲉ ⲧⲡⲉ · ⲁϥϣⲙⲟⲟⲥ ⲙⲥⲁ ⲟⲩⲛⲁⲓ · ⲙ
ⲡⲛⲟⲩⲧⲉ · ⲛⲧⲟⲟⲩ ⲇⲉ · ⲛ ⲧⲉⲣ ⲟⲩⲉⲓ · ⲉ ϧⲟⲗ · ⲁⲧⲧⲁϣⲉ-
ⲟⲉⲓϣ · ⲛ̅ⲙ̅ⲙⲁⲉⲓⲙ · ⲉⲣⲉ ⲡϫⲟⲉⲓⲥ ☩ ⲛ ⲧⲟⲟⲧⲟⲩ · ⲉⲩⲧⲁ-
ϩⲣⲟ · ⲙ ⲡϣⲁϫⲉ · ϩⲓⲧⲛ̅ ⲙ̅ⲙⲁⲉⲓⲙ · ⲉⲧ ⲟⲩⲛⲏϥ · ⲛ̅ⲥⲱⲟⲩ ·

THE PRAYER OF SAINT ATHANASIUS

(Brit. Mus. MS. Oriental, No. 7029)

ⲡⲉϣⲗⲏⲗ· ⲛ ⲡⲁⲅⲓⲟⲥ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲛⲧⲁⲭⲧⲁⲩⲟϥ ⲛ ⲡⲓⲁⲩ (*sic*)· ⲉⲧ ⲉϥⲛⲁⲕⲁ ⲥⲱⲙⲁ· ⲉ ⲅⲣⲁⲓ ⲛⲥⲛⲧϥ· ⲉⲧⲉ ⲡⲟⲟⲩ· ⲛⲥⲟⲟⲩ ⲡⲉ ⲫⲏ ⲥⲟⲩ ⲥⲁϣϥ· ⲛ ⲡⲉⲃⲟⲩ ⲡⲁϣⲟⲛⲥ· ⲫⲏ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲏⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲥⲛⲟⲩ· ⲉ ⲣⲟⲛ· ⲅⲙⲙⲏⲛ·

Ⲉⲓⲃⲏⲕ · ⲉ ⲣⲁⲓ ⲉⲛⲥⲓϫ · ⲙ ⲡⲛⲟⲩⲧⲉ · ⲛⲥⲓϫ ⲙⲡⲱⲗⲉ · ⲁⲛ · ⲉ ⲧⲃⲉ · ⲡⲁⲓ · ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲛⲥⲟⲙ · ⲥⲱⲧⲙ̄ · ⲉ ⲡⲉϣⲗⲏⲗ · ⲙ ⲡⲉⲕⲉⲙ̄ⲣⲁⲗ · ⲁⲑⲁⲛⲁⲥⲓⲟⲥ · ⲙ̄ⲡ ⲧⲙ̄ ⲧⲙ̄ⲡⲟⲟⲩ ⲛⲥⲁⲧⲁⲯⲩⲭⲏ | ϫⲉ ⲁⲙ̄ⲡ ⲟⲩⲣⲱⲙⲉ ⲛⲥⲛⲟⲩ· ⲫⲓ ⲥⲁⲣⲝ· ⲁⲩⲱ Fol. 61*b*
ⲕⲥⲟⲟⲩⲛ̄ ⲛ ⲧⲙⲛ̄ⲧⲥⲱⲃ· ⲛ ⲛ̄ⲡⲛⲏⲣⲉ ⲛ ⲁⲗⲗⲁ ϫⲉ ⲉⲣⲡⲁⲛ ⲣⲕⲍ
ⲟⲩⲕⲟⲩⲓ · ⲙ ⲡⲱⲗⲝ · ⲧⲁⲣⲉ ⲟⲩⲁ ⲯⲁⲩⲧⲁⲣⲉ ⲟⲩⲁ ⲯⲁⲩⲕⲓⲛⲁⲉⲓⲛⲉⲉⲩⲉ · ⲁⲩⲱ ⲟⲩⲣⲟⲧⲉ · ⲛ ⲁⲩ ⲛ̄ⲥⲟⲩ · ⲡⲉ ⲫⲉ ⲉ ⲅⲣⲁⲓ · ⲉⲛ̄ⲥⲓϫ ⲙ ⲡⲛⲟⲩⲧⲉ · ⲉⲧⲙⲙ[ⲁ]ⲩ · ⲛⲥⲓ ⲛⲕⲟⲗⲁⲥⲓⲥ · ⲛ̄ⲧⲁⲕ-ⲧⲁⲗⲙⲟⲟ̈ ⲉ ϫⲓⲕⲃⲁ · ⲛ ⲛ̄ⲣⲣ̄ⲣ ⲛⲟⲃⲉ · ⲙⲛ̄ ⲧⲫⲉⲛⲣⲉⲛ ⲁ (*sic*)· ⲛ ⲥⲁⲁⲧⲉ · ⲙⲛ̄ ⲡϫⲁⲩ · ⲙⲛ̄ ⲡⲛⲛⲩⲧ (*sic*)· ⲛ ⲁⲧ ⲛⲕⲟⲧⲕ · ⲉⲙⲯⲁⲛϩⲟⲟⲩϥ ϫⲉ ⲁⲙ̄ⲡ ⲟⲩⲁⲓⲕⲁⲓⲟ ⲁⲩⲱ ⲁⲙⲯⲛ̄ ⲣⲓⲥⲉ · ⲉϫⲙ̄ ⲡⲉⲕⲣⲁⲛ · ⲛ̄ⲧⲛ̄ ⲣⲉ ⲉ ⲣⲟⲓ · ⲉ ⲁⲓⲣ̄ ⲛⲟⲃⲉ · ⲣⲙ̄ ⲡⲉⲓ ⲛⲉ ⲟⲩⲁ ϫⲉ ⲛⲓⲕⲉ ⲁⲡⲧⲉⲗⲟⲥ · ⲁⲧⲙⲉⲉⲩⲉ · ⲉⲧⲥⲱⲱⲙⲉ · ⲛⲧⲁⲧⲁⲙⲓⲟⲟⲩ · ⲥⲁⲣ · ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲟⲩⲡⲛⲁ · ⲉⲩⲟⲩⲁⲁⲃ · ⲙⲛ̄ ⲟⲩⲥⲁⲁⲧⲉ · ⲉⲓⲉ ⲡⲟⲥⲱ ⲙⲁⲗⲗⲟⲛ · ⲁⲛⲟⲕ · ⲁⲙ̄ⲡ ⲟⲩⲕⲁϩ · ⲫⲓ ⲕⲉⲣⲙⲉⲥ · ⲁⲩⲱ ⲁⲙ̄ⲡ ⲟⲩⲥⲁⲣⲝ · ⲉⲩⲁⲥⲡⲱϩ · ⲉ ⲃⲟⲗ · ⲛⲥ̄ⲱⲙⲉ · ⲛ ⲟⲩⲕⲁϩ · ⲫⲓ ⲕⲉⲣⲙⲉⲥ · ⲁⲩⲱ ⲛⲧⲁⲕ-ⲧⲁⲗⲙⲟⲓ · ⲉ ⲃⲟⲗ · ⲣⲙ̄ ⲟⲩⲙⲛⲧⲣⲁ · ⲛ ⲥϩⲓⲙⲉ · ⲁⲕⲧⲟⲥⲧ̄ ⲛ̄ⲑⲉ · ⲛ ⲟⲩⲥⲟⲟⲣⲉ · ⲉⲩⲁⲥⲡⲓⲥⲉ · ⲣⲙ̄ ⲡⲕⲱⲣ̄ ⲁⲕ☩ ⲉ ⲣⲟⲓ · ⲛ ⲅⲉⲛⲕⲉⲉⲥ · ⲁⲕⲙⲟⲣ̄ⲧ · ⲛ ⲅⲉⲛⲙⲟⲟⲩⲧ ⲙⲛ̄ ⲅⲉⲛⲥⲁⲣⲝ · ⲁⲕ-ⲥⲟⲟⲗⲧ̄ · ⲛ ⲟⲩϣⲁⲁⲣ · ⲁⲕ☩ⲉ ⲣⲟⲓ ⲛ ⲟⲩⲡⲓⲟⲛ · ⲙⲛ̄ ⲟⲩⲡⲛⲁ ·

ецоуаав· мн̄ и[illegible]оу щаре пепиа· каат· ин̄кот̄ ·
ет[illegible]е ноу· п[illegible]
Fol. 62 a [illegible]|нте пкас· стшт· ща нецснте пет ѳмоос е
рка ѳраі ехн̄ нехеіроувш· ноуоеш ецаѳ ерато е роц ·
ноі ѳенщо· нщо мн̄ ѳентьа· нтьа· ет† еоот п
тецмнтнос· пент ачкш псащце мпе· мн̄ сащ̄ ·
пстереоуа· ѳн̄ щаже и тецсоп· пет † п
оутощ· е ѳалласа ємесеш сааті̄· пет ϧωλ· е ноу
м ψухн· нш· ет тоунос· мпоот· ауш ецт
наг и оумнтщаюртнц· наі· ете мн̄ лаат
пасселос наущоущѳн̄· нац· ei мн тег· пецщнре
и ауаѳос· мн̄ пецпта· п ѳасіоп· н ере та ψухн
п талаіпорос· ауш прр̄ поуе· наощп̄ е ноу
п наѳрн текмнтхоеіс· ei мн тег· текмнтщаю
ртнц· нхоеіс· п та ψухн· мн̄ па сωма· мн̄ па
пна сωтм̄ е рі̊ пноуте· м па ωп̄ нсхі п тоот
п та ецхомолоусіс нс † и оуна· и та ψухн
ємнт е ратн̄· пхс· пасеспоунс· м птнр̄ц· пен
ачхі· м пецλнλ· м пщорп̄· п рωме· аλλа
ач† метаноа· нац· екехі м па тωв̄ · нтоот
нс тнноот· нса та ψухн· ѳн̄ оуоноу· есрщау
мн̄ оумнтщаюртнц· ауш ѳн̄ оумнтоуаршнт· ан
пент ачсωтм̄· е пецλнλ· м пщорп̄· м мар
турос авєλ· екесωтм̄· е пωі· ѳω мпоот· н
тнноот· нса та ψухн· и оуаггелос· нт
Fol. 62 b таіаюсунн·|пент ачсωтм̄· е пецλнλ·
рке авраам пенеіωт· ецщооп· ѳн̄ пкас· и хапаа
ачсохсех и ѳенрро· ентахрнт· ауш ецощ·
нннще нроуо е роц· екесωтм̄ е рої ѳω мпоот
пент ачсωтм̄· е пецλнλ· и ісаак· ачнарнеч
е тсіх· п пефѳлестеєім· екесωтм̄ е рої ѳ
мпоот· нс̄харіζе наі· п оуапаитнма· епа
ноус· пент ачсωтм̄· е пецλλ и іакωв̄· ецвнн
е тмесопотамна· и тсуріа· ачощп̄· нац

ⲃⲟⲗ· ⲙⲡⲓ ⲡⲛⲟⲩⲧⲉ· ⲁϥϯ ⲛⲁϥ· ⲙ ⲧⲁⲙⲡⲣⲁⲙⲁⲥ· ⲙ
ⲗⲁⲃⲁⲙ ⲉⲕⲉⲥⲱⲧⲙ ⲉ ⲣⲟⲓ· ϩⲱ ⲙⲡⲟⲟⲩ· ⲡⲉⲛⲧ ⲁⲩⲥⲱⲧⲙ·
ⲉ ⲓⲱⲥⲏϥ ⲛ̄ⲧ̄ⲙⲛⲧⲣ ⲕⲙⲏ ⲉⲕⲉⲥⲱⲧⲙ· ⲉ ⲣⲟⲓ ϩⲱ· ⲙⲡⲟⲟⲩ·
ⲉⲙⲛⲧ ⲉ ⲣⲁⲧⲕ· ⲡⲉⲛⲧ ⲁⲩⲥⲱⲧⲙ ⲉ ⲡⲉϫⲗⲏⲗ· ⲙ ⲡⲓⲥ
ⲙ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙⲁⲱⲥⲏⲥ· ⲉ ⲁⲩⲉⲓⲙⲉ· ⲙ ⲡⲗⲁⲟⲥ ⲙ
ⲡⲓⲛⲏⲗ· ⲉ ⲃⲟⲗ· ⲛ̄ⲛ̄ ⲕⲙⲏ· ⲉⲕⲉⲥⲱⲧⲙ· ⲉ ⲣⲟⲓ ϩⲱ ⲙ
ⲡⲟⲟⲩ· ⲁⲛⲟⲕ ⲡⲉⲕⲣⲙⲣⲁⲗ· ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲕⲥⲱⲧⲙ· ⲉ
ⲡⲉϫⲗⲏⲗ· ⲛ ⲓⲉⲥⲟⲩ· ⲡⲱⲛⲣⲉ· ⲛ̄ ⲛⲁⲩⲏ ⲉⲩⲙⲓⲱⲉ· ⲙⲙⲛ̄
ⲛⲉϥϩⲁϩⲉ· ⲁⲕⲧⲙⲛⲟⲟⲩ· ⲛⲁϥ ⲙ ⲡⲁⲣⲭⲓⲥⲧⲣⲁⲧⲏⲥⲟⲥ·
ⲛ ⲧⲥⲟⲙ· ⲛ ⲙⲡⲛⲉ· ⲉ ⲧⲣ̄ϫⲓⲕⲃⲁ· ⲛ̄ ⲛⲉϥϩⲁϩⲉ·
ⲉⲕⲉⲥⲱⲧⲙ· ⲉ ⲣⲟⲓ ϩⲱ ⲙⲡⲟⲟⲩ ⲉⲙⲛⲧ· ⲉ ⲣⲁⲧⲕ· ⲱ· ⲡⲁ
ϩⲟⲉⲓⲥ· ⲧⲉⲣⲓⲛ ⲥⲁⲣ· ⲡⲣⲱⲙⲉ· ⲙⲙⲁ· ⲧⲉ ⲧⲁⲓ· ⲁⲗⲗⲁ·
ⲉⲙⲁⲃⲱⲕ ⲟⲛ̄· ⲟⲩⲟⲓⲛ· ⲛ ϯⲥⲟⲟⲩⲛ· ⲙⲙⲟⲥ ⲁⲛ· ⲫⲁⲏⲛ·
ⲛⲥⲁϥ ⲙⲙⲛ̄ ⲡⲛⲁⲧⲉ ⲡⲟⲟⲩ· ⲛ̄ⲣⲟⲟⲩ· ⲧⲁⲓ· ⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲥ

[illegible] Fol. 63 a

ⲙⲟⲕϥ· ⲛ ⲧⲁ ⲯⲩⲭⲏ ⲛⲑⲉ ⲛ̄ ⲟⲩⲧⲣⲟϩⲟⲥ· ⲛ̄ ⲡⲁⲣⲭⲏ ⲣⲕⲉ
ⲟⲩⲕⲱϥ· ⲁⲩⲱ ⲛⲑⲉ ⲛ ⲟⲩⲗⲁⲁⲩ· ⲛ̄ ⲛⲁⲣⲭⲏ ⲟⲩⲧⲣⲓⲣ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ϯⲛⲁⲉϫⲟⲙⲟⲗⲟⲅⲉⲓ· ⲛⲁⲕ· ⲡⲓⲟⲧⲉ· ⲙ ⲡⲁ
ⲱⲛϥ ⲁⲩⲱ ⲟⲛ ϯⲥⲟⲟⲩⲛ ϫⲉ ⲁⲕⲥⲱⲧⲙ· ⲉ ⲡⲉⲣⲟⲟⲩ
ⲙⲙⲉⲕⲣⲙⲣⲁⲗ· ⲥⲱⲧⲙ ⲉ ⲡⲱⲓ ϩⲱ ⲡⲭ̄ⲥ· ⲡⲁ ⲛⲟⲩⲧⲉ ⲡⲉⲛⲧ
ⲁⲩⲉⲓⲛ̄ⲧ· ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲕⲁⲕⲉ· ⲙ ⲧⲁⲙⲡⲧⲁⲧⲥⲟⲟⲩⲛ·
ⲉⲕⲉⲉⲓⲙⲉ· ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ· ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲁ ⲥⲱⲙⲁ· ϩⲙ̄
ⲟⲩⲟⲛⲟ̄ ⲉⲙⲛ̄ ⲣⲓⲥⲉ· ⲛⲣⲛ̄ⲧⲥ ϫⲉ ⲛⲧⲕ ⲟⲩⲛⲟⲩⲧⲉ· ⲙ
ⲁⲅⲁⲑⲟⲥ· ⲛⲧⲟⲕ· ⲟⲛ ⲡⲉⲛⲧ ⲁⲕⲥⲱⲧⲙ· ⲉ ⲡⲉϫⲗⲏⲗ· ⲛ̄
ⲙⲉⲕⲣⲓⲧⲏⲥ· ⲃⲁⲣⲁⲕ· ⲥⲁⲙⲯⲱⲛ· ⲓⲉϩⲱⲁⲉ· ⲥⲉⲭⲉⲱⲛ·
ⲙⲛ̄ ⲁⲉⲃⲱⲣⲣⲁ· ⲥⲟⲃⲟⲛⲓⲏⲗ ⲙⲛ̄ ⲁⲱⲑ· ϣⲁⲛⲧⲟⲩⲕⲣⲓⲙⲉ·
ⲙ ⲡⲉⲕⲗⲁⲟⲥ· ⲙⲥⲉⲙⲟⲟⲩⲉ ⲙⲙⲟⲟⲩ· ⲉⲓ ⲡϫⲁⲓⲉ ⲉⲕⲉ-
ⲥⲱⲧⲙ· ⲉ ⲣⲟⲓ ϩⲱ· ⲣⲁⲓ ⲡⲁ ⲧⲱⲃϩ· ⲉⲓϣⲗⲏⲗ· ⲉ ⲣϫⲁⲓ·
ⲧⲉⲕⲙⲛ̄ⲧⲁⲥⲁⲑⲟⲥ· ⲡϫⲟⲉⲓⲥ· ⲡⲛⲟⲩⲧⲉ· ⲙ ⲡⲓⲏⲗ· ⲁⲕ-
ⲥⲱⲧⲙ· ⲉ ⲡⲉϣⲗⲏⲗ· ⲙ ⲓⲉⲣⲉⲙⲓⲁⲥ· ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲭⲣⲁⲓ ⲡϣⲏⲣⲉ· ⲙ ⲡⲗⲟⲓⲣⲉ· ⲉⲕⲉⲥⲱⲧⲙ· ⲉ ⲣⲟⲓ· ϩⲱ ⲣⲁⲓ
ⲁ ⲥⲟⲛⲥⲛ̄· ⲙⲛ̄ ⲡⲁ ⲧⲱⲃϩ· ⲉ ϯⲧⲱⲃϩ ⲙⲙⲟⲕ ⲛ̄ⲑⲛⲧⲏ·
ⲛⲟⲩⲧⲉ· ⲙ ⲣⲝⲥⲱⲧⲙ· ⲁⲕⲥⲱⲧⲙ ⲟⲛ· ⲉ ⲙⲥⲁⲓⲁⲥ ⲡⲛⲟⲥ·
ⲙ ⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲫⲱϣ ⲉ ⲣⲁⲓ ⲉ ⲣⲟⲕ· ⲉⲫϣⲗⲏⲗ ϩⲁ

пеклаос · акнарнеч · є птако · екесωтⲉ · є ро
ρω · ⲛ̅ⲛ̅ⲉρⲉ · та ψⲩχн · є птако · аксωтⲉ · оп
є пεщλнλ · ⲛ̅ ⲓεγεκ[инλ] · пепрофнтнс[illegible]є ρраι
Fol. 63 b є роοу · актοунос · нач(?) и ρеи[illegible] | ауωωпе
ⲣⲛⲍ оуπиον · и ωⲛ̅ⲍ · ике соп · екесωтⲉ · ρω є па
щλнλ · ⲛ̅ⲛ̅а · и та ψⲩχн · пхоеіс пноуте · л
па ωⲛ̅ⲍ · ⲛ̅ток пент аксωтⲉ · є ѯанінλ · пепро
фнтнс ечρⲉ пщнг · и ⲙⲙоуг · актⲛ̅нооу · щ
ρ̊ч и аββакоуⲙ · ⲙⲛ̅ парістон · аксωтⲉ є ιωнас
ечρⲛ̅ ρнтс · л пκуτос нщоⲙⲛ̅т ⲛ̅роοу · ⲙⲛ̅
щоⲙте · ноуωн · ⲉⲙⲛ̅ое · є трⲭоуωⲙ · ⲙⲙоч
актρⲭноχⲭ · є ппет щоуωоу · екесωтⲉ · є ро
ρω ⲙпоοу · пноуте · ет ноρⲉ ⲙⲙог · ρⲛ̅ θλιψіс
ниⲙ екенарнет · ρⲛ̅ ✝ ке оуеіе · ет о и ρоте пен
аусωтⲉ · є пεщλнλ · и ρнλіас пноσ · л про
фнтнс · акщтаⲙ · и тпе · ⲛ̅ щоⲙте ⲛ̅проⲙпе · ⲙ
соοу · невот · екесωтⲉ є рог ρω ⲙпоοу · пхоеі
ⲛ̅ тпе · ⲙⲛ̅ пκаρ · пент аусωтⲉ · є елісаюс
ауτоунос пщнре · ⲛ̅ тесρⲓⲙе ⲛ̅ сωⲙⲁнтнс нас
сωтⲉ · є рог · еιωщ · є ρраι · є рок · ρⲛ̅ тасⲙеі
є βол ρⲛ̅ сωⲙа · пноуте · л па оуχаι · ⲛ̅то
пент аксωтⲉ · є пεщλнλ · и ⲭⲁⲭ · ечⲡнт · ρнτ
ⲡⲙесχахе · неρⲉ та ψⲩχн ρω · є тσιх · л
пκатнсорос · акщωпе он ⲙⲛ̅ неⲛеіоте л про
фнтнс · ⲙⲛ̅ неⲛеіоте ⲛ̅апостолос · щантоєіре
ⲛ̅ⲙег · σоⲙ тнроу · ⲙⲛ̅ нещⲡнре ⲙⲛ̅ ⲛег[illegible]л
нег[illegible]екещωпе ⲛ̅ⲙⲙаг
Fol. 64 a ρω · пноуте · л па ωⲛ̅ⲍ · анок пекⲭⲣⲁλ ⲁⲁ
ⲣⲕⲏ насіос · ✝соοуи · же аксωтⲉ · є рог · ρⲛ̅ ρаρ
ⲛ̅θλιψіс · еιωщ є ρраι · є рок · сωтⲉ · є р
тенοу па хоеіс ⲛ̅ⲧⲛ̅ноοу · наι · л ⲙιχан
пекнοσ · ⲛ̅ архаггелос · ρⲛ̅ оуⲙⲛ̅тщанрτн
ⲛ̅ⲍⲓ и та ψⲩχн ρⲛ̅ оуанапаусіс · ⲛ̅ⲭоуοсⲭ ·
пщоχпе · л пκатнсорос · паι ет ⲙⲙеуе ·

катнсорєі · ммоп · мпекмто · є вол · нѳ̄ тѳ̄ ıѳ̄
катнсорıа · є роєı · є пекр̄ра̄л нєр̄ωр̄т · ѳ̄нет
ρı ρвоор · ммоı · нєтр̄ѳ̄ωωѳ̄ · нєı пωаρ · м
пкωр̄т · нє̄ϯоє · наı є траар̄ · є раат · мпекмто ·
є вол · пет крıне и тоıкоумєнн · тнр̄с · ρı̄ ото ·
ємн̄ ωıпе н̄ρнт̄ч̄ · маротхı ωıпе · нєı нет ρı ρвоор
ıте нет ρı отнаı · ааρ̄ · є ратоу · ρартнı ·
маρр̄ωхı̄ · н̄єı пкωр̄т · и ат хєка · нєѳ̄ıко · и
тсаате · м пат ωıпе · мн̄ пєчхнаıс · ма ϯоє
наı · є трасопсı̄ · єхı̄ ωıпе ρı ρоте · хє ıток ·
пе пноуте · ммє мааач пет ере отроте · мн̄
отстωт · мн̄ отнєрщλ̄ч̄ · мпєчмто · є вол ·
пноуте · мааач пет ере та ѱ̄хн̄ · мн̄ па н̄т̄а̄ ·
ρı̄ пєчєıх ϯсопсı̄ · ммок · па х̄с̄ · єıнı · є
ρраı · єпєкєıх · наı · єт ере отроте · мн̄ отс-
тωт мпєчмто · ρı̄ пєщ̄ахе · ωаре тпе · мн̄
пкаρ · вωλ · є вол · н̄те ıтоот · стωт ωа нєтсıте ·
н̄те] нетр[illegible] н̄ноıн · стωт · | ıте ıтартарос Fol. 64 b
ρκθ
ωторт̄р̄ · хе наı · пе пноуте и аоратос · отрωмч̄ ·
ıе теѱ̄хн̄ · и авракıос · и паρр̄ı̄ пєı ноς · єт
а роте · єıωанхоос хе анр̄ отаıкаıос · анр̄ ото-
ρ̄λ̄р̄ ноβе · ıмн · пет наωоτωр̄ѳ̄ · нач · н̄ҧнєх та
ѱ̄хн̄ · и тартарос · ıмн пет наωоτωр̄ѳ̄ · нач ·
и тєчєхоусıа · єıωанτоуноσоу · ок · πωч пе
аμарте · мн̄ λаау ρнт̄ · є роч · и нет ρнт̄ · ρѳ̄
ρнт̄ м прωме · ıточ · єт доκıμαζє · и ρнт̄ · мн̄
єсλоото · єıнı · и нет наıωоу мн̄ нет θоοθ ·
т ρѳ̄ ρнт̄ · м прωме · хе н̄точ · пе пноуте ·
точ · пе пхоєıс · и тарετн · єıωоοп · ρı̄ тєı сар̄ξ ·
ıтаас · наı ер па отωш · ρıхѳ̄ пкаρ · є сароу ·
ωω є сноу єıωанєı є вол · ρı̄ сωма · тєкєхоу-
с · тет о · и хоєıс · є рог · є ωахе · аγω є тѳ̄
ωахе · є тнє наı · єıωоοп · ρı̄ ϯсар̄ξ и ϯнака
тот · є вол · ан · єірωс · єісноу · єıϯ єоοу · наı ·

ⲉ ⲁⲓⲙⲡⲱⲁ · ⲉ ⲟⲩⲱⲱⲧ̄ · ⲙ̀ ⲡⲉⲕⲛⲟⲩⲟⲥ · ⲁⲩⲱ ⲉ ⲁⲩ
ⲉⲣⲁⲧ · ⲙ̀ ⲡⲉⲕⲗⲁⲟⲥ ⲡⲉⲧⲕⲱ ⲛ̀ⲧⲛⲓ · ⲉ ⲣⲟⲩ · ⲁⲓⲛ ⲧⲁ
ⲙ̀ⲡⲧⲕⲟⲩⲓ ⲱⲁ ⲣⲟⲩⲓ ⲉ ⲡⲟⲟⲩ · ⲛ̀ⲣⲟⲟⲩ · ϯⲛⲁⲣⲭⲉ
ⲣⲁ ⲛⲉⲩⲧⲏⲣ̄ · ⲁⲩⲱ ϯⲛⲁⲣ̄ⲣⲟⲧⲉ · ⲁⲙ · ⲟⲛⲧⲉ̄ⲩ · ⲛⲟ̀ⲣⲧⲟⲩ
ⲙ̀ⲙ̄ ⲟⲩⲁⲗⲗⲟⲙⲟⲛ · ⲙ̀ ⲡⲛⲁⲩ ⲙ̀ ⲙⲉⲉⲣⲉ▒▒▒

ϩⲁⲛⲏⲓ ⁘ ⲛⲧⲟⲕ · ⲡⲉⲧ ⲉⲣⲉ ⲛ ⲱⲟϫⲛⲉ · ⲙ̅ ⲡⲉⲓⲱⲧ ·
ⲟⲛⲡ ⲛⲣⲛ̅ⲧϥ · ⲥⲉ ϩⲁⲛⲏⲓ · ⲛ̅ⲧⲟⲕ · ⲡⲉ ⲧⲧⲁⲡⲣⲟ · ⲛ̅
ⲛⲉⲡⲣⲟϥⲏⲧⲏⲥ · ⲥⲉ ϩⲁⲛⲏⲓ ⁘ ⲛ̅ⲧⲟⲕ · ⲡⲉ ⲡⲗⲁⲥ · ⲛ̅
ⲡⲁⲥⲥⲉⲗⲟⲥ ⲥⲉ ϩⲁⲛⲏⲓ ⁘—ⲛ̅ⲧⲟⲕ ⲡⲉ ⲓ̅ⲥ̅ ⲡⲁ ⲱⲛ̅ⲣ̅ · ⲥⲉ
ϩⲁⲛⲏⲓ ⁘—ⲛ̅ⲧⲟⲕ ⲡⲉ ⲓ̅ⲥ̅ ⲡⲱⲟⲧⲱⲟⲩ · ⲙ ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ̅ ⲥⲉ ϩⲁⲛⲏⲓ ⁘ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ · ⲑⲉⲗⲡⲓⲥ · ⲛ ⲟⲩⲟⲛ ·
ⲙⲙⲁ · ⲉⲧ ⲕⲱ ⲛⲣⲛ̅ⲧⲛ̅ · ⲉ ⲣⲟϥ · ⲉⲣⲉ ⲙⲙⲁ · ⲧⲁⲓⲛⲧ ·
ⲛⲧⲉⲕⲣⲉ · ⲛ ⲙⲙⲁ ⲡⲉⲧ ⲧⲛ̅ⲧⲱⲛ · ⲉ ⲣⲟⲕ · ⲡⲣ̅ⲣ̅ⲟ · ⲡⲉⲧ
ϩⲙⲟⲟⲥ ⲉ ϩⲣⲁⲓ ⲉϫⲛ̅ ⲛⲉϫⲉⲓⲣⲟⲧⲩⲡⲓⲛ ⲉⲣⲉ ⲛⲥⲉⲣⲁⲫⲉⲓⲙ ·
ⲁϥ · ⲉⲣⲁⲧⲟϥ · ⲙⲡⲉϥⲛⲟⲩ · ⲉ ⲣⲟϥ · ⲉⲣⲉ ⲧⲡⲉ · ⲙⲙⲛ̅
ⲡⲕⲁϩ ⲥⲱⲙⲧ̅ · ⲉ ⲣⲟϥ · ϩⲛ̅ⲧϥ · ⲙ̅ ⲡⲉⲕⲓⲛⲁ · ⲉⲧ ⲱⲙ ⲛⲁⲩ ·
ⲙ̅ ⲡⲉⲩⲱⲙϥ̅ · ⲛ̅ ⲣⲱⲙⲉ · ⲙⲙⲛ̅ ⲛ̅ⲧⲃⲛⲟⲟⲩⲉ · ⲙⲙⲛ̅ ⲛⲉⲟⲛ-
ⲣⲓⲟⲛ · ⲙⲙⲛ̅ ⲡⲣⲁⲗⲁⲁⲧⲉ · ⲉⲕⲥⲁⲡⲱ · ⲙⲙⲟⲟⲩ · ⲧⲏⲣⲟⲩ ·
ⲛ̅ⲧⲟⲕ · ⲡⲉⲛⲧ ⲁⲧⲣⲉⲣⲙⲛⲧⲉ · ⲙⲙⲟⲕ ⲇⲉ ⲉⲙⲙⲁ-
ⲛⲟⲩⲏⲗ ⲡⲁⲓ ⲉⲩⲁⲧⲟⲧⲁⲣⲕⲉϥ · ⲁⲉ ⲡⲛⲟⲩⲧⲉ · ⲡⲙⲙⲁⲛ ·
ⲛⲧⲟⲕ · ⲡⲉⲧ ⲟⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ · ⲁⲉ ⲣⲁⲃⲟⲩⲛⲓ ·
ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲥⲁⲣ ⲡⲕⲟⲓ · ⲇⲛ̅ ⲧⲉϥⲥⲛⲏⲩⲉ ·
ⲛⲟⲥ ⲣⲱⲙϥ · ⲇⲛ̅ ⲧⲉϥⲙⲙⲓⲧⲛⲟⲩⲧⲉ · ⲉⲓⲱⲁⲛⲥⲉⲟⲩ ⲉ
ⲣⲟⲕ · ⲡⲱⲕ · ⲡⲉ · ⲡⲉⲥⲉⲟⲩ · ⲉⲓⲱⲁⲛ† ⲉⲟⲟⲩ · ⲛⲁⲕ ·
ⲱⲕ ⲡⲉ ⲡⲉⲟⲟⲩ [illegible] ⲧⲙⲙⲓⲧⲱⲁⲛⲟⲧⲛϥ̅ · ⲡⲁ ⲛⲟⲩⲧⲉ
[illegible]ⲣⲟⲥ | ⲁ ⲡⲉⲕ- Fol. 66 a
ⲛⲟϥ · ⲉⲧ ⲟⲩⲁⲁⲩ · ⲥⲟⲟⲩⲣⲟⲩ · ⲉ ⲣⲟⲩⲓ · ⲉⲧⲁⲥⲉ- ⲣⲗⲃ
ⲛ · ⲛ ⲟⲩⲱⲧ ⲁⲕⲥⲟⲟⲩⲣⲟⲩ · ⲉ ⲣⲟⲩⲓ · ⲉ ⲡⲙⲁ · ⲙ
ⲱⲟⲛⲉ ⲉⲧ ⲟⲣϫ̅ · ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲱⲙⲛ̅ⲧ̅ ⲛⲁⲣⲉ · ⲉ ⲣⲟϥ ·
ⲛ · ⲱⲁ ⲉⲡⲉϩ · ⲁⲕⲕⲁⲱⲓⲥⲧⲁ · ⲉ ϫⲱⲟⲩ · ⲡⲣⲉⲛⲱⲱⲥ ·
ⲧⲏⲣⲟⲩ · ⲛⲁⲓ ⲉⲧⲛⲁⲙⲱⲟⲩⲛⲉ ⲙⲙⲟ̅ⲟ̅ ⲡⲉ · ⲇⲛ̅ ⲟⲩⲁⲓⲕⲁⲓⲟ-
ⲥⲩⲛⲏ · ⲙⲡⲣ̅ ⲟⲩⲉ · ⲙⲙⲟⲓ · ⲡⲉϫ̅ⲥ̅ · ϫⲉ ⲛⲧⲕ̅ ⲟⲩⲛⲁⲛⲧ ·
ⲣⲱ ⲙ ⲙⲁⲓ ⲯⲩⲭⲏ · ⲁⲕⲛⲁⲣⲭⲉⲧ ⲉ ϩⲟⲩ · ⲫⲓⲧⲛ̅ ⲧⲁⲗⲉ-
ⲁ ⲛ̅ ⲛⲁⲉⲓⲟⲧⲉ · ⲁⲕⲕⲁⲁⲧ · ⲛ̅ⲱⲱⲥ ⲉ ⲡⲉⲕⲗⲁⲟⲥ ⲁⲓ-
ⲣⲟⲙⲉ · ⲙⲙⲟⲟⲩ · ⲕⲁⲧⲁ ⲡⲉⲕⲟⲧⲱⲱⲧ · ϯⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ·
ⲛⲏⲛⲟⲩⲉ · ⲙⲙⲟⲓ · ϯⲥⲙⲟⲩ · ⲉ ⲣⲟⲕ ⲡⲁ ⲛⲉⲓ ⲥⲙⲟⲩ ·
ⲧⲣⲟⲩ ⲡⲱⲟⲧⲱⲟⲩ · ⲛ ⲛⲉⲧⲟⲩⲁⲁⲃ · ⲓ̅ⲥ̅ · ⲧⲥⲟⲓ · ⲛ
ⲛϫⲉⲓⲣⲟⲧⲩⲡⲓⲛ · ⲙⲙⲁ ⲥⲉⲣⲁⲫⲓⲙ · ϯⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ·
ⲡ ϯ ⲕⲙⲉ · ⲙ ⲡⲕⲁϩ · ⲉⲩⲁⲧⲉⲁⲛⲉ · ⲓ̅ⲥ̅ ⲡⲥⲟⲫⲟⲥ ⲛ

пхωωре· †пасмоу· є рок· тєѳрнпе· ⲛ пр-
рωоу· ⲛ ⲡаікаюс· пєкλом· єте мєцрωѳ
пωⲛ̄ⲍ· и оуоп· пш· †смоу· є рок· танас-
тасіс ⲛ оуоп· пш· ауω поуоєіⲧ· є βωλ· ⲉⲣⲁ
поуоєіⲧ· пєт ере тпе· ⲙⲛ̄ пка ϥ· ауще пса пєч-
щахе· нθє ⲛ оуτλ†λе· мюоу· єсащє ⲛ̄са
оуκаλос· пєіωт· ⲙ̄ птнр̄ⲍ· пєнт ащщωλ· и
аⲙⲡте· ачтако ⲛ̄єхωм ачєпе ⲛ аλλ· є ⲣраі
ⲙⲛ̄ пєщщнре· ачѳωтⲛ̄· ⲙ̄ пхахе· ⲙⲛ̄ тєчѳом
тнр̄с· ач† поуоєіⲧ· м пρи· ачтωщ· ⲛ нетро-
Fol. 66 b χос м поор· ач† ран· пиннщє· и исюу· | ач-
рλс тωщ· ⲛ̄сащєⲉ· м пе· ⲙⲛ̄ сащⲍ̄· истерєωма
ачєⲥⲙⲛ̄сⲡте· м пка ϥ· ⲉⲓⲭⲙ̄ мюоу ачкω пюоу
ⲉа пка ϥ· ауω ⲛ̄поуи· ⲛ̄са песнт· м пка ϥ· †с-
мюоу є рок· пент ачтаⲙⲓе псωⲛ̄ⲧ тнр̄ⲍ· ⲉⲙ̄ пєч-
щахе· є ачⲙⲉтои· мюоу· ⲉⲙ̄ пмєр сащⲍ̄
ⲛ̄роот· †смоу· є рок· палфа· ⲙⲛ̄ пш· тарχ
ⲙⲛ̄ пхωк· и †пало ан· еісмоу· є рок ⲓс па
є †инт· є ⲣраі· є нєуσιχ· є βωλ ⲍе нточ п
па рⲍ̄щоⲛⲧ· є роч· ауω· тнащте пе· ⲙ̄ па от
хаі· ⲙⲡр̄ † щⲡе· наі· ⲉⲙ̄ пе † σωщⲧ̄· є βω
ⲉнтⲍ̄· сωтⲙ̄· пхоєіс· є па щλλ ⲙ̄поот· ⲛ̄ⲧⲏ
поот наі· м мιχαηλ· пєкархаггєλос· нⲍ̄хі
ⲛ̄тоот· ⲛ та ψⲩχн ⲉⲙ̄ оуанапаусіс· нⲛ̄каюста
мюс· є тполіс· и пєкⲙⲛ̄тщанртнч· ⲍе пωк
пе пеоот· ⲙⲛ̄ паλλρτе· ща епеч· пепеч· аλλи
ⲛ тер ⲍхωк ⲍе є βωλ· м пещλнλ· ет оуаав
нσι апа аѳанасюс· ач† м пєуπⲛ̄ⲁ нθє· поуа
є ачоуωβⲃ̄· и сот сащⲍ̄· м пащоⲛ̄с· анок ⲍ
†мοθєос· паіаконос· пєіаⲍ ерат· є ппе
оуаав· аѳанасюс· єфнака сωма є ⲣраі· †
ⲙⲡтре· нητⲛ̄ ⲙⲡⲙа· є βωλ м пюоуте· и
Fol. 67 a [illegible] и [illegible] н
рλа нθє и оухюн ампат· є мιχαηλ· ачхі· ⲛ тєⲍу

χн · ⲡ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ · ⲁⲣⲭⲱⲗ · ⲉ ⲡⲁⲓⲥⲉ ⲛ̅ⲛ̅ⲁⲥ · ⲉⲥⲟ ·
ⲙ ⲡⲧⲣⲟⲥ · ⲙ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ · ⲙ̅ⲙⲁⲁⲧⲉ · ⲁⲓⲛⲁⲩ · ⲉ
ⲡⲉϫⲟⲣⲟⲥ · ⲡ̅ ⲛⲁⲣⲭⲉⲗⲟⲥ · ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲓⲟⲩⲧⲉ · ⲉⲧⲁϣ
ⲙⲙⲟⲥ · ⲁⲉ ⲙⲁⲣⲡ̅ϯ ⲉⲟⲟⲩ ⲙ ⲡⲓⲟⲩⲧⲉ ⲁⲉ ⲁϥϯ ⲉⲟⲟⲩ ·
ⲙ ⲛⲉϥⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲙⲏ · ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ·
ⲙⲁⲣⲡ̅ ⲡⲱⲧ · ⲡ̅ⲥⲁ ⲛⲉⲥⲃⲱⲟⲩⲉ · ⲙ ⲡⲉⲛⲉⲓⲱⲧ · ⲁⲑⲁⲛⲁ-
ⲥⲓⲟⲥ ⲉⲓⲛ̅ϯ ⲉⲟⲟⲩ · ⲙ ⲡⲓⲟⲩⲧⲉ · ⲕⲁⲛ ⲛⲧⲡ̅ⲛⲁϣⲡⲱϥ · ⲛⲁ
ⲉ ⲡⲱⲓ ⲛ ⲛⲉⲛⲉⲓⲟⲧⲉ · ⲁⲗⲗⲁ · ⲙⲁⲣⲡ̅ ⲁⲡⲁⲧⲟⲟⲩⲡ̅ ⲉ ⲣⲱϥ ·
ⲙⲙⲁⲁⲧⲉ ⲁⲩⲱ ⲡⲓⲟⲩⲧⲉ ⲛⲁⲓ ⲧⲟⲟⲧϥ̅ ⲛ̅ⲧⲙⲛ̅ⲧⲣⲉ · ⲛⲧⲙ-
ⲡⲉⲕⲟⲩϥ̅ · ⲉ ⲃⲟⲗ · ⲁⲧⲉⲧⲛ̅ⲛⲁⲩ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ · ⲉ ⲡⲉⲓ
ⲟⲥ · ⲛ̅ ⲙⲫⲉⲓϫ · ⲁⲉ ⲛⲧⲁⲣⲉⲙⲙⲉ · ⲛ ⲁϥ ⲛ ⲣⲉ · ⲙⲁⲓⲛⲧ
ⲭⲁⲡⲁⲛⲧⲁ · ⲉ ⲡⲓⲟⲩⲧⲉ · ⲛ̅ⲧⲁⲓ ⲙ ⲡⲉⲕⲗⲟⲓ ⲙ ⲡⲱⲟ̅ϥ̅ ·
ⲁ ⲡⲓⲟⲩⲧⲉ ⲙⲁⲁⲧⲉ ⲛ̅ⲧⲙⲛ̅ⲧⲣⲉ · ⲛ ⲧⲁⲣⲟ · ⲓ̈ ⲧⲁⲣⲟ · ⲡⲁⲓ
ⲧⲁⲧⲁⲗⲟⲥ · ⲉⲧⲛ̅ ⲛⲉϫⲉⲓⲣⲟⲧⲟⲛⲓⲁ · ⲛⲣⲁⲣ · ⲛⲥⲟⲩ ⲉ ⲁϥϯ-
ⲙⲡⲉ · ⲛ ⲛ̅ⲣⲣⲱⲟⲩ · ⲙ̅ⲙ̅ ⲛⲣⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲙⲓⲧ̅ⲛ̅ ⲧⲥⲟⲩ · ⲙ
ⲡⲟⲩⲧⲉ · ⲉⲧ ⲛⲙⲙⲁⲩ · ⲁⲛⲁⲩ ⲁⲉ ⲟⲧⲁⲩ · ⲛⲥⲟⲩ · ⲡⲉ
ⲉ ⲉⲣⲁⲓ · ⲉⲛⲥⲓϫ · ⲙ ⲡⲓⲟⲩⲧⲉ ⲉⲧ ⲟⲛ̅ϥ̅ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ·
ⲭⲙⲁⲛ̅ⲣ̅ ⲛⲟⲃⲉ · ⲉ ⲣⲟϥ ⲭⲁⲧⲙⲱⲣⲉⲓ · ⲙⲙⲟⲕ · ⲉⲕ-
ⲁⲛⲉⲓⲣⲉ ⲁⲉ · ⲙ ⲡⲛⲉⲧ ⲛⲁⲛⲟⲩϥ̅ · ⲭⲁⲣⲁϣⲉ ⲛ̅ⲙⲙⲁⲕ ·
ⲓ̈ⲧⲣⲉⲕⲁⲡⲁⲛⲧⲁ · ⲉ ⲣⲟϥ · ⲙ̅ⲡ̅ ⲟⲧⲁⲡⲁⲛⲧⲛⲁⲁ ⲉⲛⲁⲛⲟⲩ ·
ⲓ̈ⲭ̅ⲥ · ⲛⲁⲓ · ⲙ ⲡⲉ▒▒ⲙ̅ⲡ̅ⲧⲱⲟ̅ϥ̅ · ⲙⲡⲁ ⲉⲛⲉϥ · ⲙⲓⲧ̅ⲛ̅
ⲡⲉϫⲥ̅ ⲡⲉⲛϫⲟⲉⲓⲥ | ⲡⲁⲓ ⲉ ⲣⲟϥ · ⲙ̅ⲙ̅ ⲧⲟⲟⲧϥ̅ · ⲉⲣⲉ ⲉⲟⲟⲩ · Fol. 67 b
ⲙ · ⲙ̅ⲙ̅ ⲧⲁⲓⲟ ⲙⲙⲁ ⲡⲣⲉⲡⲉⲓ ⲛⲁⲩ · ⲙ̅ⲡ̅ ⲡⲉⲥⲉⲓⲱⲧ · ⲛ ρλε
ⲁⲑⲟⲥ · ⲙ̅ⲡ̅ ⲡⲉⲡⲛ̅ⲁ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲛ ρ̅ⲧⲁⲛⲇⲟ · ⲁⲩⲱ
ⲡ̅ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ · ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲟⲉⲓⲙ̅ · ⲙⲙⲁ · ⲙⲛ̅
ⲉⲃⲏ ·

DISCOURSE ON SAINT MICHAEL THE ARCHANGEL BY TIMOTHY, ARCHBISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 7029)

ⲟⲩⲗⲟⲅⲟⲥ· ⲉ ⲁϥⲧⲁⲩⲟϥ ⲛ̅ⲥ̅ⲓ ⲡⲉⲁⲅⲓⲟⲥ ⲁⲡⲁⲑⲉⲟⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲏ̅ ⲣⲁ· ⲕⲟⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲙⲁ· ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ· ⲉⲧⲉ ⲥⲟⲩ ⲡ̅ⲛ̅ⲧ· ⲥⲛⲟⲟⲩⲥ ⲡⲉ· ⲙ ⲡⲉⲓ ⲉⲃⲟⲧ ⲡⲁⲱⲛⲉ ⲁϥ ⲙⲡⲁⲭⲉ ⲁⲉ ⲟⲛ· ⲉ ⲧⲃⲉ ⲛⲉⲃⲓⲉⲓⲧ· ⲉⲧ ⲃⲏ ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲙ̅ⲛ̅ ⲛⲉⲫⲩⲭⲟⲟⲩⲉ· ⲉⲧ ⲛⲃⲏ ⲧⲟⲩ ⲁϥⲙⲡⲁⲭⲉ ⲁⲉ ⲟⲛ· ⲉ ⲧⲃⲉ ⲧⲓⲥⲧⲁ ⲛⲟⲓⲁ· ⲏ̅ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ⲃ̅ⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲥⲛⲟⲩ· ⲉ ⲣⲟⲛ· ⲃⲁⲓⲛⲏ ⲃⲁⲓⲛⲏ (*sic*)· ϥⲑ̅·

Ⲫ ⲛⲟⲥ· ⲙⲡⲁ· ⲡⲉ ⲡⲟⲟⲩ· ⲱ ⲛⲁⲙⲉⲉⲣⲁⲁⲧⲉ ⲙⲁⲣⲡ̅ⲥⲱⲟⲩϩ· ⲉ ⲣⲟⲩⲏ ⲙⲡ̅ⲉⲩⲫⲣⲁⲛⲉ ⲛⲧⲉⲛ ⲧⲉⲗⲏⲗ· ⲙⲙⲟⲛ· ⲛⲣⲏⲧ̅ϥ̅· ⲍⲉ ϯⲛⲁⲩ ⲁⲛⲟⲕ ⲙ ⲡⲟⲟⲩ· ⲉ ⲡⲛⲟⲥ· ⲙ ⲁⲣ̀ⲭⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲟⲩⲁⲁ ⲙⲓⲭⲁⲏⲗ· ⲉϥϯ ⲉ ⲧⲟⲟⲧⲛ̅· ⲛ̅ ⲣⲉⲛⲧⲣⲟⲫⲏ· ⲙ ⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ ⲡⲙⲁⲭⲉ· ⲙ ⲡⲣⲉⲣⲟϥⲁⲗⲧⲏⲥ ⲍⲁⲍ· ⲍⲉ ⲓⲟⲩⲁ ⲁⲣⲓ ⲛⲉⲕⲙⲁ· ⲛⲧ̅ϥ̅ ⲛ̅ⲧⲉⲕⲉⲣⲏⲧ ⲁⲩⲱ ⲟⲛ ⲍⲉ ⲙⲁⲣ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ ⲡⲁⲭ[illegible]ⲕⲱⲧⲉ· ⲉ ⲛⲉⲧ ⲣ̅ ⲣⲟⲧⲉ ⲣⲏⲧ̅ⲩ̅ ⲁⲩⲱ ⲙⲁⲣⲛⲁⲣⲙⲁⲍ̈· [illegible]ⲥⲉ· ⲧⲉⲛⲟⲩ· ⲡⲉ ⲡⲉⲓ ⲁⲅⲅ· ⲗⲟⲥ· ⲛ̅ⲧⲁⲛⲧ· ⲉⲧ ⲕⲱⲧⲉ ⲛⲉⲧ ⲣ̅ ⲣⲟⲧⲉ ⲣⲏⲧ̅ⲩ̅ [illegible] ⲛⲟⲩⲁ̈· ⲙⲙⲟⲟⲩ· [illegible]

Fol. 68 a ⲧⲟⲩ[illegible] | ⲙⲁⲣⲁⲥⲱⲙⲧⲩ̅ ⲣⲗ̅ⲥ̅ ⲉ ⲭⲱⲟⲩ ⲛ̅ⲧⲥⲟⲛⲥⲏ· ⲙ ⲛⲓⲟⲩⲧⲉ ⲙⲁⲛⲧ ⲉⲣⲁⲡⲟⲕⲁⲑⲓⲥⲧ· ⲙⲙⲟⲟⲩ· ⲉ ⲛⲉⲓ ⲁⲓⲱⲛ· ⲙ ⲡⲟⲩⲟⲉⲓⲛ· ⲟⲩ ⲙⲟⲛⲟ·

ⲛⲁⲓⲕⲁⲓⲟⲥ ⲁⲗⲗⲁ· ⲁⲛⲉ ⲣⲣⲣ ⲛⲟⲃⲉ ⲟⲛ· ⲛⲧⲁⲩⲕⲱ
ⲛⲣⲏⲧⲛ ⲉ ⲣⲟϥ· ⲱⲁ ⲫⲣⲁⲓ· ⲉ ⲛⲉⲓⲧ ⲁⲧⲡⲣⲟⲥⲫⲉⲣⲉⲓ·
ⲛ ⲟⲩⲥⲟⲩ· ⲛ ⲟⲩⲱⲧ· ⲛ ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉ ⲡⲣⲁⲛ· ⲙ
ⲡⲓⲟⲩⲧⲉ· ⲙⲡⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲛⲑⲁⲁϥ
ⲛ ⲛⲟⲩⲛⲕⲉ· ⲱⲁ ⲫⲣⲁⲓ ⲉⲧⲟⲉⲓⲕ· ⲛ ⲟⲩⲱⲧ· ⲙⲡⲓ ⲟⲩⲱⲟ·
ⲙⲙⲟⲩ ⲛ ⲱⲣⲡ ⲛⲑⲙⲁⲟⲩⲏⲗ· ⲁⲛ ⲉ ⲣⲟⲟⲩ· ⲱⲁ ⲉⲛⲉϩ·
ⲛⲥⲓ ⲡⲱⲁⲛⲧⲛϥ· ⲙⲓⲭⲁⲏⲗ· ⲉⲱⲱⲉ ⲕⲟⲧⲱⲱ· ⲥⲱⲧⲙ
ⲛⲧⲁⲧⲁⲗⲟⲕ· ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲙⲙⲟⲥ ⲁⲛⲟⲕ· ⲡⲉⲓ ⲉⲗⲁⲭⲓⲥ-
ⲧⲟⲥ· ⲁⲓⲙⲟⲑⲉⲟⲥ ⲡⲉⲧⲡⲉⲓⲱⲧ· ⲁⲓⲃⲱⲕ· ⲉ ⲫⲣⲁⲓ· ⲉ
ⲑⲓⲉⲗⲏⲙ· ⲉ ⲧⲣⲁⲟⲩⲱⲱⲧ· ⲙ ⲡⲉⲥⲫⲟⲥ· ⲙ ⲡⲉⲡⲥⲏⲣ·
ⲙⲡⲓ ⲡⲧⲁⲫⲟⲥ· ⲛ ⲣⲫⲧⲁⲣⲟ· ⲙⲡⲓ ⲛⲧⲟⲡⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲛⲧⲁ ⲡⲉⲡⲥⲏⲣ· ⲙⲟⲟⲩⲉ ⲛⲣⲏⲧⲟⲩ· ⲙⲡⲓⲥⲱⲥ· ⲁⲓⲃⲱⲕ·
ⲉ ⲣⲟⲙ· ⲉ ⲡⲛⲓ· ⲙⲡⲓ ⲧⲙⲁⲁⲩ· ⲙ ⲡⲣⲟⲕⲗⲟⲥ· ⲡⲙⲁ-
ⲑⲏⲧⲏⲥ· ⲡⲱⲟⲩⲛ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲁⲓⲟⲩⲱⲣ· ⲛⲣⲏⲧⲛ·
ⲁⲓⲥⲙⲉ ⲙ ⲟⲩⲭⲱⲙⲉ· ⲙ ⲙⲉⲃⲣⲁⲛⲟⲛ· ⲛⲧⲁⲥⲉⲣⲁⲓⲥ· ⲛⲥⲓ
ⲡⲣⲟⲕⲗⲟⲥ ⲡⲙⲁⲑⲏⲧⲏⲥ ⲡⲱⲣⲁⲛⲓⲛⲥ· ⲛⲧⲁⲩⲕⲁⲁⲩ· ⲛⲁⲩ·
ⲛⲥⲓ ⲡⲣⲱⲙⲉ· ⲉⲧ ⲣⲙ ⲡⲛⲓ· ⲫⲱⲥ ⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ·
ⲁⲓⲱϣ· ⲛⲣⲏⲧⲛ· ⲁⲓⲥⲙⲉ· ⲙ ⲡⲉⲓ ⲛⲟⲩ ⲡⲥⲟⲗⲥⲛ· ⲛⲱⲉ
ⲛⲧⲁ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲣ ⲙⲡⲣⲉ ⲉ ⲧⲃⲏⲧⲛ· ⲁⲥⲱⲱⲡⲉ·
ⲙⲙⲟⲥ ⲡⲉϩⲁⲩ· ⲁⲛⲟⲕ· ⲱⲣⲁⲛⲓⲛⲥ· ⲉ[illegible]ⲣⲉ ⲡⲁⲅⲅⲉ-
ⲗⲟⲥ· ⲙⲟⲟⲩⲉ ⲙⲡⲓⲙⲁⲩ· [illegible]ⲙⲉⲥⲧⲏ-
ⲛⲟⲛ[illegible]ⲉⲧ[illegible] | ⲉ ⲫⲣⲁⲓ· Fol. 68 b
ⲙⲡⲓ ⲟⲩⲗⲁⲕⲕⲟⲥ· ⲉⲫⲣⲁ ⲣⲟⲧⲉ· ⲉⲙⲁⲁⲧⲉ· ⲡⲗⲁⲕⲕⲟⲥ ⲣⲗⲍ
ⲉ· ⲉⲧ ⲙⲙⲁⲩ· ⲛⲉⲥⲣⲏ ⲧⲙⲛⲛⲧⲉ ⲛ ⲡⲗⲁⲕⲕⲟⲥ· ⲁⲩⲱ
ⲁⲱⲉ ⲡⲉⲥⲱⲓⲕ· ⲙⲡⲓ ⲡⲉⲭⲟⲩⲱⲱⲥ· ⲡⲁⲣⲁ ⲛ ⲱⲛⲓ·
ⲛⲣⲟⲟⲩ· ⲁⲓⲥⲱⲧⲙ· ⲉ ⲫⲉⲛⲁⲱⲛ· ⲛⲣⲟⲟⲩ· ⲛⲣⲏⲧⲛ·
ⲉⲉ ⲙ ⲡⲉⲣⲟⲟⲩ· ⲛ ⲫⲉⲛⲟⲟⲩ· ⲉⲛⲁⲱⲟⲩ· ⲁⲓⲭⲓⲉ
ⲁⲅⲅⲉⲗⲟⲥ· ⲉⲧ ⲙⲟⲟⲩⲉ· ⲙⲙⲁⲓ· ⲉⲉ ⲡⲁ ⲭⲉⲓⲥ· ⲟⲩ
ⲛ ⲡⲧⲱⲙ ⲙ ⲡⲉⲓ ⲱⲛⲓ· ⲡⲁⲓ· ⲛⲧⲁⲓⲁⲁⲩ· ⲉ ⲣⲟϥ· ⲉϥ-
ⲙⲡ ⲫⲣⲁⲓ ⲛⲣⲏⲧⲛ· ⲛⲥⲓ ⲟⲩⲟⲥ· ⲛ ⲕⲁⲡⲟⲥ· ⲛ ⲕⲱⲣ
ⲫⲥⲧⲉ ⲛⲧⲉ ⲡⲱⲁϩ· ⲙ ⲡⲉⲥⲕⲁⲡⲟⲥ· ⲃⲱⲕ ⲉ ⲫⲣⲁⲓ·
ⲛⲡⲱⲁⲁⲩ· ⲛⲱⲟⲩⲱⲡ· ⲛⲱⲉ· ⲛⲥⲧⲁⲓⲟⲩ· ⲁⲓⲛⲁⲩ ⲉ
ⲫⲙⲟⲟⲩ· ⲛⲕⲱⲣ· ⲉⲧⲱⲥⲉ· ⲙⲡⲓ ⲫⲉⲛⲁⲣⲁⲕⲱⲛ ⲛⲕⲱⲣ·

ⲙⲛ̄ ϩⲉⲛϩⲟⲟⲩ· ⲙⲛ̄ ϩⲉⲛⲥⲓⲧ· ⲙⲛ̄ ⲧⲁⲣⲝ· ⲙ̀ ⲡⲕⲱⲟⲩ̄·
ⲙⲛ̄ ⲡⲩⲣ̄· ⲛ ⲁⲧ ⲛ̄ⲕⲟⲧⲕ· ⲉⲧ ϧⲱⲥⲉ ⲛϩⲛⲧⲩ· ⲛⲉⲧⲟ
ⲛ̄ⲧⲥⲟⲩ· ⲛ̄ ⲛⲉϧⲣⲏⲱ (*sic*) ⲛⲣⲟϥ· ⲁⲧⲱ ⲧⲉⲥⲧⲣⲟⲥⲓⲗⲗⲟⲥ ⲛⲉⲣⲉ
ϩⲉⲛⲓⲱⲟ· ⲛ̄ⲓⲱⲟ ⲙⲛ̄ ϩⲉⲛⲧⲃⲁ· ⲛⲧⲃⲁ· ⲛⲉϧⲣⲛⲥⲉ· ⲛⲕⲱⲟⲩ̄·
ϥⲱⲥⲉ· ⲁⲧⲱ ⲉⲧⲙⲛⲧ· ⲉ ⲡⲉⲥⲛⲧ· ⲱⲁ ⲡⲉϫⲁⲱⲥ· ⲛ̄
ⲛ̄ⲧⲁⲣⲧⲁⲣⲟⲥ· ⲉⲩⲣⲱⲕⲏ· ⲡⲉϫⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲛⲁⲓ ϫⲉ
ⲟⲩ· ⲡⲁⲉⲣⲓⲧ· ⲙ̀ ⲡⲛⲟⲩⲧⲉ· ⲓⲱⲁⲛⲛⲏⲥ ⲁⲕⲛⲁⲩ· ⲉ
ϯⲕⲟⲗⲁⲥⲓⲥ· ⲧⲁⲓ· ⲉⲧ ϩⲁ ϩⲟⲧⲉ· ⲡⲁⲣⲁ ⲛ̄ⲕⲟⲗⲁⲥⲓ
ⲧⲏⲣⲟⲩ· ⲟⲩⲟⲓ ⲛ̄ ⲓⲣⲫⲣ̄ ⲛⲟⲃⲉ· ⲧⲏⲣⲟⲩ· ⲉⲧ ⲟⲩⲛⲁⲛ
ϫⲟⲩ· ⲉ ϯⲕⲟⲗⲁⲥⲓⲥ ⲧⲁⲓ· ϫⲉ ⲉⲥϩⲟⲟⲩ [illegible] ⲙⲁⲁⲧⲉ· [illegible]
[illegible] · ⲧⲏⲣⲟⲩ· ⲛⲧⲁⲕ [illegible]

Fol. 69 *a* [illegible] ⲙⲛ̄ | ϯⲛⲁⲧⲁⲙⲟⲕ· ⲉ ⲣⲟϥ· ⲧⲉⲥⲧⲣⲟⲥⲓⲗⲗⲟⲥ· ⲛ
ⲣⲗⲏ ⲕⲱⲟⲩ̄· ⲉⲧ ⲉⲕⲛⲁⲩ· ⲉ ⲣⲟⲟⲩ· ⲉⲥⲁⲩⲉ· ⲉ ⲡⲉⲥⲛⲧ· ⲉⲧ
ⲣⲛⲧ ⲉϫⲛ̄ ⲓⲣⲫⲣ̄ ⲛⲟⲃⲉ· ⲉⲧ ⲛ̄ⲣⲛⲧⲩ· ⲉⲧⲟⲙⲥ̄· ⲙⲙⲟⲟ
ⲉ ⲡⲉⲥⲛⲧ· ⲛⲓⲩⲟⲙⲛⲧ ⲛⲓⲱⲉ ⲛⲣⲟⲟⲩ· ⲙⲟⲩⲥ ⲉⲣⲉ ⲡⲣⲱⲙ
ⲛⲁⲉⲓⲱⲱⲗϫ̄· ⲉ ⲡⲉⲥⲛⲧ· ⲛⲣⲛⲧⲩ· ⲙⲙⲡⲥⲱⲥ ⲛⲥⲉⲕⲟⲧⲟⲩ
ⲟⲩ· ⲉ ⲣⲁⲓ· ⲛⲱⲉ ⲛⲟⲩⲧⲣⲟϧⲟⲥ ⲣⲙ̄ ⲧⲙⲉϩ ⲩⲟⲙⲧ
ⲡⲣⲟⲙⲡⲉ· ⲉⲣⲉ ⲛⲕⲟⲗⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ ⲙⲛⲣ· ⲛⲙⲙⲁϥ
ⲉⲣⲉ ⲧⲉⲧⲣⲓⲛ· ⲡⲛϩ· ⲧⲏⲣⲟⲩ ⲉ ⲡⲉⲥⲛⲧ· ⲉ ⲡⲩⲛⲓ· ⲉⲧ ⲙ̀
ⲙⲁⲧ· ⲁⲛⲟⲕ· ϫⲉ· ⲁⲓⲣⲓⲙⲉ ⲛ̄ ⲟⲩⲛⲟⲥ· ⲛⲁⲧ· ⲉϫⲓ
ⲛⲧⲁⲕⲟ· ⲛ̄ ⲓⲣⲫⲣ̄ ⲛⲟⲃⲉ· ⲡⲉϫⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲛⲁⲓ· ϫ
ⲙⲡⲣ̄ ⲣⲓⲙⲉ· ⲱ ⲡⲁⲉⲣⲓⲧ· ⲙ̀ ⲡⲛⲟⲩⲧⲉ· ⲓⲱⲁⲛⲛⲏⲥ· ϫ
ⲉⲓⲥ ϩⲛⲧⲉ· ⲕⲁⲁⲧ· ⲙⲡⲟⲟⲩ· ⲉⲧⲛⲟⲥ· ⲛ̄ ⲱⲡⲣⲉ
ⲣⲓⲧⲙ̄ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲙⲛ̄ ⲧⲉⲛⲟⲥ· ⲉ
ⲡⲁⲣⲣⲓⲥⲓⲁ· ⲉⲓⲧⲁ· ⲉⲓⲱⲁϫⲉ· ⲙⲙⲁϥ· ⲉⲓⲥ ⲙⲓⲭⲁⲏⲗ
ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ· ⲁϥⲉⲓ ⲉ ⲃⲟⲗ· ⲫ̄ ⲙⲡⲛⲧⲉ ⲉⲥ
ⲣⲙⲟⲟⲥ· ⲣⲓⲧⲙ̄ ⲫⲁⲣⲁⲁ· ⲛ̀ ⲡⲉϫⲉⲓⲣⲟⲧⲟⲛⲓⲁ ⁘ ⲉⲣ
ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲣⲙⲙⲉⲧⲉ· ⲣⲁ ⲧⲉⲧⲣⲛ· ⲉⲣⲉ ⲡⲁⲓⲕⲁⲓ
ⲧⲏⲣⲟⲩ· ⲟⲩⲛⲛϩ· ⲡⲥⲱϥ· ⲙⲡ̄ ⲙⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ· ⲙ
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ· ⲉⲩⲥⲧⲟⲗⲓⲍⲉ· ⲙⲙⲟⲟⲩ· ⲫ̄ ⲟ
ⲛⲟⲥ· ⲛⲧⲁⲓⲟ· ⲙⲡ̄ ⲟⲩⲛⲟⲥ ⲛ ⲉⲟⲟⲩ· ⲉⲣⲉ ϩⲉⲛⲧⲃⲁ· ϩ
ⲛⲉⲩⲥⲓⲁ· ⲙⲡ̄ ϩⲉⲛⲕⲗⲁⲁⲟⲥ· ⲛⲥϯ ⲛⲟⲩⲉ· ⲉⲩⲭⲟⲣⲉⲩ
ⲁⲧⲱ ⲉⲩⲯⲁⲗⲗⲉⲓ· ⲣⲁ ⲧⲉϥ ⲣⲏ· ⲁⲫⲉⲓ [illegible] ⲉϫⲛ̄ ⲡⲛ·
ⲗⲁⲥⲓⲥ· ⲛ̄ⲧⲉⲧⲛⲟⲩ [illegible] ⲛⲥⲓ ⲡⲙⲁϩ· [illegible]

[illegible] | ⲙⲡⲓ ⲛⲉⲑⲣⲟⲛ ⲧⲏⲣⲟⲩ · Fol. 69 b
ⲉⲧ ⲡⲛⲟⲩⲧ · ⲁⲩⲣ ⲁⲧ ⲟⲩⲱⲛϩ ⲉ ⲃⲟⲗ · ⲡⲧⲉⲩⲛⲟⲩ · ⲁ ρⲗⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ · ϫⲁⲗⲁ · ⲉ ⲡⲉⲥⲏⲧ · ⲙ
ⲡⲉⲩⲧⲏϩ · ⲛⲟⲩⲛⲁⲙ · ⲁⲩⲉⲓ · ⲉ ⲣⲁⲓ · ⲉ ϫⲱⲕ ⲙⲡⲓ
ⲟⲩⲁϣⲓ · ⲙⲯⲩⲭⲏ · ⲛ ⲁⲧ ⲓⲍ ⲙⲡⲉ ⲙⲙⲟⲟⲩ · ⲙⲡⲉ
ⲡⲉⲥⲃⲟⲓ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲛ ⲯⲁⲓⲣⲧⲏⲩ · ⲯⲁ ⲡⲣⲁⲛ
ⲓⲣⲧⲏⲩ · ⲙ ⲡⲉⲩⲧⲏϩ ⲁⲩⲉⲛⲧⲟⲩ · ⲉ ⲣⲁⲓ · ⲙⲡ ⲛⲓⲕⲟⲗⲁ-
ⲥⲓⲥ · ⲁⲩⲡⲱⲣϫ ⲙⲙⲟⲟⲩ · ⲉⲧⲉ ⲡⲓⲕⲁⲣ ⲁⲩⲙⲟⲩⲣ · ⲙⲙⲁⲧ-
ⲥⲛⲟⲟⲩⲥ · ⲡⲥϧⲱⲣⲉ · ⲡⲁⲗⲓⲛ ⲟⲛ · ⲁⲩϫⲁⲗⲁ · ⲉ ⲡⲉⲥⲏⲧ ·
ⲙ ⲡⲉⲩⲧⲏϩ · ⲙⲡⲓ ⲡⲁⲧⲛⲁⲧⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲥⲓ ⲛ
ⲟⲩⲁϣⲓ ⲙⲯⲩⲭⲏ · ⲛⲣⲟⲩⲟ · ⲉ ⲡϫⲟⲣⲡ · ⲛⲥⲟⲡ · ⲁⲩⲉⲛ-
ⲧⲟⲩ · ⲉ ⲣⲁⲓ · ⲡⲉϫⲁⲩ · ϫⲉ ⲙⲡⲛⲥⲱⲥ · ⲁⲩⲡⲣⲉϥⲛⲁⲓ
ⲛⲁⲩ · ⲧⲏⲣⲟⲩ · ⲙⲡⲓ ⲛⲉϫⲉⲓⲣⲟⲑⲩⲓⲁ ⲙⲙ ⲛⲥⲉⲣⲁⲫⲓⲙ ·
ⲙⲙ ⲛⲁⲓⲕⲁⲓⲟⲥ · ⲧⲏⲣⲟⲩ · ⲛⲧⲁⲩⲉⲓ · ⲉ ⲃⲟⲗ · ⲉⲧⲟⲩⲛⲏϩ ·
ⲛⲥⲱϥ · ⲁⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ · ⲙⲙⲟⲟⲩ · ⲉ ⲧⲣⲉϩⲭⲁⲗⲁ · ⲟⲛ ·
ⲙ ⲡⲓⲉⲣ ϣⲟⲙⲛⲧ · ⲛⲥⲟⲡ · ⲉ ⲡⲉⲥⲏⲧ · ⲙⲡⲓ ⲡⲉⲧ ⲙⲉⲣ ·
ⲙⲙⲛⲧⲯⲁⲓⲣⲧⲏⲩ · ⲙⲙⲁ · ⲙⲓⲭⲁⲏⲗ · ⲁⲩⲉⲙⲉ · ⲉ ⲣⲁⲓ
ⲟⲩⲁϣⲓ ⲙⲯⲩⲭⲟⲟⲩⲉ · ⲉ ⲡⲉⲣⲟⲩⲟ · ⲁⲩⲛⲟⲣⲡ ⲙⲙⲟⲟⲩ ·
ⲛⲓⲕⲟⲗⲁⲥⲓⲥ · ⲛ ⲁⲧ ⲟⲩⲱϫⲛ · ⲛⲧⲉⲩⲛⲟⲩ · ⲁⲛⲁⲅⲅⲉⲗⲟⲥ ·
ⲙⲁⲣⲧⲉ · ⲙⲙⲟⲟⲩ · ⲙⲡⲓ ⲡⲁⲓⲕⲁⲓⲟⲥ · ⲧⲏⲣⲟⲩ · ⲛⲧⲁⲩⲉⲓ ·
ⲛ ⲙⲓⲭⲁⲏⲗ · [illegible]ⲟⲩ[illegible] · ⲉ ⲓⲉⲣⲟⲥⲱⲗ[illegible]
[illegible]ⲙ · ⲡⲧⲉ[illegible] | ⲙⲓⲭⲁⲏⲗ · ⲉⲡⲧⲟⲩ · Fol. 70 a
ⲡⲙⲓⲧⲟ ⲉ ⲃⲟⲗ · ⲙ ⲡⲉⲓⲱⲧ ⲛⲧⲙⲙⲓⲧⲁⲥⲁⲃⲟⲥ · ⲁⲧⲟⲩⲱⲱⲧ · ρⲙⲉ
ⲗϥ · ⲧⲏⲣⲟⲩ ⲛⲥⲓ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ · ⲛⲧⲉⲩⲛⲟⲩ · ⲁⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ϫⲓⲧⲟⲩ · ⲉ ⲣⲟⲙⲓ · ⲉ ⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲯⲁ
ⲉⲣ · ⲁⲛⲟⲕ ϫⲉ · ⲓⲱⲁⲛⲛⲏⲥ ⲁⲓⲣⲱⲡⲛⲏⲣⲉ · ⲉⲙⲁⲁⲧⲉ
ⲙⲙⲁ ⲙ ⲙⲡⲧⲯⲁⲓⲣⲧⲏⲩ · ⲙ ⲡⲓⲟⲧⲉ · ⲙⲡⲓ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ · ⲁⲛⲟⲕ · ⲁⲓϯ ⲉⲟⲟⲩ · ⲙ ⲡⲉⲓⲱⲧ · ⲙⲡⲓ
ⲡⲛⲏⲣⲉ · ⲙⲡⲓ ⲡⲉⲡⲧⲁ ⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲩⲱ ⲁⲓⲱⲡ ⲣⲙⲟⲧ ·
ⲙ ⲙⲙⲁ ⲙ ⲡⲓⲟⲧⲉ ⲙⲡⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ · ⲡⲉϫⲉ
ⲡⲁⲅⲅⲉⲗⲟⲥ · ⲉⲧ ⲙⲟⲟⲩⲉ · ⲛⲁⲁⲁⲓ · ϫⲉ ⲱ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲉⲣⲓⲧ · ⲙ ⲡⲓⲟⲧⲉ · ϯⲧⲛⲁ · ⲉ ⲡⲉⲣⲟⲟⲩ · ⲉⲧⲉ ⲡⲉ-
ⲣⲟⲩ · ⲙ ⲡⲱⲁ · ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ⲡⲉ ·
ⲱⲣⲡ · ⲙⲉⲛ · ⲉⲧⲉ ⲥⲟⲩ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲡⲉ · ⲙ ⲁⲑⲱⲣ ·

а пеіωт · каθіста ммӯ ехѝ тѧѧптеро · и ѧпнте
є тѣе тиѫнсіс · итафхро · є рос · є афмоор · а
пхахе · ет † оуѣе пеухоеіс · пмеq сиат ете со
ѧѧптсноотс пе ѧ пашіе · афтаач · є пеі [nos и]
ѫωреастѫкоп · и ат отѡ · ѫа епеq · [four lines wanting]

Fol. 70 *b* рмѳ

ѝ тер отиат · ѧе є тѧѧптоуеіваѳнт · ѝта иоуаа
ааς · є роуи · є роч · ρωсте · ите тпе · и ѧпнте
тѧѧ ешрі · ра пеҁиκаҁ и ρнт · ѝ тер ϯтωоуи
ѧе · є βол · ρѝ иет моопт · иіханл пент афщ
ρісе · ѝѧиач · ріρѧѧ про · ѧ птафос · ѫа ρаі
є аѧѝте · иіханл · он · пент афмоор · ѝ бе
ліар · ріті тκелеусіс · ѧ пеухоеіс · аѳѡ теχ
ѧаλѡсіа · тнрс̄ · ита паіаβолос ѧтраппеуе ·
ѫωоу · афеитоу · ѫа ѝснр̄ є тѣе паі · а пеі
снр̄ βωк · є ρаі · ѫа пеіωт ѧѝ теχѧ
λѡсіа · ѧѝпіса танастасіс а пеіωт · раще
ехѝ пеҁмерит · ѝ ѫнре · афаспаζе ѧмоς
афхарізе · иач · и теζоусіа · є кріне · ии
оиѯ · ѧѝ иет моопт тωҁ рѡ · те теζоусіа ·
тѧѧптноуте ѫи иеі аіѡи · ѫа епеq · тоте
пѫнре и тѧѧптаѵаθос · їс пеχ̄с столізе · ѧ ѧ
ханл · ρѝ отиоς · иеоор · и ат ѫахе · є рс
ѝроуо · є пѫорп̄ · исоп · итафкаθіста ммо
пархѡи · ехѝ тѧѧптеро · и ѧпнте ·

[illegible] ѝ от [illegible] ѫωреастѫкоп [illegible]

Fol. 71 *a* рмѳ

[illegible] | ехѝ ик
ласіс · тнроу · аѳѡ ѫаре поуа поуа · ѝ пасс
лос · столізе · калѡс · ѝпетма · ефѫапеі ѧеѣ
βол · иѕі пархаггелос · иіханл · ѧ пβол ·
пкатапетасма · ѧ пеіωт · ѫаусѡоуҁ · є ро
иѕі итафма тнроу · ѝ ѧпнте · ѯѝ ааѧ · пе
пласма · ефхорете · аѳѡ · ефѫаллеі · ріѡн ·
пархаггелос · иіханл · ката ѳе · итакпаү
рооу · ѡ пѳеолоуос · іѡаннис ѫаит ефеі · ехѝ ик

ⲗⲁⲥⲓⲥ · ⲧⲏⲣⲟⲩ · ⲙⲡⲉⲛⲛⲟⲩ · ϣⲁⲣⲉ ⲧⲉⲣⲓⲛ · ⲙ ⲡⲛⲓⲕⲟⲗⲁⲥⲓⲥ ·
ⲧⲏⲣⲟⲩ · ⲟⲩⲱⲛ̄ ⲉ ⲃⲟⲗ · ⲉ ⲧⲛⲟⲩ · ⲛⲓⲕⲟⲗⲁⲥⲓⲥ · ⲉⲧ ϣⲟⲕⲣ ·
ⲉⲙⲙⲁⲧⲉ ⲉⲧ ⲟ ⲛⲣⲟⲧⲉ · ⲉⲙⲙⲁⲧⲉ · ϣⲁⲣⲉ ⲛⲉⲩⲯⲩⲭⲟⲟⲩⲉ
ⲧⲏⲣⲟⲩ · ⲉⲧ ⲣⲓ ⲡⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲥⲱⲟⲩⲣ ⲉ ⲣⲟⲩⲓ · ⲉ ⲡⲉⲓ ϣⲏⲓ ·
ⲙ ⲟⲩⲱⲧ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ · ⲕⲁⲧⲁ ⲙⲙⲉⲛⲧϣⲁⲣⲧⲏⲥ · ⲙ
ⲡⲛⲟⲩⲧⲉ · ⲡⲉⲓⲱⲧ · ⲁⲩⲱ ϣⲁⲣⲉ ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ·
ⲙⲓⲭⲁⲏⲗ · ⲉⲓ ⲉⲭⲡ̄ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ · ⲛⲧⲫⲭⲁⲗⲁ · ⲟⲛ · ⲙ
ⲡⲉϥⲧⲏϥ · ⲛ ⲟⲩⲁⲙⲉ · ⲉ ⲡⲉⲥⲏⲧ · ⲛϣⲟⲙⲛⲧ · ⲛⲥⲟⲩ ·
ⲧⲙⲉⲩⲉ ⲉ ⲣⲁⲓ · ⲛ ⲟⲩⲁϣⲛ · ⲙϥⲧⲭⲟⲟⲩⲉ · ⲛⲧϥϣⲟⲟ-
ⲟⲩ ⲉⲭⲣ̄ⲡ̄ ⲡⲕⲁϩ · ⲛⲥⲟⲩ · ⲥⲁⲣ · ⲉϣⲁⲭⲙⲟⲩϩ · ⲙ ⲡⲉϥ-
ⲧⲏϥ · ⲣⲓ ⲛⲉϥⲧⲭⲟⲟⲩⲉ · ⲛ ☩ ⲙⲡⲉ · ϣⲁⲣⲉ ⲡⲉⲧⲁⲣⲓⲱ-
ⲗⲟⲥ · ⲉⲓⲣⲉ · ⲛϣⲛⲧ ⲛⲧⲃⲁ · ⲙⲡ̄ ϥⲓⲥ · ⲛⲧⲃⲁ · ⲟⲩⲥⲁⲥ ·
ⲙⲡ̄ ϣⲁⲟⲩⲛ · ⲛϣⲉ · ϣⲁⲉ · ⲟ · ϣⲟⲣⲡ̄ · ⲙⲁⲛ[illegible]

[illegible] ⲣⲁⲣ ⲛⲟⲃⲉ [one line wanting]

ⲙ ⲛⲟⲩⲕⲉ · ⲙⲡ̄ ⲛⲉⲛⲧ ⲁⲅⲅⲉⲗⲟⲥ · ⲉ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ · ⲙ Fol. 71 b
ⲉⲛⲥⲛⲣ̄ · ⲉⲧⲉ ⲧⲁⲓ · ⲧⲉ ⲧⲕⲣⲓⲁⲕⲏ · ϣⲁ ⲣⲁⲓ · ⲉⲧⲕⲗⲁⲥ- ⲣⲙⲁ
ⲁ · ⲙ ⲟⲩⲱⲧ ⲛⲟⲉⲓⲕ · ⲙⲡ̄ ⲟⲩⲁⲡⲟⲧ · ⲙⲙⲟⲟⲩ · ⲛ ⲱⲣϣ ·
ϥⲧⲁⲁϥ · ⲛ ⲟⲩⲛⲕⲉ ⲣⲙⲃ̄ ⲡⲉⲣⲟⲟⲩ · ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙ ⲧⲕⲣ-
ⲁⲕⲏ · ⲧⲉⲧⲥⲉⲣⲟⲛ · ϣⲁⲥⲉⲛⲧⲟⲩ · ⲉ ⲣⲁⲓ · ⲣⲙⲃ̄ ⲡⲣⲁⲛ ·
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ϣⲁ ⲣⲁⲓ · ⲉ ⲛⲉⲓⲛⲧ ⲁⲧⲣ̄
ⲙⲁ · ⲙⲡ̄ ⲡⲛⲟⲩⲕⲉ · ⲣⲙ̄ ⲟⲩⲕⲗⲁⲥⲙⲁ · ⲛ ⲟⲩⲱⲧ ⲛⲟⲉⲓⲕ ·
ϥⲧⲁⲁϥ · ⲛⲟⲩⲁ · ⲙ ⲡⲉⲧ ⲣ̄ ⲥⲣⲱϥ · ⲣⲙⲃ̄ ⲡⲣⲁⲛ
ⲙ ⲛⲟⲩⲧⲉ · ⲙⲡ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲙⲓⲭⲁⲏⲗ ⲁⲩⲱ ϣⲁⲣ-
ⲣⲱⲧⲉ · ⲉ ⲧⲕⲟⲗⲁⲥⲓⲥ · ⲉⲧ ⲙⲙⲁⲩ ⲛⲥⲓ ⲡⲉⲛϫ̄ⲥ̄ · ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄
ⲛ ⲛⲁⲥ ⲉⲧⲉⲙⲙⲁⲁⲧⲉ · ⲙ ⲟⲩⲁⲛⲁⲡⲁⲩⲥⲓⲥ · ⲉⲓⲧⲉ ϫⲣⲓⲥ-
☩ⲙⲟⲥ · ⲉⲓⲧⲉ ⲣⲉⲑⲛⲓⲕⲟⲥ · ⲉⲓⲧⲉ ⲓⲟⲩⲇⲁⲓ · ⲛⲧⲁⲩⲙⲁⲁⲧⲉ ·
ⲙ ⲡⲥⲱⲙⲁ · ⲙⲡ̄ ⲡⲉⲥⲛⲟϥ ⲙ ⲡⲉⲛϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲣ̄ⲥ̄ ⲙⲫ-
ⲛⲓⲕⲁⲁⲩ · ⲛⲥⲱϥ ⲛⲥⲓ ⲡⲙⲟⲩⲧⲉ · ⲁⲩⲱ ⲛⲧⲉⲙⲟⲩ · ϣⲁⲣⲉ
ⲙⲛⲓⲕⲁⲓⲟⲥ · ⲧⲏⲣⲟⲩ · ⲙⲡ̄ ⲛⲥⲟⲙ · ⲉⲧ ⲣⲓ ⲙⲙⲏⲛⲉ · ⲛⲉⲧ-
ⲡⲣⲁⲕⲁⲗⲉⲓ · ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ · ⲛⲟⲉ
ⲙⲛⲓⲛⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲧⲉⲛⲟⲩ · ⲭⲉ ⲕⲁⲥ · ⲉⲫⲉϣⲡⲣⲏⲛⲏ ·
ⲉⲧⲉ ψⲩⲭⲏ · ⲙⲡⲉ · ⲛⲧⲁⲩⲣ̄ ⲡⲓⲉⲉⲧⲉ · ⲙ ⲡⲉⲧⲣⲁ (*sic*)
ⲣⲙⲃ̄ ⲡⲣⲁⲛ · ⲙⲙⲓⲥⲁ ⲛⲁⲓ ⲡⲉⲣⲉϥ ⲥⲛⲁⲩ · ⲛⲥⲟⲩ · ⲛϥ-
ⲉⲓ ⲟⲛ · ⲕⲁⲧⲁ ⲧⲉⲓ ⲣⲉ · ϣⲁ ⲣⲁⲓ ·

[illegible] · eqeine ⲙ[illegible]copcn
Fol. 72 a ⲛ ⲛⲉⲧ ⲟⲩⲁⲁϩ· ⲙⲛ̄ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̄ ⲡⲓⲟⲩⲧⲉ
ⲁⲩⲱ ⲛ̄ⲧⲉⲓⲣⲉ ⲙⲙⲟⲥ· ⲛ̀ⲧⲣⲉ· ⲛⲥⲓ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ
ⲙⲓϫⲁⲏⲗ· ⲙⲛ̄ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ· ⲙ̄ ⲡⲉⲛⲥⲏⲣ· ⲱⲁ ⲣⲁⲓ
ⲉ ⲡⲟⲟⲩ· ⲡ̄ⲣⲟⲟⲩ ⲁⲩⲱ ⲟⲛ· ⲙⲉϥⲗⲟ· ⲉϥⲉⲓⲣⲉ· ⲙⲙⲟ
ⲕⲁⲧⲁ ⲥⲟⲩ ⲙⲙⲁⲧⲥⲛⲟⲟⲩⲥ· ⲙ̄ ⲡⲁⲱⲛⲉ· ⲱⲁ ⲧⲥⲙⲛⲧⲉⲗⲓ
ⲙ̄ ⲡⲉⲓ ⲁⲓⲱⲛ ⲙⲛ̄ⲛⲥⲁ ⲛⲁⲓ· ⲛ̀ⲧⲁϫⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲉⲛⲧⲟⲡⲟ
ⲡⲟⲩⲁ· ⲡⲟⲩⲁ· ⲕⲁⲧⲁ ⲡⲉϥⲙⲉⲛⲩⲁ· ⲡⲁⲗⲓⲛ· ⲟⲛ ⲛ̀ⲧⲁⲩⲱ
ⲉ ⲣⲟⲩⲛ· ⲉ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ⲙ̄ ⲡⲉⲣⲟⲟⲩ· ⲛ̄ ⲟⲩⲱⲧ
ⲛⲥⲓ ⲙⲓϫⲁⲏⲗ· ⲛ̀ⲧⲡⲁⲣⲧⲉ· ⲉⲁⲛ̄ ⲙⲡⲁⲧ· ⲙ̄ ⲡⲉⲓⲱⲧ
ⲛⲉⲣⲱⲟⲩⲱⲧ ⲛⲁϥ· ⲉⲙ ⲉⲩⲧⲱⲟⲩⲛ· ⲉ ⲣⲁⲓ· ⲱⲁⲛ
ⲡⲉⲓⲱⲧ ⲁⲓ ⲙ̄ ⲡⲉϥⲥⲟⲛⲥⲛ· ⲛ ⲧⲟⲟⲧⲉ· ⲛ̀ⲧⲉⲓⲕⲟⲛⲟⲙⲉ
ⲛ ⲧⲥⲙⲛⲧⲉⲗⲓ· ⲛ̄ ⲣⲱⲙⲉ ⲙⲛ̄ ⲛ̀ⲧⲃⲛⲟⲟⲩⲉ· ⲙ̄ ⲡⲙⲟⲥ
ⲙ̄ ⲡⲉⲓⲉⲣⲟ· ⲡⲁⲥⲥⲉⲗⲟⲥ ⲅⲁⲣ· ⲉⲧ ⲣⲓϫⲙ̄ ⲛⲉϫⲟⲩⲥⲓⲁ·
ⲡⲕⲁⲣ· ⲱⲁⲩⲥⲱⲟⲩⲣ· ⲉ ⲣⲟⲩⲛ· ⲧⲛⲟⲩ· ⲕⲁⲧⲁ ⲥⲟ
ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ· ⲙ̄ ⲡⲁⲱⲛⲉ· ⲙ̄ ⲡⲃⲟⲗ· ⲙ̄ ⲡⲕⲁⲧⲁⲡ·
ⲧⲁⲥⲙⲁ· ⲙ̄ ⲡⲉⲓⲱⲧ· ⲱⲁⲛⲧⲉ ⲡⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϫⲁⲏ·
ⲉⲓ ⲉ ⲃⲟⲗ· ⲙ̄ ⲡⲥⲁ ⲛ ⲣⲟⲩⲛ· ⲙ̄ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ·
ⲛⲧⲉⲧⲛⲟⲩ· ⲱⲁⲩⲛⲁⲩ· ⲉ ⲡⲉϥⲣⲟ ⲛ̄ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ
ⲧⲙⲙⲉ· ⲛ ⲟⲃ̄ⲥⲱ ⲛⲧⲁⲩⲧⲁⲁⲥ ⲣⲓⲱⲟϥ· ⲛⲥⲓ ⲡⲉⲓⲱ·
ⲛⲧⲙⲛ̄ⲧⲁⲥⲁⲑⲟⲥ ⲱⲁⲧⲉⲙⲙⲉ· ⲛⲧⲉⲧⲛⲟⲩ· ⲛⲥⲓ· ⲡⲁⲥⲥ·
ⲗⲟⲥ· ⲉⲧ ⲣⲓϫⲙ̄ ⲛⲉⲣⲃⲏⲧⲉ· ⲙ̄ ⲡⲕⲁⲣ[illegible]ⲧⲥⲓⲥ· ⲛ
Fol. 72 b ⲛⲁⲱⲟⲡⲉ | ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ· ⲣⲓⲧⲙ̄ ⲧⲙⲙⲉ· ⲛ ⲟⲃ̄ⲥⲱ· ⲉ·
ⲧⲱ ⲣⲓⲱⲟϥ· ⲙ̄ ⲙⲓϫⲁⲏⲗ· ⲱⲁⲣⲁⲱⲉ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟ·
ⲣⲙ̄ ⲟⲩⲟⲟⲥ· ⲛ̄ ⲣⲁⲱⲉ· ⲉ ⲧⲃⲉ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ ⲧⲛⲣ̄ⲥ· ⲛ
ⲡⲓⲟⲩⲧⲉ· ⲡⲉⲓⲱⲧ· ⲱⲛ̄ⲣⲧⲛϥ ⲅⲁ ⲣⲟⲩ ⲣⲓⲧⲙ̄ ⲛⲥⲟⲡⲥⲛ̄· ⲙ
ⲡⲓⲁⲛⲧ· ⲙⲓϫⲁⲏⲗ· ⲁⲥⲟⲓⲕⲟⲛⲟⲙⲉⲓ· ⲛⲧⲉⲩⲥⲙⲛⲧ
ⲁⲥⲧⲣⲉ· ⲧⲁⲛⲁⲃⲁⲥⲓⲥ· ⲱⲱⲡⲉ· ⲛ̄ ⲡⲣⲱⲙⲉ· ⲙⲛ̄ ⲛ
ⲡⲟⲟⲩⲉ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ ⲓⲱⲁⲛⲛⲏⲥ· ⲛⲁⲓⲁⲧⲟⲩ· ⲛ
ⲛⲉⲧ ⲛⲁⲣ ⲡⲓⲉⲉⲩⲉ ⲛ̄ ⲡⲟⲛⲕⲉ· ⲣⲙ̄ ⲡⲣⲁⲛ· ⲙ ⲡⲁⲣϫ
ⲁⲥⲥⲉⲗⲟⲥ ⲙⲓϫⲁⲏⲗ· ϯⲭⲱ ⲙⲙⲟⲥ· ⲛⲁⲕ· ⲱ
ⲓⲱⲁⲛⲛⲏⲥ· ϫⲉ ⲉⲣϣⲁⲛ ⲟⲩⲣⲱⲙⲉ· ⲉⲓ ⲡⲣⲟⲟⲩϣ· ⲙ
ⲡⲉⲓ ⲭⲱⲱⲙⲉ· ⲛ ϯ ⲡⲁⲣⲁⲕⲉⲗⲓⲁ· ⲛ ϯ ⲙⲛⲧⲉ· ⲛ̄ⲧⲉⲥⲫ
ⲛ̄ⲧⲁⲁⲥ ⲉ ⲣⲟⲩⲛ· ⲉ ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲉ ⲡⲣⲁⲛ· ⲙ

παρχαγγελος· μιχαηλ· η πγ† οπροσφορα ε
πηι· ⲙ πιοπτε· η πγχερε οπλιχηα η οπωτ·
ρπ τεκκλεσια· ε ραι· ⲙ παρχαγγελος·
μιχαηλ· η οπς† ποπτε· ηγταλος· ε ραι· ε
τβε πεγραι· ραπαξ ραπλως· ϣα ραι· ετοεικ·
η οπωτ· πγταας η ρ ππεεπε ηαϥ· ϥϣε οπρρ̄
ηοβε πε επεροτο· παρα οπον· ⲙⲙ η οπαμελης
πε τωηοπ πε· ροταη· ϥϣηει· ε βολ· ρπ ηϣωⲙⲁ·
ϣαϥ [illegible] ϥη· ϥηκολαςις [illegible] ηγηα-
ναπ | αη· ε βαcανος· ρπ τκολαςις· ετ ϥηρητϥ· Fol. 73a
ε τβε ⲙⲡⲧⲛⲁ· ετ ϥϩειρε· ⲙⲙοοπ· ρⲙ̄ ραι· ⲙ ρⲙⲉⲥ
παρχαγγελος· μιχαηλ· αλλα ϥηϣοοη· ρπ
ⲛⲕⲟⲗⲁⲥⲓⲥ· ηβε η οπα· ϥηϣοοη· ρπ οπη· ϥηρηι·
ϣαητε πιοπτε ⲥⲙ̄ πϥηϣηε ⲛⲧⲣ οπⲁ· ⲛⲙⲙⲁϥ·
ⲛⲧⲣτρεϥητϥ· ε ραι· ρπ ⲛⲕⲟⲗⲁⲥⲓⲥ· ηϥεχⲓⲧϥ·
ⲙⲙⲁ· η ⲙⲡⲟⲛ· ρⲓⲧⲛ̄ ⲛⲥⲟⲡⲥⲛ̄ ⲙ μιχαηλ τηοπ·
ⲥε ⲱ ιωραννης· ⲡⲙⲉρⲓⲧ· ⲙ πιοπτε· ρϣαη
οτρωⲙⲉ ⲛ̄ⲧ προοϣ· η †ⲁⲓⲁⲱⲕⲏ· ετ ρα εοοπ·
ⲛⲧⲥραις ⲛⲧⲁας ε ροτη ε τεκκλεσια· ρⲙ̄ ραι·
ⲙ παρχαγγελος μιχαηλ· η ⲛⲧⲥραις ⲛⲧⲛⲁας· ρα
τοοⲧⲛ̄ ⲭε κας ⲙⲡⲉ λⲁⲁϥ· ⲡϣⲟⲙⲉ· η λοιπος οπⲁⲉ
ⲛ̄ⲧ βωση· ⲉϣⲃⲱⲕ· ε ροτη· ε πηι· ετ ⲉⲥ ⲛ̄ⲣⲏⲧϥ·
ϣα ⲉⲡⲉϥ· οπⲁⲉ ⲛⲓⲉⲓⲏ̄ ⲛⲉⲧⲃⲏⲟⲟⲩⲉ· οπⲁⲉ ρⲙ̄ τεϥ-
ⲥⲱϣⲉ· οπⲁⲉ ρⲙ̄ ⲛⲉⲙⲁ· ⲙⲙⲏⲛⲓ· ⲙⲙⲉ ⲗⲁⲁϥ· η
ⲭⲃⲏⲙ· ταροοϥ ⲛⲓⲧⲛ̄ ⲗⲁⲁϥ· ⲡⲉⲧⲣⲓⲟⲛ οπⲁⲉ· ⲡⲙ·
οπⲁⲉ ⲡⲛⲣⲱ̄· ⲉⲭⲙ̄ τεϥⲥⲱϣⲉ· οπⲁⲉ ⲙⲙⲉ ⲥⲣⲱϥ·
ⲩⲱⲡⲉ· ρⲙ̄ ⲡⲉϥⲏⲓ· οπⲁⲉ ⲉⲭⲙ̄ ⲛⲉϥⲙⲏⲣⲉ· ⲙⲙ̄
ⲙⲙⲏⲣⲉ· η ⲛⲉϥⲙⲏⲣⲉ· ϣα ραι· ⲉⲩⲧⲟ ⲉⲙⲉⲛⲉⲁ·
ⲁⲉ ⲉⲣⲉ ⲡⲣⲁⲓ· ⲙ μιχαηλ· ⲛⲁϣⲱⲡⲉ· ⲣⲓ ϫⲱⲟϥ·
ⲓⲱⲉ η οτρⲟⲡⲗⲟⲛ· ⲉⲩⲧⲁϫⲣⲏϥ· ρϣαη οτρωⲙⲉ·
ραι· η ⲛⲉⲓ ⲗⲉϫⲓⲥ· ετ ⲣⲁⲉⲟⲟϥ· [illegible]
ⲡⲉ ⲙ [illegible] | ⲙ ⲡⲉⲥⲏⲓ· ⲉⲧⲉ ⲛⲁⲓ ⲙⲉ· ⲘⲂⲤ· Fol. 73b
ⲘⲘⲈ· ⲀⲒⲒ ϒⲎⲒ ϪⲎⲰ· ⲢⲎϨ ϪⲎ (or ϪⲂ)

ⲁⲟⲏ· ϥⲕⲧ· ⲃⲩⲗⲑ· ⲁⲥⲗⲉ· ⲯⲕⲁ ⲁⲍ· ⲭⲡⲗ· ⲣⲓⲧ· ⲁⲫⲕⲁ· ⲃⲁ ϥⲕⲃ· ⲩⲡⲁ· ⲁⲫϥⲍ· ⲩⲁⲃ· ⲧⲏ· ⲁⲫⲗⲁ ⲭⲓⲃ· ⲣⲗⲉ· ⲁⲡⲟ·⁘—

ⲙⲙ ⲗⲁⲁⲩ· ⲙ ⲡⲁⲛϯⲕⲟⲓⲙⲉⲛⲟⲥ ⲛⲁⲃⲱⲕ ⲉⲓⲭⲛ̄ ⲉ ⲡⲛⲓ· ⲉⲧ ⲙⲙⲁⲩ· ⲟⲩⲁⲉ· ⲉⲡⲃⲟⲩⲗⲏ· ⲛ ⲡⲣⲱⲙⲉ ⲙ ⲡⲟⲓⲛ· ⲣⲟⲥ· ⲡⲙⲉⲧⲉⲡⲩⲥⲙⲁⲥⲟⲙ· ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲙⲁⲣⲟⲧⲣⲁⲣⲉϥ· ⲉ ϯⲁⲧⲁⲑⲧⲕⲏ· ⲛⲥⲓ ⲟⲩⲟⲛ· ⲙⲙⲁ ⲉⲧ ⲛⲁⲥⲣⲁⲓⲥ ⲛⲁϥ· ⲙ ⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ· ⲁⲉ ⲕⲁⲁⲥ ⲡⲙⲉⲩⲕⲁⲁⲥ· ⲣⲛ̄ ⲟⲩⲙⲁ ⲉ ⲟⲩⲏ ⲥⲱⲱϥ· ⲡⲣⲏⲧϥ ⲁⲉ ⲟⲩⲟⲥ· ⲧⲉ ⲧⲥⲟⲙ· ⲏ ⲛⲉⲓ ⲣⲁⲓ· ⲉⲧ ⲣⲁ ⲯⲡⲏⲣⲉ· ⲛⲁⲓ ⲁⲉ· ⲙ ⲧⲉⲣ ϥⲭⲟⲟⲩ ⲛⲁⲓ ⲛⲥⲓ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲙ ⲡⲭⲥ· ⲁϥⲉⲓⲧ· ⲉ ⲡⲉⲥⲏⲧ ⲉⲭⲙ̄ ⲡⲕⲁϥ ⲁⲛⲟⲕ· ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲓⲁⲁϥ· ⲉⲣⲁⲧ· ⲣⲓⲭⲙ̄ ⲡⲧⲟ ⲛ̄ ⲏⲭⲟⲉⲓⲧ· ⲁϥⲃⲱⲕ· ⲉ ⲣⲣⲁⲓ· ⲉⲙ ⲡⲛⲧⲉ· ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲣ ⲯⲡⲏⲣⲉ· ⲉⲙⲁⲁⲧⲉ· ⲉⲭⲛ̄ ⲛⲉⲓⲧ ⲁⲩⲥⲟⲗⲡ ⲛⲁⲓ ⲃⲟⲗ· ⲁⲓϯ ⲉⲟⲟⲩ· ⲙ ⲡⲓⲟⲩⲧⲉ· ⲙⲙⲛ̄ ⲡⲉϥⲛⲟⲩ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲛⲁⲓ ⲛⲉⲓⲧ ⲁⲓⲥⲛ̄ⲧⲟⲩ ⲣⲛ̄ ⲑⲉⲗⲏⲙⲁ· ⲣⲙ̄ ⲡⲛⲓ· ⲛ̄ ⲧⲙⲁⲁⲩ· ⲙ ⲡⲣⲟⲭⲟⲥ (*sic*) ⲡⲙⲁ ⲟⲩⲧⲛⲥ· ⲛ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲛⲥ· ⲁⲛⲟⲕ ⲡⲉⲧⲛⲉⲓⲱⲧ· ϯⲙⲟⲑⲉⲟⲥ ⲁⲓⲕⲧⲟⲓ· ⲉ ⲧⲁ ⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ ⲣⲛ̄ ⲟⲩⲟⲥ· ⲛ ⲣⲁⲱⲉ ⲧⲉⲛⲟⲩ ⲥⲉ· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲛ ⲣⲟⲥⲟⲛ· ⲁⲛⲥⲱⲧⲙ̄· ⲉ ⲛⲉⲓ· ⲛⲟ[ⲥ] [illegible] ⲛ ⲁⲧ ⲟⲩⲱⲭⲙ̄

Fol. 74 *a* ⲣⲛ̄ ⲧⲧⲁⲡⲣⲟ· ⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲣⲣ ⲙⲙⲡⲣ

ⲣⲙⲙ ⲛⲁⲓ· ⲛⲥⲓ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲛⲥ· ⲧⲉⲡⲟⲩ ⲥⲉ· ⲙⲡⲛ̄ ⲁⲙⲉⲗⲉⲓ· ⲉ ⲣ̄ ⲡⲙⲁ· ⲙⲙ ⲛⲣⲙⲕⲉ· ⲙⲙ ⲛⲉⲧ ⲣ̄ ⲥⲣⲱϥ ⲕⲁⲧⲁ ⲧⲥⲟⲙ· ⲙ ⲡⲟⲩⲁ ⲡⲟⲩⲁ· ⲙⲙⲙⲱⲧⲛ̄ ⲣⲓⲧⲛ̄ ⲡⲣⲁⲓ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ· ⲣⲓⲧⲛ̄ ⲡⲥⲟⲡⲥⲡ̄· ⲙ ⲙⲓⲭⲁⲏⲗ ⲧⲛ̄ⲭⲣⲱ· ⲛ ⲧⲉⲓ ⲛⲟⲩ· ⲙ ⲡⲁⲣⲣⲏⲥⲓⲁ ⲫⲁⲣⲧⲛ̄ ⲡⲉⲛⲥⲛⲣ̄· ⲁⲛⲟⲛ· ⲛⲉⲓⲣⲣⲣ̄ ⲛⲟⲃⲉ ⲛ̄ⲧⲁⲗⲁⲓⲡⲟⲣⲟⲥ ⲧⲛ̄ⲥⲓⲙⲉ· ⲙ ⲡⲥⲟⲡⲥⲡ̄· ⲙ ⲙⲓⲭⲁⲏⲗ· ⲣⲙⲙ ⲡⲓⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ· ⲙⲙⲛ̄ ϯⲱⲧⲉ· ⲙⲙⲛ̄ ⲡⲓⲟⲩ ⲛⲣⲱⲟⲩ· ⲧⲛ̄ⲥⲓⲙⲉ· ⲙ ⲡⲥⲟⲡⲥⲡ̄ ⲙ ⲙⲓⲭⲁⲏⲗ· ⲣⲛ̄ ⲧⲉⲧⲕⲣⲁⲥⲓⲁ· ⲛ ⲛⲁⲛⲣ· ⲙⲙ

ταγχιcιc · и ⲙⲁρπος · ⲙ ⲡⲁϩ ⲧⲏⲥⲙⲉ ⲙ ⲡcοⲡⲥⲡ · ⲙ ⲙⲓⲭⲁⲏⲗ · ⲣⲡ ⲙⲧⲣⲟⲫⲏ · ⲉⲧ ⲛⲟⲧⲙ · ⲙ ⲡⲙⲓⲕⲟⲛ · ⲧⲏⲥⲙⲉ · ⲙ ⲡcοⲡⲥⲡ ⲙ ⲙⲓⲭⲁⲏⲗ ⲣⲙ ⲡⲛⲣⲡ · ⲉⲧ ⲡⲥⲱ ⲙⲙⲟϥ · ⲙⲛ ⲡⲕⲉⲥⲉⲉⲡⲉ ⲛ ⲛⲥⲓⲛⲟⲧⲱⲙ · ⲉⲧ ⲣⲟⲗⲥ · ⲙ ⲡⲙⲓⲕⲟⲛ · ⲙⲛ ⲡⲥⲉⲉⲡⲉ · ⲓⲛⲉⲧ ⲛⲥⲱ · ⲙⲙⲟⲟⲩ · ⲧⲏⲣⲟⲩ · ⲉ ⲧⲁⲥⲁⲡⲓ · ⲙ ⲡⲓⲟⲩⲧⲉ · ⲉⲱϣⲉ ⲕⲟⲧⲱⲱ ⲉ ⲧⲣⲉ ⲡⲣⲁⲓ ⲙ ⲙⲓⲭⲁⲏⲗ · ⲥⲕⲉⲡⲁⲍⲉ · ⲙⲙⲟⲕ · ⲣⲙ ⲡⲣⲁⲥⲙⲟⲥ ⲙⲙⲁ · ⲉⲕⲉⲥⲣⲁⲓ · ⲙ ⲡⲣⲁⲓ · ⲙ ⲙⲓⲭⲁⲏⲗ · ⲉϫⲙ ⲡⲉⲩⲧⲟⲟⲩ · ⲙⲕⲟⲟϥ · ⲙ ⲡⲉⲕⲛⲓ · ⲣⲓ ⲣⲟⲩⲓ · ⲁⲧⲱ ⲣⲓ ⲃⲟⲗ · ⲁⲧⲱ ⲟⲛ · ⲉϫⲙ ⲡⲧⲟⲡ · ⲙ ⲡⲉⲕⲣⲟⲓⲧⲉ · ϫⲉ ⲕⲁⲥ ⲉⲩⲛⲁⲣⲁⲣⲉϥ · ⲉ ⲣⲟⲕ · ⲉ ⲃⲟⲗ · ⲣⲙ ⲡⲉⲑⲟⲟⲩ ⲙⲙⲁ ⲉⲧ ⲛⲁⲧⲱⲟⲩⲛ · ⲉ ϫⲱⲕ · ⲛⲉⲧ ⲣⲙⲡ · ⲙⲛ ⲛⲉⲧ ⲟⲩⲟⲛϥ · ⲉ ⲃⲟⲗ · ⲉⲕⲉⲥⲣⲁⲓ · ⲙ ⲡⲣⲁⲓ · ⲙ ⲙⲓⲭⲁⲏⲗ · ⲉϫⲛ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ · ⲉⲧ ⲉⲕⲟⲧⲱⲙ · ⲛ-

ⲣⲛⲧϥ [illegible] ⲟⲉⲓⲕ · ⲙⲩⲧ

[illegible] | ⲉⲕⲉⲥⲣⲁⲓ ⲟⲛ · ⲉϫⲛ ⲡⲡⲓⲁϩ · ⲉⲧ Fol. 74 b
ⲉⲕⲟⲧⲱⲙ · ⲛⲣⲛⲧϥ ϫⲉ ⲕⲁⲥ ⲉⲩⲛⲁϥ · и ⲟⲩⲗⲟⲥ · ⲉ ⲣⲙⲏ
ⲧⲉⲕⲧⲁⲡⲣⲟ · ⲙⲛ ⲟⲩⲥⲉⲓ ⲛⲥⲉⲣⲁⲓ ⲟⲛ · ⲉϫⲛ ⲡⲁⲡⲟⲧ · ⲉⲧ
ⲉⲕⲥⲱ · ⲛⲣⲛⲧϥ ϫⲉ ⲕⲁⲥ ⲉⲩⲛⲁⲱⲟⲡⲉ · ⲛⲁⲕ и ⲟⲩⲣⲁϣⲉ ·
ⲙⲛ ⲟⲩⲉⲧⲫⲣⲟⲥⲩⲛⲏ · χⲱⲣⲓⲥ ϯⲣⲉ · ⲣⲓ ⲙⲙⲧⲱⲙⲁ · и
ⲟⲩϯⲣⲉ ⲁⲛ ⲡⲉ · ⲙ ⲡⲛⲁϥ · ⲉⲧ ⲛⲥⲉ ⲛⲣⲡ · ⲉⲙⲯⲁⲗⲗⲉⲓ ·
ⲛⲉⲱⲩⲗⲟⲩⲗⲁⲓ · ⲉ ⲃⲟⲗ · ⲕⲁⲧⲁ ⲡⲱⲁϩⲉ · ⲙ ⲡⲁⲩⲗⲟⲥ ϫⲉ
ⲛⲉⲧ ⲣⲟⲟⲩⲧ · ⲙⲁⲣⲉⲣⲙⲯⲁⲗⲗⲉⲓ · ⲙⲙⲟ · ⲡⲉ ⲡⲣⲱⲙⲉ
ⲉϫⲱⲱⲣⲉ ⲣⲡ ⲧⲉϥⲥⲟⲙ · ⲙⲡ ⲧⲉϥⲥⲟⲫⲓⲁ · ⲉⲓ ⲙⲙ ⲧⲉⲓ ·
ⲉⲛⲧⲁ ⲡⲣⲉⲙⲯⲁⲗⲗⲉⲓ ϫⲟⲟⲥ · ⲉ ⲧⲃⲏⲏⲧⲉ · ϫⲉ ⲁ ⲡⲉϫⲟⲥ ·
ⲱⲟⲩⲓ · ⲛⲟⲉ ⲙ ⲡⲉⲧ ⲟⲃⲓⲏ ⲛⲟⲉ и ⲟⲩϫⲱⲱⲣⲉ · ⲉⲩⲧⲁⲣⲉ ·
ⲛ ⲡⲛⲣⲡ · ⲟⲩⲣⲱⲙⲉ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲡⲉ ⲡⲱⲣⲉ ⲁⲩϯⲣⲉ ⲣⲁ
ⲛⲣⲡ · ⲕⲁⲧⲁ ⲑⲉ · ⲛⲧⲁ ⲧⲉⲩⲣⲁⲫⲏ · ϫⲟⲟⲥ · ϫⲉ ⲁⲩⲧⲱⲥⲉ ·
ⲟⲩⲙⲁ и ⲉⲗⲟⲟⲗⲉ ⲁⲩⲟⲩⲱⲙ · ⲙ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ · ⲁⲩϯⲣⲉ
ⲫⲧⲁⲓ · ⲉⲣⲱⲩⲁⲓ ⲡⲣⲱⲙⲉ · ⲥⲉ ⲛⲣⲡ · ⲛⲩϯⲣⲉ · ⲛⲩⲧⲁⲩⲟ ·
ⲓⲉⲛⲱⲩⲁϩⲉ и ⲱⲗⲟϥ · ⲣⲓ ⲉⲃⲃⲏⲗ · ⲙⲁⲗⲗⲟⲩ ⲛⲉⲓⲣⲉ и
ⲥⲡⲟⲣⲙⲁ · и · ⲟⲩⲙⲛⲧⲁⲧⲱⲙⲡⲉ · ⲙⲡ ⲟⲩⲙⲛⲧϫⲁⲣⲃⲁⲗ ·
ⲉⲣⲓⲕⲗⲁ · ⲉ ⲡⲉⲓ ⲥⲁ · ⲙⲡ ⲡⲁⲓ ⲣⲡ ⲧⲁⲥⲟⲣⲁ · ⲙⲡ
ⲙⲡⲗⲁϯⲁ · и ⲧⲡⲟⲗⲓⲥ · ⲡⲁⲓ ⲡⲉ ⲡϯⲣⲉ · ⲛⲁⲙⲉ · ⲉⲧ
ⲁⲃⲣ · и ⲱⲙⲡⲉ ⲉⲣⲉ ⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲥⲟⲟⲩⲛ · ⲙ

ποοσε· ⲙ̅ ⲡⲛⲣ̅ⲡ· ⲙⲡⲁⲧ ⲟⲧⲣⲱⲛ· ⲉ ⲧⲟⲟⲧⲛ̅· ⲉ
ⲧⲃⲛⲏⲧⲛ̅· ⲙⲡⲱⲣ· ⲱ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ· ⲙⲡⲛⲣⲉ· ⲙ
ⲧⲉⲕⲕⲗⲉⲥⲓⲁ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲓ ⲣⲱⲃ· ⲥⲁⲣ[illegible]

Fol. 75 *a* ⲛⲣⲡ̅· ⲧⲟⲟⲙⲉ [one line wanting] | ⲙⲁⲣⲡ̅ⲣⲁⲣⲉϥ· ⲉ ⲣⲁⲧⲛ̅·
ⲡⲁ ⲛ̅ⲁⲩ· ⲙⲙⲉ· ⲉⲙⲡ[ⲗⲏⲗ] ⲉⲣⲉ ⲡⲉⲛϩⲟ ⲡⲁϩ̅ⲧ ⲉⲭⲙ̅ ⲡⲕⲁϥ·
ⲉⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲉⲙⲭⲱ· ⲙⲙⲟⲥ· ⲭⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ·
ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲧⲛ̅· ⲙ ⲡⲉⲓⲱⲧ ⲛ ⲁⲥⲁⲃⲟⲥ· ⲛ̅ϥⲕⲱ ⲛⲁⲓ
ⲉ ⲃⲟⲗ· ⲛ̅ ⲛⲉⲙⲛⲟⲃⲉ ⲙⲛ̅ ⲛⲉⲙⲡⲁⲣⲁⲡⲧⲱⲙⲁ ⲧ̅ⲡⲧⲱⲃϥ̅·
ⲙⲙⲟⲕ· ⲙⲓⲭⲁⲏⲗ· ⲥ̅ⲡⲥ̅ⲛ ⲡⲁⲉⲥⲡⲟⲧⲏⲥ· ⲡⲉⲭ̅ⲥ̅ ⲉ ϫⲱⲓ·
ϫⲉ ⲕⲁⲥ· ⲉⲩⲉⲥⲙⲟⲩ· ⲉ ⲛⲉⲓϩⲟⲟⲩ· ⲁϥⲱ ⲛⲉⲓⲣ̅ⲙ̅ⲡⲟⲟⲩ·
ⲛⲉⲓⲣⲏⲛⲓⲕⲟⲛ· ⲛⲉⲙⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲁ·
ⲕⲁⲗⲉⲓ· ⲙ ⲡⲉⲧ ⲉⲣⲉ ⲡⲉⲙⲛⲁ· ⲱⲟⲟⲡ ⲫ̅ⲙ̅ ⲡⲉⲓⲟⲩⲱϣ
ⲡⲛⲟⲩⲧⲉ· ⲙ ⲡⲧⲛ̅ⲣⲭ̅· ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲣ̅ⲫ̅ⲣⲟⲛ· ⲛⲥ
ⲡⲉϫⲓⲱⲟⲩ· ⲉⲧ ⲣⲓ ϫⲱⲓ· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ ⲱⲁⲛⲧⲛⲉ
ⲙⲓⲭⲁⲏⲗ· ⲧⲉⲃ̅ⲫ̅ ⲡϫ̅ⲥ̅· ⲉ ϫⲱⲓ· ⲛ̅ⲧⲉⲓⲙⲉ ⲉ ⲣⲁⲓ· ⲙ
ⲡⲙⲟⲟⲩ· ⲙ ⲡⲉⲓⲉⲣⲟ· ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲟⲩⲱⲛ· ⲛⲁⲓ
ⲙⲧⲉⲩⲟⲩⲛⲁⲓ· ⲉⲧ ⲙⲉⲫ· ⲛⲁⲥⲁⲃⲟⲛ ⲙⲙⲟ· ⲡⲛⲟⲩⲧⲉ
ⲡⲙⲁⲛⲧ· ⲡⲉⲧ ϯⲣⲣⲉ· ⲙⲥⲁⲣⲝ̅· ⲙⲙⲟ· ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲫ
ϫⲉ ⲉⲕⲱⲱⲁⲛⲟⲩⲱⲛ· ⲉ ⲧⲉⲕⲥⲓϫ· ⲥⲉⲛⲁⲥⲉⲓ· ⲛ̅ⲧⲉⲕ
ⲙⲙⲁⲧⲭⲣ̅ⲥ̅· ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ· ⲡⲁⲣⲭⲏⲥⲧⲣⲁ
ⲥⲟⲥ (*sic*) ⲙ ⲧⲥⲟⲙ· ⲙ ⲡϫ̅ⲟⲥ̅· ⲡⲁⲣⲁⲕⲁⲗⲉⲓ· ⲙ ⲡⲓⲟⲩⲧⲉ
ⲡⲙⲁⲛⲧ· ϫⲉ ⲕⲁⲥ· ⲉⲩⲉ̅ⲣⲁⲣⲉϥ· ⲁⲩⲱ· ⲛ̅ⲧⲁⲣϫⲁⲙⲉ
ⲙ ⲡⲛⲣⲉ ⲕⲟⲩⲓ· ⲱⲁⲛⲧⲟⲩⲉⲓ· ⲉ ⲣⲁⲓ ⲉ ⲟⲩⲗⲓⲕⲓⲁ
ⲧⲛ̅ⲧⲱⲃϥ̅· ⲙⲙⲟⲕ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲙⲓⲭⲁⲏⲗ·
ⲧⲙⲛ̅ⲧⲱⲁⲛⲧⲛⲉ· ⲥⲟⲛⲥⲛ̅· ⲉ ϫⲱⲓ· ⲙⲛⲁⲣⲡ̅ ⲡⲉⲓⲱⲧ
ⲙⲣ̅ⲫⲱ ⲉ ⲃⲟⲗ· ϫⲉ ⲕⲁⲥ· ⲉⲩⲉⲣⲁⲣⲉϥ· ⲉ ⲣⲟⲛ· ⲉ ⲃⲟⲗ
ⲫ̅ⲙ̅ ⲡⲣⲁⲥⲙⲟⲥ ⲙⲙⲟ· ⲙ ⲡ(*sic*)ⲁⲛϯⲕ[ⲉⲙⲙⲉ]ⲛⲟⲥ· ⲁⲩⲱ

Fol. 75 *b* ⲛⲉϥϯⲟⲉ | [illegible]ⲙⲉⲧⲁⲛⲟⲓ· ⲛⲧⲡⲟⲩϫⲁⲓ· ⲙⲡⲁⲧ ⲡϫⲱ[
ⲣⲛⲁ [ⲉ ⲃⲟ]ⲗ· ⲙ ⲡⲉⲛⲁⲣⲉ· ⲫ̅ⲛ ⲟⲩⲙⲡⲧⲉⲣⲁ· ϯⲡⲁⲣⲁⲕⲁⲗⲉ
ϫⲉ ⲙⲙⲱⲧⲛ̅· ⲱ ⲛⲉⲥⲛⲏⲩ· ⲙⲙⲉⲣⲓⲧ· ⲁⲩⲱ ⲡⲥⲱⲙ
ⲁⲣⲓⲟⲛ· ⲙ ⲙⲁⲓ ⲡⲉϫⲣ̅ⲥ̅· ϫⲉ ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲥⲁⲣⲉ ⲧⲛⲧⲏ
ⲉ ⲃⲟⲗ· ⲛⲥⲓⲛⲟⲛⲟⲥ· ⲙⲙⲁ· ⲫⲓ ⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲫⲓ ϫⲱⲟ
ⲫⲓ ⲕⲱϥ· ⲫⲓ ⲙⲟⲥⲧⲉ· ⲫⲓ ϯⲧⲱⲙ· ⲫⲓ ϫⲓⲟⲩⲉ· ⲫⲓ ⲙⲟⲥ
ⲫⲓ ⲣⲱⲧⲃ· ⲫⲓ ⲡⲟⲣⲛⲓⲁ· ⲫⲓ ⲥⲱⲙϥ ⲫⲓ ⲁⲕⲁⲑⲁⲣⲥⲓⲁ·

кроч · итетйсепн · итетйталло · й петйсіх · мй
петйцухн итйфпенотоі · ёй отпарркіа · мй
отввво · мй отсотнаісіс · епанотс · ща пар-
хнстратнлатнс · и тсоп · и ёпнте · миханл ·
Гепоіто · се рфоп · ω песнт · ноє · йтапсшотр ·
е рото · е пеі топос · ет отааь ёре пеі нос · и
ща · мпоот · ечесоотрй · е рой е тецмйтеро ·
ауш · итермйпща (sic) · анон тнрй · рі отсоп · йтй-
сштй · е тесмн · м макаріа · ет ёмаг · же
аннтй · нет сммаат · ите па еіют · итетй-
клнронолеі · и тмйтеро · йтаусвтютс · инти
ми ткатаволи м пкосмос · ёйтй техаріс · мй
тмаі рфме · м пенхс · іс пехс паі е вол · рі
тоотц · ере оо · ммн · рі таіо ммн препеі · нач ·
мй пецеіют · и ачаноос · мй пе пепнй [ет отааь ·
й рцтанро · ауш й роиоосусіос · тепот · ауш
поуоеіщ ммн ща енеч ·]

COLOPHON

✠ рйтй теспован · мй тмйтцаі роощ · [м Fol. 76 a
пое]осевесц · й ліако[но]с · паі ет ере пноуте · [рнв]
соощ · м пецран · ачці проощ · м пеі
кефалюн · й ф[ω]ме · рй нецрісе · ммин · м-
моч · ачсмйтц · ачаюріге ёммоч · е рої · е
пторос · и апа ларюн · рйм птоот и тфо · же кас ·
ере пноуте · м паікаюс ет сммаат апа ларюн ·
мй ппатріарх[нс] · ауш папостолікон · аба-
ласюс · пархеписко[пос] · мй парханнелос
миханл · насмот · е пенмаі ноуте · мй м маі
ачапін · рй сшот ммн · ет жнк · е вол · м пнікон ·
ноє · нтачсшот · е нененоте · м патріарх[нс] ·
авраам · мй ісаак · мй іакшв · паі · нта пдео-

ⲛⲟⲥ ⲧⲏⲣⲟⲩ · ⲁⲓ ⲟⲩⲟⲉⲓⲛ (*sic*) · ⲉ ⲃⲟⲗ · ⲙ̀ⲡⲛⲧⲟⲩ · ⲙ̀ⲡ̄ⲛ̄ⲁⲣⲭⲉⲥ · ⲁⲩⲱ · ⲙ̀ⲡ̄ⲧⲟⲩⲁⲕⲟⲥ · ⲉⲙⲛⲟⲧ̄ⲥ̄ · ⲧⲏⲣⲟⲩ · ⲙ̀ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲙ̀ⲡ̄ⲧ̄ ⲧⲉⲡⲓⲃⲟⲗⲏ · ⲛ̀ ⲡ̀ⲣⲱⲙⲉ ⲙ̀ ⲡⲟⲙⲛⲏⲣⲟⲛ · ⲙ̀ⲡ̄ⲛ̄ⲁ̄ⲣ̄ⲭ̄ · ⲉ̀ⲡ̄ ⲧⲉⲥⲣⲉⲩⲡⲟⲗⲟⲙⲓⲛ · ⲙ̀ⲡ̄ⲓⲥⲁ ⲑⲉⲡⲓⲟ-ⲑⲉⲥⲓⲥ · ⲟⲩⲛ ⲙ̀ ⲡⲉⲓ ⲱⲁ ⲛⲧⲉ ⲛⲉⲧ ⲟⲩⲁⲁϩ · ⲛⲁⲓ · ⲛⲧⲁⲩⲣ̄ ⲡⲉⲧⲙ̀ⲙⲉⲉⲩⲉ ϫⲓⲧⲟ̄ · ⲛ̀ ⲣⲙⲟⲩ · ⲛ ⲧⲟⲟⲧⲟ̄ · ⲙ̀ ⲡⲉⲩ̄ⲣ̄ⲣⲟ ⲡⲉϫ̄ⲥ̄ · ⲛⲥⲉⲁⲁϥ · ⲛ̀ ⲙⲡⲱⲁ · ⲛ ⲥⲱⲧⲙ̀ · ⲉ ⲧⲉⲥⲙⲏ ⲉⲧ ⲙⲉϩ · ⲛ ϩⲁⲱⲉ · ⲛⲙ̀ · ⲉⲓ ⲉⲩⲫⲣⲟⲥⲩⲛⲏ · ϫⲉ ⲁⲙⲛⲓⲧⲏ̄ · ⲛⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ · ⲛⲧⲉ ⲡⲁ ⲉⲓⲱⲧ · ⲛⲧⲉⲧⲏ̄-ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ · ⲛ ⲧⲙⲛ̄ⲧⲉⲣⲟ · ⲛⲧⲁⲩⲥⲃ̄ⲧⲱⲧ̄ⲥ̄ · ⲛⲓⲧⲏ̄ · ϫⲙ̀ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ · ⲙ̀ ⲡⲕⲟⲥⲙⲟⲥ · ϩⲁⲙⲏⲛ · ϩⲁⲙⲏⲛ (*sic*) ⲉⲥⲉⲙⲱⲡⲉ · ϩⲁⲙⲏⲛ · ⳿ⲑ̄ ·

Fol. 76 *b* [ⲣⲛⲉ] Ⲉⲧⲣⲁⲫⲏ[illegible]ⲉⲡⲏⲫ · ⲥⲟⲩ(?) ⲕ̄[illegible] · ⲁⲡⲟ ⲁⲓⲟⲕⲗⲏ · ⳿ⲏ̄ ⲁⲡⲟ[illegible]ⲙⲓⲧⲏⲥ · ⲉⲗⲁϫ · ⲡⲁⲓⲥ ⲧⲟⲩ ⲙⲁⲕⲁⲣⲓⲟⲩ · ⲓⲱⲥⲏⲫ · ⲁⲣⲭⲏ-ⲁⲓⲁⲕⲟ · ⲉⲩϫⲁⲥⲑⲉ ⲩⲡⲉⲣ ⲉⲙⲟⲩ ⲁⲙⲁⲣⲧⲟⲗⲟⲥ

ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲥⲁⲡⲏ · ⲛⲁⲓⲟⲧⲉ · ⲙ̀ⲡ̄ ⲛⲁⲥⲏⲛⲧ · ⲉⲓⲥ ⲧⲁ ⲙⲉⲧⲁⲛⲟⲓⲁ · ⲛⲧⲉⲧⲏ̄ⲧⲃ̄ⲋ̄ · ⲡϩⲟⲉⲓⲥ ⲉ ϫⲱⲓ · ⲙ̀ⲡⲕⲱ ⲟⲩⲙⲉⲣⲟⲥ · ⲱⲛⲉ · ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲫ̄ⲏ̄ ⲛⲁⲓⲟⲃⲉ · ϫⲉ ⲥⲉⲟⲩ ⲉⲙⲁⲁⲧⲉ · ⲁⲩⲱ ⲙ̀ⲡ̄ⲧ̄ ⲟⲣⲑⲟⲩ ⲙⲙⲟⲓ · ⲙⲥⲁ ⲟⲛ · ⲡⲣⲟⲥ ⲡⲉϥⲟⲩⲱⲱⲩ · ⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲩⲱ ⲛ ⲙⲁⲕⲁⲣⲓⲟⲛ · ⲁⲛⲟⲕ ϫⲱⲕⲣⲁⲧ[ⲱⲣ] · ⲡⲉⲓ ⲉⲗⲁϫ[ⲓⲥⲧⲟⲥ] · ⲡⲱⲛⲣⲉ · ⲛ ⲙⲁⲕⲁⲣⲓⲟⲛ · ⲓⲱⲥⲏⲫ · ⲡⲁⲣⲭⲓⲁⲓⲁⲕⲟⲛⲟⲥ · ⲙ̀ ⲧⲡⲟⲗⲓⲥ · ⲥⲓⲛ · ⲡⲟⲥ̄ ϯ ⲙⲁⲧⲟⲛ · ⲛⲁϥ · ⲙⲧⲉⲧⲙⲕⲱ · ⲛⲁⲓ · ⲉ ⲃⲟⲗ · ⲣⲱⲧ ⲧⲛⲧⲁ̄ · ⲙ̀ ⲡⲁⲱⲟⲩϫ̄ⲥ̄ · ⲧⲏⲣⲟⲩ · ⲉ ⲧⲃⲉ ϫⲉ ⲙ̀ ϯⲛⲟⲓ · ⲁⲓ · ⲕⲁⲗⲱⲥ · ⲁⲗⲗⲁ · ⲉⲓⲥⲓ ⲥⲃⲱ · ⲣⲁ ⲣⲁⲧⲟⲩ ⲙ̀ ⲡⲥⲁϥ · ⲉⲓⲥ ⲧⲁ ⲙⲉⲧⲁⲛⲁ (*sic*) ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ · ⲕⲱ · ⲛⲁⲓ · ⲉ ⲃⲟⲗ ⁘

ⲙⲧⲁⲓⲥⲣⲁⲓ · ⲡⲉⲓ ϫⲱⲱⲙⲉ · ⲫ̄ⲏ̄ ϯ ⲣⲟⲙⲡⲉ · ⲧⲁⲓ · ⳿ⲏ̄ · ⲥⲁⲣⲁⲥⲓⲛⲟⲩ · ⲧⲱⲃ̄ (for ⲧⲟⲃ̄?) · ⲁⲩⲟⲥ · ⲙ̀ ⲡⲙⲏⲣⲉ · ⲡⲱⲡⲉ ·

ⲡⲛ ⲧⲁⲛⲁⲃⲁⲥⲓⲥ · ⲙ ⲡⲉⲓⲉⲣⲟ · ⲙⲙⲟⲩ ⁘ ⲡⲛ ⲥⲟⲩ ⲙⲡⲧⲏ · ⲙⲉⲛ · ⲙ ⲙⲉⲥⲟⲩⲣⲏ · ⲁⲩⲥⲩⲛⲧⲁⲍⲉ · ⲛⲁⲛ · ⲉ ⲣⲟϥ · ⲉⲩⲙⲁⲣⲉ · ⲙⲙⲟⲟⲩ · ⲙⲡⲛⲉⲩⲥ · ⲁϥⲱⲙⲓ · ⲓⲁⲁⲛⲧ ⲉϥⲱⲙⲓ · ⲥⲛⲁⲩ · ⲙⲙⲁⲣⲉ · ⲙⲙⲟⲟⲩ · ⲣⲓⲧⲛ ⲛⲉⲩⲗⲗ (*sic*) ⲟⲩⲛ · ⲉⲧ ⲉⲥⲉⲓⲣⲉ · ⲙⲙⲟⲟⲩ · ⲣⲁⲣⲟⲛ · ⲛⲥⲓ ⲧⲡⲉⲥ̄ · ⲧⲏⲣⲛ̄ · ⲑⲁⲩⲓⲁ · ⲙⲁⲣⲓⲁ · ϧ ⲡⲛⲟⲩⲧⲉ · ⲥⲙ̄ ⲡⲉⲛⲓⲱⲙⲉ · ⲣⲓⲧⲛ̄ ⲛⲉϥⲙⲛ̄ⲧⲱⲁⲛⲟⲩⲧⲛϥ · ⲉ ⲣⲟⲩⲛ [illegible]

ⲙ ⲙⲉⲥⲟⲩ[ⲛ] · [illegible]

ENCOMIUM ON THE ARCHANGEL RAPHAEL BY SAINT JOHN CHRYSOSTOM

(Brit. Mus. MS. Oriental, No. 7022)

ⲓⲥ ⲭⲥ ⲁ ⲱ

Fol. 1 *a* ⲛ̅ ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁⲫⲧⲁⲩⲟⲩ ⲛ̅ⲟⲩ ⲡⲓⲁⲅⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲡⲉⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ ⲁⲩⲱ ⲡⲁ ⲡⲗⲁⲥ ⲛ̅ ⲛⲟⲩⲃ· ⲛ̅ⲧⲁⲫⲧⲁⲩⲟⲩ ⲇⲉ ⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲗⲁⲃ ⲅⲣⲁⲫⲏ· ⲅⲡ̅ ⲡⲉⲅⲟⲟⲩ ⲛ̅ ⲡⲉⲫⲣ̅ ⲡⲓⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲗⲁⲃ ⲉⲧⲉ ⲥⲟⲩ ⲫⲧⲟⲟⲩ ⲡⲉ ⲛ̅ ⲁⲡⲁⲅⲟⲩⲙⲉⲛⲟⲛ· ⲛ̅ⲧⲁⲫⲧⲁⲩⲉ̅ ⲡⲉⲓ ⲗⲟⲅⲟⲥ ⲇⲉ ⲅⲡ̅ ⲡⲧⲟⲡⲟⲥ ⲛ̅ⲧⲁⲩⲕⲟⲧ̅ⲫ ⲛⲁⲫ ⲛ̅ ⲃ̅ⲣ̅ⲣⲉ· ⲡⲁⲓ ⲛ̅ⲧⲁ ⲡ̅ⲣ̅ⲣⲟ ⲛ̅ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲁⲣⲕⲁⲇⲓⲟⲥ· ⲕⲟⲧ̅ⲫ ⲉ ⲡⲣⲁⲛ ⲛ̅ ⲡⲁⲣⲭ· ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲗⲁⲃ ⲅⲣⲁⲫⲏ· ⲛ̅ ⲡⲣⲏⲥ ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲙ̅ⲙⲏⲥⲁ ⲡⲭⲓⲗⲉⲓⲕ ⲛ̅ ⲧⲕⲉ ⲣⲟⲙⲡⲉ ⲉⲧ ⲛⲏⲩ: ⲛⲉ ⲁⲫⲉⲓ ⲡⲉ ⲛ̅ⲟⲩ ⲡⲙⲁ ⲛⲟⲩⲧⲉ ⲛ̅ⲣ̅ⲣⲟ ⲉ ⲩⲗⲏⲗ· ⲁⲩⲱ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲅⲡ̅ ⲡⲧⲟⲡⲟⲥ ⲛ̅ ⲃ̅ⲣ̅ⲣⲉ ⲛ̅ⲧⲁ ⲡⲉⲫⲥⲟⲛ ⲕⲟⲧ̅ⲫ ⲁⲩⲱ ⲁⲫⲥⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟⲫ: ⲁⲩⲱ ⲁⲩⲣ̅ ⲟⲩ ⲅⲟⲩⲟⲛⲓⲁ ⲛ̅ ⲟⲩⲱⲧ ⲛ̅ⲟⲩ ⲛ ⲉⲩⲥⲉⲃⲏⲥ ⲓ ⲣ̅ⲣⲟ ⲟⲛⲛⲱⲣⲓⲟⲥ ⲙ̅ⲙ̅ ⲛ̅ ⲁⲣⲕⲁⲇⲓⲟⲥ· ⲉ ⲁⲩ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲡ̅ ⲡⲛⲟⲥ ⲓ̅ⲱⲁⲛⲛⲏⲥ ⲡⲉⲭⲣⲩ

C[OC]TWWOC· € TAYC ϩENKOYI ⲛ̄ⲀIПЄ-
ⲚOC € ПⲀPXⲎⲀГГЄⲖOC ЄT OYⲀⲀB
ϩPⲀΦⲀⲎⲖ· ⲛ̄TOϤ ⲀЄ ϩWWϤ ПЄXPY-
COCTWWOC ЄT OYⲀⲀB· ⲎⲀⲖⲖOⲚ ⲀЄ
ППⲀNTOXIOⲚ ⲛ̄ ПЄПⲚ̄Ⲥ ЄT OYⲀⲀB·
ⲀϤⲀIⲖⲖЄГЄ ⲛ̄ ПЄI ⲖOГOC ЄT OYⲀⲀB·
Є ⲀϤTⲀYЄ ϩENKOYI ⲙ̄ⲙ ⲛ̄ⲤOOⲩ ⲙ̄ⲛ̄ ⲛ̄
ⲠⲀЄIⲚ ⲙ̄ⲛ̄ ⲚЄⲩⲠⲚPЄ ⲛ̄TⲀⲬⲰⲰⲠЄ Є BOⲖ
ϩI TOOTϥ̄ ⲛ̄ ПⲀPXⲎⲀГГЄⲖOC ЄT OYⲀⲀB
ϩPⲀΦⲀⲎⲖ· ⲀYⲰ Є TBЄ ΘЄ ⲛ̄TⲀYⲚOYTЄ
Є ROϤ ⲛ̄TOϤ· ⲬЄ ⲠKⲀⲰ ⲛ̄ ПЄПⲚ̄Ⲥ ϩⲚ̄
OYЄIPⲎⲚⲎ ⲛ̄TЄ ⲠⲚOYTЄ· ЄPЄ ⲚЄϤ CⲚOY
ЄT OYⲀⲀB· ⲎⲀЄI Є ϩPⲀI Є ⲬⲰⲚ· ⲛ̄TⲚ̄-
OYⲬⲀI TⲎPⲚ̄ ϩI OYCOⲚ· CⲚOY Є ROⲚ·
ϩⲘⲚⲎ:—

Ⲏⲁⲙⲉⲣⲁⲧⲉ ⲛⲉⲣⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲙ ⲡⲭⲟⲉⲓⲥ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ Fol. 1 b
ⲃ̄ ⲣⲟⲧⲉ ⲣⲛⲧϥ̄ ⲛⲉϥⲛⲁⲣⲭⲱⲛ· Ⲟⲛⲧⲱⲥ ⲁ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲙ
ⲧ ⲟⲩⲁⲁⲃ ⲙ̄ⲙ ⲡⲭ̄ⲥ̄ ϥⲣⲁⲫⲁⲏⲗ ⲕⲱⲧⲉ ⲉ ⲛⲉⲧ ⲣ̄ ⲣⲟⲧⲉ
ⲣⲛⲧϥ̄ ⲧⲱⲃϩ ⲁϥⲛⲁⲣⲭⲉϥ· Ⲗⲩⲱ ⲟⲛ ⲁϥⲭⲟⲟⲥ· ⲭⲉ
ⲛⲁⲣⲭⲱⲛ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ̄ ⲛⲉⲅⲁⲅⲅⲉⲗⲟⲥ· ⲉ ⲧⲃⲏⲛⲧϥ̄· ⲉ
ⲣⲉⲧϩⲁⲣⲉϥ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲛ̄ⲥⲉϥⲓⲧϥ̄ ⲉⲓϫⲛ̄ ⲛⲉⲩⲥⲓϫ· ⲙⲙ
ⲟⲧⲉ ⲙ̄ⲡ̄ ϫⲱⲣⲡ̄ ⲉⲧⲱⲙⲉ ⲛ̄ⲧⲉⲕⲟⲩⲣⲏⲛ[ⲧⲉ]· ⲉⲛ̄ ⲟⲩⲙⲉ
ⲁⲣ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲱⲛ ⲉ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ϥⲣⲁⲫⲁⲏⲗ· ⲉ ⲧⲣⲉϥϩⲁⲣⲉϥ ⲉ ϫⲱⲃⲓⲁⲥ ⲡⲱⲛⲣⲉ
ⲙ̄ⲙⲟ ⲧⲱⲃⲓⲁ ⲉⲛ̄ ⲛⲉϥⲣⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ· ⲙⲙ ⲡⲟⲧⲉ ⲙ̄ⲡ̄ ϫⲱⲣⲡ̄
ⲉⲱⲙⲉ ⲛ̄ ⲧⲉⲕⲟⲩⲣⲏⲛⲧⲉ· ⲛ̄ⲧⲁ ⲛ̄ϩⲁⲓ ⲛ̄ ϭⲁⲣⲝⲁ ϫⲱⲣⲡ̄
ⲉⲱⲙⲉ ⲁⲩⲱ ⲁⲩϩⲉ· ⲁϥⲭⲟⲟⲩ ⲙ̄ⲡ̄ ⲡⲛ̄ⲩⲁⲭⲉ ⲁⲩⲱ ⲁϥ-
ⲕⲁⲗⲥⲟⲟⲩ· ⲁⲩⲱ ⲁϥⲧⲟⲩϫⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲛ̄ ⲛⲉⲩⲑⲗⲓⲯⲓⲥ
ⲙ̄ⲡⲟⲩ· ⲛⲉϫⲁϥ ⲛ̄ⲥⲓ· ⲡⲣⲉϥϣⲁⲗⲗⲉⲓ ⲁⲁⲉⲓⲁ· ⲁⲗⲗ-
ⲟⲥ ⲁ ⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲩ ⲙ̄ⲙ ⲡⲉϥⲩⲁⲭⲉ· ⲉⲧⲉ ⲡⲉⲩⲛⲟⲥ ⲛ̄
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϥⲣⲁⲫⲁⲏⲗ ⲡⲉ· ⲁⲩⲧⲁⲗⲥⲉ ϭⲁⲣⲝⲁ

тщеере ⲛ ϩрасотнλ ϩⲙ пщωпе ет нащⲧ ⲛ
тⲙⲛⲧаϩрнт· аτω асτοτχοс епноσнеσ ⲛ нϩⲙ-
Fol. 2a ϩалⲗ ⲙ песеⲓωт ката пщаχе ⲙ пϩⲓерос ⲡапо-
ⲧ столос паⲩλос же ⲙⲛ ⲡрепλτοτρικον ⲁⲛ не
ⲙ пиⲁ тнрот не· ετⲧⲛоот ⲙⲙоот е ϩенⲓа-
кониа· е тве нет наклнрономеι ⲡοτοτχαι:—
Нαмеραατε ειщаⲙⲙеετе е ϧол е тⲙⲛтⲙаι рωⲙе
ет ощ ⲙ пноτте е ϩотⲛ епρωⲙе· маλλον ⲇе е
ϩотⲛ енⲓкаιос· щаιⲣ щⲛире ⲙаατе· Пχоеιс
ⲙеⲛ ⲡⲓкаιос ката пет сн̄ϥ· ⲡρеϥⲣ нобе щаϥка
неⲩнобе наτ е ϧол· ката θе ⲡⲧаϥχοос ϩⲛ̄ теϥ-
таρро ⲡноτте ⲙ ат σол же щаре отраще щωпе
ϩⲛ̄ тпе:—ⲙ пⲁⲧо е ϧол ⲙ пноτте ⲙⲛ̄ неϥассе-
лос· ехⲛ̄ отρеϥⲣ нобе ещщаⲙⲙетаноι· ϩⲛ̄ отⲙ
сеⲙⲛща (sic) ϩотⲁⲓⲟ ⲛ̄σι ⲡасселос ет отααϧ· маλ
λον ⲇе щще е рон е тр̄ ⲡраще ⲛⲁⲙⲁτ: же ⲡⲓкаιо
ⲙеⲛ ⲡтоот нете щатⲁⲓаконеι наτ· ϩⲓτⲛ̄ ткелеυ
сιс ⲙ паⲓⲙιοτρнос ⲡноτте ⲡⲡантωкратωр· ϩⲓ
отпродаιресιс ⲙⲛ̄ отстωт· сераще ⲇе ехⲛ̄ тσⲓⲙкт
ⲡρеϥⲣ нобе· ⲛ̄σι ⲡасселос ет сααⲙаат аτω о
же сер̄ϩото роοτ е ⲇιаконеι ⲡⲓкаιос· ⲛ̄θе ноτр̄
ро ⲛ̄те пκаϩ· ерщаⲓ отаτраннос ⲛ отенарати
Fol. 2b ⲡρωⲙе τωοτⲛ | ϩⲛ̄ нецепархια нⲛ̄ειре ⲛ ϩеⲛ
ⲃ атаξια· ⲙⲛ̄ ϩенⲙⲛⲧаτθатнс· λοιπον щаре пр̄р
неете ϩⲙ̄ пеϥρнт же ⲛ ащ ⲛ̄ре ⲉⲓⲛаχро е п
аτраⲓⲛ:—Тоτе щаⲩⲙоτте е отα ⲛ неⲩⲙеⲥ
станос ет ϥθарει е χωοτ· е тре ϥвωк е ϧол ⲛ̄
σωтⲛ̄ ⲙ паⲛтⲓаκос ⲙ ⲙпр̄ро (sic)· ϩотан ещщаⲓ
χро е роϥ щаϥкотⲛ̄ ща пеχоеιс ϩⲛ̄ отраще ⲙ
отτелнλ· ере пето ⲡаτраннос ⲡсаϥ σотⲛ̄ ещⲙ
ⲡса пеϥρто· тоτе щаре пр̄ро ⲭісе нⲛ̄раще· же
пеϥхаχе ре ϩа пеϥстратнос· аτω щаϥχарⲓ
ⲛ ϩенкε нοσ ⲛ̄таιо· ⲙⲛ̄ ϩенкε отсια ⲛ нⲛ̄стратⲟ
петархнс· пара нете отⲛ̄таϥсοт тнрот ⲛ щор

таі оуи те θе ⲛ̄та пх[ⲥ] аас ⲡⲉⲁⲓ ρωⲙⲉ ⲙ̄ пеі
ⲙа · епеі ан ⲙιχанл ⲙ̄ⲡ̄ ⲥавρінл ⲙ̄ⲡ̄ ⲣафанл ·
ⲛ̄тоот нет о ⲡ̄нос ⲫ̄ ттаⲍіс ⲛ̄таⲛкелікн тнр̄ⲥ · Є
тве паі ⲙιχанл ⲙеи · ауⲧ̄ⲡⲟⲟⲩ ⲙ̄ пⲩорп̄
ⲛ̄ сοп · ауратассе ⲙ̄ проч ⲛ̄арχаіон · ете
сатанал пе · аⲧⲱ ауχро е роч · ауморⲫ̄ ⲛ̄ⲧⲱо
ⲛ̄роⲙпе · е тве паі а пχоеіс χаріⲍе нач ⲙ̄ пеі
нос ⲛ̄ аⲍіωⲙа ⲛ̄ теі сот · Гаврінл ⲣωⲱч а теч-
ⲙ̄ⲡпросκωстнс · ⲙⲟⲩⲧⲫ̄ | ⲙ̄ⲡ̄ пеⲭеіωт ⲛ̄ асаθос Fol. 3 a
ⲙ̄ⲡ̄ пепна ет отааⲃ · ⲍе ⲭнаβωк ⲱа тпарθенос [ⲉ]
ⲙ̄ⲡ̄ ⲡⲩⲙ̄ⲙοτⲩе : — Ⲍрафанл ⲣωⲱч ⲣωⲱч (*sic*) е
ратот ⲙ̄ⲡρωⲙе ⲙ̄ⲡⲁіκаіос ⲙⲫ̄ⲁіакоⲛеі нат ⲁⲧⲱ
ⲙⲫ̄ⲭі ⲙоеіт ⲣнтот · ⲁⲧⲱ ⲙⲫ̄таⲗⲍоот : ⲁⲧⲱ ⲉⲙоτр
ⲛ̄ асκоⲗаіос пⲁⲗⲗοπιοⲛ (*sic*) ⲉⲃоот · а пноτте ⲥар
тωⲱ ⲙ̄ пота пота ⲛ̄ ⲡассⲉλос ката прωⲃ ет
гоⲙⲙе е тоⲡοⲙасіа ⲛ̄ петран · Ⲙιχанл ⲙеи
ⲁⲩтоⲱⲫ̄ е тр ⲫ̄пресβеτе ⲣа ⲡρωⲙе ⲙ̄ пⲙ̄ (*sic*) е тве
геⲩпросеυⲭωріа ет тоⲙе · Ⲙιχанл екⲱⲁнⲣер-
ⲁннеτе ⲙ̄ⲙοч ⲍе тⲙ̄ⲧⲱⲁнртнч ⲙ̄ пноτте
ⲛе пантωкратωр · Гаврінл ⲣωⲱч ⲍе ноτте ⲣі
ⲱⲙе · е тве паі ⲁⲩтоⲱⲫ̄ ⲛ̄ⲧⲁіаконітнс · ⲁⲧⲱ
ⲭаі ⲱⲙⲙοτⲩе ⲙ̄ пноτте ет нар̄ ρωⲙе · трер-
ⲁнна сар ⲛ̄ ⲣафанл пе пноτте ет ⲍⲓ̈
ⲥоеіт ⲣнтот ⲛ̄ ⲡρωⲙе · ⲛ̄ⲧ†ре ⲍе а пноτте ⲱерⲡ̄
ⲣомаⲍе ⲙ̄ⲙοοт ⲣⲓⲧⲛ̄ теⲭⲥⲓⲙⲱерⲡ̄ соотⲛ ⲛ̄ нет
ⲗⲱωпе ⲫаⲟн ⲙ̄ⲡат отⲱωпе · Парⲡ̄ктοн λοιποн
ⲫ̄ⲛ̄ тротοθесіс ⲙ̄ пⲱахе : ⲛ̄тⲡ̄ⲱахе е тωⲃнч
ⲧⲩнре ⲛ̄ тωⲃинл · Пеχач сар нточ тωⲃнч · ⲍе
ⲁюк тωⲃнч неⲓⲙοοⲱе | ⲣі неρіоτе ⲛ̄ тⲙеерг Fol. 3 b
тіκаіостин ⲫ̄ⲛ̄ наⲍіх ⲛ̄ отоеіⲱ ⲙⲙ ⲛ̄ неροοт [ⲍ]
трот ⲙ̄ па ωⲙⲫ̄ · аⲗⲏωс отρесⲙοоⲱе ⲣі
ⲛρоοτе ⲛ̄ тⲙе пе тωⲃнч · ⲁⲧⲱ отρесτⲙⲡ̄тна пе
ⲫ̄ относ неⲧⲙеⲙна · ⲁⲧⲱ не отρесϯ ⲁрархн
ⲡⲣі ρеⲙнт е пні ⲙ̄ пноτте · пе ⲡⲩнре ⲛ̄ тωⲃинл ·

ϵ τβε ναι αν διαβολος φθονει ϵ ρογ αγααγ ⲛ
βλλε· ⲡⲛⲟⲩτε ϩωωϥ αγϫοος ϩⲙ τϥταπρο ⲙ
πεπροφητης ετ ⲟⲩααϩ ⲁⲁτϵⲓⲁ ϫε ϵⲓⲥ ϩηητ
ⲁⲓⲣϩλλο ⲙⲡⲉ ⲙⲁⲩ ⲉⲩⲁⲓⲕⲁⲓος ⲉⲁ ⲡϫοⲉⲓⲥ ⲕⲁⲁϥ
ⲡⲥⲱϥ· λοιπον αγⲧⲡⲛοοⲩ ⲙ πϥαγγελος ετ ⲟⲩααϩ
ϩραφαηλ· αγϫαριζε ναϥ ⲙ ποⲩοειⲙ ⲛ ⲛϥβαλ·
ϩⲙ ⲡτρ ϕοⲩωϣ ϫε ⲟⲛ ϵ ϫοοⲩ ⲙ ⲡⲫⲱⲛⲣε τωβιας
ⲉⲩⲁⲡοⲩⲁⲙⲓⲁ ⲉⲥⲟⲩⲛⲧ· αγτρε παγγελος ⲡⲁⲩⲁⲑⲟⲥ
ϫⲓ ⲙοⲉⲓⲧ ϩητϥ ⲁⲩω ⲡⲙⲁ ⲟⲛ ⲡⲧⲁϥβⲱⲕ ϵ ρογ
αγταλϭε ϲαρρα τⲙⲉⲉρε ⲛ ϩραⲥⲟⲩⲛϩ· αϥⲙⲟⲩⲧ
ⲡⲁⲥⲙⲟⲁⲓος πρϥⲙⲟⲟρ· ⲛ τⲉⲓ ϩε ⲟⲛ ⲡⲛⲓ ⲙ ⲡⲟⲛⲕ
αϥⲙⲁⲣϥ ⲛ τελϩλ ⲡⲛⲓ ⲙ ⲡρⲙⲙⲁϥ (*sic*) ⲙⲁⲣϥ ⲛ
ραⲙⲉ· ⲡⲛⲓ ⲙ ⲡⲛⲟⲥⲙⲉⲥ αϥⲙⲟⲣϥ (*sic*) ⲛ χοραⲧλης
αγτρε τλⲧⲡⲛ ⲙⲡ ⲡⲁⲙⲁⲣⲟⲙ ⲛ ϩραⲥⲟⲩⲛϩ ⲡⲱ
Fol. 4 *a* ⲉⲡⲟⲩϵ: | Λⲩω ⲟⲛ αϥϥⲱⲧϵ ϵ ϧⲟⲗ ⲛ ⲡⲣⲙⲉⲓⲟⲟⲩϵ ϩⲓ
ϛ ⲛⲉϭⲃⲁⲗ· ⲁⲩω αϥϫⲓ ⲛ ⲛⲉⲙⲩⲗⲏⲗ ⲛ ϲαρρα ⲙⲁ ⲧⲙⲉ
ϲⲁⲙⲩⲉ ⲙ ⲡⲉ· ⲙⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· Πⲉ
αγγελος ϲαρ ω ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ ⲁⲥⲁⲑⲟ
ⲡⲉ· ⲟⲩⲗⲧⲟⲩⲣⲥⲟⲥ ⲡⲉ· ⲟⲩⲙⲁϩ ⲛ ϲⲁⲧⲉ ⲡⲉ· ⲁⲩω ⲉⲡⲛ
ⲡⲉ· ⲟⲩⲣⲙ ⲛ ϩⲓⲏ ⲉⲙⲡϩⲟⲧ ⲡⲉ· ⲟⲩⲁⲥⲱⲙⲁⲧⲟⲥ ⲡⲉ· ⲟⲩ
ⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲟⲛ ⲡⲉ· ⲟⲩⲣⲙ ⲛ ⲇⲓⲁⲕⲟⲛⲉⲓ ⲕⲁⲗⲱ
ⲡⲉ· ⲟⲩⲁⲅⲉⲣⲁⲣϫⲏⲥ ⲡⲉ ⲟⲩⲣⲡ̄ϩ ϩⲱⲃ ⲡⲉ ⲡⲟⲙⲓⲥⲟⲟⲥ· ⲟⲩ
ⲥⲁⲉⲓⲙ ⲡⲉ ⲡⲣⲉⲩⲧⲁⲗⲥⲟ ⲙⲉϩⲓ ⲃⲉⲕⲉ· ⲛⲁⲓ ϫⲉ τⲏⲣⲟ
ⲛⲧⲁⲓϫⲟⲟⲩ ⲡⲧⲁ ⲡⲉⲓ ⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲛ ϩⲁⲣⲡ̄ϩⲙⲏⲗ ⲁⲁ
ⲣⲓⲧⲛ̄ ⲧⲕⲉⲗⲉⲩⲥⲓⲥ ⲙ ⲡⲧ̄ⲉⲭⲛⲓⲧⲏⲥ ⲡⲛⲟⲩⲧⲉ· ⲧⲉⲧⲛ̄ⲟⲩⲱ
ϫⲉ ϵ ⲉⲓⲙⲉ ⲱ ⲛⲉⲥⲙⲏⲛⲧ ⲙⲙⲉⲣⲓⲧ· ϫⲉ ⲛⲉⲣⲁⲛ ⲧⲏⲣⲟ
ⲧⲟⲟⲙⲉ ϵ ⲡⲉⲓ ⲁⲣϫⲁⲅⲅⲉⲗⲟⲥ ⲛ ϥⲁⲛⲣⲧⲏϥ· ϯⲛⲁⲟⲩⲉⲓ
ⲡⲣⲱⲃ ⲙⲛⲧⲛ̄ ϵ ϧⲟⲗ· Ϭⲡⲉⲓ ⲁⲛ ⲁⲓϫⲟⲟⲩ ϫⲉ ⲟⲩⲁⲅⲅⲉⲗⲟ
ⲡⲁⲥⲁⲑⲟⲥ ⲡⲉ· Ϭⲓⲥ ⲧⲉϥⲙⲡⲧⲣⲁⲣϥⲏⲙⲧ ⲁⲥⲟⲩⲱⲛ
ⲙⲙⲟϥ ϵ ϧⲟⲗ· ϵ ϧⲟⲗ ϫⲉ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉϥⲁⲓⲁⲕⲟⲛ
ⲙⲙⲟϥ ϩⲱⲟⲩ ⲙⲡⲧⲥⲙⲏⲛⲧ ϥⲁ ϩⲣⲁⲓ ϵ ⲥⲙⲡⲧ ⲥⲙⲟⲩⲱ
ⲛⲁϥ· ⲟⲩⲣⲱⲙⲉ ⲡⲉ· ⲟⲩⲗⲧⲟⲩⲣⲥⲟⲥ ⲡⲉ ⲉϥⲁⲁϩⲉ ⲣⲁ
Fol. 4 *b* ϵ ⲡⲣⲣⲟ ⲛ ⲁⲧ ⲙⲟⲩ ⲡⲉϫⲣⲥ̄ | ⲉϥⲗⲧⲟⲩⲣⲥⲉⲓ ϵ ⲡⲉϥⲟ-
ⲏ ⲉϩⲁϩⲙⲉ· ⲕⲁⲧⲁ ⲡⲱⲁϩⲉ ⲙ ⲡⲗⲁⲥ ⲙ ⲡⲉⲥϯ ⲡⲟⲩⲉ

παγλος· χε μμη ⲛ ρεηλγτοτρϣικον αη ηε ⲙⲙ
πηᾱⲗⲗⲁ (*sic*) τηρογ ηε· ετⲧⲏⲩοογ ⲙⲙⲟⲟγ ε ρεηδιακο-
νῑε τβε ηετ ηακληρονομει ⲛ ογοτχαι· κιατ
ε τⲙⲡⲧⲁⲡⲧρε ετ ⲛ̄ρογ: ογπη̄ πε κατα τεπροφητ̣α
ⲛ ⲭⲁⲁⲩ· χε ηετ ταμιο ⲛ ηεϥαγγελος ⲙⲙ πη̄
ογϣαϩ ⲛ̄ ϲααγε πε κατα ηετ ϲηϩ· χε ηεϥλιτογρ-
γος ⲛ ϣαϩ ⲛ ϲαγε· ογρⲙⲙ ⲡⲣⲱⲙ πε· ε τβε χε αϥχι
ⲙοειτ ρητ̄ⲥ ⲛ τωβιας ετκαϩ ⲛ ϣⲙⲙο· εχⲙ (*sic*) ε
πλαητει ⲗⲁⲁγ:—ογαρχηιαγερος γαρ πε· χε
αϥϫⲓⲙ̄ ⲡⲧⲃ̄ ⲙⲙ ⲡⲙⲩⲣε ϣⲙⲙ· ογαγγελος ρω πε·
ογπιⲙⲫαγωγος ογ πε χε ⲛ̄τοϥ αϥϣαχε ϫα τωβιας·
αϥειρε ⲛ̄ τⲙⲉⲗεετ· ογαϲωⲙατος χε ⲙⲙ ⲡεϥτεⲡ
ⲗⲁⲁγ ⲙⲡεροογ τηρογ ⲛ̄ⲧⲁϥⲙοοⲩε ⲙⲙⲙⲁϥ· ογ-
πρεϩβεττηϲ πε ε τβε χε ⲛ̄τοϥ αϥϫοπϫⲓ ⲙⲙ παπαϩωρ
ⲛ̄ τⲙⲡⲧⲱⲁⲛⲟⲧⲏϥ ⲡεχρⲥ̄ ϫα τωβια ⲙⲡⲙ τωβιας·|
ⲡεϥⲱⲛρε ⲙⲡⲙ̄ ϲαρρα ογαϩεραρχηϲ πε χε ερε Fol. 5 a
τωβιας ϫⲓⲙ̄ ⲡⲙⲁ ⲛ̄ ⲱελεετ: αϥχι ⲛ̄ ογϩⲁⲙογⲗ ϑ
ε ⲉϩⲃⲁⲧⲁⲛⲟⲥ αϥⲉⲙⲉ ⲛ̄ ⲛ̄ρⲁⲧ· ογϩⲓⲁⲧρος πε ε τβε
χε αϥⲑⲉραⲡεⲩε ⲛ̄ ⲡⲃⲁⲗ ⲛ̄τωⲃⲛⲁ ⲡⲣⲱⲙⲉ ⲛ̄ ⲙⲁⲛⲧ
ⲙⲉ ⲙⲧⲁϥχοος ⲙⲙ ⲡεϥⲱⲛρε· χε ⲛ̄ⲑⲉ ⲉⲧⲉ ογⲙ̄ⲧⲁϩ·
κατα ⲡεκρογο ⲁ̄ρι ⲙⲛⲧⲙⲁ· ⲡⲙⲁ γαρ ϣⲁϥⲙⲉⲣⲙ
ⲣⲱⲙⲉ ⲉ̄ ⲡⲙⲟⲩ· ογαρχηϲτρατηγος πε χε αϥⲙⲟⲩⲣ
ⲁϥⲙⲟⲗⲁⲟⲥ· ογⲁⲙⲓⲥⲉⲩⲥⲧος πε χε ⲙⲙⲡε ϥχι
ⲃⲉⲕε ⲛ̄ⲧⲁϥⲥⲙⲙⲧⲏϥ ⲙⲙⲙⲁϥ· ογϫⲙⲡⲉⲣⲉⲧⲏⲥ πε
ⲙⲁⲛⲟⲩϥ· χε αϥϫⲙⲡⲉⲣⲉⲧⲏ ⲛ̄ ⲛⲉⲧ ⲫ̄ⲣ Χρⲓⲁ ⲙⲙⲟⲟγ
ⲛ̄ⲣⲟⲩ ογρⲉϥⲗⲁⲕⲟⲛⲉⲓ πε χε αϥⲁⲁϩε ρⲁⲧϥ ⲉⲓ
ⲱϥ αϥⲗⲁⲕⲟⲛⲉⲓ ⲛⲟⲉ ⲛ̄ ογϩⲙ̄ⲡⲁⲗ ⲙⲙ ⲡⲓⲥⲧος· ω
ⲡελαγος ⲛ̄ ⲧⲙⲡⲧⲱⲁⲛⲟⲧⲏϥ ⲙⲙ ⲡⲛⲟⲩⲧε· ⲱ
ⲧⲙⲡⲥⲁⲛⲧ ⲙⲙ ⲡⲉⲓ ⲁⲣⲭⲁⲅⲅⲉⲗος· ⲡⲁⲓ ⲉⲧ ⲁϩε ρⲁⲧϥ
ⲉⲡϫⲟⲉⲓⲥ ⲥⲁⲃⲁⲱⲑ· ⲁϥⲁⲁϩε ρⲁⲧϥ ⲉϫⲙ̄ ογϩⲱⲙⲉ ε
ⲗⲁⲕⲟⲛⲉⲓ: Λⲉⲓⲥ ϩε ογⲙ ⲱ ⲛⲁⲙⲉⲣⲁⲧε· ⲛ̄ⲧⲙⲡⲉⲙⲉ
ⲉⲧⲙⲛⲛⲧⲉ· | ⲛ̄ⲧⲙ̄ϫⲱ ε ρⲱⲧⲙ̄· ⲙ ϩⲉⲙⲟⲩⲧ ε τβε Fol. 5 b
ⲙⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲡⲁⲓ ⲉⲧⲙ̄ⲥⲟⲟⲩϥ ε ρⲟϥ ε ⲡⲣⲁⲓ ⲙⲙ ι
ⲡⲣϫⲁⲅⲅⲉⲗος· ⲁϥϣⲱⲡⲉ ϫε ⲙⲙⲟⲓ ⲙ ογϩⲟⲟⲩ ⲁⲛⲟⲕ

ⲓⲱⲁⲛⲛⲏⲥ ⲉⲓⲉⲓⲣⲉ ⲛ̄ ⲧⲁ ⲥⲩⲛⲁⲝⲓⲥ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲭⲡ̄ ⲥⲟ
ⲁⲩⲟⲥ ⲛ̄ ⲟⲩⲇⲉⲓⲛ ϣⲁ ⲣⲙ̄ ⲡⲛⲏ̈ ⲉⲛⲉⲓ ⲛ̄ⲣⲛⲧⲉ⳽· ⲉⲓⲥ
ⲟⲩⲣ⳽ϣⲓⲣⲉ ⲉⲛⲉⲥⲉ ⲣⲁⲥ ⲉⲙⲁⲁⲧⲉ· ⲁⲩⲉⲓ ⲉ ⲣⲟⲩⲛ ⲛ
ϣⲁ ⲣⲟⲓ ⲉⲣⲉ ⲟⲩⲟⲥ ⲛ ⲉⲟⲟⲩ ⲕⲱⲧⲉ ⲉ ⲣⲟⲩ· ⲉⲣⲉ ⲟⲩ-
ⲥⲉⲣⲱⲃ ⲛ̄ ⲛⲟⲩⲃ ⲣⲙ̄ ⲧ⳽ⲥⲓⲝ ⲛ̄ ⲟⲩⲛⲁⲁⲩ· ⲉⲟⲩⲛ̄ ⲟⲩⲥⲫⲟⲥ
ⲣⲓ ϫⲱⲩ· ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲛ̄ ϣⲟⲙⲛ̄ⲧ ⲛ̄ ⲥⲟⲛ ⲉⲩϫⲱ
ⲙⲙⲟⲥ ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲕⲁϣ ⲛ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲡⲗⲁⲥ ⲛ̄ ⲣⲉⲫⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ̄ ⲛⲉⲩⲯⲩⲭⲏ
ⲛ̄ⲧⲁⲩⲟⲩⲱϣⲛ̄ⲧ ⲣⲙ̄ ⲡⲛⲟⲃⲉ· Ⲓⲱⲁⲛⲛⲏⲥ ⲡⲗⲁⲥ ⲛ̄ ⲣⲉⲛϣⲁϫⲉ
ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ· ⲉ ⲧⲣⲉ ⲥⲡⲏⲟⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̄ ⲧⲙⲉⲩ
ⲥⲁϣⲟⲉ ⲙ̄ ⲡⲉ· ⲁⲛⲟⲕ ϫⲉ ⲛ̄ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ
ⲁⲓϣⲧⲟⲣⲧⲣ̄ ⲁⲧⲱ ⲁⲓⲣⲉ ⲣⲁ ⲛⲉϥⲟⲩⲣⲛⲛⲧⲉ· ⲉ ⲧⲣⲁ ⲟⲩⲱ̄ϣⲧ̄
ⲛⲁⲩ· ⲁⲩⲁⲙⲁⲣⲧⲉ ⲛ̄ ⲧⲁ ⲥⲓⲝ ⲁⲩⲧⲟⲩⲛⲟⲥⲧ̄ ⲡⲉϫⲁⲩ ⲛⲁ
ϫⲉ ⲙⲡ̄ⲣ̄ ⲣ̄ ⲣⲟⲧⲉ· ⲙⲡⲱⲣ ⲁⲛⲟ̄ ⲡⲉⲕⲱⲩⲃⲛⲣ ⲣⲙ̄ⲣⲁⲗ
Fol. 6 a ⲟⲩⲱϣⲧ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲉϫⲁⲓ ⲛⲁⲩ ⲣⲙ̄ ⲟⲩⲥⲧⲱⲧ | ϫⲉ ⲛ̄ⲧⲓ
ⲗⲁ ⲙⲙⲁ· ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲉⲣⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ ⲕⲱⲧ
ⲉ ⲣⲟⲕ· ⲙⲙⲡⲉ ⲙⲁⲩ ⲉ ⲟⲩⲟⲛ ⲛⲧⲉⲕⲣⲉ ⲉⲙⲉⲣ ⲛ̄ⲧⲟϥ ⲁ
ⲁⲣⲉⲣ ⲛ̄ ⲑⲟⲧⲉ ⲛ̄ⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲛⲟ
ⲡⲉ ⲣⲁⲫⲁⲏⲗ· ⲟⲩⲁ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲥⲁϣⲧ̄ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉ
ⲗⲟⲥ· Ⲁⲛⲟⲕ ⲡⲉ ⲣⲁⲫⲁⲏⲗ ⲡⲉ ⲛⲧⲁ ⲡⲁ ⲇⲉⲥⲡⲟⲁⲛ
ⲣⲟⲧⲣⲉϥ ⲙⲙ̄ ⲫⲓⲗⲟⲑⲉⲟⲥ ⲁⲓⲡⲣⲟⲥⲉⲛⲉⲩⲕⲉ ⲙⲙⲟⲩ ⲛ̄
ⲡⲉⲩⲉⲓⲱⲧ ⲙⲙ̄ ⲧⲉⲥⲙⲁⲁⲧ ⲙ̄ ⲡⲉⲭ̄ⲣ̄ⲥ ⲓ̄ⲥ· Ⲁⲛⲟ
ⲡⲉ ⲣⲁⲫⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲥⲁ ⲡⲉⲭ̄ⲣ̄ⲥ ⲧⲁⲁⲕ
ⲧⲟⲟⲧ ϫⲙ̄ ⲉⲕⲟ ⲛ̄ ⲕⲟⲓ· ⲁⲧⲱ ⲟⲛ ϫⲙ̄ ⲙ̄ ⲡⲉⲣⲟⲟ
ⲛ̄ⲧⲁⲧϫⲡⲟⲕ ϣⲁ ⲣⲁⲓ ⲉ ⲡⲟⲟⲩ ⲛ̄ⲣⲟⲟⲩ ⲉⲙ ⲉⲓⲥⲡ̄ⲧⲉⲕ ⲉ ⲃⲟ
ⲛ̄ ⲟⲩⲟⲛⲟⲩ ⲛ̄ ⲟⲩⲱⲧ: ⲛ̄ ⲧⲡⲁⲩⲉ ⲛ̄ ⲟⲩⲟⲛⲟⲩ ϣⲁ ⲡⲣⲏ
ⲛ̄ ⲟⲩⲃⲁⲗ· ⲁⲧⲱ ⲟⲛ ⲛ ⲫⲁⲥⲛⲧ̄ⲕ ⲉ ⲃⲟⲗ ⲁⲛ ϣⲁ ⲡⲉⲣⲟⲟ
ⲉ ⲫⲁϫⲓⲧ̄ⲕ ϣⲁ ⲡ̄ⲣⲣⲟ ⲡⲉϫⲣ̄ⲥ ⲛ̄ⲧⲉⲩⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧ ⲉⲛ
ⲛ̄ ⲁⲧ ⲧⲱⲗⲙ̄· ϣⲁ ⲣⲁⲓ ⲉ ⲡⲛⲓ ⲙ̄ ⲡⲥⲁⲣ ⲛ̄ⲧⲁⲩⲧⲥⲁⲃⲟ
ⲉⲥⲣⲁⲓ· ⲁⲧⲱ ⲟⲛ ϣⲁ ⲣⲁⲓ ⲉ ⲧⲉⲕⲥⲓⲛϫⲓⲟⲟⲣ ⲛ̄ⲑⲁⲗⲁⲥⲥⲁ
ϣⲁ ⲁⲑⲉⲛⲁⲓⲁⲥ ⲙⲙ̄ ⲃⲉⲣⲛⲧⲟⲥ· ⲛⲉ ⲛⲧⲁⲕⲃⲱⲕ ⲉ ⲣⲟⲟⲩ :—
Fol. 6 b ⲛⲉⲙⲟⲟϣⲉ ⲛ̄ⲓ̈ⲙⲁⲁⲕ ⲡⲉ ⲉⲥⲟⲃⲧⲉ ⲛ̄ ⲡⲉⲕⲗⲁ ⲙ̄ ⲙⲟⲟϣ
ⲗⲃ ⲁⲧⲱ ⲉⲣⲓⲧ̄ⲛⲁϩⲉ ⲛ̄ⲓ̈ⲙⲁⲁⲑⲏⲧⲏⲥ ⲙ̄ ⲡⲉⲕⲛⲟⲩⲧⲉ· ⲙ̄
ⲡⲉⲕⲣⲛ̄ⲧ· ⲛ̄ⲧⲱⲉ ⲙ̄ ⲡⲟⲩⲃⲉⲉⲓ̈ ⲉⲧ ϣⲉⲣⲛ̄ ⲥⲟⲃⲧⲉ ⲛ̄ ⲛⲉⲩⲉⲃⲣ

ⲁⲩⲱ ⲉⲧ ⲥⲱⲧⲉ ⲙ̅ ⲡⲙⲟⲟⲩ ⲉ ⲛⲉⲧⲗⲟⲓ· Ⲧⲉⲛⲟⲩ ⲥⲉ
ϩⲣⲟ ⲛⲙ̅ ⲥⲙ̅ⲥⲟⲓ· ⲙ̅ⲡⲣ̅ ⲣ̅ ⲣⲟⲧⲉ ⲱ̅ ⲡⲣⲟⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲛ̅
ⲯⲩⲭⲏⲣⲉ· ⲉ ⲃⲟⲗ ϫⲉ ⲁⲛⲙ̅ ⲟⲩⲣⲉϥ† ⲣⲟⲧⲉ ⲁⲛ ⲛ̅ ⲛⲉⲩⲯⲩⲭⲏ·
ⲁⲗⲗⲁ ⲁⲛⲙ̅ ⲟⲩⲣⲉϥ†ⲥⲱⲙⲉ ⲛ ⲛⲉⲩⲯⲩⲭⲏ:—Ⲥⲉⲙⲟⲩⲧⲉ
ⲅⲁⲣ ⲉ ⲣⲟⲓ ⲣⲓⲧⲛ̅ ⲛⲁⲓⲱⲏⲣ ⲁⲅⲅⲉⲗⲟⲥ· ϫⲉ ⲡⲁⲅⲅⲉⲗⲟⲥ
ⲙ̅ ⲙⲁⲧⲛ̅ ⲣⲏⲧ· ϩⲣⲟ ⲁⲩⲱ ⲙⲁⲣⲉ ⲡⲉⲕⲣⲏⲧ ⲧⲱⲕ· ⲙ̅ⲡⲣ̅
ⲣ̅ ⲣⲟⲧⲉ ϫⲉ ⲁⲛⲟⲕ ⲡⲁ ⲡⲉ ⲱⲧⲟⲣⲧ̅ⲣ̅ ⲁⲛ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲡⲁ †ⲣⲛⲓⲛ: Ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲓ̈ⲱⲁⲛⲛⲏⲥ· Ⲉⲓⲥ ⲡ̅ⲣ̅ⲣⲟ
ⲁⲣⲭⲁⲓⲟⲥ ⲛⲁϩⲛⲟⲩⲕ ⲉⲧⲱⲁϩⲉ ⲙ̅ ⲣⲁⲧⲉ· ϫⲉ ⲭⲓⲁⲕⲱⲧ
ⲛⲁⲓ ⲙ̅ ⲟⲩⲙⲁⲣⲧⲣⲓⲟⲛ ⲣⲙ̅ⲍ ⲡⲁ ⲣⲁⲓ· ⲡⲣⲟⲧⲣⲉⲡⲉ ⲙ̅ⲙⲟⲩ
ⲣⲙ̅ ⲛⲉⲕⲱⲁϩⲉ ⲉⲧ ⲥⲛⲓ· ⲉ ⲃⲟⲗ ϫⲉ ⲭⲥⲍ· ϫⲉ ⲡⲗⲁⲥ
ⲙ̅ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲥⲟⲧⲡ ⲉⲣⲟⲧⲛ̅ ⲡⲓⲟⲧⲃ ⲙ̅ⲡⲣⲁⲧ· ⲁⲩⲱ
ⲙ̅ⲡⲛ̅ † ⲟⲩⲣⲟⲧ ⲛⲁⲩ ⲉ̅ ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙ̅ ⲡⲁ ⲧⲟⲡⲟⲥ·
ⲉⲕⲱⲁⲣⲁⲥⲓⲁⲍⲉ ⲙ̅ ⲡⲁ ⲧⲟⲡⲟⲥ ⲣⲙ̅ ⲛ̅ ⲧⲁⲓⲟ ⲙ̅ⲡⲛ̅†ⲣⲛⲓⲛ ⲉⲧ
ⲉⲣⲉ ⲡ̅ⲣ̅ⲣⲟ ⲙ̅ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛⲁⲧⲁ|[illegible]ⲛⲁ[illegible] ⲧⲁⲧⲟⲣⲓ Fol. 7 a
[illegible]ⲟⲩ· ⲧⲁⲧⲉ ⲛⲉⲓ ⲱⲁ[ϫⲉ] ⲉ ⲡ̅ⲣ̅ⲣⲟ ⲛ̅ ⲉⲩⲥⲉⲃⲛⲥ· [illegible] [ⲙ̅]
ⲧⲙⲉⲣⲟⲟⲛⲕⲛ[illegible]ⲉ ⲭⲣ̅ⲥ̅· ⲡⲉⲧ ⲉⲣⲉ[illegible]ⲟⲥ ⲛ̅ ⲙ̅ ⲡⲉⲡⲓϩ̅
[ⲉ]ⲧ ⲟⲩⲁⲁⲩ ⲉⲧ ⲟ ⲛ̅ [ⲥ]† ⲛⲟⲩⲉ· ⲉⲩⲱⲟⲩⲟ ⲉ ⲃⲟⲗ ⲣⲙ̅
ⲧⲉⲩⲧⲁⲡⲣⲟ· ⲧⲱⲕ ⲛ̅ ⲣⲏⲧ †ⲣⲛⲓⲛ ⲙ̅ ⲡⲉⲓⲱⲧ ⲙ̅ⲙ̅ ⲡⲓⲙⲏⲣⲉ
ⲙ̅ⲙ̅ ⲡⲉⲡⲓϩ̅ ⲉⲧ ⲟⲩⲁⲁⲩ ⲉⲥⲉⲱⲱⲡⲉ ⲙ̅ⲙⲁⲕ· ⲛ̅ ⲧⲉⲣ ⲥ̅ϫⲉ
ⲙⲁⲓ ⲛ̅ⲥⲓ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲥϧⲱⲕ ⲉ ⲣⲁⲓ ⲉ ⲙ̅ⲡⲛⲉ
ⲣⲙ̅ ⲟⲩⲟⲓⲟⲥ ⲛ̅ ⲉⲟⲟⲩ· Ⲁⲛⲟⲕ ⲇⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̅ⲡⲉ ⲓ̈ⲟⲩⲱⲁ
ⲟⲩⲁⲉ ⲙ̅ⲡⲉ ⲓⲥⲱ ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲉ ⲧⲃⲉ ⲡⲧⲉⲗⲛⲏ
ⲧ ⲣⲙ̅ ⲡⲁ ⲣⲏⲧ ⲣⲓⲧⲛ̅ ⲧⲥⲙⲏϣⲁϫⲉ ⲙ̅ⲙⲁⲓ ⲙ̅ ⲡⲁⲣⲭ-
ⲁⲅⲅⲉⲗⲟⲥ· [ⲁⲥ]ϣⲱⲡⲉ ⲇⲉ ⲙ̅ ⲡⲉⲣⲁⲥⲧⲉ ⲁ ⲡ̅ⲣ̅ⲣⲟ ⲛ̅
ⲉⲩⲥⲉⲃⲛⲥ ⲁⲣⲭⲁⲓⲟⲥ· ⲉⲓ ϣⲁ ⲧⲁ ⲙ̅ⲡⲉⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉ
ⲡⲁⲧⲣⲓⲁⲣⲭⲓⲟⲛ· ⲁⲥⲩⲁⲓ ⲥⲛⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲩ· ⲁⲩⲱ
ⲉϫⲁⲓ ⲛⲁⲩ ϫⲉ ⲣⲙⲟⲟⲩ ⲛⲁⲕ ⲱ ⲡⲙⲁⲓ ⲡⲉϫⲣ̅ⲥ̅· ⲱ ⲡⲉ
ⲧⲁⲥⲣⲟϫⲉⲉⲓ ⲙ̅ ⲡⲉⲩⲡⲛⲁ· ⲉ ⲧⲃⲉ ⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙ̅
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲩ ⲣⲁⲫⲁⲛⲗ· Ⲓ̅Ⲓ̅ ⲡⲉ ⲛⲧⲁ
ⲉⲩⲣ̅ ⲡⲙⲉⲉⲩⲉ̅ ⲉⲧ ⲛⲁⲛⲟⲩϥ ⲧⲣⲉⲩⲥⲁⲣⲉ ⲡⲣⲙⲛⲏ ⲙ̅ⲡⲥⲁ
ⲗⲗ ⲙⲛⲟⲩϥ· ⲱ ⲡⲉ ⲙ̅ⲡⲧⲁ ⲡⲣ̅ ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲧⲁⲓⲁⲕⲟ-
[illegible]ⲁ ⲙ̅ ⲛⲉⲧ ⲟⲩⲁⲁⲩ ⲧⲣⲉⲩⲣ̅ ⲡⲱⲃⲓⲙ ⲙ̅ ⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ Fol. 7 b
[illegible] ⲧⲙⲏⲧⲉⲣⲟ:— | ⲛⲁⲓ[illegible]ⲱ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛⲁ- [ⲙ̅ⲁ]

ⲛⲟⲩ (*sic*) ⲛⲁⲩⲱⲡⲉ ⲙⲙⲟⲕ · ⲟⲛⲧⲱⲥ ⲁϥϫⲱⲕ ⲉ ⲃⲟⲗ ⲉ ϫⲱⲕ ·
ⲛ̄ⲥⲓ ⲡⲓⲁϫⲉ ⲙ̄ ⲡⲟⲉⲥⲡⲉⲥⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ · ϫⲉ ⲁⲧⲉⲧⲛ̄ⲁⲓⲁ-
ⲕⲟⲓⲉⲓ ⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲟⲛ ϫⲉ ⲛ̄ ⲟⲩⲁⲗⲓⲕⲟⲥ ⲁⲛ
ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲣ ⲡⲱⲃⲧ̄ ⲙ̄ ⲡⲉⲧⲛ̄ⲣⲱⲃ · ⲙⲛ̄ ⲧⲁⲥⲁⲡⲏ
ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲟⲩⲟⲛⲣⲥ̄ ⲉ ⲃⲟⲗ ⲉ ⲡⲉϫⲣⲁⲓ · ⲙ ⲧⲉⲣⲉ ⲓϫⲉ
ⲛⲁⲓ ϫⲉ ⲛⲁϥ ⲁϥⲟⲩⲱⲛ[illegible] ⲉ ⲃⲟⲗ ⲛⲥⲓ ⲡ̄ⲣⲣⲟ ⲉⲧ ⲥⲙⲁ-
ⲙⲁⲁⲧ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ⲛⲁⲩ · ⲁϥⲟⲩⲱⲱⲃ̄ ⲡⲉϫⲁϥ ⲛⲁⲓ
ϫⲉ ⲛⲁⲓⲁⲧⲛ̄ ⲁⲛⲟⲛ ⲡⲓⲛ̄ⲗ̄ · ϫⲉ ⲛⲉⲧ ⲣ ⲁ̄ ⲛⲁϥ ⲙ ⲡⲛⲟⲩⲧⲉ
ⲥⲉⲟⲩⲟⲛⲟ̄ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛⲁⲓⲁⲧⲛ̄ ⲟⲛ ϫⲉ ⲁ ⲡⲛ̄ⲟⲧⲉ ⲧⲟⲩⲛⲟⲥ
ⲛⲁⲓ ⲛ̄ ⲟⲩⲉⲓⲱⲧ · [ⲛ ⲧⲉⲓ] ⲙⲙⲉ ⲙ̄ ⲡⲛⲓⲕⲟⲛ · ⲣⲛ̄ ⲟⲩⲙ
ⲥⲁⲣ ⲛ̄[ⲧⲟⲕ] ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲉⲕ[ⲙⲟ]ⲟⲩⲉ ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ ⲙⲛ̄
ⲡⲣⲱⲙⲉ · [ⲗⲟⲓ]ⲡⲟⲛ ⲁϥϫⲱⲕ ⲉ ⲃ[ⲟⲗ] ⲉ ϫⲱⲕ ⲛⲥⲓ ⲡⲛⲁ-
ϫⲉ ⲙ̄ ⲡⲣⲙⲙⲟⲥⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲋ ϫⲉ ⲧⲙⲉⲛⲉⲁ
ⲙⲛⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲛⲁϩⲓ ⲥⲙⲟⲩ · ⲗⲟⲓⲡⲟⲛ ⲱ̄ ⲡⲁ ⲉⲓⲱⲧ ⲉ
ⲟⲩⲁⲁⲃ · ⲉⲓⲥ ⲟⲩⲙⲛⲛⲩⲉ ⲛ̄ⲣⲟⲟⲩ ⲡⲁ ⲣⲏⲧ ⲟϫⲓⲃⲉ (?) ⲙ̄ⲙⲟⲓ
ⲉ ⲧⲃⲉ ⲧⲟⲓⲕⲟⲇⲟⲙⲏ ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ̄
ⲟⲩⲁⲁⲃ ⲣⲁⲫⲁⲛⲗ · ⲱⲉ ⲛⲉⲕⲱⲗⲏⲗ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲙ̄ⲡⲉⲓ
ϫⲓ ⲟⲩⲣⲕ̄ⲣⲓⲙⲉ ⲣⲱⲗⲱⲥ ⲛ̄ ⲧⲉⲓ ⲟⲩⲱⲛ · ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲣⲱ
ⲡⲁⲓ · ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲉⲓⲥ ⲡⲉⲡⲓⲁ̄ [about eighty pages wanting]
Fol. 8 *a* ⲁⲩⲁⲃⲟⲙ ⲙ̄ ⲡϫⲉ̄ ⲡⲛⲟⲩⲧⲉ ⲁϥϫⲓⲧ ⲟⲛ ⲉⲭⲙ̄ ⲡⲉⲣⲟ
ⲋⲉ ⲉⲣⲱⲧⲉ ⲉⲧ ⲥⲁ ⲣⲏⲉ ⲛ̄ ⲧⲡⲟⲗⲓⲥ · ⲁⲓⲥⲙⲉ ⲛ̄ ⲛⲱⲛⲣⲉ ⲕⲟⲧ
ⲧⲛⲟⲩ ⲛ̄ ⲧⲁⲣⲛⲣⲱⲁⲛⲉ ⲣⲟⲧⲃⲟⲩ ⲉ ⲧⲃⲉ ⲡⲣⲁⲙ ⲛ̄
ⲡⲉϫⲣⲉ̄ · ⲁⲧⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟⲓ ⲧⲛⲟⲩ · ⲡⲉϫⲁⲓ ⲛ̄
ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲉ̄ ⲙⲉⲧⲕⲁ ⲣⲱⲙⲉ ⲛ̈ⲓ̈ⲙ ⲉ ⲥ
ⲣⲁⲣⲧ̄ⲛ̄ ⲛⲉⲓ ⲱⲛⲣⲉ ⲱⲛⲙ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲡⲉϫⲉ ⲡⲁⲩⲗⲟ
ϫⲉ ⲣⲱⲙⲉ ⲙⲙⲁ ⲉⲧ ⲛⲁⲣⲁⲣⲉⲕ ⲉ ⲡⲧⲃⲃⲟ ⲛ̄ ⲧⲉⲧⲡⲁ
ⲑⲉⲡⲁ ⲉⲧⲟⲩⲁⲁⲃ · ⲉ ⲗⲁⲁⲩ ⲛ̄ ϫⲱⲣⲙ̄ · ⲉⲧⲱⲁⲛⲉⲓ ⲉ ⲃⲟ
ⲣⲛ̄ ⲥⲱⲙⲁ · ⲱⲁⲧϫⲓⲧⲟⲩ ⲛ̄ⲥⲉⲟⲩⲱⲱⲧ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲥ
ⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧⲕ̄ ⲙ̄ ⲙⲓϫⲁⲏⲗ ⲛ̄ⲑⲉⲛⲧⲟⲩ ⲉ ⲡⲉⲓ ⲙⲁ
ⲛ̄ⲑⲁⲁⲩ ⲉ ⲧⲟⲟⲧⲕ̄ ⲙ̄ ⲡⲉⲓ ⲙⲛⲛⲩⲉ ⲛ̄ ⲱⲛⲣⲉ ⲕⲟⲩⲓ ·
ⲥⲉⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲟⲩ ϫⲉ ⲛⲉⲧⲱⲃⲛⲣ ⲙⲉⲗⲟⲥ ⲛⲉ ⲁⲩ
ⲛⲉⲧⲥⲓⲛⲧ ⲛⲉ ⲛ̄ⲥⲉⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̄ⲛⲁⲁⲩ ⲛ̄ ⲧⲡⲟⲗⲓⲥ
ⲡⲉϫⲣⲉ̄ ⲓⲉ̄ ⲱⲁ ⲉⲛⲉⲩ ⲁϥⲭⲓ ⲙⲙⲟⲓ ⲉ ⲃⲟⲗ ⲉϫⲙ̄ ⲡⲉⲓⲉ
ⲛ̄ ⲏⲣⲡ̄ · ⲉⲧⲉ ⲡⲉⲃⲧ̄ ⲛ̄ ⲧⲡⲟⲗⲓⲥ · ⲁⲓⲥⲙⲉ ⲡⲁⲃⲣⲁⲣⲁⲙ ⲙ̄

ϊcaak ⲙⲡⲉ ϊakωϐ· ⲁⲩⲱ ⲁⲩⲁcπⲁⲍⲉ ⲙⲙⲟⲓ· ⲡⲉϫⲁⲓ
ⲡⲉ ⲡⲁⲩⲗⲟⲥ· ϫⲉ ⲙⲡⲉ ⲛⲉ ⲛⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ
ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲥⲟ ⲡⲉ ⲙⲁⲓ ⲱⲙⲙⲟ· ⲉⲧⲱⲁⲛⲉⲓ ⲉ ϧⲟⲗ
ⲉⲣⲁ ⲥⲱⲙⲁ ⲛⲥⲉϧⲱⲕ ⲉ ⲣⲁⲧϥ ⲛ ⲡⲛⲟⲩⲧⲉ· ⲛⲥⲉⲟⲩⲱⲱⲧ
ⲛⲁϥ ⲱⲁⲥⲧⲁⲁⲩ ⲉ ⲧⲟⲟⲧϥ ⲛ ⲙⲓⲭⲁⲏⲗ· ⲛϥϫⲓⲧⲟⲩ ⲉ
ϧⲟⲩⲓ ⲉ ⲧⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲱⲁⲣⲉ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ
ⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲩ ⲉⲣⲁ ϩⲟⲩⲓ ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ϫⲉ ⲱ
ⲙⲉⲛⲱⲩⲣⲉ ⲁⲩⲱ ⲙⲉⲛⲥⲓⲛⲓ· ⲁⲧⲉⲧⲛⲓ ⲛⲧⲛⲙⲛⲧⲣⲁⲓ
ⲱⲙⲙⲟ | ⲁⲙⲛⲓⲧⲛ ⲛⲧⲉⲧⲛⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ ⲧⲡⲟⲗⲓⲥ ⲙⲡ Fol. 8 b
ⲡⲁⲥ̄ ⲡⲉⲛⲛⲟ̀ⲧⲉ· ⲕⲁⲧⲁ ⲡⲣⲱϐ ⲙⲡ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄· ⲱⲁⲥ- ⲗϩ
ⲥⲓⲙⲉ ⲛ ⲡⲣⲱⲙⲉ ⲉⲧ ϯⲉⲓⲙⲉ ⲙⲙⲟⲟⲩ ϧⲓ ⲧⲡⲟⲗⲓⲥ ⲙⲡ
ⲡⲉϫⲣⲥ ⲓⲥ̄ ⲑⲉⲗⲏⲙⲁ· ⲁⲓⲥⲱⲱⲧ̄ ⲁⲡⲁⲩ ⲉ ϩⲉⲡⲣⲱⲙⲉ ⲙⲡ
ⲡⲣⲟⲩⲓ ⲛ ⲧⲡⲩⲗⲏ ⲉⲧⲯⲁⲗⲗⲉⲓ ⲁⲩⲱ ⲉⲧ† ⲉⲟⲟⲩ ⲙⲡ
ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ ⲉⲧⲣⲟⲟⲩⲧ ⲉⲙⲁⲁⲧⲉ· ⲡⲉϫⲁⲓ ⲙⲡ ⲡⲁⲩⲗⲏ-
ⲗⲟⲥ ϫⲉ ϩⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ· ⲁϥⲟⲩⲱⲙϥ̀ ⲉϥϫⲱ ⲙⲙⲟⲥ
ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉⲧⲉ ⲡⲁⲧ† ⲡⲉⲧⲟⲩⲟⲓ ⲉ ⲡⲓⲟⲩⲧⲉ· ⲉⲙⲛ
ⲥⲩⲛⲕⲣⲓⲥⲓⲥ ⲙⲡ ⲙⲡⲣⲱⲙⲉ ⲛ ϩⲛⲧⲟⲩ· ⲣⲱⲙⲉ ⲅⲁⲣ
ⲙⲛⲉ ⲉⲧ ⲣⲟⲟⲩⲧ ⲁⲩⲱ ⲉⲧⲯⲁⲗⲗⲉⲓ ⲉⲧⲣⲙⲛⲧⲉⲣⲉ ⲉ
ⲡⲓⲟⲩⲧⲉ ⲣⲙ̄ ⲡⲉⲧϩⲛⲧ ⲧⲏⲣⲟ̀· ⲡⲁⲉⲓⲛⲧⲟⲩ ⲉ ϩⲟⲩⲓ ⲉ ⲧⲉⲓ
ⲡⲩⲗⲏ ⲡⲥⲉⲕⲁⲁⲩ ⲙⲡ ⲧⲉⲥⲡⲟⲗⲓⲥ (*sic*)· ⲡⲥⲉⲕⲁⲁⲩ ϩⲁⲣⲧⲏ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲉⲧ ⲯⲁⲗⲗⲉⲓ ⲉ ⲡⲉϫⲣⲥ ⲡⲟⲩⲟⲉⲓⲱ [ⲙⲡⲉ]· ⲁⲥϫⲓⲧ
ⲉ ϩⲟⲩⲓ ⲙⲁ ⲧⲁⲓⲛⲛⲧⲉ ⲛ ⲧⲡⲟⲗⲓⲥ ⲙⲁ ⲡⲓⲉⲣ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ
ⲡⲥⲟⲃⲧ̄· ⲁⲓⲥⲡⲧ̄ⲥ ⲉϥⲟⲩⲟ̀ⲧⲃ̄ ⲉ ⲣⲟⲟⲩ ⲧⲏⲣ̀· ⲉⲟⲩⲛ
ⲟⲩⲛⲟⲩ ⲛ ⲉⲟⲟⲩ ⲣⲙ̄ ⲡⲥⲟⲃⲧ̄ ⲉⲧ ⲙⲛⲁⲩ ⲛⲁⲓ ⲉⲙⲡⲥⲟⲙ
ⲛ ⲗⲁⲁⲩ ⲛ ⲣⲙ̄ ⲛ ⲥⲁⲣⲝ ⲉ ⲱⲉ ⲙ̄ ⲡⲉⲟⲟⲩ ⲙⲙ̄ ⲡⲧⲁⲓⲟ̄
ⲛ ⲡⲥⲟⲃⲧ̄ ⲉⲧ ⲙⲛⲁⲩ· ⲁⲛⲟⲕ ϫⲉ ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲩⲗⲟⲥ·
ϫⲉ ⲡⲁ ϫⲥ̄ ⲟⲩⲕ ⲟ̀ⲛ ⲟⲩⲛ̄ (*sic*) ⲙⲁ ⲣⲙ̄ ⲡⲉⲓ ⲙⲁ ⲉⲩⲟⲩⲟ̀ⲧⲃ̄
ϩⲁⲣⲁ ⲟⲩⲟⲛ· ⲡⲉϫⲉ ⲡⲁⲩⲗⲟⲥ ⲛⲁⲓ ϫⲉ ⲱ ⲡⲥⲱⲧⲛ̄ ⲙ
ⲡⲛⲟ̀ⲧⲉ ⲡⲁⲩⲗⲟⲥ· ⲉⲓⲥ ⲡⲓⲉⲣ ⲥⲛⲁⲩ ⲛⲥⲟⲃⲧ̄ ⲟⲩⲟⲧⲃ̄
ϩⲁⲣⲁ ⲡⲙⲟⲣⲫⲏ· ⲁⲩⲱ ⲡⲓⲉⲣ ⲙⲟⲩⲛⲧ̄ ⲟⲩⲟⲧⲃ̄ | ⲉ ⲡⲓⲉⲣ Fol. 9 a
ⲛⲁⲩ: ⲥⲉⲟⲩⲟⲧⲃ̄ ⲉ ⲛⲉⲧⲉⲣⲛⲧ ⲧⲏⲣⲟⲩ ⲙⲁ ⲣⲁⲓ ⲉ ⲡⲓⲉⲣ ⲙⲁ
ⲙⲡⲥⲛⲟⲟⲩⲥ ⲛⲥⲟⲃⲧ̄· ⲁⲛⲟⲕ ϫⲉ ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲩⲗⲟⲥ· ⲛⲁ
ⲉ ⲡⲁ ϫⲉ ⲙⲁⲧⲟⲩ ⲛⲟⲉⲓⲁⲧ ⲉ ϧⲟⲗ ϫⲉ ⲛ ϯⲥⲟⲟⲩϯ
ⲙⲙⲟⲟⲩ ⲛⲉ Ⲡⲉϫⲉ ⲡⲁⲩⲗⲟⲥ ⲛⲁⲓ ϫⲉ ⲉⲙⲱⲡⲉ ⲟⲩⲛ̄

ⲗϩ
ⲛⲁ

ота ере откоті п̄ каталалїа п̄рнтq̄ · н̄ откωq ·
н̄ отмп̄тасіфнт · щаѵвωсq̄ м̄ пецтаіо̄ п̄ роти
п̄ тполіс м̄ пеχр̄с · Анок де оп аппат ē ген-
еронос п̄ ноуѣ етснр є вол ката ма · мп̄
генсрнпе п̄еоот · етки гіхп̄ тапе п̄ нееронос ·
аісωщт̄ аппат ē пмеq мп̄тсноотс п̄сωвт̄ · аппат
є генщоеіи (*sic*) п̄еронос п̄ ϯнащщахе ап є пет-
таіо̄ · пехаі м̄ пасселос · хē па хоеіс ими пет
нарноос м̄ пеі ма гіхп̄ нееронос · пехе пассе-
лос наі хе ре[и]акаіреос п̄рωме не · ауω п̄ра-
плоус етеіре ммоот п̄сос є тве пноуте · наі
ете п̄сесоотн ап п̄раq гп̄ неграфн · мп̄ раq
м̄ψалмос · алла генлеχіс ммате нете щаѵ-
сωтм̄ є роот гп̄ неграфн итоотот п̄ п̄рм̄ п̄
ноуте · п̄сееіре п̄ геннос м̄ полѵтеіа ере
пеѵрнт соѵтωи є роти ē пноуте ауω щаѵр̄
щпире наі п̄аікаіос · п̄роти п̄ тполіс м̄ пеχр̄с
етхω ммос · хе сωщт̄ п̄тетп̄наѵ є неі гіаїωѵнс
ете п̄сесоотн ап п̄ неграфн :—нтаѵхі м̄ пеі нос
Fol. 9*b* и таіо є вол | є вол (*sic*) гіт̄м̄ пноуте є тве тетмп̄т-
ιη раплоус · анок де оп паѵлос · аппат етнос п
отсіастнріон гп̄ тмнтє и тполїс · ечхоос
ммаате · ере отрωме мαре ратq̄ гарт̄м̄ пе
отсіастнрїон ере пецро р̄ отбеш п̄ое м̄ прн
ере откіѵара п̄ тоотq̄ п̄ ноуѣ · мп̄ отψалтнріо
п̄ ноуѣ · ечщш є вол хе аллнлоуіа · щаре пе
гіхп̄ м̄ пуλн мп̄ пет гіхп̄ м̄ пγрос отωqп̄
п̄сωq тнроу хе аллнлоуіа · ауω щаре п̄спте
тполіс · ноеїн · пехаі м̄ пасселос хе па х
ими пе пеі аппатос п̄ тει ре Λчоτωщ̄ п̄
пасселос пехаq наі: хе паі пе χαχ̄ пеіωт
пехр̄с̄ ката сарξ̄ · епеі ан θїелнм̄ п̄ тпе
таі · ерщап пехр̄с̄ пноуте отωнq̄ є вол гп̄ теq
мп̄теро · χαχ̄ п̄рро пет наψаллеі · п̄те п̄те

ⲡⲓⲁⲓⲕⲁⲓⲟⲥ ⲟⲩⲱⲣϩ ⲛ̄ⲥⲱϥ ⲍⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ⲡⲉϫⲁⲓ ⲛ̄
ⲡⲁⲩⲗⲟⲥ ⲍⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲉ ⲧⲃⲉ ⲟⲩ ⲛ̄ⲁⲁϩ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ
ⲟⲩⲁⲉ ⲡⲓⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁⲓ· ⲍⲉ ⲡⲉⲭⲣ̄ⲥ
ⲡⲉⲛ ⲭ̄ⲥ̄ ⲉⲩⲣⲱⲙⲉ ⲣⲓ ⲟⲩⲁⲛⲁⲥ ⲛ̄ ⲡⲉⲓⲱⲧ· ϩⲓ̄ ⲙ̄ⲡⲛⲩⲉ·
ⲁⲁϩ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ ⲉ ⲣⲟϥ ϩⲓ̄ ⲧⲙⲉϩ ⲥⲁⲱⲩⲉ ⲛ̄ ⲡⲉ·
ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲉⲧⲟⲩⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ ⲣⲓϫⲙ̄ ⲡⲕⲁϩ ⲙ̄ⲡⲥⲟⲙ
ⲉ ⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ ⲉ ⲣⲁⲓ ϩⲓ̄ ⲗⲁⲁⲩ ⲙ̄ⲙⲁ ⲁϫⲡ̄ ⲁⲁϩ
ⲡⲉⲡⲣⲟⲫⲏ|ⲧⲏⲥ· ⲉⲩⲯⲁⲗⲗⲉⲓ ⲉ ⲣⲁⲓ ⲉϫⲛ̄ ⲧⲥⲁⲣⲝ̄ ⲛ̄ Fol. 10 a
ⲡⲉⲭⲣ̄ⲥ ⲙ̄ⲡⲛ̄ ⲡⲉⲥⲛⲟϥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲕⲁⲧⲁ ⲡⲧⲩⲡⲟⲥ ⲉ̄ⲧⲟⲩ- ⲗϑ
ⲉⲓⲣⲉ ⲙⲙⲟϥ ϩⲓ̄ ⲧⲡⲉ· ⲁⲛⲟⲕ ⲍⲉ ⲁⲓⲟⲩⲱⲙϧ̄ ⲡⲉϫⲁⲓ ⲛ̄
ⲡⲁⲩⲗⲟⲥ· ⲍⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲟⲩ ⲡⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ⲡⲉϫⲁϥ
ⲛⲁⲓ ⲍⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲥⲁⲣ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲕⲁⲗⲱⲥ ⲉⲕⲱⲙⲉ
ⲛ̄ⲥⲁ ϩⲱⲃ ⲙⲙⲁ· ⲁⲗⲗⲁ ⲙⲙⲁⲧⲣϧⲃⲣⲁⲓⲟⲥ ⲡⲉ ☩ ⲉⲟⲟⲩ ⲛ̄
ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲓⲧ ⲁⲩⲥⲉⲙⲧ ⲛ̄ⲕⲁ ⲙ̄ⲙⲁ· ⲁⲩⲱ ⲟⲛ ⲡⲉⲩⲟⲩⲱϣ̄
ⲡⲉ ⲡⲁⲓ ⲍⲉ ⲙⲁⲣⲓ ⲥⲙⲟ ⲉ ⲡⲛⲟⲩⲧⲉ ⲣⲓ ⲟⲩⲥⲟⲩ· ⲁⲛⲟⲕ
ⲍⲉ ⲁⲓⲟⲩⲱⲙϧ̄ ⲡⲉϫⲁⲓ ⲛ̄ ⲡⲁⲩⲗⲟⲥ· ⲍⲉ ⲉⲓⲉ ⲣⲱⲙⲉ
ⲙⲙⲁ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲍⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲉⲩⲥⲱⲟⲩⲛ ⲉ ⲡⲛⲟⲧⲉ·
ⲡⲉϫⲁϥ ⲍⲉ ⲁⲣⲉ· ⲁⲩⲱ ⲟⲛ ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲍⲉ ☩ ⲉⲟⲟⲩ ⲛ̄
ⲡⲭ̄ⲥ̄· ⲡⲉϫⲁⲓ ⲛ̄ ⲡⲁⲩⲗⲟⲥ· ⲍⲉ ⲉⲓⲉ ⲡⲉⲧ ⲁⲱ ⲙⲙⲟⲥ
ⲍⲉ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲛ̄ⲥⲉⲟⲩⲱϣ̄ ⲛ̄ⲥⲱϥ ⲁⲛ: ⲡⲉϫⲉ ⲡⲁⲩ-
ⲗⲟⲥ ⲛⲁⲓ ⲍⲉ ⲉⲙⲡⲉ ⲟⲩⲣⲱⲙⲉ ⲉⲩⲙⲡⲉ ⲡⲉ ⲙ̄ⲡ
ⲁⲣⲓⲕⲉ ⲉ ⲣⲟϥ ⲍⲉ ⲛ̄ⲑⲟⲩⲱϣ̄ ⲁⲛ· ⲉⲙⲡⲉ ⲍⲉ ⲟⲛ
ⲁⲩⲣ̄ ⲭⲗⲟ ⲙ̄ⲡ ⲁⲣⲓⲕⲉ ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲉⲙⲡⲉ ⲟⲩ-
ϧⲱⲟⲩⲣⲉ ⲡⲉ ⲉ̄ ⲟⲩⲛ̄ⲥⲟⲩ ⲙⲙⲟⲥ ⲛ̄ⲑⲩⲡⲓⲟⲩⲱϣ̄· ⲛⲁⲓ
ⲟⲩⲁⲥⲓⲣⲏⲧ ⲡⲉ· ⲁⲩⲱ ⲟⲩⲕⲁⲧⲁⲫⲣⲟⲛⲓⲧⲏⲥ ⲡⲉ· ⲛ̄ⲑ-
ⲙⲡⲛⲁ ⲁⲛ ⲛ̄ ⲥⲙⲟⲩ ⲉ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲙⲓⲟⲩ: ⲧⲟⲧⲉ
ⲁⲩⲉⲛⲧ ⲉ ⲃⲟⲗ ϩⲓ̄ ⲧⲡⲟⲗⲓⲥ· ϩⲓ̄ ⲧⲓⲏⲛⲏ ⲛ̄ ⲡⲱⲙⲉ:
ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲁϫⲓⲉ ⲗⲁⲁⲩⲉ· ⲁⲩⲉⲛⲧ ⲉ ⲃⲟⲗ ϩⲓ̄
ⲙⲁϩ ⲛ̄ ⲡⲁⲥⲁⲃⲟⲥ ⲉ ⲣⲁⲓ ⲉϫⲙ̄ ⲡⲉⲓⲉⲣⲟ ⲛ̄ ⲉⲣⲱⲧⲉ ⲣⲓ
ⲃⲱⲱ· ⲁⲩⲉⲓⲛⲉ ⲙⲙⲟⲓ ⲉ ⲃⲟⲗ ⲉϫⲙ̄ ⲡⲟⲕⲉⲁⲛⲟⲥ· ⲛⲁⲓ
ⲧ ⲧⲱⲟⲩⲛ ⲉⲁ ⲧⲡⲉ· ⲁⲩⲁⲓ ⲙⲙⲟⲓ ⲉ ⲣⲁⲓ ⲉ ⲧⲡⲉ:—|
ⲉⲭⲉ ⲡⲁⲩⲗⲟⲥ ⲛⲁⲓ· ⲍⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲁⲕⲉⲓⲛⲉ Fol. 10 b
ⲉ ⲉⲕ ⲧⲱⲛ ⲧⲉⲛⲟⲩ· ⲡⲉϫⲁⲓ ⲛⲁⲩ ⲍⲉ ⲁⲣⲉ ⲡⲁ ⲭ̄ⲥ̄· ⲣ̄
ⲉⲓⲟⲩⲱⲙϧ̄ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲓ ⲍⲉ ⲟⲩⲁⲣⲕ̄ ⲛ̄ⲥⲱⲕ ⲧⲉⲛⲟⲩ·

ⲡⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲧⲉⲩⲯⲩⲭⲏ ⲛ̄ ⲛⲁⲥⲉⲃⲏⲥ ⲙⲛ̄ ⲡⲣⲉⲥⲃ̄ ⲛⲟⲃⲉ
ⲁⲉ ⲉⲧⲯⲁⲗⲗⲟⲩ ⲉⲧⲁⲓ ⲙⲙⲟⲟⲩ ⲉ̄ ⲧⲱⲛ· ⲁⲛⲟⲕ ⲁⲉ
ⲁⲓⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲡⲁⲩⲗⲟⲥ· ⲁϥⲁⲓ ⲙⲙⲟⲓ ⲱⲁ ⲡⲙⲁ
ⲡⲣⲱⲧⲡ ⲙ̄ ⲡⲣⲏ· ⲁⲓⲥⲙⲉ ⲛ̄ ⲛⲥⲡⲓⲧⲉ ⲛ ⲧⲡⲉ ⲉⲧⲧⲁϩⲣⲏⲧ
ⲉϩⲙ̄ ⲡⲉⲓⲉⲣⲟ ⲙⲙⲟⲟⲩ· ⲡⲉϩⲁⲓ ⲙ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ ⲟⲩ ⲡⲉ
ⲡⲉⲓⲉ̄ⲣⲟ ⲙⲙⲟⲟⲩ ⲉ̄ⲣⲉ ⲧⲉⲓ ⲡⲉ ⲧⲁϩⲣⲏⲧ ⲉ ϫⲱϥ ⲡⲉϩⲁⲥ
ⲛⲁⲓ ⲁⲉ ⲛⲁⲓ ⲡⲉ ⲡⲟⲕⲉⲁⲡⲟⲥ· ⲛⲁⲓ ⲡⲉ ⲡⲓⲉⲣⲟ ⲉⲧ ⲕⲱⲧⲉ
ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ· ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲓ̄ⲣ̄ ⲡⲃⲱⲗ ⲙ̄
ⲡⲟⲩⲉⲁⲡⲟⲥ· ⲙ̄ⲡⲉ ⲙⲁⲧ ⲉ ⲗⲁⲁⲩ ⲣⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ
ⲛⲥⲁ ⲗⲁⲡⲉⲓ ⲣⲓ ⲁϣⲁⲣⲟⲙ· ⲣⲓ ⲙⲁⲣ̄ ⲡⲣⲏⲧ ⲣⲓ ⲥⲛⲱϥⲟⲥ
ⲣⲓ ⲕⲁⲕⲉ ⲣⲓ ⲣⲧⲉⲙⲧⲙ̄ ⲣⲓ ⲧⲁⲕⲟ· ⲧⲟⲧⲉ ⲁⲓⲥⲱⲱⲧ̄ ⲁⲛⲟ
ⲡⲁⲩⲗⲟⲥ· ⲁⲙⲁⲩ ⲉⲧⲛⲟⲥ ⲛ̄ⲥⲱϣⲉ ⲉⲥⲟ ⲛ̄ ϣⲁⲣⲃⲁ
ⲉⲧⲣⲟⲧⲉ ⲡⲉ ⲛⲁⲩ ⲉ ⲣⲟⲥ· ⲉⲥⲟ ⲛ̄ⲣⲓⲉⲓⲧ ⲣⲓⲉⲓⲧ· ⲉⲥ
ⲛ̄ϣⲓⲕⲉ̄ ϣⲓⲕⲉ̄ ⲉ ⲟⲩ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ ⲡⲉⲥⲛⲧ ⲛ̄ ϣ
ⲙⲙⲁⲣⲉ· ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ̄ ⲡⲉⲥⲛⲧ ⲛ̄ⲧⲁⲓⲟ
ⲙⲙⲁⲣⲉ· ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ ⲡⲉⲥⲛⲧ ⲙⲙⲁⲁ
ⲙⲙⲁⲣⲉ· ⲟⲩⲁ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ ⲡⲉⲥⲛⲧ ⲛ̄ϩⲟⲧⲱ
ⲙⲙⲁⲣⲉ· ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲙⲙⲟⲕⲉ̄ ⲉ ⲡⲉⲥⲛⲧ ϣⲁ ⲁⲣⲛ̄ϩ
ⲙ̄ ⲡⲛⲟⲩⲧ· ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲙⲙⲉⲣ ⲛ̄ⲁⲣⲁⲕⲟⲛ· ⲟⲩⲛ̄ ϣⲓⲕ
ⲉⲙⲙⲉⲣ ⲛ̄ϩⲁⲥ· ⲟⲩⲁ ϣⲓⲕⲉ̄ ⲉⲙⲙⲉⲣ ⲛ̄ⲗⲁϩⲁⲧⲡ̄ (*sic*)
ⲟⲛⲓ· ⲉⲙⲃⲣⲃⲣ ⲉ̄ ⲣⲣⲁⲓ ⲛ̄ⲟⲉ ⲛ̄ⲟⲩϫⲁⲗϫⲓⲟⲛ· ⲉⲣ
ⲡⲉϥⲧⲁϩ ϥⲱⲥⲉ ⲉ ⲣⲣⲁⲓ ⲉ ⲡϩⲓⲥⲉ ⲙⲙⲁⲁⲃ ⲙⲙⲁⲣ
Fol. 11 *a* ⲟⲩⲛ̄ ϣⲓⲕ[ⲉ̄] ⲉⲙⲙⲉⲣ ⲛ̄ⲛⲏⲓⲧ, ⲉⲩⲗⲟⲙⲉ̄ ⲉⲙⲁⲁⲧⲉ· ⲟⲩ
ⲣⲁ ϣⲓⲕ ⲉⲙⲙⲉⲣ ⲛ̄ⲉⲓⲟⲟⲩⲉ ⲉⲩⲣⲁ ⲣⲟⲧⲉ· ⲟⲩⲛ̄ ϣⲓⲕ ⲉⲙⲙ
ⲛ̄ⲕⲱϩⲧ̄· ⲉⲣⲉ ⲡⲉⲩⲕⲱϩⲧ̄· ⲟ ⲙ̄ ⲡⲁⲧⲁⲛ ⲙ̄ ⲡⲛⲥⲉ· ⲟⲩ
ϣⲓⲕⲉ̄ ⲉⲣⲉ ⲡⲉⲩⲕⲁⲛⲟⲥ ⲃⲛⲕ ⲉ ⲣⲣⲁⲓ ϣⲁ ⲡⲉⲥⲧⲉⲣⲉⲱⲙ
ⲟⲩⲛ̄ ϣⲓⲕⲉ̄ ⲉⲣⲉ ϣⲉ ⲛ̄ⲥⲉⲕⲁⲛⲟⲥ ⲉⲓ ϫⲱϥ:—ⲁⲓⲥⲱⲱⲧ̄
ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲁⲙⲁⲩ ⲉⲧⲛⲟⲥ ⲡⲉⲓⲉⲣⲟ ⲡⲕⲱϩⲧ̄· ⲉⲩ
ⲣⲟⲉⲓⲙ ⲣⲟⲉⲓⲙ· ⲉⲧⲟ̂ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲡⲣⲱⲙⲉ ⲉⲓ ⲥⲉⲓ
ⲟⲩⲥ̄ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲣⲟϥ· ⲣⲟⲙⲉ ⲙⲉⲛ ⲉⲧⲟⲩⲥ̄ ϣⲁ ⲛⲉ
ⲡⲁⲧ· ⲣⲉⲛⲕⲟⲟⲩⲉ ϣⲁ ⲧⲉⲧⲙⲛⲛⲧⲉ· ⲣⲟⲙⲉ ϣⲁ ⲛⲉⲩⲥⲡ
ⲧⲟⲩ· ⲣⲉⲛⲕⲟⲟⲩⲉ ϣⲁ ⲛⲉⲧϥⲱ· ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲟⲩⲱⲱⲧ̄
ⲡⲉϩⲁⲓ ⲙ̄ ⲡⲁⲩⲗⲟⲥ· ⲁⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲣⲉⲡⲟⲩ ⲛ̄ⲉ ⲛⲁⲓ
ⲣⲙ̄ ⲛⲉⲓ ⲉⲣⲱⲟⲩ ⲛ̄ⲕⲱϩⲧ̄ ⲗⲉⲟⲩⲱⲱⲧ̄ ⲛ̄ⲥⲓ ⲡⲁⲩⲗⲟ

же наі нет єⲙⲡ оⲩⲣ ⲣⲙⲙе· ⲙⲡ оⲩⲣ ⲙоⲩ и
ѡⲣⲓ· ⲙⲡ оⲩѡⲡ ⲙⲙ ⲡⲁіⲕаіос· ⲙⲡ оⲩѡⲡ ⲙⲙ
ⲡⲣⲉⲩⲣ ноⲃе· аллⲁ аⲩтако ⲛ петѡⲛⲍ ⲙаⲩаⲁⲩ
ⲣіхⲙ ⲡкаⲍ· ⲯаⲩⲣ ⲣенⲍооⲩ ⲉⲧⲯⲙⲙе ⲛ ⲡноⲩ[те]·
аⲩѡ ⲣенⲍооⲩ ⲉⲧⲣ ноⲃе аⲩѡ ⲉⲧⲡорнⲉте: ⲙⲡ оⲩло
ⲇⲓ нетноⲃе ⲯаит оⲩⲟⲟⲩ ⲣраі ⲛⲅнтоⲩ· анок же
аіоⲩѡⲯ пеха ⲛ паⲩⲩелос· же ⲙⲙ не наі ет
оⲩⲥ ⲯа неⲩпат: пеха наі· же наі нете ⲯаⲩеі
е ⲃоⲗ ⲇⲓ теккⲗнсіа· ⲛсетаⲃоⲩ ⲇⲓ ⲣенⲣⲃⲏте
ⲡⲛѡ оⲩаⲛ· ⲉⲧⲣ ноⲃе ⲙⲙⲏⲙе· наі ⲣѡоⲩ ет оⲩⲥ
ⲯа теⲙⲙⲏнте· наі не ⲯаⲉⲓ е ⲃоⲗ ⲇⲓ тсарⲝ
ⲛ пеⲭⲣⲥ ⲙⲙ пⲉⲥноⲩ ет оⲩаⲁⲩ· ⲛсеⲃѡк ⲛсепор-
нете ⲙⲡ оⲩло ⲇⲓ нетноⲃе· нет оⲩⲥ ⲣѡоⲩ ⲯа
неⲩспотоⲩ наі не ⲯаⲉкаталалеі ⲇⲓ теккⲗн-
сіа:— | ⲙⲙ неⲙⲛ· нет оⲩⲥ ⲣѡоⲩ ⲯа неⲩⲭо не Fol. 11 b
нете ⲯаⲉкоⲗⲱ ⲛⲥа неⲩернⲍ ⲇⲓ оⲩⲙⲡⲥанкотⲥ· ⲣⲇ
ⲉⲧⲟ ⲡкроⲩ ⲉ неⲩернⲍ ⲛ пеⲙⲡⲉ ⲣѡⲙⲉ ⲛ пеіеро ⲛ-
кѡⲣⲍ ⲉⲩⲟ ⲙⲙⲛе ⲛкоⲗасіс· ⲉⲙⲙⲉⲩ ⲛⲣѡⲙе ⲉі
ⲣⲙⲙе· ⲉре пеіеро ⲛкѡⲣⲍ сѡк ⲉа роо· ⲁнок же
наⲩⲗос аіѕѡⲙⲧ аⲙаⲩ ⲉ ⲣенⲉір ⲉⲧⲃⲏк ⲉ песнт
ⲯа ⲯоⲙⲡⲧ ⲡтⲃа ⲙⲙаⲣе· ⲯⲩхн ⲉⲭⲛ ⲯⲩхн·
ⲡенеа ⲉⲭⲛ ⲡенеа· неⲧⲁⲯароⲙ ⲥар тнроⲩ пе·
аѡ неⲧрⲙе ⲉⲧⲭѡ ⲙⲙос· же ⲛа наі пхⲥ· аⲩѡ
ⲙⲡ оⲩка наⲩ ⲉ птнрⲉ· Пеха ⲛ паⲩⲩелос же
ⲉноⲩ не наі па хⲥ· аⲥоⲩѡⲯ ⲉⲭѡ ⲙⲙос наї
ⲉ на нете ⲙⲡ оⲩка пноⲩте наⲩ ⲛⲃоноос· ⲣⲍ
ⲉоⲩⲃⲉⲓⲯ ⲛ теⲩⲟⲗⲓⲯⲥ· пеха наⲩ наⲩ (sic)· же
ⲩхе оⲩⲛ ⲙаⲁⲃе ⲛⲡенеа ⲛ ⲣⲙе ⲛⲡенеа ⲣіхⲙ
ⲉⲧⲉрнⲍ· ере пⲯикⲉ ⲯикⲉ (sic) наⲣ оⲩнр· пеха
ⲙ же ⲧⲣ ⲙⲡⲧре нак ѡ паⲩⲗос же пеі ⲯикⲉ наі
ⲣкⲉ ⲯа арнхⲉ ⲛ ⲡноⲩ· аⲩѡ неⲭⲃⲃⲣ е ⲣраї
ⲉ ⲛ оⲧхалхіон: Пеже паⲩⲩелос наї же ѡ
паⲩⲗос ⲧѡⲣⲕ как ⲛ ноⲩте· же пеі ⲯикⲉ наі
ⲉⲯанхала ⲛ оⲩалѡле ⲙⲙе е песнт е роⲩ·

ⲙⲟⲩⲥ ⲛ̄ⲥⲡⲱⲣ ⲉ̄ ⲡⲉⲥⲏⲧ ⲉ ⲣⲁⲧⲏ̄ ⲡ̄ⲯⲉ ⲡ̄ⲣⲟⲙⲡⲉ:—
Fol. 12 *a* ⲁⲛⲟⲕ ⲁⲉ ⲡⲁⲩⲗⲟⲥ ⲁⲓⲁ̈ⲯⲁⲣⲟⲙ ⲁⲧⲱ ⲁⲓⲣⲓⲙⲉ:— | ⲉⲭ̄ⲓ̄
[pc] ⲡⲉⲛⲟⲥ ⲧⲏⲣⲟ̄ ⲛ̄ ⲧⲙ̄ⲡⲧⲣⲱⲙⲉ· ⲡⲉⲭⲉ ⲡⲁⲩⲩⲉⲗⲟⲥ
ⲛⲁⲓ· ⲁⲉ ⲁⲣⲟⲕ ⲉⲕⲣⲓⲙⲉ ⲱ̄ ⲡⲁⲩⲗⲟⲥ· ⲙ̄ⲛ̄ ⲡⲧⲏ̄
ⲟⲩⲁⲛⲧ ⲓⲧⲟⲕ ⲡⲁⲣⲁ ⲡⲓⲟⲩⲧⲉ· ⲉⲩⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲛ̄ⲥⲓ
ⲡⲓⲟⲩⲧⲉ ⲁⲉ ⲟⲩⲛ ⲕⲣⲓⲥⲓⲥ ⲙⲟⲟⲡ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲉⲩⲣⲟⲣⲡ̄
ⲛ̄ⲅⲛⲧ ⲉⲭ̄ⲓ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲁⲛⲧ ⲉ̄ⲓⲣⲉ ⲙ̄ ⲡⲉⲩⲟⲩⲱⲙ
ⲣⲓⲭ̄ⲓ̄ ⲡⲕⲁⲣ·:—Τοτε ⲁⲓⲥⲱⲙⲧ̄ ⲉⲭ̄ⲓ̄ ⲡⲉⲓⲉⲣⲟ ⲛ̄ ⲕⲱⲣ̄
ⲁⲙⲁⲩ ⲉⲧⲣ̄ⲗⲗⲟ ⲛ̄ ⲣⲱⲙⲉ ⲉ ⲁⲧⲉⲛⲧⲥ ⲉⲧⲥⲱⲕ· ⲙ̄ⲙⲟⲩ
ⲁⲧⲟⲙⲥ̄ⲥ̄ ⲙⲁ ⲛⲉⲩⲡⲁⲧ· ⲁⲩⲉⲓ ⲛ̄ⲥⲓ̈ ⲡⲁⲩⲩⲉⲗⲟⲥ· ⲁⲩ·
ⲧⲉⲙⲉⲗⲟⲧⲭⲟⲥ· ⲙ̄ⲡ̄ ⲟⲩⲟⲥ ⲛ̄ⲙⲩⲗⲓⲥ ⲛ̄ ⲕⲱⲣ̄· ⲉⲩⲟ̄ ⲛ̄
ⲙⲟⲙⲡ̄ⲧ· ⲛ̄ⲧⲁⲣ· ⲁⲩⲉⲙⲉ ⲛ̄ⲛⲉⲙⲁⲣⲧ̄ ⲉ̄ ⲃⲟⲗ ⲉ̄ⲡ̄ ⲣⲱⲩ
ⲡⲉⲭⲁⲓ ⲙ̄ ⲡⲁⲩⲩⲉⲗⲟⲥ ⲁⲉ ⲙⲙⲁ ⲡⲉ ⲡⲉⲓ ⲉ̄ⲗⲗⲟ ⲛ̄ ⲣⲱⲙ
ⲉⲧⲟⲩ† ⲉⲓⲥⲉ ⲛⲁⲩ ⲛ ⲧⲉⲓ ⲉ̄ ⲧⲏⲣ̄ⲥ̄· ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲁⲉ ⲡⲁ
ⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉ· ⲙ̄ⲡⲉ ⲭⲱⲕ ⲉ ⲃⲟⲗ ⲕⲁⲗⲱⲥ ⲙ̄
ⲡⲣⲁⲛ ⲙ̄ⲡⲁⲧⲁⲗⲟⲥ ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲥ· ⲉⲭⲟⲩⲱⲙ ⲉⲩⲥⲟ
ⲉⲩⲡⲟⲣⲛⲉⲩⲉ ⲉⲩⲃⲏⲕ ⲉ̄ ⲧⲁⲗⲉ ⲟⲩⲥⲓⲁ ⲉ ⲣⲁⲓ ⲣⲓⲭ̄ⲓ̄
ⲡⲕⲁⲣ· ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲥⲱⲙⲧ̄ ⲁⲙⲁⲩ ⲉ ⲛⲉ ⲥⲁ ⲛ̄ ⲕ
ⲕⲟⲩ· ⲁⲙⲁⲩ ⲉⲧⲣ̄ⲗⲗⲟ ⲛ̄ ⲣⲱⲙⲉ ⲉ ⲁⲧⲉⲛⲧⲥ̄ ⲟ ⲛⲉⲩⲡⲛ
ⲙ̄ⲙⲁⲩ ⲛ̄ⲥⲓ ⲩⲧⲟⲟⲩ ⲡⲁⲩⲩⲉⲗⲟⲥ ⲛ̄ⲧⲉ ⲧⲟⲣⲱⲛ: ⲁⲧ
ⲟⲙⲥ̄ⲥ̄ ⲙⲁ ⲛⲉⲩⲡⲁⲧ ⲣⲓⲭ̄ⲓ̄ ⲡⲉⲓⲉⲣⲟ ⲛ̄ ⲕⲱⲣ̄ ⲉⲣⲉ ⲣⲉⲡⲉⲃⲣⲏⲥ
ⲛ̄ ⲕⲱⲣ̄ ⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲩⲛ ⲣⲓⲭ̄ⲓ̄ ⲡⲣ̄ⲣⲟ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲓ ⲣⲁⲧⲏⲩ:—
ⲙ̄ⲡ ⲟⲩⲕⲁⲁⲩ ⲉ̄ ⲭⲟⲟⲥ ⲁⲉ ⲛⲁ ⲛⲁⲓ ⲉ̄ ⲡⲧⲏⲣ̄ⲥ̄· ⲁⲛⲟⲕ ⲁ
ⲡⲉⲭⲁⲓ ⲙ̄ ⲡⲁⲩⲩⲉⲗⲟⲥ ⲁⲉ ⲡⲁ ⲭⲥ̄ ⲙ̄ⲙⲁ ⲡⲉ ⲡⲁⲓ̈· ⲡⲉⲭⲁ
ⲛⲁⲓ ⲁⲉ ⲡⲁⲓ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲉ ⲙ̄ⲡⲉ ⲭⲱⲕ ⲉ ⲃⲟ
ⲕⲁⲗⲱⲥ ⲁ̄ ⲧⲉⲭⲙ̄ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉ ⲁⲧⲁⲗⲉ ⲟⲩⲟⲥ
ⲣⲁⲛ ⲉ ⲣⲁⲓ ⲉ ⲭⲱⲕ· ⲙ̄ⲡⲉ ⲩⲧ ⲟⲩⲣⲁⲛ ⲉⲩⲥⲟⲟⲩⲧⲱ
Fol. 12 *b* ⲛⲟⲩⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ | ⲟⲩⲁⲉ ⲙ̄ⲡⲉ ⲭⲙⲟⲟⲩⲉ ⲣⲓⲛ̄ ⲧⲙⲛ̄ⲧ
[pa] ⲁⲥⲁⲱⲟⲥ ⲙ̄ ⲡⲓⲟⲩⲧⲉ· ⲡⲁⲓ ⲛ̄ⲧⲁⲩⲧⲁⲗⲉ ⲡⲉⲣⲣⲁⲛ ⲉ ⲣⲁ
ⲉ ⲭⲱⲕ· ⲟⲩⲁⲉ ⲙ̄ⲡⲉ ⲭⲛⲁⲟⲩ ⲭⲏⲣⲁ ⲙ̄ⲡ̄ ⲟⲩⲟⲣⲫⲁ
ⲛⲟⲥ· ⲉⲩⲟ ⲙ̄ ⲙⲁⲥ̄ⲧ ⲣⲱⲙⲉ· ⲉⲙⲡ̄ ⲛⲁ ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲣⲓ
ⲡⲉⲩⲣⲏⲧ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲧⲱⲱⲃⲉ ⲛⲁⲩ ⲕⲁⲧⲁ ⲡⲉⲩⲣⲏ
ⲁⲧⲱ ⲟⲛ ⲁⲓⲥⲱⲙⲧ̄ ⲉ̄ ⲡⲉⲓ ⲥⲁ ⲙ̄ⲙⲟⲓ ⲣⲓⲭ̄ⲓ̄ ⲡⲉⲓⲉⲣⲟ
ⲕⲱⲣ̄· ⲁⲙⲁⲩ ⲉ ⲛⲉ ⲣⲱⲙⲉ ⲉ ⲁⲧⲟⲙⲥ̄ⲥ̄ ⲙⲁ ⲛⲉⲩⲡⲁ

ere nefsix tolm n snoq· ere qenqm̄ swk e
wol qn̄ rwq mn̄ mantq· efamarom atw efrïme
efxw mmoc· xe ⳥xnt n̄sonc̄ para net qn̄
n̄kolasic tnrot· pexaï m̄ paggelos xe nim
pe pai pa pc̄ pexaq nai xe pai otalakonos pe·
efporneue mn̄ nefrome n̄ notq an ne· atw
nqeire an m̄ net sooutwn ⳥mmto e wol m̄
pnoute· efotwm n̄ nefprosfora qn̄ otmntat-
rote· efqwnl e wol qm̄ smot· nim mmntatmat:
mn̄ qr̄ rote n̄ orwoot xe ere otran onnq e swq·
atw ere pesnou m̄ nexrc̄ qn̄ nefsix· aytako
m̄ nefoudeim̄ tnrq̄ ⳥pe qmetanoi mant qmoot·
e tbe pa[i] efmwoon qn̄ nei bazanos eboot et nim
e wol· anok xe on aiswmt̄ ri nei ca mmoi· rixm̄
nefero n̄ kwt̄· amat e atentq̄ eunt nmmaq·
atoucq̄ qm̄ nefero n̄ kwt̄ ma nefspotot: aqei
n̄si ogaggelos n̄ at na mn̄ ootos | n̄ kwt̄· aq- Fol. 13a
swln̄ e wol m̄ neglas mn̄ nefspotot koui koui· pē
anok xe aiqmarom atw airime· pexai m̄ paggelos xe nim pe pai pa pc̄· pexaq nai xe pai
ognanaqwstnc pe ef⳥crwm̄ m̄ nlaos· n̄qeire an
qnet qmm̄ mmoot mn̄ n̄ntolm̄ m̄ pnoute:—anok
xe on aiswmt̄ amat e qenqikq̄ rixm̄ nefero n̄
kwt̄ e ou n̄ qenrome mn̄ qenrome ouoc̄ qrai
n̄qntot: ere qen qm̄ otwm n̄swot eqmarom
atw eqrime· anok xe airime atw aiqmarom·
pexe paggelos nai· xe paglos pswtn̄ m̄ pnoute
mat e ot· pexai m̄ paggelos xe nïm ne nai pa
pc̄· pexaq nai xe nai ne n̄rome et ximce
mmce· eqkw n̄qtnt e tetmn̄trmmao· mn̄ otka
noute nat n̄bonoos ri qelnic· amat on anok
paglos e ke mn̄ n̄ marqa· eqoqnnt e wol
maate· ere qen̄ ke rome mn̄ qen ke rome qrai
n̄qntot: etootoowc n̄sa neglas· pexai m̄ pag-

ⲥⲉⲗⲟⲥ ⲁⲉ ⲙⲙⲁ ⲛⲉ ⲛⲁⲓ ⲡⲁ ⲭ̄ⲥ̄ · ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲛⲁ
ⲛⲉⲧⲉ ⲯⲁⲧⲕⲁⲧⲁⲗⲁⲗⲉⲓ ⲉ̄ⲡ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̄ :—ⲙⲉⲧⲧ ⲟⲧⲛ
ⲉ̄ ⲡⲗⲟⲟⲩⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲉⲧⲧ ⲥⲱⲛⲓ ⲙ̄ ⲡⲛⲟⲩⲧ
ⲙⲙⲏ ⲛⲉϥⲁⲥⲥⲉⲗⲟⲥ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲥⲉⲛⲁϩⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓ
ⲉⲥⲙⲏⲓ ⲉ ⲃⲟⲗ · ⲁⲙⲁⲧ ⲟⲛ ⲉⲧⲉⲓⲁⲗ ⲉⲣⲁⲓ ⲉⲙ̄ ⲡⲙⲏ
ⲉⲥⲟ ⲙ̄ ⲡⲁⲧⲁⲓ ⲙ̄ ⲡⲉⲥⲛⲟϥ · ⲡⲉϩⲁⲓ ⲙ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ · ϫ
Fol. 13 b ⲛⲁ ϫⲟⲉⲓⲥ̄ ⲭⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲉⲧ ⲣⲟⲥⲉ · ⲡⲉϫⲁϥ ⲛⲁⲓ | ϫ
ⲣⲉ ⲛⲁⲓ ⲛⲉ ⲡⲛⲁ ⲉⲧ ⲉⲣⲉ ⲡⲕⲟⲗⲁⲥⲓⲥ ⲙⲟⲩⲟ ⲉⲓⲁⲃⲉ
ⲡⲉⲥⲛⲧ ⲉ ⲣⲟϥ · ⲁⲙⲁⲧ ⲉ ⲭⲉⲛⲣⲱⲙⲉ ⲙ̄ ⲡ ⲭⲉⲛⲣⲱⲙⲉ
ⲉⲧⲃⲏⲩⲉ ⲉ̄ ⲡⲉⲥⲛⲧ ⲙⲁ ⲛⲉⲩⲛⲁⲧ · ⲁⲧⲱ ⲭⲉⲛⲕⲟⲟⲩ
ⲉⲧⲟⲩⲉ ⲙⲁ ⲛⲉⲩⲥⲡⲟⲧⲟⲩ · ⲡⲉϩⲁⲓ ⲙ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁ
ⲭⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲛⲁ ϫⲟⲉⲓⲥ̄ · ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲛⲁⲓ ⲛ
ⲙⲙⲁⲩⲟⲩ ⲉⲧ ⲣ̄ ⲣⲓⲥⲉ ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲉⲣⲓⲟⲙⲉ · ⲛⲥⲉ
ⲕⲁⲁⲩ ⲉⲧⲣⲟⲥⲉ ⲙⲁⲓⲛⲧ ⲟⲩⲙⲟⲩ · ⲁⲛⲟⲕ ⲁⲉ ⲟⲛ ⲁⲓⲥⲱⲙ
ⲁⲙⲁⲧ ⲉ ⲭⲉⲛⲕⲉⲣⲱⲙⲉ ⲉⲧⲃⲏⲩⲉ ⲙⲁ ⲧⲉⲧⲛⲁⲓⲉ · ⲉ ⲁⲧ
ⲥⲙⲟⲩ ⲛⲣⲟⲧⲟ ⲉⲧⲥⲟⲟⲩⲛⲉ ⲛⲥⲁⲱⲧ ⲛⲥⲱϧ ⲛⲥⲟⲛ ⲉⲧⲙ
ⲡⲉⲥⲛⲧ ⲉⲡ̄ ⲟⲩⲉⲓⲁ̄ ⲛ̄ ⲕⲱⲣⲧ · ⲉⲧⲙⲟⲟⲛ ⲉⲡ̄ ⲟⲩⲟⲥ ⲛⲃⲁⲍⲁ
ⲛⲟⲥ · ⲁⲛⲟⲕ ⲁⲉ ⲟⲛ ⲁⲓⲁⲱⲣⲟⲙ ⲁⲧⲱ ⲁⲓⲣⲙⲉ · ⲡⲉϫⲁ
ⲙ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ ⲭⲉⲛⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϫⲟⲉⲓⲥ̄ · ⲡⲉϫⲁϥ ⲛⲁ
ⲁⲉ ⲛⲁ[ⲓ] ⲛⲉ ⲛⲯⲁⲣⲣⲟⲣⲓⲉⲧⲉ ⲙⲙⲏ ⲭⲉⲛⲕⲟⲟⲩⲉ · ⲉ ⲟⲩⲛⲧⲁ
ⲙⲙⲁⲩ ⲛⲛⲉⲧⲣⲟⲟⲩⲧ ⲁⲧⲱ ⲟⲛ ⲭⲉⲛⲣⲟⲟⲩⲧ ⲉ ⲟⲩⲛⲧⲁⲩ ⲙ̄
ⲙⲁⲩ ⲛⲛⲉⲧⲣⲱⲙⲉ · ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲥⲉⲛⲁϩⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥ
ⲉⲥⲙⲏⲓ ⲉ ⲃⲟⲗ ⲯⲁ ⲉⲛⲉϥ · ⲁⲛⲟⲕ ⲁⲉ ⲟⲛ ⲁⲓⲥⲱⲙ̄ ⲁⲙⲁ
ⲉ ⲭⲉⲛⲕⲟⲩⲓ ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲣⲉ ⲭⲉⲛⲣⲱⲓⲧⲉ ⲉⲧⲗⲁⲁⲙ ⲧ
ⲣⲱⲟⲩ : ⲉⲣⲉ ⲭⲧⲟⲟⲩ ⲛⲁⲩⲥⲉⲗⲟⲥ ⲧⲟ ⲉ ⲣⲟⲟⲩ · ⲉⲣⲉ ⲭⲉⲓ
ⲕⲗⲁⲗ ⲛ̄ ⲕⲱⲣⲧ ⲛⲧⲟⲃⲧⲟⲩ ⲉⲧⲧ ⲙⲙⲟⲟⲩ ⲉ ⲛⲉⲧⲙⲁⲕ
ⲁⲧⲁⲓⲧⲟⲩ ⲉ̄ ⲭⲉⲛⲓⲁ ⲛ̄ ⲕⲁⲕⲉ · ⲉⲧⲁⲓⲱⲣⲟⲙ ⲁⲧ
ⲉⲧⲣⲙⲉ · ⲡⲉϩⲁⲓ ⲙ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ ⲙⲙⲁ ⲛⲉ ⲛⲁⲓ ⲛ
ϫⲟⲉⲓⲥ̄ · ⲡⲉϫⲁϥ ⲛⲁⲓ · ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲛⲧⲁⲧϫⲱⲣⲓ ⲛ̄ ⲧⲉⲧⲙⲙ
ⲡⲁⲣⲑⲉⲛⲟⲥ · ⲙⲡⲁⲧ ⲟⲩⲧⲁⲁⲩ ⲛⲣⲁⲓ · ⲙⲡⲁⲧ ⲟⲩⲣⲧⲏ
Fol. 14 a ⲡϫⲱⲣⲓ · ⲟⲩⲁⲉ ⲙⲡⲉ ⲛⲉⲧⲕⲉⲉⲓ|ⲟⲧⲉ ⲉⲙⲙⲉ ⲉ ⲣⲟⲟⲩ · ⲉ ⲧ
ⲣⲍ ⲛⲁⲓ ⲥⲉⲛⲁϩⲓ ⲛ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲓ ⲉ ⲃⲟⲗ · ⲁⲛⲟⲕ ⲁ
ⲟⲛ ⲁⲓⲥⲱⲙ̄ ⲁⲙⲁⲧ ⲉ̄ ⲭⲉⲛⲣⲱⲙⲉ ⲙ̄ ⲡ ⲭⲉⲛⲕⲉⲣⲱⲙⲉ ·
ⲉⲣⲉ ⲛⲉⲩⲥⲓⲭ ⲙ̄ ⲡ ⲛⲉⲩⲟⲩⲣⲏⲛⲧⲉ ⲥⲟⲗⲗ̄ ⲉ ⲃⲟⲗ · ⲉⲛ ⲣⲣ

ⲡⲉ ⲟⲩⲁⲁ ⲛ ϩⲁϥ· ⲉⲣⲉ ⲣⲉⲛⲉⲙⲓ ⲟⲩⲱⲁ ⲛⲥⲱⲟⲩ· ⲁⲓϩ-
ϣⲁⲣⲟⲩ ⲁⲧⲱ ⲁⲩⲣⲓⲙⲉ· ⲡⲉϩⲁⲓ ⲡⲁⲩⲁⲉⲗⲟⲥ ϫⲉ ⲣⲉⲛ
ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ⲭⲥ: ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲩ ϫⲉ ⲛⲁⲓ ⲛⲉⲧ
ϫⲓ ⲛ ⲡⲣⲛⲕⲉ ⲛⲥⲟⲛⲥ ⲙⲡ ⲡⲟⲣϥⲁⲛⲟⲥ· ⲙⲡ ⲟⲩⲕⲁ
ⲡⲓⲟⲩⲧⲉ ⲛⲁⲧ ⲛ ⲣⲉⲗⲡⲓⲥ ⲉⲓ ⲃⲟⲏⲑⲟⲥ: ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ
ⲛ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲛⲓ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϥ· ⲁⲓⲥⲱⲱⲩⲧ ⲟⲛ
ⲁⲛⲁⲩ ⲉ ⲣⲉⲛⲕⲟⲟⲩⲉ ⲉⲧⲣⲟⲕⲉ ⲉ ⲃⲟⲗ ⲉϫⲡ ⲟⲧⲟⲃⲉ
ⲙⲙⲟⲟⲩ ⲉⲁ ⲡⲉⲧⲗⲁⲥ ϣⲟⲟⲩ ⲉ ⲣⲁ ⲡⲉⲓⲃⲉ ⲙⲡ ⲟⲩⲕⲁⲁⲩ ⲉ
ⲥⲱ ⲉⲧⲡ ⲣⲉⲛⲕⲁⲣⲡⲟⲥ ⲣⲡ ⲡϣⲛⲓ ⲉⲧⲕⲛ ⲉ ⲣⲣⲁⲓ ⲙ-
ⲡⲉⲧⲙⲧⲟ ⲉ ⲃⲟⲗ· ⲙⲡ ⲟⲩⲕⲁⲁⲩ ⲉ ⲟⲩⲱⲁ ⲉ ⲃⲟⲗ
ⲡⲛⲧⲟⲩ· ⲁⲛⲟⲕ ϫⲉ ⲡⲉϩⲁⲓ ⲛ ⲡⲁⲩⲁⲉⲗⲟⲥ ϫⲉ ⲛⲓⲙ ⲛⲉ
ⲛⲁⲓ ⲡⲁ ⲭⲥ· ⲙⲡ ⲟⲩⲕⲁⲁⲩ ⲉ ⲟⲩⲱⲁ ⲟⲩⲁⲉ ⲉ ⲥⲱ·
ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲛⲉ ϣⲁⲧⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ ⲧⲙⲛⲥⲧⲉⲓⲁ
ⲙⲡⲁⲧ ⲣⲣ ⲛⲁⲩ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ
ⲉⲥⲙⲏⲛⲓ ⲉ ⲃⲟⲗ ϣⲁ ⲉⲛⲉϥ· Ⲁⲛⲁⲩ ⲉ ⲣⲉⲛⲕⲉⲣⲱⲙⲉ ⲙⲡ
ⲣⲉⲛⲕⲉⲣⲓⲟⲙⲉ ⲉⲧⲁⲱⲉ ⲉ ⲣⲣⲁⲓ ⲛⲥⲁ ⲡⲥⲱ ⲛ ⲧⲉⲧⲁⲡⲉ· ⲉⲣⲉ
ⲣⲉⲛⲟⲥ ⲡⲗⲁⲙⲡⲁⲥ ⲡⲕⲱϥ ⲙⲟⲟϥ ⲉⲁ ⲡⲉⲧⲣⲟ· ⲉⲣⲉ
ⲣⲉⲛⲁⲣⲁⲕⲱⲛ ⲛⲣⲟϥ ⲙⲙⲣ ⲉ ⲣⲟⲧⲙ ⲉ ⲡⲉⲧⲥⲱⲙⲁ·
ⲉⲧⲟⲧⲱⲙ ⲛⲥⲱⲟⲩ· ⲡⲉϩⲁⲓ ⲛ ⲡⲁⲩⲁⲉⲗⲟⲥ ϫⲉ ⲣⲉⲛⲟⲩ
ⲛⲉ ⲛⲁⲓ ⲡⲁ ⲭⲥ· ⲉⲧϯ ⲣⲓⲥⲉ ⲛⲁⲩ ⲛ ⲧⲉⲓ ⲣⲉ· ⲡⲉϩⲁϥ ⲛⲁⲓ
ⲛⲥⲓ ⲡⲁⲩⲁⲉⲗⲟⲥ :—ϫⲉ ⲛⲁⲓ ⲛⲉ ϣⲁⲧⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲟⲩ :

ⲣⲛ ⲣⲉⲛⲥⲟⲥⲛ ⲛⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲉⲧⲃⲏⲕ ⲉ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ Fol. 14 b
ⲧⲃⲉ ⲣⲉⲛⲙⲛⲧⲛⲟⲉⲓⲕ· ⲁⲧⲱ ⲉ ⲧⲃⲉ ⲛⲉⲧⲣⲁⲓ ⲁⲛ· ⲉⲧⲉⲓⲣⲉ ⲣⲏ
ⲁ ⲡⲓⲟⲩⲧⲉ ⲛⲭⲁϫⲉ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲃⲉ ⲣⲉⲛⲥⲟⲥⲛ ⲛⲁⲡⲁⲧⲏ·
ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲛⲓ ⲉ ⲃⲟⲗ ϣⲁ
ⲛⲉϥ· ⲁⲛⲁⲩ ⲟⲛ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲉ ⲣⲉⲛⲕⲉⲣⲱⲙⲉ ⲙⲡ
ⲉⲛⲕⲉⲣⲓⲟⲙⲉ· ⲉⲧⲟⲙⲥ̄ ⲉ ⲣⲉⲛⲣⲟ[ⲃⲟ]ⲗⲓⲕⲟⲥ ⲡⲕⲱϥ· ⲉⲣⲉ
ⲉⲛⲣⲟⲓⲧⲉ ⲉⲧⲕⲛ ⲧⲟ ⲣⲓⲱⲟⲩ· ⲉⲧⲟ ⲡⲃⲗⲗⲉ ⲉⲧⲃⲏⲕ ⲉ
ⲣⲁⲓ ⲉⲧⲱⲓⲕ ⲛ ⲟⲧⲱⲧ ⲉⲙⲉⲉϥ ⲡⲕⲱϥ· ⲡⲉϩⲁⲓ ⲛ
ⲡⲁⲩⲁⲉⲗⲟⲥ ϫⲉ ⲣⲉⲛ ⲟⲩ ⲛⲉ ⲛⲁⲓ ⲡⲁ ⲭⲥ· ⲡⲉϩⲁϥ ⲛⲁⲓ
ⲉ ⲡⲣⲉⲟⲛⲟⲥ ⲙⲁⲧⲛⲟⲟⲩⲧⲉ ⲛⲉ· ⲙⲡ ⲟⲩⲥⲟⲩⲉⲛ ⲡⲛⲟⲧⲉ
ⲙⲉϥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉⲛⲁϫⲓ ⲛ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲉⲥⲙⲏⲛⲓ ⲉ
ⲃⲟⲗ· ⲁⲛⲁⲩ ⲟⲛ ⲉ ⲣⲉⲛⲕⲉⲣⲱⲙⲉ ⲙⲡ ⲣⲉⲛⲕⲉⲣⲓⲟⲙⲉ·
ⲉⲡⲟⲣϫ̄ ⲉ ⲃⲟⲗ ⲉϫⲡ ⲣⲉⲛⲣⲟⲃⲟⲗⲓⲕⲟⲥ ⲡⲕⲱϥ̄: ⲉⲣⲉ

ϩεηοτριον ηοταιι σαρξ οτωιι ηca ηετιιαρϥ:
ιιπ οτκααϥ ε̄ χοοc ϫε ηα ναι ε πτηρϥ· ερε
παρρελος ετ ριχη̄ ηκολαcιc ετε αϥτιιελοτχος
πε επϯιια ναϥ εϥχω ιιιιος ϫε cοτεη τεκρισις
ιι πϣηρε ιι ηιοτττε ατχοοτ ε ρωτη̄ ιιπε τηcωτιι
ε ροοτ:—ατομοτ ε̄ ρωτη̄ ιιπε τηχι cιιη ε ροοτ· ε
τβε ναι ιιη̄ χιηcονc̄ ρη̄ τεκρισις ιι πϣηρε ιι
ηιοτττε· ηετηρβητε̄ σαρ ιιιιιη ιιιιωτη̄ ηεητ
ατεη τητη̄ ε πει ιια ῆ κολαcις· ανοκ ϫε αια-
Fol. 15a ψαρον ατω αιρικε πεχαι ιι παρρελος | ϫε ηιι
ρθ ηε ναι· πεχαϥ ναι ϫε ναι ηε ηεχηρα ιιη̄ ιιπαρ-
θενος ηταϥιιοοτϥ ιι πεπλασια ιι ηιοτττε· ε
ατβιε ρητοτ ε πεcητ ρη̄ οτπορηϊα· ατω ηκε
ροοτϥ ηταϥϣωπε ηιιιιατ ρη̄ τει κολαcις ῆ
οτωτ ηιιιιατ· ατω ηετκεϣηρε ηταϥιιοοτϥτοτ
ηετcιιιιε ε ροοτ ιι παρρελος ετ ριχη̄ τεκρισις·
ϫε αρι πεκραη ιιη̄ ηηειοτε· ϫε ατταϰο ιι
πεπλασια ιι ηιοτττε· ατταλο ιι πεκραη ε χωοτ
ϫε χριcτ̄ανος ιιη̄ οτειρε ῆ ηκεητολη· αλλα
ατρ̄ ηκεηοχη̄ ηηετοτροορ ιιη̄ ηεϣατ: ιιη̄
οτκααη ειϣωπε ηαικαιος ητηϣιιϣε ιι ηιοτττ
ηκοι ϫε ηταϥροτβοτ ατταατ ιι παρρελος ετ ριχη̄
ηκολαcις ϫε ειεχιτοτ ὲιιια ειοτοϣc̄ ε βολ
ετναϥ ε ηετειοτε ετρη̄ ηκολαcις ετιιηι ε βολ
ϣα ενεϥ· αιcωϣτ̄ ον αιναϥ ε̄ ϩεηρωιιε ιιη̄
ϩεηκερϩβιιε· ερε ϩεηποβϩε ηcοοτηε το ριωοτ
ετιιεϥ ηϣηι ρι λαιιχατη̄· ερε ϩεηρομ ηκωϥ̄
σλιιελωιι ε ροτι ε ηετιιακϥ̄· ιιη̄ ηετcιχ ιιη̄
ηετοτρηητε· ερε ϩεπαρρελος ῆ ατηα cωι
ιιιιοοτ: ερε ϩεητατ ηκωρτ̄ ριχη̄ ηετατηητε
ετκωνc̄ ιιιιοοτ· ετχπο̄ ιιιιοοτ ετχω ιιιο
ναϥ· ϫε ενε οτηcοιι ιιιιωτη̄ ε cοτεη ηιοτττε
Fol. 15b ητετηϣιιϣε ναϥ· ατω ιιπε τετηϣιιϣε | ανο
ρι ϫε οη πεχαι ιι παρρελος· ϫε ϩεηοτ ηε ναι η

χc̄ πεχε παυελος ναι χε. ναι νε ντατανοτασσε
ⲙ̄ ⲡκοσμος ατφορει ⲙ̄ πεσχημα ⲙ̄ πεχρc̄·
α θτλη ⲙ̄ ⲡκοσμος ⲙⲛ̄ ⲡροοτϥ ααϥ ⲛ̄ⲉⲃⲓⲛⲓ· ⲙ̄ⲡ
ⲟⲩⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲁⲥⲁⲡⲏ ⲛ̄ ⲟⲩⲣⲟⲟⲩ· ⲟⲩⲁⲉ ⲙⲛ̄ ⲟⲩⲛⲁ ⲛ̄
ⲟⲩϧⲏⲣⲁ ⲙⲛ̄ ⲟⲩⲣⲫⲁⲛⲟⲥ ⲛ̄ ⲟⲩⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ: ⲙ̄ⲡ
ⲟⲩϣⲱⲡ ε ⲣⲟⲟⲩ ⲛ̄ ⲟⲩϣⲙⲙⲟ· ⲟⲩⲁⲉ ⲙⲛ̄ ⲟⲩⲛⲁ ⲙ̄
ⲡⲉⲧ ⲭⲓⲧⲟⲩⲱⲟⲩ· ⲙ̄ⲡⲉ ⲟⲩϣⲩⲗⲗ ⲉϥⲟⲩⲁⲁⲩ ε ⲡⲱⲟⲩ ⲡⲉ
ϧⲱⲕ ε ϩⲣⲁⲓ ϣⲁ ⲡⲛⲟⲩⲧⲉ. ⲉⲡⲉϥ ε ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧⲟⲩ· ⲙ̄ⲡⲉ
ⲛⲉⲧⲣⲟⲟⲩϣ ⲙⲛ̄ ⲛⲉⲧⲣⲩⲗⲛⲕⲁ ⲁⲧⲉⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲧ ⲥⲟⲩⲧⲱⲛ
ⲛ̄ⲛⲁⲣϩⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ· ⲛⲉⲩϫⲓ ⲙ̄ⲙⲟⲟⲩ ε ⲡⲉⲓ ⲥⲁ
ⲙⲛ̄ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲡⲉⲧ ϩⲓⲭⲏ ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ· ⲉⲣⲉ ⲛⲉⲧ ϩⲏ
ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲁⲩ ε ⲣⲟⲟⲩ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛⲥⲓ
ⲛⲉⲧ ϩⲏ ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ· ϫⲉ ⲁⲛⲟⲛ ⲉⲓ ϩⲏ ⲛ̄ⲛⲟⲗⲁⲥⲓⲟⲥ· ϫⲉ
ⲓ̈ ⲡⲛⲁⲩ ⲉⲛϣⲟⲟⲡ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲣⲉ ⲡⲥⲁⲧⲁⲛⲁⲥ ✝
ⲙ̄ⲙⲁⲛ· ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ ⲧⲛⲁⲧⲛ̄ ⲉⲧⲉⲧⲛ̄ⲣ ⲟⲩ ⲙ̄ ⲡⲉⲓ ⲙⲁ·
ⲁⲩⲱ ⲟⲛ ⲁϥϫⲱ ⲙⲙⲟⲟⲩ ε ⲕⲉ ⲙⲁ̄· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲟⲛ
ⲛⲥⲓ ⲛⲉⲧ ϩⲏ ⲛ̄ⲛⲟⲗⲁⲥⲓⲥ· ϫⲉ ⲧⲛ̄ⲥⲟⲟⲩⲛ ϫⲉ ⲁⲛⲟⲛ
ⲉⲛⲣⲉϥϩⲣ̄ ⲛⲟⲃⲉ ⲁⲛⲟⲛ ⲛ̄ⲧⲱⲧⲛ̄ ϫⲉ ⲁⲧⲉⲧⲛ̄ⲧⲁⲗⲉ ⲡⲣⲁⲓ
ⲛ̄ ⲡⲛⲟⲩⲧⲉ ε ϫⲱⲧⲛ̄ ⲙⲙⲁⲁⲧⲉ ⲙ̄ ⲧⲉⲓ ϩⲉ ⲁ ⲗⲟⲩⲟⲥ· ε
ⲃⲉ ⲛⲁⲓ ⲧⲉⲧⲛⲁϩⲁⲓ ⲙ̄ ⲧⲉⲓ ⲕⲟⲗⲁⲥⲓⲥ ⲙⲛⲁ ⲉⲡⲉϥ: ⲁⲛⲟⲕ ϫⲉ
ⲓⲁⲕⲱⲃⲟⲩ ⲁⲩⲱ ⲁⲓⲣⲙⲙⲉ· ϫⲉ ⲟⲧⲟⲓ ⲙ̄ ⲡⲛⲉⲩⲟⲥ ⲙ̄
ⲣⲱⲙⲉ· ⲟⲩⲟⲓ ⲙ̄ ⲡⲣⲉϥϩⲣ̄ ⲛⲟⲃⲉ ϫⲉ ⲁⲧϫⲡⲟϥ ⲉ̄ ⲡⲉⲓ
ⲟⲥⲙⲟⲥ:—| ⲁⲩⲟⲩⲱⲙⲛ̄ⲧ ⲛ̄ⲥⲓ ⲡⲁⲩⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ: Fol. 16 a
ⲉ ⲟⲩ ⲡⲁⲩⲗⲟⲥ ⲁⲣⲣⲟⲕ ⲕⲣⲓⲙⲉ· ⲙⲛ̄ ⲡⲧⲛ̄ ⲟⲩⲙⲁⲣⲧⲩⲣⲟⲥ ⲣⲛⲁ
ⲱ ⲛⲱⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲡⲉⲓ ⲁⲛ ⲉⲩⲥⲟⲟⲩⲛ ⲛ̄ⲥⲓ ⲡⲛⲟⲩⲧⲉ
ⲉ ⲟⲩⲛ̄ ⲕⲣⲓⲥⲓⲥ ⲙⲱⲟⲡ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁϥⲕⲁ ⲡⲟⲧⲁ ⲡⲟⲧⲁ
ⲛⲁⲓⲧ ⲉⲣⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲧ ⲉⲣⲛⲁⲩ ⲣⲓϫⲙ̄ ⲡⲕⲁϥ· ⲁⲩⲱ
ⲁⲛⲟⲩ ⲛ̄ ⲗⲁⲡⲉⲓ ⲉⲓ ⲛⲁⲓ ⲙⲛ̄ ⲟⲩⲣⲏⲙⲉ· ⲡⲉϫⲉ ⲡⲁⲩ-
ⲩⲗⲟⲥ ϫⲉ ⲛⲁⲓ: ϫⲉ ⲁⲣⲣⲟⲕ ⲉⲕⲣⲓⲙⲉ ⲱ ⲡⲁⲩⲗⲟⲥ·
ⲁⲡⲁⲧ ⲕⲛⲁⲧ ⲣⲱ ⲉ ⲧⲛⲟⲩ ⲛ̄ ⲕⲣⲓⲥⲓⲥ· ⲁⲗⲗⲁ ⲟⲩⲁⲣⲁⲕ
ⲙⲱⲓ ⲛ̄ⲧⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲛⲉⲧ ⲟⲧⲟⲧⲃ̄ ⲉ ⲛⲁⲓ ⲛ̄ⲥⲁⲱⲃ̄ ⲛ̄ⲥⲱⲱⲙ
ⲛ̄ⲟⲩⲟⲛ· ⲧⲟⲧⲉ ⲁϥϫⲓ ⲙⲙⲟⲓ ⲙⲙⲟⲓ ⲉ̄ ⲡⲉⲙⲙⲓⲧ ⲛ̄ⲛⲓⲕⲟⲗⲁⲥⲓⲥ
ⲧⲣⲟⲩ· ⲁϥϫⲓⲧ ⲉϧⲛ̄ ⲧⲱⲟⲩⲧⲉ ⲙ̄ ⲡⲛⲟⲩⲏ· ⲁⲓⲣⲉ ⲉ ⲣⲟⲥ
ⲉⲣⲟⲟⲩⲃⲉ ⲛ̄ⲥⲁⲱⲟⲩⲉ ⲛ̄ⲥⲫⲣⲁⲅⲓⲥ ⲛ̄ ⲕⲱϧⲧ· ⲡⲉϫⲉ ⲡⲁⲩⲩⲉ-

λος ετ μοοψε ⲙⲙⲁⲓ ⲙ̅ ⲡⲉⲧ ϩⲓϫⲛ̅ ⲧⲱⲱⲧⲉ ⲙ̅ ⲡⲛⲟⲩⲧ
ⲭⲉ ⲁⲩⲟⲩⲱⲛ ⲛ̅ ⲧⲱⲱⲧⲉ ⲛ̅ⲧⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲉⲓⲣⲓⲧ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲉ ⲣⲟⲥ· ⲭⲉ ⲛ̅ⲧⲁⲩⲧⲁⲁⲥ ⲛⲁϥ ⲉ ⲛⲁⲩ ⲉ
ϩⲱⲃ ⲙⲙⲁ ⲉⲧ ϥⲱⲙⲉ ⲛ̅ⲥⲱⲟⲩ· ⲉⲧ ⲱⲟⲟⲛ ϩⲙ̅ ⲛ̅ⲛⲟⲗⲁⲥⲓⲥ
ⲡⲉϫⲉ ⲡⲁⲩⲗⲟⲥ ⲛⲁⲓ ⲭⲉ ⲥⲁϩⲱⲕ ⲉ̅ ⲡⲟⲧⲉ̅ ⲛ̅ ⲟⲩⲕⲟⲩ ⲭⲉ
ⲙⲉⲛⲉϥⲥⲙⲟⲟⲩ ⲉ̅ ⲧⲱⲟⲩⲛ ϩⲁ ⲡⲉⲥ✝ ϩⲱⲛ· ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁ
ⲛⲧⲁϥⲥⲱⲗⲡ̅ ⲉ ϧⲟⲗ ⲛ̅ ⲧⲱⲱⲧⲉ ⲙ̅ ⲡⲛⲟⲩⲧ· ⲁⲩⲛⲟⲩ ⲛ
ⲕⲁⲡⲛⲟⲥ ⲛ̅ ⲥ✝ ϩⲱⲛ ⲉⲓ ⲉ̅ ϩⲣⲁⲓ ϩⲙ̅ ⲧⲱⲱⲧⲉ· ⲉϥⲛⲁⲱⲧ
ⲉⲙⲁⲁⲧⲉ ⲡⲁⲣⲁ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲧⲏⲣⲟⲩ· ⲁⲓⲥⲱⲱⲧ̅ ⲉ ⲡⲉⲥⲛ
ⲉ ⲣⲟⲥ· ⲁⲓⲥⲛ̅ⲧⲉ̅ ⲉⲥⲣⲛⲧ ⲉ ϧⲟⲗ ⲛ̅ⲧⲁⲥⲧⲁⲥ ⲛ̅ ⲕⲱϩ̅ⲧ̅ ⲧⲏⲣⲥ̅
Fol. 16 b ⲉⲧⲭⲉⲣⲟ ⲛ̅ⲥⲁ ⲥⲁ ⲙⲙⲁ· ⲙⲟⲩⲥ ⲛ̅ⲧⲉ ⲟⲧⲣⲱⲙⲉ | ⲓ
ριβ ⲟⲧⲱⲧ ϧⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲣⲟⲥ ϩⲙ̅ ⲟⲧⲣⲟϩⲣⲉϩ· ⲡⲉϫⲉ ⲡⲁⲩ
ⲥⲉⲗⲟⲥ ⲛⲁⲓ· ⲭⲉ ⲉⲧⲙⲁⲛⲟⲩⲭⲉ ⲛ̅ ⲟⲧⲣⲱⲙⲉ ⲉ ⲡⲉⲥⲛⲧ
ⲧⲉⲓ ⲱⲟⲧⲉ ⲛ̅ⲥⲉⲧⲱⲃⲉ ⲉ ⲣⲱϥ· ⲙⲉⲣⲉ ⲡⲉⲩϫ̅ⲣ̅ ⲡⲙⲉⲉⲩⲉ̅ ⲉ
ⲉ ⲣⲣⲁⲓ ⲙ̅ⲡⲙ̅ⲛⲧⲟ ⲉ̅ ϧⲟⲗ ⲙ̅ ⲡⲉⲓⲱⲧ ⲙ̅ⲡ̅ ⲡⲓⲛⲣⲉ ⲙ̅
ⲡⲉⲡⲛ̅ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̅ⲡ̅ ⲡⲁⲩⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲙ̅ⲛ̅ ⲁ
ⲡⲉϩⲁⲓ ⲙ̅ ⲡⲁⲩⲗⲟⲥ ⲭⲉ ⲙⲙⲁ ⲛⲉⲧ ⲟⲩⲛⲟⲧⲉ ⲙ̅ⲙⲟⲟ
ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲓ ⲱⲟⲧⲉ· ⲡⲉϩⲁϥ ⲛⲁⲓ ⲭⲉ ⲟⲧⲟⲛ ⲙⲙⲁ ⲉ
ⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲙ̅ⲡⲉ ⲓ̅ⲥ̅ ⲉⲓ ϩⲙ̅ ⲧⲥⲁⲣ̅ⲝ̅· ⲟⲩⲁⲉ ⲙ̅ⲡ ⲟⲧⲣ
ⲡⲟϥ ϩⲙ̅ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̅ⲡ̅ ⲛⲉⲧ ⲭ
ⲙⲙⲟⲥ ⲭⲉ ⲡⲟⲉⲓⲕ ⲙ̅ⲡ̅ ⲡⲛⲣ̅ⲡ̅ ⲉⲙⲁⲩⲧⲁⲩⲉ̅ ⲡⲣⲁⲛ ⲛ
ⲡⲛⲟⲩⲧⲉ ⲉ ϩⲣⲁⲓ ⲉ ⲭⲱⲟⲩ· ⲛ̅ⲧⲟⲟⲩ ⲁⲛ ⲧⲉ ⲧⲥⲁⲣ̅ⲝ̅ ⲛ
ⲡⲉϫⲣ̅ⲥ̅ ⲙ̅ⲡ̅ ⲡⲉⲥⲉⲛⲟⲩ· ⲙ̅ⲡ̅ ⲟⲧⲟⲛ ⲙⲙⲁ ⲉ ⲁⲧⲁⲡⲁⲣⲁ
ⲙ̅ ⲡⲉⲩⲃⲁⲡ✝ⲥⲙⲁ· ⲛ̅ⲥⲉⲧⲁⲕⲟ ⲛⲧⲉⲩⲥⲫⲣⲁⲩⲓⲥ ϩⲙ̅ ⲟⲩ
ⲙⲛⲧⲁⲧⲣⲁⲛⲟⲥ· ⲛⲁⲓ ⲛⲉ ⲡⲉⲩⲙⲁ ⲛ̅ ⲱⲟⲡⲉ ⲱⲁ ⲉⲛⲉⲩ
ⲉⲣⲉ ⲡⲟⲩⲉ̅ ⲙ̅ⲧ̅ ⲡⲟⲩⲉ̅ ⲙ̅ⲧ̅ ⲉⲓⲣⲉ ⲛ̅ ⲟⲩⲙⲁⲣⲉ ⲛ̅ ⲱⲓⲛ· ⲉ ⲟⲩ
ⲛⲁ ⲡⲉⲥⲛ̅ⲧⲉ ⲙⲙⲟⲩ ⲁⲙⲁⲩ ⲉ ⲣⲉⲛⲣⲱⲙⲉ ⲙ̅ⲡ̅ ⲣⲉⲛⲕ·
ⲣⲓϭⲱⲙⲉ ⲉⲧⲱⲟⲟⲛ ϩⲙ̅ ⲡⲱⲥϧ̅ ⲙ̅ⲡⲭⲁϥ· ⲙ̅ⲡ̅ ⲡⲥⲁⲣⲝ̅
ⲛ̅ ⲛⲟⲃⲣⲉ· ⲡⲉϫⲁⲓ ⲛ̅ⲛ ⲡⲁⲩⲗⲟⲥ· ⲭⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲙ
ⲛⲉ ⲛⲁⲓ ⲉⲧ ⲱⲟⲟⲛ ϩⲙ̅ ⲛⲉⲓ ⲧⲟⲡⲟⲥ ⲉⲧ ⲣⲟⲥⲉ· ⲡⲉϫⲁϥ ⲙ
ⲭⲉ ⲛⲁⲓ ⲛⲉⲧ ⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲙ̅ⲡⲉ ⲡⲉⲭⲣ̅ⲥ̅ ⲧⲱⲟⲩⲛ
ϧⲟⲗ ϩⲙ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲟⲩⲁⲉ ⲧⲉⲓ ⲥⲁⲣ̅ⲝ̅ ⲛⲁⲧⲱⲟⲩⲛ ⲁ
Fol. 17 a Ⲡⲉϩⲁⲓ ⲛ̅ ⲡⲁⲩⲗⲟⲥ ⲭⲉ ⲡⲥⲁⲣⲝⲉϥ ⲛ̅ ⲛⲟⲃⲣⲉ ⲙ̅ⲡ̅ ⲡⲱϧ
ριⲉ ⲛⲉⲧ ⲛ̅ ⲡⲉⲓ | ⲙⲁ ⲙⲙⲁⲁⲧⲉ· ⲛⲉ ⲙ̅ⲡ̅ ϩⲙⲟⲓ ⲛ̅ⲧⲟϥ ϩ

пеі ма · пєхас наі хе ⲙⲡⲛоⲩ · пωзⲃ ⲙⲡⲛаате
ⲙⲡ пхас нет и пеі ма · пєхаі и пассєлос хе
ерϣаи прн ϣа є хωоⲩ сенаϣⲱⲡⲉ ан · пєхе пас-
сєлос наі · хе ерϣаи саϣⲧ ⲡрн ϣа ⲉ хωоⲩ ·
ⲡсенарωоⲩ ан є тⲃе пхас ет рі хωоⲩ · Тоте
апωрϣ є ⲃол ⲛⲛаѳіх аіаϣароⲩ : аⲩω аірⲱⲙе
ехω ⲙⲙос · хе наноус ⲙⲡ оⲩхⲣо ⲙ пасевнс
ⲉхⲙ пкаⲥ · ⲡроⲩо є рос є аⲩхроⲥ · ⲫⲛ тєⲩноⲩ
ⲛⲧаⲩнаⲩ є рої єірⲱⲙе · аⲩϣⲱ є ⲃол тнроⲩ : аⲩω
аірⲱⲙе ⲛⲥі нет ⲫⲛ ⲛкоλасїс · нет рі ⲫⲛ ⲙⲡ нет
рі ⲃол · аісωϣⲧ анок паⲩλос аⲩнаⲩ є тⲡе
ⲥоⲩωн : аⲩнаⲩ є ⲙⲓхаⲏλ парχаггєλос ⲛ таіа-
ⲩкн · аϥєі є ⲃол ⲫⲛ тⲡе · ⲙⲡ тестратеіа тнрⲥ ⲛ
ⲓаггєλос · анаггєλос тнроⲩ пароⲩ ехⲙ петро ·
нет ⲫⲛ ⲛкоλасіс тнроⲩ наⲩ є рооⲩ єірⲱⲙе :
ехаⲩ наϥ хе на наⲓ парχаггєλос ⲛ таіа-
ⲩкн · пиант пет тωⲃⲣ ехⲙ тⲙⲛⲧрωⲙе ⲛⲛаⲩ
ⲙ · ере пкосⲙос ⲙоⲧⲛ є тⲃнⲏⲧⲛ ⲱ ⲙⲓхаⲏλ ·
ⲛⲛаⲩ ⲉ текрісіс ансоⲩєⲛ пⲩнре ⲙ пноⲩте : ене
ⲩнсоⲙ гар ⲙⲙоⲕ пе є ⲣ паⲣре є рон ⲙⲡаⲧ
ⲉі є пеі топос · ет ⲙⲉⲣ ⲛрісе · ансωⲧⲙ хе
текрісіс ⲙооп ⲙⲡаⲧ ⲡеі є ⲃол ⲫⲛ сωⲙа · ⲙⲡе ⲛ
роⲩϣ ⲙⲡ ⲟⲩλⲏ ⲙ пкосⲙос каⲁⲛ ⲱ ⲙⲓхаⲏλ
ⲙетаноі : Λєроωϣⲧ хе ⲛⲥі ⲙⲓхаⲏλ ечхω
ⲙмос · хе сωⲧⲙ є рої ⲱ нет ⲫⲛ ⲛкоλасіс :— |
сⲧⲙ є ⲙⲓхаⲏλ ечϣахе · паі ет ар є ратⲩ ⲛⲛаⲩ Fol. 17 b
ⲙа ⲙⲡⲛⲧо є ⲃол ⲙ пноⲩте · ⲭоⲛⲥ ⲛⲥі пноⲩте ⲣⲓⲁ
ⲛі ефⲙⲙⲉ нач · аⲩω ⲭоⲛⲥ ⲛⲥі пхⲥ паі ефаа ϥ
ефт ⲙⲡесⲙⲧо є ⲃол · хе ⲙⲡ оⲩроо ⲙ оⲩωт
оⲩе оⲩоⲩωн ⲙ оⲩωт оⲩеⲙе · є тⲙ тωⲃⲣ ехⲙ
пєнос ⲙ ⲡрωⲙе · ⲙⲓхаⲏλ ечтωⲃⲣ ⲫⲛ тⲡе ·
ⲡрωⲙе рооⲩ сеєіре ⲙ неⲩхнр ріхⲙ пкаⲥ ⲙⲡ
пєпориа · ⲙⲡ оⲩ† тоотⲥ ⲙ ⲙⲓхаⲏλ ⲛⲥі нет
ⲣⲓⲁ пкаⲥ · ⲱ ⲡрωⲙе атетⲙⲣ петⲛоⲩоєіⲱ тнрⲥ

ⲁⲡⲉ ⲧⲙⲉⲧⲁⲛⲟⲓ: ⲁⲛⲟⲕ ⲡⲉ ⲯⲁⲓⲧⲱⲃⲓ ⲙ ⲡⲭ̄ⲥ̄
ⲯⲁⲛⲧⲉⲩⲡⲛⲟⲟⲩ ⲙⲛⲧⲙ̄ ⲛ ⲧⲉⲓⲱⲧⲉ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲡⲉ·
ⲁⲛⲟⲕ ⲟⲛ ⲡⲉ ⲯⲁⲓⲧⲱⲃⲓ ⲙ ⲡⲛⲟⲩⲧⲉ ⲯⲁⲛⲧⲉ ⲡⲛⲟⲩ
ⲟⲩⲱⲛ ⲛ ⲣⲱϥ· ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲙⲟⲟⲩ ⲉ ⲣⲁⲓ ⲉⲭⲙ̄ ⲡⲕⲁⲣ·
ⲛⲉⲩⲧ ⲙ ⲡⲉⲩⲕⲁⲣⲡⲟⲥ· ⲧⲣ̄ ⲙⲡⲉⲧⲣⲉ· ⲙⲛⲧⲙ̄ ⲭⲉ ⲉⲣⲯⲁⲛ
ⲟⲩⲁ ⲣ̄ ⲟⲩⲕⲟⲓ ⲛⲁⲥⲁⲱⲟⲛ· ⲯⲁⲓⲯⲱⲡⲉ ⲛⲁⲩ ⲛ ⲛⲁⲩⲧⲉ
ⲣⲓ ⲃⲟⲏⲑⲟⲥ: ⲯⲁⲓⲧ ϯⲛⲟⲩⲣⲙ̄ ⲉ ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲉⲧⲧⲱⲓ ⲥⲉ
ⲧⲉⲛⲟⲩ ⲛⲉⲧⲡⲩⲗⲏ: ⲉⲧⲧⲱⲓ ⲛⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲉⲧⲧⲱⲓ
ⲛⲉⲧⲛⲁⲥⲁⲡⲏ ⲛⲧⲁ ⲧⲉⲧⲛⲁⲁⲩ· ⲁⲧⲉⲧⲛⲧⲁⲕⲟ ⲙ ⲡⲉⲧⲛⲟⲩ-
ⲃⲉⲓⲩ ⲛⲧⲁⲧⲉⲧⲛⲁⲁⲩ ⲣⲓⲭⲙ̄ ⲡⲕⲁⲣ· ⲣⲓⲙⲉ ⲥⲉ ⲱ ⲡⲣⲱⲙⲉ
ⲛⲧⲁⲣⲓⲙⲉ ⲣⲱⲟⲩⲧ ⲙⲙⲏ ⲛⲁⲥⲥⲉⲗⲟⲥ· ⲁⲩⲱ ⲡⲕⲉ ⲡⲁⲩⲗⲟⲥ
ⲡⲙⲉⲣⲓⲧ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲥⲛⲁⲣⲓⲙⲉ ⲣⲱⲟⲩϥ ⲙⲙⲁⲛⲧⲙ̄·
ⲙⲉⲩⲁⲕ ⲛⲧⲉ ⲡⲯⲩⲭⲏ ⲧⲛϥ ⲛ ⲟⲩⲕⲟⲓ ⲙ ⲙⲟⲧ-
Fol. 18a ⲛⲉⲥ | ⲁⲩⲱ ⲉ ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛⲥⲓ ⲛⲉⲧ ⲉⲡ̄ ⲛⲕⲟⲗⲁⲥⲓⲥ
ⲣⲓⲉ ⲉⲧⲣⲓⲙⲉ· ⲁⲩⲱ ⲟⲛ ⲉⲧⲁⲩⲁⲣⲟⲙ ⲕⲁⲧⲁ ⲧⲉⲛⲧⲟⲗⲏ ⲙ
ⲙⲏⲭⲁⲛⲏ· ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲛⲁ ⲛⲁⲓ ⲡⲩⲣⲉ ⲙ
ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛⲟ̄: Ⲗ ⲡⲁⲩⲗⲟⲥ ⲣⲱⲙϥ ⲟⲛ ⲱⲩ ⲉ ⲃⲟⲗ
ⲉⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲛⲁ ⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭⲣ̄ⲥ̄ ⲯⲉⲛϭⲧⲏⲕ ⲣⲁ
ⲡⲉⲕⲡⲗⲁⲥⲙⲁ· ⲧⲟⲧⲉ ⲙⲏⲭⲁⲛⲏ ⲁⲩⲡⲁⲣⲧⲉ̄ ⲙⲙⲏ ⲣⲉⲛⲧⲃⲁ
ⲛⲁⲥⲥⲉⲗⲟⲥ ⲙⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲉⲧⲭⲱ ⲙⲙⲟⲥ
ⲭⲉ ⲯⲉⲛϭⲧⲏⲕ ⲣⲁ ⲡⲉⲕⲡⲗⲁⲥⲙⲁ· ⲯⲓϭⲧⲏⲕ ⲣⲁ ⲧⲉⲕⲣⲓ-
ⲕⲱⲛ· ⲯⲉⲛϭⲧⲏⲕ ⲣⲁ ⲡⲩⲣⲉ ⲛⲁⲗⲁⲙ· ⲁⲓⲥⲱⲧⲙ̄ ⲁⲛⲁⲩ
ⲉ̄ ⲧⲡⲉ ⲉⲥⲕⲓⲙ· ⲛⲟⲉ ⲛ ⲟⲩⲱⲛⲓ ⲉⲧⲕⲓⲙ ⲉ ⲣⲟϥ ⲣⲓⲧⲙ̄ ⲟⲩ-
ⲧⲏⲩ:—ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲡⲁⲣⲧⲟⲩ ⲙ ⲡⲛⲁⲧⲟ ⲉ ⲃⲟⲗ ⲙ
ⲡⲉⲑⲣⲟⲛⲟⲥ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲁⲩ ⲉ̄ ⲡⲭⲟⲩⲧⲁϥⲧⲉ ⲙⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ ⲙⲙⲏ ⲡⲉⲩⲧⲟⲟⲩ ⲛⲍⲱⲟⲩ ⲉ ⲁⲩⲡⲁⲣⲧⲟⲩ: ⲁⲛⲁⲩ
ⲉ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲙⲏ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉ ⲁⲩⲡⲁⲣⲧⲟⲩ·
ⲁⲓⲥⲱⲧⲙ̄ ⲉⲩⲥⲙⲏ ⲉⲥⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲉ̄ⲧⲉⲧⲛ̄-
ⲧⲱⲃⲓ ⲙⲙⲟⲓ ⲙⲙⲏ ⲛⲁⲁⲥⲥⲉⲗⲟⲥ· ⲡⲗⲟⲩⲧⲟⲡⲣⲟⲥ· ⲁⲩⲥⲙⲏ
ⲯⲱⲡⲉ ⲉⲥⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲉⲡⲧⲱⲃⲓ ⲉⲭⲙ̄ ⲧⲙⲡⲧⲣⲱⲙⲉ
ⲉⲡⲥⲱⲧⲙ̄ ⲉ ⲧⲉⲕⲙⲡⲧⲙⲁⲛⲧ· ⲁⲛⲁⲩ ⲉ ⲧⲡⲉ ⲉⲥⲟⲩⲛⲓ· ⲁ
ⲡⲩⲣⲉ ⲙ ⲡⲛⲟⲩⲧⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲧⲡⲉ· ⲉ ⲟⲩⲙ̄ ⲟⲩ-
ⲥⲣⲙⲡⲉ ⲣⲓⲭⲙ̄ ⲧⲉϥⲁⲡⲉ· ⲁ ⲛⲉⲧ ⲉⲡ̄ ⲛⲕⲟⲗⲁⲥⲓⲥ ⲛⲁⲩ
ⲣⲟϥ· ⲁⲧⲟⲩⲱⲙ ⲉ ⲃⲟⲗ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲛⲁ ⲛⲁⲓ:

пуηре ϯ пноуте ет оиϩ· ακ† ϯτοη ϊ ηα τηε Fol. 18 b
ϯη ηετ ριχϯ ηκαϥ· † ηοτηες ηαη ρωωη· ϫιη ϯ ριε
ηηαϩ ϲαρ ϊτααηαϩ ε ρακ α τηοτηες ταρον· αγω
ρϊ τεηοϩ ετ ϯηαϩ· α τεϲιη ϯ πηυηρε ϯ
ηνοуτε βωκ ε βολ ρϊ ηκολαϲις τηροϥ ερϫω
ϯηος· ϫε αщ ν ρωϧ εηαηοуϥ πεηϯ ατετηααϥ·
ριχϯ ηκαϥ· ϫε ειϊ† ϯτοη ιητη· αγπωρϯ ε βολ
ϯ ηα ϲηογ ϊ τβε τηγτη· ϯηε τηηετανοι· αγ†
κλοη ηщοηте ε ϫωι ϊ τβε τηγτη· ϯηε τηηετα-
νοι· ηϫιχ ϊτανηλαϲϲε ϯηωτη· αγοуτοϥ ηειϥ
ε τβε τηγτη· αγω ϯηε τηηετανοι· αιαιτει ν
ογηοοϩ ϊ τρασω· αγειηε ναι ν ογϫιщε ϯη ογ-
ρωχ· ειοϥϯ ε πεϫϝοϲ· αγω ϯηε τηηετανοϊ· αγ-
κωνϲϯ ν ογλοуχη ε πα ϲπηρ ν ογηαη ϊ τβε
τηγτη ϯηε τηηετανοι ναπροφητης ϯη ναιϊ-
καιος τηροϥ αγηοοϩτοϥ ϊ τβε τηγτη· ϯηε
τηηετανοι· ρϊ ναι τηροϥ· αγ† ηετανοια ιητη
αγω ϯηε τηηετανοι :—αλλα ϊ τβε ηιχαηλ ϯη
ια ηερϊτ παγλος· ν †οτωщ αν ε λγηει ϯηοοуν
ϯη ηετ ϥι προσφορα ϧα ρωτη· ηετηυηρε ϯη
ηετηϲ[ν]ηγ· ϫε ογν ογον ϲαρ ν̀ρητοϥ εϥειρε ν
ιαεντολη : αγω ϊ | τβε τα ϯηταναοϩ ϫε αιτωοτν Fol. 19 a
βολ ρϊ ηετηοοϩτ· †ναϩ ιητη ν τκϣριακη ριζ
ϊτον κατα ϲαββατον· αγω ηταιοϥ ν̀ροοϩ ετ
ϯηϲα ταηαστασις· ν̀ταιτωοτν ε βολ ρϊ ηετ
οοϩτ ν̀ρητϊ· τοτε ηετ ρϊ ηκολαϊϊς τηροϥ αγщ
βολ ερϫω ϯηος ϫε τηϲογοϥ ϊ ροκ ιϊ πυηρε
ϊ πνοуτε ετ οιϩ· ϫε ηαηοϥ ηεροοϩ ναν ν
ϊτον· παρα πεναρε τηρϥ ν̀ταναϥ ριχϯ ηκαϥ·
ϊηατ ν̀ειηε ϫε ηει ριϲε щοοη· ενε ντ ανειηε
ε ηει ριϲε τηροϥ ναει ϊ ϫωι· ηεννανι αν πε·
ναε ηεννα† αν πε αγω ηενναρ̄ λααϩ ν̀ρωϧ αν
ε ριχϯ ηκαϥ:—ω ϲαρ πε πενщατ ϫε χοη ε
κοσμος· αληθως εις ν ελρω[η] ετ ννι ε ρραι ρϊ

ρωϥ ⲛ̄ ⲛⲉⲛⲉⲣⲛⲧ· ⲑⲱ ⲙ̄ⲙⲁⲓ ⲙⲛ̄ ⲡⲣⲓⲙⲉ ⲉⲧ ⲡⲉⲓⲣⲉ
ⲙ̄ⲙⲟⲟⲩ· ⲙⲛ̄ ⲡⲩⲛ̄ⲧ ⲉⲧ ϩⲁ ⲣⲟⲛ· ⲥⲉⲣⲟⲥⲉ ⲙ̄ⲙⲁⲓ
ⲡⲣⲟⲩⲟ̄ ⲉ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲉⲧ ⲛ̄ ⲡⲛⲧⲉ̄· ⲁⲛⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲣⲓϫⲙ̄
ⲡⲕⲟⲗⲁⲥⲓⲥ ⲉⲡⲓϯⲙⲁ ⲛⲁⲩ· ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̄ⲣⲙⲉ
ⲁϥⲱ ⲧⲉⲧⲛ̄ⲱϣ ⲉ ⲃⲟⲗ· ⲙⲛ̄ ⲛⲁ ⲡⲛⲧⲛ̄ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲱⲧⲛ̄·
ⲁⲉ ⲙⲡⲉ ⲧⲛ̄ⲕⲁ ⲡⲓⲟⲩⲧⲉ ⲙⲛⲧⲛ̄ ⲛ̄ ⲃⲟⲛⲟⲟⲥ ϩⲓ ϩⲉⲗⲡⲓⲥ·
ⲙⲛ̄ ⲛⲁ ϩⲓ̄ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲛ̄ ⲛⲉⲧⲉ ⲙ̄ⲡⲉ ⲭⲉⲓⲣⲉ ⲛ̄ ⲡⲛⲁ
ⲛ̄ⲧⲁ ⲡⲛⲁ ⲧⲁϩⲉ ⲧⲛⲧⲛ̄ ⲙ̄ⲙⲁⲧⲉ ⲛ̄ⲧⲉⲣⲱⲙ ⲛ̄ ⲧⲕⲧⲣⲓⲁⲕⲛ·
ⲉ ⲧⲃⲉ ⲡⲙⲉⲣⲓⲧ ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲡⲁⲩⲗⲟⲥ ⲁⲉ ⲁⲩⲉⲛⲧⲥ ⲉ ⲡⲉ̈ⲓ
ⲙⲁ:—ⲡⲉϩⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛⲁⲓ· ⲁⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲥⲱⲧⲙ̄
ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲁⲕⲛⲁⲩ ⲉ ⲛⲁⲓ ⲧⲛⲣⲟⲩ: ⲡⲉϩⲁⲓ ⲛⲁϥ ⲁⲉ ⲁⲣⲉ
Fol. 19 *b* ⲛⲁ ϫⲟⲉⲓⲥ | ⲡⲉϩⲁϥ ⲛⲁⲓ ⲁⲉ ⲟⲩⲁⲣⲭ̄ ⲡⲥⲱⲓ ⲟⲛ ⲧⲉⲛⲟⲩ
ⲣⲓⲏ ⲛ̄ⲧⲁϫⲓⲧⲕ̄ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲉ ⲉⲣⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲛⲣⲟⲩ
ⲛⲁⲛⲁⲩ ⲉ ⲣⲟⲕ ⲉⲣⲏ ⲟⲩⲣⲁⲱⲉ ⲙⲛ̄ ⲟⲩⲧⲉⲗⲛⲗ· ⲁⲥⲃⲧⲱⲧⲟⲩ
ⲥⲁⲣ ⲡⲥⲓ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲉ ⲧⲣⲉϩⲉⲓ ⲉ ⲃⲟⲗ ⲉⲛⲧⲕ̄ ⲧⲛⲣⲟⲩ
Λⲓⲟⲕ ⲁⲉ ⲁⲓⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲁⲩⲧⲟⲣⲡⲉ ⲉⲣⲏ
ⲡⲉⲡⲛⲁ· ⲁⲩϫⲓ ⲙ̄ⲙⲟⲓ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲡⲉϩⲉ ⲡⲁⲥⲥⲉ
ⲗⲟⲥ ⲛⲁⲓ· ⲁⲉ ⲱ ⲡⲁⲩⲗⲟⲥ ⲕⲛⲁⲩ ⲉ ⲡⲙⲁ ⲉ ϯⲛⲁⲭⲓⲧ
ⲉ ⲣⲟⲩ· ⲉⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲉⲣⲏ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ: ⲡⲙⲁ
ⲛⲓⲧⲁ ⲁⲗⲗⲁ ⲡⲁⲣⲁⲃⲁ ⲛ̄ⲧⲛⲧⲛ̄ ⲙⲛ̄ ⲧⲉⲥⲉⲣⲙⲉ· ⲛ ⲧⲉⲣ
ⲓⲱⲙⲛ ⲁⲉ ⲉ ⲣⲟⲟⲩ ⲉ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲓⲛⲁⲩ ⲉ ⲧⲁⲣⲭⲏ
ⲙ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛⲉⲓⲉⲣⲟ ⲉⲣⲏ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁ ⲡⲁⲥⲥⲉ
ⲗⲟⲥ ϫⲱⲣⲙ̄ ⲟⲩⲃⲏⲓ· ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲫⲥⲱⲛ ⲉⲧ ⲕⲱⲧⲉ
ⲡⲕⲁⲣ ⲧⲏⲣⲟ̄ ⲛ̄ ⲉⲧⲉⲓⲗⲁⲧ· ⲧⲉⲱⲛ ⲡⲉⲧ ⲥⲱⲕ ⲉⲣⲏ ⲡⲁⲓⲧ
ⲧⲏⲣⲟ̄ ⲛ̄ ⲛⲉⲥⲟⲟⲩⲉ· ⲧⲉⲥⲣⲓⲥ ⲛⲁⲓ ⲡⲉⲧ ⲥⲱⲕ ⲉⲣⲏ ⲡⲁⲓⲧ
ⲉ ⲃⲟⲗ ⲙ̄ⲡⲁⲥⲥⲣⲓⲟⲥ· ⲡⲉⲧⲫⲣⲁⲧⲏⲥ ⲛⲁ ⲡⲉⲧ ⲥⲱⲕ ⲉⲣⲏ ⲡⲁⲓⲧ
ⲡⲁⲧⲟ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ: ⲛⲧⲉⲩⲛⲟⲩ ⲛⲧⲁⲓ
ⲣⲟⲟⲩⲛ ⲉⲣⲏ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲁⲓⲛⲁⲩ ⲉⲧⲙⲛⲛⲓ ⲉⲩⲣⲛⲧ ⲉⲣ
ⲧⲉⲥⲛⲟⲩⲉ ⲙⲁⲧⲟ̄ ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲧⲛⲁⲥⲛ· ⲉⲥⲧ ⲙⲟⲟ
ⲉ ⲧⲉⲩⲧⲟⲟⲩ ⲛⲁⲣⲭⲏ ⲛ̄ ⲡⲉⲩⲧⲟⲟⲩ ⲛⲉⲓⲉⲣⲟ· ⲉⲣⲉ ⲡⲉⲡⲛ̄
ⲛ̄ ⲡⲓⲟⲩⲧⲉ ⲙⲡⲉ ⲫⲓⲛⲓ ⲙⲛⲛⲓ ⲉⲙⲙⲁⲛⲥⲱⲕ ⲛ̄ⲥⲓ ⲡⲙⲟⲟⲩ
ⲙⲁⲣⲉ ⲡⲉⲡⲛⲁ· ⲱⲙ· ⲡⲉϩⲁⲓ ⲛ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲁⲉ ⲡⲁ ϫⲟⲉⲓ
Fol. 20 *a* ⲟⲩ ⲡⲉ ⲡⲉⲓ ⲙⲛⲛⲓ ⲉⲧ ⲙⲁⲧⲟ̄ ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ· ⲁⲙⲁⲩ[ⲱ]ⲙ
[ⲣⲓⲑ] ⲛⲥⲓ ⲡⲁⲥⲥⲉ|ⲗⲟⲥ ⲡⲉϩⲁϥ ⲛⲁⲓ· ⲁⲉ ⲣⲁ ⲟⲛ ⲙⲡⲁⲧ

пиоуте таиие тпе ⲙⲡⲛⲁ пкаϩ· ⲙⲡⲛⲁ λααγ ⲛⲥа
ⲙооγ ⲉⲡⲙаате· аγω ере пепна ⲛⲧ пиоуте наеч-
инγ ⲉγхⲛ ⲙⲙооγ· ⲛ тере пиоуте ⲁⲉ таиïе тпе
ⲙⲡⲛⲁ пкаϩ· пепна ⲡⲱорп пе ⲉγхⲉ ⲙⲙооγ· ⲡточ
ⲟⲛ пе ⲉïхⲉ ⲡⲱни· ечщаннсе ⲁⲉ ⲛⲥι пепна·
щаγсωк· ⲛⲥι ⲙⲙооγ· анок ⲁⲉ ⲁчаλλаρте ⲛ та
ⲥιх ⲁчхιт е тⲁннте ⲛⲧ ппараⲇеісос· ⲁчтсаβоι
е ⲡⲱни ⲛ сотеп ппет наноγ ⲙⲡⲛ ппет ⲑооγ·
пехач наι ⲁⲉ паι пе ⲡⲱни ⲛⲧа ⲙооγ ⲉι ⲉоγн
ⲉ пкосⲙос е тⲁннтч· паι пе ⲛта ⲁλλа ⲟγωⲛ
е ⲃоλ ⲛⲉⲛтч щаите ⲙⲙоγ ⲉι ⲉⲧⲛ ⲣⲱⲙⲉ ⲙⲙ·
ⲁчтсаβоι ⲟⲛ е ⲕе ⲡⲱни ⲉчⲣнт ⲉⲡ тⲁннте ⲛⲧ ппара-
ⲇеісос· пехач наι ⲁⲉ паι пе ⲡⲱни ⲛⲧ пωⲛϩ·
ере ⲟтхероⲃⲁеин ⲙⲡⲛ ⲟтснце ⲛ кωϩⲧ кωϩⲧ (sic) кωте
ⲣϥ· е пкωте· ⲫосоп ⲁⲉ еιλλⲁⲫе (sic) рат е ⲥωⲙϯ е
ⲙеооγ ⲛⲧ ⲡⲱни ⲛⲧ пωⲛϩ· аιсωⲙϯ ⲁⲙат е тпар-
ⲫенос ⲁсеι ере ⲙоⲙⲙϯ ⲛⲁⲥⲥелос ⲫⲙⲛⲉⲧⲉ е рос·
анок ⲁⲉ аιоτωⲙϯ пехаι ⲛ ⲛⲁⲥⲥелос ⲁⲉ ⲙⲙ те
аι па ⲭⲥ· пехач наι ⲁⲉ таι те ⲙⲁρια тⲙат ⲛⲧ
ⲉнхоеιс ⲓⲥ пеⲭⲣⲥ· есⲣⲁⲉ ⲙⲙеι ⲛоⲥ ⲛ еооγ· аγω
тере сρωⲙ е ⲫоγн ⲉ ροι пехас наι· ⲁⲉ ⲭаιре
ⲁγλος ⲡⲙеριτ ⲛⲧ пиоуте ⲭаιре паγλος ⲡⲙеριτ
ⲙеριτ ⲛ ⲛⲁⲥⲥелос ⲙⲡⲛ ⲡρⲱⲙⲉ· ⲭаιре паγλος Fol. 20 b
ент ачщωпе ⲛ кⲧⲣⲓⲍ ⲛ тⲙе ⲉⲡ тпе аγω ⲣⲓⲉⲓⲉ [pk]
каϩ· ⲡⲁⲓкаιос тнроγ сетωⲃϩ ⲛⲧ па щнре· ⲓⲥ
ⲡⲭⲥ ете па ⲭⲥ пе· ⲁⲉ кнапιⲱе ⲙⲙоп· ⲙⲡⲉⲙе
ⲛ паγλος ⲉ ⲣраι ща рок ⲡⲧⲙⲁγ е роч ⲉⲡ
тарⲍ· ⲙⲡат ⲉⲓеι е ⲃоλ ⲉⲡ сωⲙа· пеⲭе па щнре
ⲙеριτ наγ ⲁⲉ ⲣроⲙ ⲛ ⲣнт ⲛ оγкоγι ⲛ оγⲃⲉщ·
ⲥщωпе ⲙⲙⲛⲧⲛ ща ене· пехаγ тнроγ ⲉⲡ
отапро ⲛ оγωт· ⲁⲉ ⲙⲡⲣ λγпеι ⲙⲙоп пеп-
ⲁеіс· тⲃоτωщ е трⲙаγ е роч ⲉⲡ тсарⲍ· е ачхι
ⲛ пеι ноⲥ ⲛ еооγ и ⲛ теι ⲣе· ечч ⲣа пеι ноⲥ
ⲙ пеι коγι· ерщан поγⲁ поγа ει ⲉ ⲫоγн е теι

мптеро · щанщиме хе ⲛⲧⲁ паї ει є пει ⲙⲁ є тве
от · щахоос хе ⲟⲩⲁ̄ хе паѵлос пет ⲣⲓⲭⲙ̄ пкаⲣ ·
ескташеоеіщ ⲙ пеχⲣ̄ⲥ ⲉⲡ̄ неⲧщахе ет ⲣоλⲃ̄ ·
ескωк ⲛ ⲣенинще є ⲣоти є пеχⲣ̄ⲥ · ескι ⲙ-
моот ⲉ̄ ⲣоти є тполіс ⲙ пеχⲣ̄ⲥ θιелнн · Сіс
ⲛⲁікаіос тирō отнпⲣ ⲛсωι хе етмаапанта є рок ·
ϯωрк̄ ⲛ тотнаⲙ ⲙ па щнре ⲱ псωтⲡ̄ ⲙ пноуте
паѵлос · хе пет наⲥⲣαι ⲛ ⲛщахе и тει апока-
Fol. 21a λγпⲯіс · | ⲛтакнаϯ є рос ⲉⲡ̄ ⲙⲡнуе · ⲛпе ⲥхι-
[ⲣка] ϯпе ⲛ λаат ⲛ ⲃаζанос ⲉⲡ̄ ⲛколасіс ⲛтакнаϯ
є роот ⲉⲡ̄ аⲙⲡте · ει ⲙн тει танаскн ⲙⲙаате ⲛ
тетсⲙеі є βол ⲉⲡ̄ сωма · аⲧω пет наⲃⲱⲥ̄ ⲉⲡ̄
отпістіс · сенапωⲣ ⲙ пеχειроⲥрафон ⲛ неⲭ-
новε · аⲧω пет насωтⲙ̄ є рос нⲥ̄ⲣарεⲭ ⲉ̄ неⲛ-
толн ⲙ па щнре · па щнре наⲥмоу є роот ⲉⲡ̄
пει косⲙ̄ⲥ аⲧω нⲥ̄ⲣ отна нⲙⲙаϯ ⲉⲙ̄ пероот ⲙ
петсⲙⲙπщиме · наіатк̄ ⲛ отⲙнще ⲛсоп ⲱ паѵ-
лос · ⲙпр̄ ⲙееуе ⲱ паѵлос хе ⲛток маⲧаа
пент аει є βол ⲟнтк̄ · ϯр̄ ⲙнтре нак хє
рωⲙе ⲙⲙ есⲙаειре ⲙ поⲧωщ ⲙ пащнре · апо
пе пщорⲡ̄ ещаіει ⲉ̄ βол ⲟнтоу ⲙ еікаат ер̄ ⲟа-
щⲙⲙо · щант отапанта є па мерit ⲛ щнре ⲉⲡ̄
отеірнин · ⲫс ере тпароенос щахе ⲙⲙаι ει
ке щоⲙⲡ̄ аγει ⲙ поуе епесωоу ⲉⲙаате ⲉⲡ̄ тетрі-
кωн · ере неⲧаγγелос ⲟγⲙнеуе є роот · пеха
ⲙ паγγелос · хе ⲙⲙ не наι па хс̄ · ⲛтатнаϯ
рої аγраще ⲙⲙаι · пехаq хе εῑ ⲙⲡ кⲥоγ̄ⲱпоу
паѵлос · пехаї хе ⲙпе па хоеіс · пехаq наι х
Fol. 21b наι не ⲛеіоте ⲙ пλаос · аβраам · | ⲙⲡ̄ ісаа
ркв ⲙⲡ̄ їακωβ · ⲉⲡ̄ тетнοт ⲛтатнаϯ є рої аταспаζ
ⲙⲙοι · пехаϯ наι хе Хаіре паѵлос періт ⲛ
пноуте ⲙⲡ̄ ⲡрωⲙе · наіатq̄ ⲙ пет нахιт
ⲛсопс̄ є тве пноуте · пехе аβраам хе наι п
па щнре їсаак ⲛтаіталоq ⲉ̄ ⲣраі ⲙ пноуте · ει

ⲓⲁⲕⲱⲃ ⲙⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲫⲙ̄ ⲡⲧⲣⲙ̄ⲥⲟⲩⲉⲛ
ⲡⲛⲟⲩⲧⲉ ⲫⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ · ⲙ̄ⲡⲉ ⲭⲗⲧⲡⲉⲓ ⲙ̄ⲙⲟⲛ ⲛⲥⲓ
ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲧⲉⲣ ⲛⲉⲓ ⲉ̄ ⲣⲁⲧ̄ⲕ · ⲛⲁⲓⲁⲧⲟⲩ ⲡⲣⲱⲙⲉ ⲙⲙⲁ
ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲕ̄ · ⲛ̄ⲥⲉⲣⲧⲟⲙⲉⲓⲛⲉ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲫⲛ̄ ⲟⲩⲣⲓⲥⲉ ⲙⲙ̄ ⲟⲩⲙⲛ̄ⲧⲣⲣⲁⲓ ⲣⲱⲙⲉ · ⲙⲙ̄
ⲟⲩⲧⲃⲃⲟ ⲙⲙ̄ ⲟⲩⲟⲃⲃⲓⲟ̄ · ⲙⲙ̄ ⲟⲩⲙⲛ̄ⲧⲣⲣⲁⲣⲁⲩ ⲙⲙ̄ ⲟⲩ-
ⲡⲓⲥⲧⲓⲥ ⲉ̄ ⲣⲟⲩⲓ ⲉ̄ ⲡⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲁⲛⲥⲁⲙⲉ ⲛ̄ ⲟⲩⲁⲓⲁ-
ⲟⲧⲕⲏ ⲫⲙ̄ ⲡⲁⲓ ⲉ̄ⲧ ⲉⲕⲕⲧⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲁⲉ ⲣⲱⲙⲉ ⲙⲙⲁ
ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ̄ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲕ̄ · ⲁⲛⲟⲛ ⲡⲉⲧ ⲛⲁⲓⲁ-
ⲕⲟⲛⲉⲓ ⲛⲁⲩ : ⲫⲥⲟⲛ ⲉⲣⲉ ⲛⲁⲓ ⲱⲁϩⲉ ⲁⲓⲥⲱⲱⲩⲧ̄ ⲉ̄ ⲡⲟⲩⲉ
ⲁⲡⲁⲩ ⲉ ⲛⲉ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲉ ⲁⲩⲉⲓ · ⲡⲉϩⲁⲓ ⲛ̄ ⲡⲁⲥⲥⲉ-
ⲗⲟⲥ ⲁⲉ ⲛⲏⲙ ⲛⲉ ⲛⲁⲓ ⲡⲁ ϩⲟⲉⲓⲥ · [ⲡⲉϩⲁϥ ⲛⲁⲓ ⲁⲉ ⲛⲏⲙ
ⲛⲉ ⲛⲁⲓ ⲡⲁ ϩⲟⲉⲓⲥ[1] ·] ⲡⲉϩⲁϥ ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲛ̄ ⲡⲁⲧⲣⲓ-
ⲁⲣⲭⲏⲥ · ⲫⲙ̄ ⲧⲉⲧⲛⲟⲩ ⲛ̄ⲧⲁⲩⲡⲱϥ ⲉ ⲣⲟⲓ ⲁⲩⲁⲥⲡⲁⲍⲉ
ⲙⲙⲟⲓ · ⲁⲩⲱ ⲡⲉϩⲁⲩ ⲛⲁⲓ · ⲁⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ |
ⲙⲙⲉⲣⲓⲧ ⲛ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲙ̄ ⲡⲣⲱⲙⲉ · ⲙ̄ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲗⲧⲡⲉⲓ Fol. 22 a
ⲙⲙⲟⲛ ⲉ ⲁⲫⲧⲣⲙ̄ⲁⲩ ⲉ ⲣⲟⲕ ⲫⲙ̄ ⲧⲥⲁⲣⲝ̄ · ⲙ̄ⲡⲁⲧ ⲛⲉⲓ ⲉ ⲣⲕⲉ
ⲃⲟⲗ ⲫⲙ̄ ⲥⲱⲙⲁ · ⲁⲩⲱ ⲁ ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ⲧⲁⲩⲟ̄ ⲛ̄ ⲡⲉⲣⲁⲛ
ⲉ ⲣⲟⲓ ⲙⲙⲛ̄ ⲫⲣⲟⲩⲃⲏⲛ ⲱⲁ ⲃⲉⲛⲉⲁⲙⲉⲛ · ⲡⲉϫⲉ ⲓ̈ⲱⲥⲏⲫ
ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲓⲱⲥⲏⲫ ⲡⲉⲛⲧ ⲁⲩⲧⲁⲁⲧ ⲉ ⲃⲟⲗ · ϯⲣ̄ ⲙⲙⲧⲣⲉ
ⲛⲁⲕ ⲱ̄ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲛ̄ⲣⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲓⲱⲟⲛⲟⲩ ⲙⲙ̄
ⲛ̄ϩⲙⲥⲟⲛⲥ̄ ⲛ̄ⲧⲁⲧⲁⲁⲧ ⲛⲁⲓ · ⲙ̄ⲡⲉ ⲓⲕⲱ ⲛ̄ ⲟⲩⲕⲁⲓⲁ ⲫⲙ̄
ⲡⲁ ⲫⲏⲧ ⲉ ⲣⲟⲓ ⲙ̄ ⲡⲉ ⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ · ⲡⲉⲧ-
ⲙⲁϩⲓⲧ̄ⲕ ⲅⲁⲣ ⲛ̄ⲥⲟⲛⲥ̄ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ · ⲱⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ
ⲣⲱⲙⲉ ⲁⲁⲧ ⲛⲁⲩ ⲛ̄ ⲟⲩⲙⲛⲛⲧⲙⲉ ⲛ̄ⲥⲟⲩ · ⲉⲫⲱⲁⲛⲉⲓ ⲉ ⲃⲟⲗ
ⲫⲙ̄ ⲥⲱⲙⲁ · ⲫⲱⲥ ⲉⲣⲉ ⲛⲁⲓ ⲱⲁϩⲉ ⲙⲙⲁⲓ ⲁⲓⲥⲱⲱⲩⲧ̄ ⲉ
ⲡⲟⲩⲉ ⲁⲡⲁⲩ ⲉ ⲙⲉ ⲟⲩⲁ ⲉⲣⲉ ⲡⲉⲭⲁⲥⲥⲉⲗⲟⲥ ⲫⲙⲛⲉⲧⲉ ⲉ
ⲣⲟⲩ · ⲡⲉϩⲁⲓ ⲛ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲉ ⲛⲏⲙ ⲡⲉ ⲡⲁⲓ ⲉⲧ ⲛⲉⲥⲱⲩ
ⲫⲙ̄ ⲧⲉⲫⲣⲓⲕⲱⲛ · ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲙⲡ ⲕⲥⲟⲩⲉⲛ ⲡⲁⲓ ·
ⲡⲉϩⲁⲓ ⲛⲁⲩ ϫⲉ ⲙⲙⲁ ⲡⲁ ϩⲟⲉⲓⲥ ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲁⲓ ⲡⲉ
ⲁⲱⲧⲥⲛⲥ ⲡⲛⲟⲙⲟⲑⲉⲧⲏⲥ · ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ϯ ⲛⲁⲩ ⲛ̄
ⲡⲛⲟⲙⲟⲥ ⲁⲩⲱ ⲛ̄ ⲧⲉⲣⲉ ⲭⲡⲱϥ ⲉ̄ ⲣⲟⲓ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲓ
ⲁⲣⲡⲓⲙⲉ · ⲡⲉϩⲁⲓ ⲛⲁⲩ ϫⲉ ⲉ ⲧⲃⲉ ⲟⲧ ⲉⲕⲣⲓⲙⲉ · ⲁⲓⲥⲱⲧⲙ̄

[1] The scribe has repeated the words in brackets inadvertently.

ⲉ ⲛⲧⲕ ⲟⲩⲣⲁⲁⲩ ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲙⲙⲁ ⲉⲥⲣⲓⲧⲉ ⲡⲛⲁϥ·
ⲡⲉϫⲉ ⲙⲁⲧⲥⲛⲥ ⲛⲁⲓ: ⲉ ⲉⲓⲣⲙⲉ· ⲉ ⲛⲁⲧⲱⲥⲉ
ⲛⲧⲁⲓⲧⲟⲥⲟⲩ ⲉⲡ ⲟⲩϫⲉ ⲛⲟⲩⲙⲉ ⲉ ⲃⲟⲗ· ⲟⲩⲁⲉ ⲉⲡ
Fol. 22 b ⲟⲩ† ⲕⲁⲣⲡⲟⲥ·: ⲛⲁⲉⲥⲟⲩ ⲉ † ⲙⲟⲟⲛⲉ ⲙⲙⲟⲟⲩ | ⲁⲧ-
ⲣⲕⲁ ϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ ⲛⲱⲉ ⲛ ⲛⲉⲧⲉ ⲙⲡⲧⲟⲩ ⲛ ⲩⲱⲥ ⲙⲙⲁⲩ·
ⲛⲁϩⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲛⲧ ⲁⲓⲁⲁⲩ ⲙⲡ ⲡⲩⲛⲣⲉ ⲛ ⲡⲓⲛⲏ
ⲁⲧⲥⲱⲣⲙ· ⲛⲥⲟⲙ ⲧⲏⲣⲟⲩ ⲛⲧ ⲁⲓⲁⲁⲩ ⲙⲙⲁⲩ ⲉⲡ
ⲧⲉⲣⲙⲓⲟⲥ ⲙⲡ ⲟⲩⲛⲟⲓ ⲙⲙⲟⲟⲩ· ⲉⲓⲣ̄ ⲩⲡⲛⲣⲉ ⲛ ⲣⲉⲛ-
ⲁⲗⲗⲟⲫⲩⲗⲟⲥ ⲛ ⲁⲧ ⲥⲃⲃⲉ· ⲁⲩⲱ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲓⲁⲱⲗⲟⲛ·
ⲛⲉⲧ ⲛⲁⲉⲓ ⲉ ⲣⲟⲩⲏ ⲉ ⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲛ ⲡⲓⲥⲣⲁⲛⲗ·
ϯⲣ ⲙⲡⲧⲣⲉ ⲛⲁⲕ ⲱ ⲡⲁⲩⲗⲟⲥ· ⲉ ⲛ ⲡⲛⲁⲩ ⲛⲧⲁⲩⲥ̄ϥⲟⲩ
ⲛ ⲡⲩⲛⲣⲉ ⲛ ⲡⲓⲟⲩⲧⲉ· ⲛⲉⲣⲉ ⲙⲓⲭⲁⲏⲗ ⲙⲡ ⲅⲁⲃⲣⲓⲏⲗ
ⲙⲡ ⲡⲁⲩⲁⲉⲗⲟⲥ· ⲁⲩⲱ ⲁⲃⲣⲁⲁⲙ ⲙⲡ ⲓⲥⲁⲁⲕ ⲙⲡ
ⲓⲁⲕⲱⲃ· ⲙⲡ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲉⲧⲣⲓⲙⲉ ⲡⲉ· ⲉⲣⲉ
ⲡⲩⲛⲣⲉ ⲛ ⲡⲓⲟⲩⲧⲉ ⲁⲩⲉ ⲉ ⲡⲩⲉ ⲛ ⲡⲉⲥⲧⲁⲧⲣⲟⲥ· ⲛⲉⲧ-
ϫⲱⲣⲉ ⲟⲩⲃⲏⲓ ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ⲉ ⲙⲁⲧⲥⲛⲥ ⲥⲱⲩⲧ̄ ⲉ
ⲡⲉⲕⲗⲁⲟⲥ· ⲉ ⲡⲧⲁⲣ̄ ⲟⲩ ⲛ ⲡⲩⲛⲣⲉ ⲛ ⲡⲓⲟⲩⲧⲉ·
ⲛⲁⲓⲁⲧⲕ ⲱ ⲡⲁⲩⲗⲟⲥ· ⲁⲩⲱ ⲛⲁⲓⲁⲧⲧ̄ ⲛ ⲡⲗⲁⲟⲥ ⲉⲧ
ⲛⲁⲥⲱⲧⲉ ⲛⲥⲱⲕ· ⲛⲁⲓ ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ̄ ⲉ ⲡⲉⲕⲧⲁⲱⲉⲃⲉⲓⲱ:
Ⲍⲟⲥⲟⲛ ⲉ̄ⲣⲉ ⲡⲁⲓ ⲱⲁϫⲉ ⲉⲓⲥ ⲕⲉ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲁⲩⲉⲓ
ⲙⲡⲟⲩⲉ̄· ⲁⲩⲱ ⲛ ⲧⲉⲣ ⲟⲩⲡⲱϥ ⲉ ⲣⲟⲓ ⲡⲉϫⲁⲩ ⲛⲁⲓ· ⲉ
ⲡⲧⲟⲕ ⲡⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲙⲉⲣⲓⲧ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲁⲗⲏⲑⲱⲥ
ⲁⲕⲥⲓ ⲉⲟⲟⲩ ⲉⲡ ⲧⲡⲉ ⲁⲩⲱ ⲉⲓⲭⲙ̄ ⲡⲕⲁϥ· ⲡⲉϫⲁⲓ ⲛⲁⲩ ⲉ
ⲡⲧⲉⲧⲛ̄ ⲙⲙⲁ· ⲡⲉϫⲁⲩ ⲉ ⲁⲛⲟⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲡⲉϫⲉ
ⲟⲩⲁ ⲉ ⲁⲛⲟⲕ ⲡⲉ ⲏⲥⲁⲓⲁⲥ· ⲡⲉⲛⲧⲁ ⲙⲁⲛⲁⲥⲥⲏ ⲟⲩⲁⲥⲧⲩ̄
ⲉⲡ ⲟⲩⲗⲁⲛⲟⲉ ⲛ ⲡⲱⲉ· ⲡⲉϫⲉ ⲡⲕⲉⲟⲩⲁ ⲉ ⲁⲛⲟⲕ ⲡⲉ
ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲉⲛⲧ ⲁⲡⲱⲛⲣⲉ ⲛ ⲡⲓⲛⲏ ⲛⲉϫ ⲱⲙⲉ ⲉ ⲣⲟⲩ
Fol. 23 a ⲱⲁⲛⲧ ⲟⲩⲙⲟⲟⲩⲧⲩ̄·| ⲡⲉϫⲉ ⲡⲕⲉⲟⲩⲁ̄ ⲉ ⲁⲛⲟⲕ ⲡⲉ
ⲣⲕⲉ ⲓⲉⲍⲉⲕⲓⲏⲗ· ⲡⲉⲛⲧⲁ ⲡⲱⲛⲣⲉ ⲛ ⲡⲓⲛⲏ ⲁⲙⲁⲣⲧⲉ ⲛ ⲛⲉⲩ-
ⲟⲩⲣⲓⲛⲧⲉ· ⲁⲧⲥⲱⲕ ⲙⲙⲟⲩ ⲣⲓⲭⲙ̄ ⲛⲉϫⲁⲗⲁⲍ ⲉⲧ ⲭⲟⲟⲥⲉ
ⲱⲁⲛⲧ ⲟⲩⲙⲟⲟⲩⲣⲉ ⲉ ⲃⲟⲗ ⲛ ⲧⲁ ⲁⲡⲉ· ⲛⲉⲓ ⲣⲓⲥⲉ ⲧⲏⲣⲟⲩ·
ⲛⲧⲁⲓⲱⲟⲡⲟⲩ· ⲉⲓⲟⲧⲱⲩ ⲉ ⲧⲣⲉ ⲡⲓⲛⲏ ⲟⲩⲁⲁⲓ· †ⲣ̄
ⲙⲡⲧⲣⲉ ⲛⲁⲕ ⲉ ⲛⲉⲱⲁⲩ† ⲣⲓⲥⲉ ⲛⲁⲓ ⲛⲥⲓ ⲡⲱⲛⲣⲉ ⲛ
ⲡⲓⲛⲏ· ⲱⲁⲓⲡⲁⲣ̄ ⲉⲭⲙ̄ ⲡⲁ ⲣⲟ ⲧⲁⲧⲱⲃⲣ̄ ⲉ ϫⲱⲟⲩ· ⲙⲙ

praste n̄ tkyriakh· ϣante psabbaton thr̄ⲩ
oyeine· eiparⲝ exⲙ pa ro· ϣante ⲙ̈ⲭanl ei
n̄ⲧⲟⲩnoc⸗ ⲉ̈ⲭⲙ̈ pkaⲥ· naiatk̄ ⲱ paylos· aⲩ⳽
naiatⲩ̄ ⲙ̈ preϩnoc et napistebe e ⲡⲟⲩ ⲉitoⲟⲧk̄·
ⲭⲱc ere nai ϣaxe n̄ⲙ̈mai· aⲥei n̄ⲥi ke oya
enecωⲩ emaate ⲉ̈n̄ tecyriakon· nexai ⲙ̈ paⲩⲩeloc
xe nim ne nai pa xc̄ n̄tacmat e roi aⲩⲣaϣe·
nexe paⲩⲩeloc nai· xe nai ne λωt· ⲉ̈ⲙ̈
neoⲟⲃeiϣ n̄ coⲩϣma ⲙ̈n̄ coⲙoppa· aⲩ⳽ n̄ tere
cnⲱⲥ e roi nexaⲩ· nai eⲩaspaze ⲙ̈moi· xe
naiatⲩ̄ ⲱ paylos· aⲩ⳽ naiatc̄ n̄ tekⲩenea·
nexaⲩ nai xe anok ne λωt net ϣoon ⲉ̈n̄ tⲡolic
n̄ nacebnc· ere paⲩⲩelos ⳽alωoⲩ e roi n̄ⲱe n̄
nei ϣⲙ̈mo n̄pωme· n̄ tere na tⲡolic twoⲩn e
xωoⲩ etoⲩωϣ e ⲣ neϩooⲩ nay· aiⲥi n ta ϣeere
cⲙ̈te ⲙ̈ parϩenoc ⲙ̈pate ϩooⲩt coⲩⲱⲙoⲩ· aⲩ⳽
aitaaⲩ nay: | xe ⲭitoⲩ n̄tetn̄xrω nay n̄ⲱe ētē- Fol. 23 b
ⲣⲙⲛⲧⲛ̄· monon ⲙ̈n̄ⲣ̄ ⲣ neϩooⲩ n̄nei ϣⲙ̈mo n̄pωme ⲣⲕⲉ
n̄taⲩei e ϩoⲩn ⲭa ta oyeρcoi· tenoⲩ xe net ere
poⲩⲉ̄ poⲩⲉ̄ nayⲩ ⲉ̈ⲙ̈ nei kocmoc· ϣare pnoⲩte
tooⲃoⲩ nay n̄ oⲩmnnⲩe n̄coⲩ: naiatk̄ ⲱ paylos·
aⲩ⳽ naiatⲩ̄ ⲙ̈ preϩnoc et napistebe e ⲡⲟⲩ ⲉi
tooⲧk̄· ⲭⲱc ere nai ϣaxe n̄ⲙ̈mai· aiⲥωⲙ̄ⲡ̄ ē ke
oya e aⲥei ⲙ̈ poe enecωⲩ emaate· ere pecⲭo ⲣ̄
oⲩoeⲙ̈ eqnoⲧⲃ n̄cωⲃe· ere paⲩⲩelos ⲭmnete e
roⲩ· nexai ⲙ̈ paⲩⲩelos· xe eiē ere oⲩaⲩⲩelos
noⲃⲱe n̄ⲙ̈ poⲩⲉ̄ poⲩⲉ̄ n̄ nⲓaikaïoc· nexaⲩ nai·
xe neⲩaⲩⲩelc̄ throⲩ ⲭmneⲧē e roⲟⲩ· aⲩ⳽ ⲙ̈ⲙ̈ⲧ-
n̄toⲩ e ⲡⲟⲩ n̄nay n̄ⲙ̈· aⲩ⳽ n̄ tere cnⲱⲥ e roi
.eⲩaspaze ⲙ̈moi nexaⲩ nai· xe ekⲧainⲧ ⲱ
paylos· ⲡⲙ̈eⲣⲓⲧ ⲙ̈ pnoⲩte n̄ⲙ̈ n̄pωme· anok
e ⲱⲃ n̄taⲓⲱⲛⲉⲡ nei ⲭice throⲩ ⲉ̈n̄ nenλⲩⲙ·
ⲁⲣ̄ ⲙ̈ⲙ̈aⲃe n̄pⲱⲙⲡe n̄poⲙⲡe n̄ⲫnt̄ⲩ· psaϣ et inⲁ
ⲡⲟⲩ ⲭiωoⲩ· eqo n̄ tcoⲧ n̄ oⲩⲃⲩⲩⲓ n̄coⲩo· ⲭitⲛ̄

ϣⲟⲙⲛ̀ⲧ ⲛ̀ⲣⲟⲟⲩ· ϣⲁϥⲣ̄ ⲧⲥⲟⲧ ⲛ̀ ⲟⲩⲕⲁⲡ ⲛ̀ⲉⲓⲱ̄· ⲁⲩⲱ ⲛ̀ⲧⲙ̀ⲧ
ⲉⲙⲁⲩⲉⲓ ⲉ ϧⲟⲗ ⲉ̀ⲣⲏ̄ ⲛⲁⲥⲁϣ· ⲛⲉϥⲁⲓϣⲓⲧⲟⲩ ⲛⲥⲉⲣ̄ ⲟⲩϣⲟⲛ
ⲛ̀ ⲣⲓⲛ· ⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱⲛϩ̄ ⲉ ⲣⲟⲓ ⲛ̀ ϣⲟⲙⲛ̀ⲧ ⲛ̀ⲥⲟⲛ
Fol. 24 a ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ :— [fifty-two pages wanting] |ⲕ ⲣⲁ ⲧⲉⲥⲣⲛ
ⲟⲉ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲥ· ϫⲉ ⲱ ⲧⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲛ̀ ⲯⲩⲭⲏ· ⲛ
ⲟⲩⲡⲉⲑⲟⲟⲩ ⲉ̀ⲧ ⲣⲉⲓⲣⲉ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ ⲡⲉⲣⲟ[ⲟ]ⲩ ⲙ̀ⲡⲛ̀ ⲧⲉⲩϣⲛ·
ϯϫⲓ ⲙ̀ⲙⲟⲟⲩ ⲙ̀ⲙⲏⲛⲉ ⲉ ⲣⲁⲧⲉ̀ⲩ ⲛ̀ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ
ⲡⲟⲩⲱϣ ⲁⲛ· ⲁⲗⲗⲁ ⲉ̀ ⲧⲃⲉ ⲡⲟⲩⲱϣ ⲛ̀ ⲡⲛⲟⲩⲧⲉ· ⲉⲩϩⲣⲱⲛ
ⲉ̀ ⲧⲟⲟⲩ ϫⲉ ⲙ̀ⲡⲣ̄ ⲗⲟ ⲉⲕⲁⲓⲁⲕⲟⲛⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲙⲉϣⲁⲕ
ⲛ̀ⲥⲉⲕⲧⲟⲟⲩ ⲛ̀ⲥⲉⲙⲉⲧⲁⲛⲟⲓ· ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲁⲓⲣ̄ ⲱⲙⲙⲟ ⲉ̀ ⲣⲟ
ⲙ̀ⲡⲟⲟⲩ· ⲙⲁⲣⲟⲛ ⲉ ⲣⲁⲧⲉ̀ⲩ ⲛ̀ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̀ⲙⲉ· ⲁⲩⲱ ⲁ
ⲡⲉⲥⲡⲏ̄ ⲉⲓ ⲉ ϧⲟⲗ ⲣⲏⲧ̄ⲉ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ· ϫⲉ ⲱ ⲧⲧⲁⲗⲁⲓⲡⲱ-
ⲣⲟⲥ [ⲙ̀] ⲯⲩⲭⲏ ⲙ̀ⲡⲣ̄ ϯ ⲛ̀[ⲧ]ⲟⲛ ⲛⲁⲓ ⲛ̀ ⲡⲁ ⲕⲟⲩⲓ [ⲛⲟ]ⲩⲟ-
ⲉⲓⲱ ⲛ̀ⲧ ⲁⲓⲁⲁϥ [ⲁⲓϯ]ⲥⲁⲗⲱⲟⲩ ⲉⲣⲟ· ⲉⲓⲉ ⲛ̀ ▒ⲥⲉⲓ ⲛ̀ⲧⲟ ⲱ
ⲧⲧⲁ[ⲗⲁⲓ]ⲡⲱⲣⲟⲥ ⲛ̀ ⲯⲩⲭⲏ▒▒ⲱⲟⲩⲛ ⲣⲁ ⲛⲟⲩ▒▒▒▒
ⲱⲟⲩⲛ· ⲏ ⲙ̀ⲡⲟⲩⲣⲛⲧ ⲕⲧⲟϥ· ϫⲉ ⲟⲩⲛ̄ ⲛⲓⲥⲉ ⲛ̀ⲛⲓⲥⲉ ⲛ ⲱⲛϩ̄
ⲛ̀ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̀ⲣⲏⲛⲧⲉ· ⲙⲁⲣⲟⲛ ⲉ ⲣⲁⲧⲉ̀ⲩ ⲛ̀ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̀ⲙⲉ·
ⲙ̀ ϯⲛⲁⲕⲱ ⲁⲛ ⲙⲉ ⲉ ϧⲟⲗ· ⲁⲓ̈ⲣ̄ ⲱⲙⲙⲟ ⲉ ⲣⲟ ⲙ̀ⲡⲟⲟⲩ
ⲁⲩⲱ ⲁⲣⲉⲓⲣⲉ ⲉ ⲣⲟⲓ· ⲁ ⲡⲉⲥⲡⲏ̄ ϫⲡⲓⲟⲥ· ⲁ ⲡⲉⲥⲁⲥⲧⲉⲗⲟⲥ
ⲑⲗⲓⲃⲉ ⲙ̀ⲙⲟⲥ· ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲛ̀ⲧⲁⲥⲧⲁⲣⲉ ⲛⲉϫⲟⲩⲥⲓⲁ ⲉⲧ-
ⲛⲁϫⲓⲧ̄ⲥ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲉ· ⲣⲓⲥⲉ ⲉϫⲏ̄ ⲣⲓⲥⲉ ⲁ ⲧⲉⲃⲱⲉ ⲉⲓ ⲉ
ϧⲟⲗ ⲉ̀ⲣⲏⲧ̄ⲥ· ⲙ̀ⲡ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲓⲁ· ⲙ̀ⲡ̄ ⲡⲉⲡⲏⲁ ⲛ̀ ⲧⲟⲣⲡ·
ⲙ̀ⲡ̄ ⲛⲉϫⲟⲩⲥⲓⲁ ⲛ̀ ⲡⲕⲁⲕⲉ· ⲣⲟⲙⲉ ⲛ̀ⲣⲟ ⲙ̀ⲙⲟⲓ ⲉⲣⲉ
ⲣⲉⲛϩⲱⲕ ⲛ̀ ⲡⲉⲛⲙⲉ ⲉⲧⲙⲟⲧⲣ̄ ⲛ̀ ⲕⲱⲣ̄ ⲧⲟ ⲣⲓⲱⲟⲩ· ⲉⲣⲉ
ⲣⲉⲛⲥⲛⲉ ⲛ̀ⲕⲱⲙⲥ̄ ⲉⲛ̄ ⲛⲉⲧⲥⲓϫ· ⲣⲟⲙⲉ ⲛ̀ⲣⲟ ⲙ̀ⲙⲁⲥⲉ
ⲉ̀ⲣⲉ ⲣⲉⲛⲥⲓϫ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲟⲉ ⲛ̀ ⲛⲉⲓ ⲣⲱⲙⲉ· ⲉⲣⲉ ⲣⲉⲛⲛⲟⲩ
Fol. 24 b ⲛ̀ⲧⲁⲡ ⲛ̀ ⲕⲱⲣ̄ ⲣⲓϫⲛ̄ ⲛⲉⲧⲁⲡⲛⲧⲉ :—|ⲉⲣⲉ ⲣⲉⲙⲙⲉⲣⲉϥ ⲛ̀ⲧⲟ-
ⲛ ⲟⲧⲟⲩ ⲉⲧⲕⲱⲙⲥ̄ ⲛ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲛ̀ ⲡⲣⲉⲩ̄ⲣ̄ ⲛⲟⲃⲉ ⲛ̀ⲣⲛⲧⲟⲩ·
ⲣⲟⲙⲉ ⲛ̀ⲣⲟ ⲛⲁⲣⲍ̄ ⲉⲣⲉ ⲛⲉⲧⲃⲁⲗ ⲛⲉϫ ⲕⲱⲣ̄ ⲉ ϧⲟⲗ ⲉ
ⲛⲉⲩⲧⲟⲩ ⲥⲁ· ⲉⲣⲉ ⲧⲟⲣⲥⲏ ⲙ̀ⲙⲟⲟⲛ ⲉ̀ⲣⲏ̄ ⲛⲉⲧⲣⲟ· ⲉⲣⲉ
ⲣⲉⲛⲛⲟⲥ ⲛ̀ⲧⲟⲥ ⲛ̀ ⲡⲉⲛⲙⲉ ⲛ̀ⲧⲟⲟⲧⲟⲩ· ⲉⲧⲥⲃⲏⲧⲱⲧ ⲉ ⲣⲓⲧⲉ ⲛ̀
ⲡⲥⲱⲙⲁ (*sic*) ⲛ̀ⲛⲁⲥⲉⲃⲏⲥ· ⲙ̀ⲡⲁⲧ ⲟⲩⲉⲓ ⲉ ϧⲟⲗ ⲉ̀ⲣⲏ̄ ⲥⲱⲙⲁ·
ⲉⲧϯ ⲣⲓⲥⲉ ⲛⲁⲩ ⲉ̀ⲣⲏ̄ ⲧⲁⲛⲁⲥⲕⲏ ⲛ̀ ⲡⲛⲟⲩ: ⲣⲟⲙⲉ ⲛ̀ⲣⲟ
ⲛ̀ⲡⲁⲣⲁⲕⲟⲗ ⲉⲣⲉ ⲟⲩⲕⲁⲡⲛⲟⲥ ⲓⲛⲧ ⲉ ϧⲟⲗ ⲉ̀ⲣⲏ̄ ⲣⲱⲟⲩ : ⲙ̀ⲡ̄

ⲟⲩⲉⲗⲣⲱ[ϧ] ⲙⲡ ⲟⲩⲕⲱϩ̄ · ⲉⲣⲉ ⲣⲉⲛⲕⲟⲣⲁⲝ ⲉⲧⲟ̄ ⲛⲗⲁ (*sic*)
ⲛⲃⲁⲓⲱⲟⲩⲣ ⲣⲙ̄ ⲛⲉⲩⲥⲓⲝ · ⲉⲩⲃⲁⲍⲁⲛⲓⲍⲉ ⲙ̄ ⲛⲉⲓ ⲯⲩⲭⲏ
ⲛ̀ⲣⲏⲧⲟⲩ : ⲣⲟⲓⲙⲉ ⲙ̄ⲡⲣⲟ ⲛ̀ⲣⲱⲟⲩ · ⲉⲣⲉ ⲣⲉⲛⲥⲁⲧ · ⲛ̀ⲣⲏⲧⲟⲩ
ⲛⲟⲉ ⲙ̄ ⲛⲉⲓ ⲟⲩⲱ̄ⲣⲉ · ⲉⲧⲥⲃⲧⲱⲧ ⲉⲗⲱⲥⲥ̄ ⲛ̀ⲛⲉⲯ[ⲭⲏⲟⲟⲩⲉ·]
ⲉⲩⲃⲁⲍⲁⲛⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲣⲙ̄ ⲟⲩⲙⲛ̀ⲧⲁⲧⲁⲕⲁ · ⲣⲟⲓⲙⲉ ⲙ̄ⲡⲣⲟ ⲙ̄
ⲉⲓⲱ̄ ⲉⲣⲉ ⲣⲉⲛⲣⲱⲕ ⲛ̀ⲕⲁⲕⲉ ⲧⲟ ⲣⲓⲱ̄ⲟⲩ · ⲉⲣⲉ ⲣⲉⲛⲱⲩⲗⲓⲥ
ⲙ̄ ⲕⲱϩ̄ ⲣⲙ̄ ⲛⲉⲩⲥⲓⲝ · ⲉⲧⲥⲱⲗⲝ ⲙ̄ ⲛⲉⲯⲩⲭⲟⲟⲩⲉ ⲣⲙ̄
ⲟⲩⲟⲣⲥⲏ · ⲣⲟⲓⲙⲉ ⲙ̄ⲡⲣⲟ ⲛⲉⲙⲥⲁϥ · ⲉⲣⲉ ⲣⲉⲛⲛⲟⲩ ⲛ̀ⲥⲟⲣⲧⲉ
ⲙ̄ⲧⲟⲟⲧⲟⲩ · ⲉⲧⲥⲱⲗⲡ̄ · ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲙⲉⲗⲟⲥ ⲙ̄ ⲧⲉⲯⲩⲭⲏ
ⲣⲙ̄ ⲟⲩⲣⲱⲙ · ⲣⲟⲓⲙⲉ ⲙ̄ⲡⲣⲟ ⲛ̀ⲑⲏⲣⲓⲟⲛ ⲉⲣⲉ ⲛⲉⲧⲗⲁⲥ ⲟ ⲙ̄
ⲕⲱϩ̄ · ⲉⲧⲥⲁⲃⲟⲗ ⲛ̀ⲧⲉⲧⲁⲡⲣⲟ̄ · ⲉⲣⲉ ⲣⲉⲛⲛⲁⲝ ⲙ̄ⲡ[ⲉ]-
ⲛⲡⲉ ⲙⲙⲟⲟⲩ · ⲱ[ⲁ]ⲣⲉ ⲛⲉⲧ ⲙⲙⲁⲩ ⲁ[ⲧⲣⲓ]ⲧⲉ ⲙ̄
ⲛⲉⲯⲩⲭⲏ ⲙ̄ [ⲧⲉⲣ] ⲟⲩⲉⲥⲟⲩⲥⲟⲩ ⲣⲙ̄ [ⲧⲉⲧ]ⲧⲁⲡⲣⲟ ·
ⲛ̀ⲥⲉⲟ[ⲙⲕⲟⲩ ?] ⲛ̀ⲁⲟⲩⲟⲩ · ⲙ[ⲙ̄]ⲥⲱⲥ ⲛ̀ⲥⲉⲕⲁⲃ[ⲱⲗ ⲙ-]
ⲙⲟⲟⲩ ⲣⲙ̄ ⲧⲉ▒▒▒▒▒▒▒▒ⲉ ⲣⲉⲛⲕⲟⲟⲩⲉ ⲟⲩⲉⲥ[ⲟ]ⲩⲥⲟⲩ Fol. 25 *a*
ⲟⲛ ⲛ̀ⲥⲉⲟⲙⲕⲟⲩ · ⲉⲣⲉ ⲣⲟⲓⲙⲉ ☩ ⲙⲙⲟⲟⲩ ⲙ ⲣⲉⲛⲕⲟⲟⲩⲉ · ⲛⲁ
ⲉⲧⲟ ⲙ̄ ⲁⲧ ⲛⲁ ⲉ̄ ⲣⲟⲩⲓ ⲉ ⲛⲉⲯⲩⲭⲏ ⲙ̄ ⲡⲣⲉϥϩ̄ ⲛⲟⲃⲉ ·
ⲧⲟⲧⲉ ⲛⲉϩ̄ⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲕⲁⲕⲉ ⲁⲩ☩ ⲡⲉⲧⲟⲩⲟⲓ ⲉ ⲣⲟⲩⲓ ⲉ
ⲧⲉⲯⲩⲭⲏ ⲡⲉϫⲁⲩ ⲛⲁⲥ · ϫⲉ ⲉⲣⲃⲏⲛ ⲉ ⲧⲱⲙ ⲱ ⲧⲧⲁⲗⲁⲓ-
ⲡⲱⲣⲟⲥ ⲙ̄ ⲯⲩⲭⲏ · ⲉⲣⲃⲏⲛ ⲉ ⲧⲡⲉ · ⲥⲱ ⲙ̄ⲡⲙⲁⲩ ϫⲉ
ⲟⲩⲙⲧⲁⲓ ⲛ̀ⲣⲏⲧⲉ · ⲙⲙⲟⲛ ⲙ̄ⲡ ⲃⲟⲛⲟⲟⲥ ⲉⲩⲟⲩⲁⲁϥ
ⲙⲟⲟⲩⲉ ⲙⲙⲁⲉ · ⲁⲓⲥⲱⲧⲙ ⲉⲧⲥⲙⲏⲛ ⲣⲣⲁⲓ ⲣⲙ̄ ⲡⲛⲁⲓⲥⲉ
ⲉⲥϫⲱ ⲙⲙⲟⲥ · ϫⲉ ⲁⲛⲏ[ⲙ]ⲉ ⲙ̄ ⲧⲉⲓ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ
ⲙ̄ [ⲙ] ⲯⲩⲭⲏ ⲉ ⲣⲣⲁⲓ · ϫⲉ ⲉⲥ▒▒ⲉⲙⲉ ϫⲉ ⲡⲛⲟⲩⲧⲉ
[ⲙ]ⲟⲟⲩ · ⲡⲁⲓ ⲛⲧⲁⲥⲕⲁⲧⲁ[ⲫ]ⲣⲟⲛⲉⲓ ⲙⲙⲟϥ · ⲛ̀ⲧⲉⲩ-
ⲕ[ⲟ]ⲟⲩ ⲛ̀ⲧⲁⲥⲣ̄ ⲣⲟⲟⲩⲓ ⲙ̄ⲡ[ⲧ]ⲡⲉ · ⲁⲓⲥⲱⲧⲙ ⲉ ⲣⲉⲛ[ⲁⲅⲅ]ⲉⲗⲟⲥ
ⲙ̄ⲙ ⲣⲉⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲉⲓⲣⲉ ⲙ ⲣⲉⲛⲧⲃⲁ ⲛ̀ⲧⲃⲁ ·
ⲡⲉϫⲁⲩ ϫⲉ ⲙⲡ̄ⲱ ⲁⲛ ⲱ ⲧⲉⲯⲩⲭⲏ · ⲙ̄ ⲛⲟⲩⲣⲣⲏⲧⲉ̄ ⲧⲏⲣⲟⲩ
ⲛ̀ⲧⲁⲣⲁⲁⲩ ⲣⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ · ⲛⲧⲉⲩⲛⲟⲩ ϫⲉ ⲁ ⲣⲱⲥ ⲧⲱⲙ ·
ⲙⲡⲉ ⲥⲉⲱϫⲱ ⲙ̄ ⲟⲩⲱϫⲉ ⲙⲡⲙⲟⲧⲉ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ·
ⲡⲉϫⲉ ⲡⲉϫⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲣⲓⲙⲉ ⲙⲙⲁⲓ ⲱ ⲛⲁⲱⲃⲏⲣ
ⲁⲅⲅⲉⲗⲟⲥ · ϫⲉ ⲙⲡ ⲟⲩ☩ ⲙⲧⲟⲛ ⲙ̄ ⲧⲉⲯⲩⲭⲏ ⲉ ☩ϫⲁ-
ⲗⲱⲟⲩ ⲉ ⲣⲟⲥ · ⲁⲩⲟⲩⲱⲙⲝ̄ ⲛ̀ⲥⲓ ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲫⲓⲧⲉ̄
ⲫⲓⲧⲉ̄ ⲣⲙ̄ ⲧⲉⲛⲙⲛⲛⲧⲉ · ϫⲉ ⲙⲓⲝ ⲙ̄ ⲡⲛⲁⲩ ⲛⲧⲁⲛⲛⲁⲩ ⲉ

рос аүнос ⲛ ⲥ☩ ϧωⲛ ⳟωπε ϩⲛ тенинте · аүхїтⲥ
ε тρⲥоүѡⳟⲧ ⲙⲡⲛⲁто ε ϧоλ ⲛ ⲡноүте паι ⲡтаϥ-
Fol. 25 b ⲧаιос ката пеϥеιне ⲙⲙⲛ теϥρікωⲛ:—| а пес-
ⲛⲃ аүүелос сүнане ецхѡ ⲙⲙос же пⲭⲥ ⲡноүте
ппантωкратωр анок пе паүүелос ⲛ теι ψүхн·
еіеіне нак ⲛ несⲃнте на пεроот ⲙⲙⲛ на теүѡн:
кріне ⲙⲙос ката песрап · пехе песпиⲁ · же
анок пе пепиⲁ ⲡнуе ⲛ ѡⲓⲍ ет ⳋалѡоү ε рос ·
кріне ⲙⲙос ката песрап · а тесмн ⲛ ⲡноүте
ⳟωπε есхѡ ⲙⲙос · же ептωⲛ ⲛ пет нанѡоү
тнроү ⲛⲧ арааү · ⲙⲛ аіпорхе ε ϧоλ оүае наι-
каιос ⲡоүроот и оүωт · ере па рн ⳟасхѡ ан ⲙⲙⲛ
ⲡаιкаιос аүѡ насѡтⲛ тнроү: а тестапро оүн-
тѡⲙ ⲙⲡе сⲥⲛ ⳟахе ε хѡ: а тесмн ⲛ ⲡноү[те]
ⳟωπε есхѡ ⲙⲙос же ⲙⲙⲛ хι ро ⲛ ⲡⲁто ε ϧоλ ⲛ
ⲡноүте · аүѡ оүраⲛ ⲙⲙе пе ⳟаⳟⳟωπε · пеⳟаⳟ⳱
тме ⳟаүр тме ⲛⲙⲙаⳟ · пеⳟаⳟ⳱ ⲡⲛа ⳟаүр ⲡⲛа
ⲛⲙⲙаⳟ: ептаταас ⲉ тоотⳟ ⲛ аүтемелоүхос
паүүелос ет ριхⲛ ⲛколасіс · нⲉⲛоχⲥ ⲉ ⲡкаке ет ρι
ϧоλ · ⲡⲛа ет ере ⲡріме ⲛрнтⳟ ⲙⲙⲛ ⲡсаρⲥⲍ ⲛ ноβре ·
ⳟа пεроот ⲛ тнос ⲛ крісїс анок же аісѡтⲛ ε
пεроот ⲛренау[ае]лос ⲙⲙⲛ ρенархχ[ау]ѡелос ·
ептхѡ [ⲙ]ⲙос же ⲛⲧⲛ оүа[іка]ос ⲡⲭⲥ · аүѡ ρе[ⲛ]-
ⲙе не некран · ⲙ[ⲛ]ⲡсѡс оⲛ аісѡⳟⲧ [а]нок
Fol. 26 a паүλос | е ке ψүхн е ауентⲥ е ϧоλ ρⲛ сѡма ·
ⲛⲃ ептο е рос ⲛⲥι аүүелос снау: есрїме ес (sic) есѡⳟ
е ϧоλ есхѡ ⲙⲙос · же на наї ѡ пекрітнс · па
саⳟⳟ⳱ поот ⲙⲛ ⲡταιмоү · аүтаат е тоотⳟ ⲛ
пеι · аүүелос снау: аүхι ⲙⲙоι е ренна ⲛ
ϯсооүи ммоот ан · ацоүѡⳟⳟ⳱ ⲛⲥι пекрітнс же
ⲛтарр оү ρⲙ пкосмос · пантωс ⲛтоот ат на ·
же аүтаате ε тоотоү ⲛ ренат на · ⲙⲡ іеіре ⲛ
пет соүтωⲛ: [ⲛ]ⲡ оүеіре ⲛ пет [со]үтωⲛ ⲙⲙе ·
[ⲛ]ⲡнау ⲛ тоүа[и]аүкн · ромоло[о]еі ⲡноүноβе

ⲛⲧⲁⲣ[ⲁ]ⲁⲧ ⲉⲓ̅ ⲡⲕⲟⲥⲙⲟⲥ · ⲁⲥⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲧⲉ ⲯⲩⲭⲏ
ⲉⲥⲭⲱ ⲙ̅ⲙⲟⲥ ⲉ ⲡⲁⲥ̅ ⲙ̅ⲡⲉ ⲓ̅ⲣ̅ ⲛⲟⲃⲉ : ⲏ ⲧⲉⲣⲉ ⲥⲭⲟⲟⲥ
ⲉ ⲙ̅ⲡⲉ ⲓ̅ⲣ̅ ⲛⲟⲃⲉ · ⲡⲉⲭⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛⲁⲥ · ⲉ ⲉⲣⲙⲉⲉⲩⲉ
ⲛⲉ ⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲡⲁⲓ · ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ̅ ⲣ̅ ⲛⲟⲃⲉ
ⲉⲩⲣⲱⲙ ⲙ̅ ⲡⲉⲩⲛⲟⲃⲉ ⲉ̅ ⲡⲉⲧ ⲉⲓⲧⲟⲩⲱⲕ · ⲉⲧⲯⲁⲛⲉⲓ ⲉ
ⲙ̅ⲡⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲟⲣⲟⲛⲟⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ · ⲯⲁⲣⲉ ⲡ-
ⲛⲟⲃⲉ ⲙ̅ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ⲙⲛ̅ ⲛⲉⲭⲁⲥⲁⲟⲟⲛ ⲟⲩⲱⲛ̅ⲕ̅ ⲉ ⲃⲟⲗ ·
ⲉⲓ̅ ⲧⲉⲩⲛⲟⲩ ⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲁ ⲧⲉⲥⲧⲁⲡⲣⲟ ⲧⲱⲙ · ⲙ̅ⲡⲉ
ⲥⲥⲏ̅ ⲗⲁⲁⲩ ⲛ̅ ⲯⲁⲭⲉ ⲉ ⲭⲱ · ⲁⲛⲟⲕ ⲉ ⲁⲓⲥⲱⲧⲙ̅ ⲉ
ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̅ⲙⲉ ⲉⲥⲭⲱ ⲙ̅ⲙⲟⲥ ⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ ⲧⲉ
ⲯⲩⲭⲏ ⲁⲙⲟⲩ ⲉ̅ ⲧⲙⲛⲛⲧⲉ · ⲉⲓ̅ ⲧⲉⲩⲛⲟⲩ ⲉ (*sic*) ⲉⲧ ⲙ̅ⲙⲁⲩ
ⲁⲥⲉⲓ ⲉ ⲧⲙⲛⲛ̅ⲧⲉ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ : | ⲉⲣⲉ ⲟⲩⲭⲉⲓ̈ⲣⲟ- Fol. 26 *b*
ⲅⲣⲁⲫⲟⲛ ⲛ̅ ⲧⲟⲟⲧⲟ̅ · ⲡⲉⲭⲁⲩ ⲉ̅ ⲡⲁ ⲭ̅ⲥ̅ ⲛ̅ⲛⲟⲃⲉ ⲛ̅ ⲡⲁ
ⲧⲉ ⲯⲩⲭⲏ ⲛ ⲧⲟⲟⲧ ⲙⲛ̅ ⲧⲉⲥⲙⲛⲧⲕⲟⲩ · ⲕⲟⲧⲱⲩ ⲱ̅ ⲡⲁ
ⲭ̅ⲥ̅ ⲉ ⲧⲣⲁⲧⲁⲩⲟ̅ ⲛ̅ ⲛⲉⲥⲛⲟⲃⲉ ⲙⲛ̅ ⲉⲥⲟⲩ̅ ⲙⲛⲛⲧⲉ ⲛ̅ⲣⲟⲙⲡⲉ ·
ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲛ̅ⲥⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ · ⲉ ⲱ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̅
ⲉⲓⲭⲛⲟⲩ ⲙ̅ⲙⲟⲕ ⲁⲛ ⲉ ⲛⲉⲥⲛⲟⲃⲉ ⲙⲛ̅ ⲉⲥⲟⲩ̅ ⲙⲛⲛⲧⲉ ⲛ̅ⲣⲟⲙⲡⲉ ·
ⲛ̅ ⲙⲡⲧⲏ · ⲁⲗⲗⲁ ⲉⲓⲱⲙⲉ ⲛ̅ⲧⲟⲟⲧⲕ̅ ⲙ̅ⲙⲁⲁⲧⲉ
ⲛ̅ⲥⲁ ⲛ̅ⲛⲟⲃⲉ ⲛ̅ⲧⲁⲥⲁⲁⲩ ⲉⲓ̅ ⲧⲉⲓ ⲣⲟⲙⲡⲉ ⲉⲧ ⲥⲛⲁⲩⲟⲩ
ⲛ̅ⲉⲛⲧⲥ̅ · ⳿ⲱⲣⲕ̅ ⲙ̅ⲙⲟⲓ ⲙ̅ⲙⲏⲛ ⲙ̅ⲙⲟⲓ · ⲙⲛ̅ ⲛⲁⲁⲥⲥⲉⲗⲟⲥ
ⲙⲛ̅ ⲧⲁ ⲥⲟⲙ ⲧⲏⲣⲥ̅ · ⲉ ⲉⲛ ⲛⲧⲁⲥⲙⲉⲧⲁⲛⲟⲓ ⲉⲓ̅ ⲧⲉ ⲣⲟⲙⲡⲉ
ⲓⲧ ⲁⲥⲙⲟⲩ ⲛ̅ⲉⲛⲧⲥ̅ · ⲛⲉⲙⲁⲣ ⲡⲱⲃⲱ̅ ⲛ̅ ⲛⲁ ⲡⲁⲣⲟⲩ ⲧⲏⲣⲟⲩ
ⲛⲧⲁⲕⲁⲁⲩ ⲛⲁⲥ ⲉ ⲃⲟⲗ · ⲁⲙⲟⲟⲩⲧⲉ ⲛ̅ⲥⲓ [ⲡⲛⲟⲩ]ⲧⲉ ⲉ̅
ⲟⲩⲣⲓⲛⲗ ⲙⲛ̅ ⲥⲟⲩⲣⲓⲛⲗ ⲡⲉⲭⲁⲩ ⲛⲁⲩ · ⲉ ⲉⲓⲟⲩⲱⲙ ⲉ
ⲣⲉ ⲧⲉⲧⲛⲉⲙⲉ ⲛ̅ ⲛⲉⲓ ⲯⲩⲭⲏ ⲉ ⲧⲙⲛⲛⲧⲉ · ⲉⲓ̅ ⲧⲉⲩⲛⲟⲩ
ⲧ ⲙ̅ⲙⲁⲩ ⲁⲧⲉⲛⲧⲟⲩ · ⲁⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲁⲥⲥⲟⲩⲱ̅ⲛⲟⲩ :
ⲉⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲛⲁⲥ · ⲉ ⲁⲣⲥⲟⲩⲉⲛ ⲛⲁⲓ
ⲧⲁⲧⲉⲛⲧⲟⲩ ⲙ̅ⲡⲟⲩⲙ̅ⲧⲟ ⲉ ⲃⲟⲗ · ⲁⲥⲟⲩⲱⲱⲃ̅ ⲉ ⲁⲣⲉ
ⲁ ⲭⲟⲉⲓⲥ̅ · ⲡⲉⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲥ ⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁⲣⲁⲁⲩ
ⲁⲩ : ⲡⲉⲭⲁⲥ ⲛ̅ⲥⲓ ⲧⲉ ⳿ⲯⲩⲭⲏ ⲉ ⲱ ⲡⲁ ⲭⲟⲉⲓⲥ · ⲙ̅ⲡⲁⲧⲉ
ⲣⲟⲙⲡⲉ ⳿ⲱⲟⲡⲉ ⲙ[ⲛ]ⲧ ⲁⲓⲣⲱⲧⲃ̅ ⲛ̅ⲧⲁⲥ ⲁⲡⲱⲣ̅ⲧ ⲉ
ⲟⲗ ⲙ̅ ⲡⲉⲥⲥⲛⲟⲩ ⲣⲓⲭⲙ̅ⲙ ⲡⲕ[ⲁⲣ · ⲁⲩⲱ ☩ ⲛⲉ ⲟⲩⲉⲓ ⲁⲓⲣⲱⲧⲃ̅
ⲙⲟⲥ ⲉⲓ̅ ⲟⲩⲡⲟⲣⲛⲓⲁ · ⲁⲓⲭⲓ ⲙ̅ ⲡⲉⲧ ⲛ̅ⲧⲁⲥ ⲧⲏⲣⲟ̅ ⲉⲓ̅ Fol. 27 *a*
ⲟ[ⲙⲓ]][ⲥⲟ]ⲙⲉ · ⲁⲓⲧⲱⲱⲃⲉ ⲛⲁⲥ ⲛ̅ ⲣⲉⲛⲁⲱⲛ ⲙ̅ ⲡⲉⲟⲟⲩ ⲙⲉ

ε πμα ⲛ ⲙ̅ⲙ̅ ⲡⲉⲧ ⲛⲁⲓⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲥⲁⲁⲩ ⲛ̅ⲙ̅ⲙⲁⲓ·
ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲡⲉⲕⲣⲓⲧⲏⲥ· ⲁⲉ ⲕⲁⲓ ⲉⲣϣⲁⲛ ⲟⲩⲁ ⲙ̅
ⲟⲩⲁ̅ ⲛ̅ⲥⲟⲛⲥ̅ ⲛ̅ⲧ̅ⲙ̅ⲟⲩ· ϣⲁⲧⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ· ϣⲁⲓⲧⲉ
ⲛ̅ⲛ̅ⲧ ⲁϥ̅ⲣ̅ ⲡⲁⲓⲙⲥⲟⲛⲥ̅ ⲉⲓ ⲛ̅ⲥⲉⲧⲁⲣⲟⲟⲩ ⲉ̅ ⲣⲁⲧⲟⲩ ⲙ̅ⲡ̅ⲙ̅ⲧⲟ
ⲉ ⲣⲟϥ ⲙ̅ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̅ⲙ̅ⲉ· ⲛ̅ⲧⲉ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ̅ ⲙ̅ ⲕⲁⲧⲁ
ⲛⲉϥⲣⲉⲛⲧⲉ· ⲁⲓⲥⲱⲧⲙ̅ ⲉⲧⲥⲙⲏ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ☩ ⲛ̅
ⲧⲉ ⲯⲩⲭⲏ ⲉ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲧⲁⲣⲧⲁⲣⲟⲩⲭⲟⲥ ⲛ̅ ⲁⲙⲛ̅ⲧⲉ·
ⲙⲁⲣϥ̅ⲣⲃⲁ[ⲍ]ⲁⲛⲓⲍⲉ ⲙ̅ⲙⲟⲥ ϣⲁ ⲡⲉⲣⲟⲟⲩ ⲛ̅ ⲧⲛⲟⲩ ⲛ̅
ⲕⲣⲓⲥⲓⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲥⲱⲧⲙ̅ ⲉ ⲣⲉⲛⲧⲃⲁ ⲛ̅ⲧⲃⲁ ⲡⲁⲥⲙⲉ-
ⲗⲟⲥ· ⲉⲧⲣⲱⲥ ⲁⲧⲱ ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲁⲱ ⲙ̅ⲙⲟⲥ
ⲉ̅ ⲛⲧⲁ̅ ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡⲭ̅ⲥ̅ ⲁⲧⲱ ⲣⲉⲛⲙⲉ ⲙⲉ ⲙⲉⲕⲣⲁⲡ·
ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛ̅ⲥⲓ ⲡⲁⲥⲙⲉⲗⲟⲥ ⲡⲉϩⲁϥ ⲛⲁⲓ· ⲉ̅ ⲡⲁⲩⲗⲟⲥ
ⲡⲥⲱⲧⲡ̅ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲙⲛⲁⲩ ⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ: ⲡⲉϩⲁⲓ
ⲉ̅ ⲁⲣⲉ ⲡⲁ ϫⲟⲉⲓⲥ· ⲡⲉϩⲁϥ ⲛⲁⲓ ⲉ̅ ⲟⲩⲁⲣⲭ̅ ⲛ̅ⲥⲱⲓ
ⲧⲉⲛⲟⲩ· ⲛ̅ⲧⲁϫⲓⲧⲕ̅ ⲛ̅ⲧⲁⲧⲥⲁⲃⲟⲕ· ⲉ ⲡⲛⲁ ⲛ̅ⲡⲱⲱⲡⲉ ⲛ̅ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ⲧⲟⲧⲉ ⲁⲙⲟⲟⲩⲉ ⲙ̅ⲙ̅ ⲡⲁⲥⲙⲉⲗⲟⲥ·
ⲁⲩϫⲓ ⲙⲙⲟⲓ ϣⲁ ⲧⲙⲉⲣ ϣⲟⲩⲧⲉ ⲙ̅ⲡⲉ· ⲁⲩⲧⲁⲣⲟⲓ ⲉ ⲣⲁⲧ
ⲣⲓⲍⲙ̅ ⲟⲩⲡⲩⲗⲱⲛ· ⲁⲙⲁⲩ ⲉ ⲧⲡⲩⲗⲱⲛ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲉⲧ (*sic*)
ⲉⲧⲛⲁⲟⲩ ⲧⲏⲣ̅ⲥ̅ ⲧⲉ· ⲁⲙⲁⲩ ⲉ ⲥⲛⲁⲩ ⲛ̅ⲥⲧⲩⲗⲗⲟⲥ ⲡⲛⲟⲩⲃ
Fol. 27 *b* ⲣⲓⲣⲙ̅ ⲧⲡⲩⲗⲏ· ⲉⲣⲉ ⲣⲉⲛⲡⲗⲁϩ ⲡⲛⲟⲩⲃ: | ⲣⲓⲍⲙ̅ ⲛⲉⲥ-
ⲡⲉ ⲧⲩⲗⲗⲟⲥ ⲉⲧⲙⲉⲣ ⲛ̅ⲥ[ⲣ]ⲁⲓ· ⲁⲩⲕⲟⲧϥ̅ ⲉ ⲣⲟⲓ ⲡⲉϩⲁϥ ⲛⲁⲓ
ⲛⲥⲓ ⲡⲁⲥⲙⲉⲗⲟⲥ· ⲁⲉ ⲛⲁⲓⲁⲧⲕ̅ ⲱ ⲡⲁⲩⲗⲟⲥ ⲉⲧⲙⲁⲛⲭⲓⲧⲏ
ⲉ ⲣⲟⲟⲩ ⲉⲣ̅ ⲧⲉⲓ ⲡⲩⲗⲏ· ⲙ̅ⲡ ⲟⲩⲧⲁⲁⲥ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉ
ⲧⲣⲫⲱⲟⲩ ⲉ ⲣⲟⲟⲩ ⲛ̅ⲣⲛⲧⲥ̅· ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲛⲁⲕⲁⲓⲣⲉⲟⲥ ⲙ̅ⲡ
ⲛⲃⲁⲗⲣⲛⲧ· ⲙ̅ⲡ ⲛⲉⲧⲉ ⲙ̅ⲡⲧⲁⲩ ⲕⲁⲕⲁ̅ ⲉ ⲡⲧⲏⲣ̅ⲧ· ⲡⲉϩⲁ
ⲛ̅ ⲡⲁⲥⲙⲉⲗⲟⲥ ⲁⲉ ⲣⲉⲛ ⲟⲩ ⲙⲉ ⲛⲁⲓ ⲉⲧ ⲥⲛⲟ ⲉ̅ ⲛⲉⲓ ⲡⲗⲁϩ
ⲡⲉϩⲁϥ ⲛⲁⲓ· ⲁⲉ ⲛⲁⲓ ⲙⲉ ⲛ̅ⲣⲁⲛ ⲛ̅ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲉ
ϣⲙⲙⲟ ⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̅ ⲡⲉⲧⲣⲛⲧ ⲧⲏⲣ̅ⲧ· ⲡⲉϩⲁⲓ ⲛ̅
ⲡⲁⲥⲙⲉⲗⲟⲥ ⲁⲉ ⲡⲁ ⲭ̅ⲥ̅ ⲙⲉⲧⲣⲁⲛ ⲣⲙ̅ ⲧⲡⲉ ⲙ̅ⲡⲁⲧ ⲟⲧⲉ
ⲣⲱ ⲉ ⲣⲟⲩ ⲣⲙ̅ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲩⲟⲩⲱⲱⲃ̅ ⲛⲥⲓ ⲡⲁⲥⲙⲉ-
ⲗⲟⲥ ⲡⲉϩⲁϥ ⲛⲁⲓ: ⲁⲉ ⲟⲩ ⲙⲟⲛⲟⲛ ⲙⲉⲧⲣⲁⲛ ⲣⲙ̅ ⲧⲡ
ⲙ̅ⲙⲁⲁⲧⲉ· ⲁⲗⲗⲁ ⲙⲉⲧ ϣⲙ̅ⲙⲟ ⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̅ ⲡⲉⲧⲣⲛ
ⲧⲏⲣ̅ⲧ· ⲡⲉⲥⲙⲟⲩ ⲟⲛ ⲣⲙ̅ ⲧⲡⲉ· ⲁⲧⲱ ⲡⲁⲥⲙⲉⲗⲟⲥ ⲥⲟⲟⲩ
ⲙ̅ⲙⲟⲩ· ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ϣⲙ̅ⲙⲟ ⲛ̅ ⲡⲛⲟⲩⲧ

ⲉⲓⲙⲉ ⲛⲉⲩⲣⲏⲧ ⲧⲏⲣⲟⲩ:—ⲁⲡⲁⲧ ⲫⲉⲓ ⲉ ⲃⲟⲗ ⲉⲓⲙⲉ ⲛⲕⲟⲥⲙⲟⲥ·
ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲛⲧⲁⲩⲟⲩⲱⲛ ⲛ ⲧⲙⲩⲗⲏ· ⲉⲓⲥ ⲟⲩⲣⲗⲗⲟ
ⲛ ⲣⲱⲙⲉ ⲉⲣⲉ ⲡⲉⲩⲣⲟ ⲣ ⲟⲩⲇⲉⲓⲛ ⲛⲟⲉ ⲙ ⲡⲣⲏ· ⲁⲩⲣⲱⲙ
ⲉ ⲣⲟⲩⲏ ⲉ ⲣⲟⲓ ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲭⲁⲓⲣⲉ ⲡⲁⲩⲗⲟⲥ
ⲡⲓⲉⲣⲓⲧ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲛⲉⲩⲥⲱⲃⲉ ⲡⲉ ⲉⲩ☩[ⲡⲉ] ⲉ
ⲣⲟⲓ· ⲙⲡⲥⲱⲥ ⲁⲩⲗⲟ ⲉⲩⲥⲱⲃⲉ ⲁⲩⲣⲏⲓⲙⲉ· ⲁⲛⲟⲕ ⲭⲉ
ⲡⲁⲩⲗⲟⲥ ⲁⲓⲙⲧⲟⲣⲧⲣ̄ ⲡⲉⲭⲁⲓ ⲛⲁⲩ ⲭⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲣⲣⲟⲕ
ⲉⲕⲣⲏⲓⲙⲉ·|[ⲁⲩ]ⲟⲩⲱⲙⲥ ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲉⲓⲙⲟⲕ̄ Fol. 28 a
ⲣⲏⲛⲧ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲣⲁⲓ ⲭⲉ ⲣⲱⲙⲉ· ⲉ ⲃⲟⲗ ⲭⲉ ⲛⲁⲓⲉ ⲡⲉⲣⲛⲧ ⲛ̄ⲍ
ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲙ ⲛⲉⲩⲁⲥⲁⲑⲟⲛ· ⲁⲗⲗⲁ ⲙⲙ ⲅⲁⲣ ⲡⲣⲱⲙⲉ
ⲛⲁⲓⲱⲓ ⲉ ⲃⲟⲗ ⲡⲣⲏⲧⲟⲩ· ⲡⲉⲭⲁⲓ ⲙ ⲡⲁⲩⲗⲟⲥ ⲭⲉ
ⲙⲙⲁ ⲡⲉ ⲡⲁⲓ ⲛⲁ ⲭⲟⲉⲓⲥ· ⲁⲩⲱⲟⲩⲱⲙⲥ ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲛ̄ⲥⲓ
ⲡⲁⲩⲗⲟⲥ· ⲭⲉ ⲡⲁⲓ ⲡⲉ ⲉ̄ⲓⲱⲭ ⲡⲉⲥⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲙ
ⲅⲁⲗⲁⲓⲟⲥⲓⲛⲏ: ⲛⲧⲉⲧⲛⲟⲩ ⲙⲡⲧ ⲁⲓⲣ̄ ⲣⲟⲟⲩⲛ ⲙ ⲡⲙⲁ ⲉⲧ
ⲙⲙⲁⲩ· ⲁⲙⲁⲩ ⲉ ⲡⲕⲉ ⲣⲏⲗⲁⲥ ⲁⲩⲉⲓ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲥ·
ⲁⲩⲥⲱⲃⲉ· ⲙⲡⲥⲱⲥ ⲟⲛ ⲁⲩⲗⲟ ⲉⲩⲥⲱⲃⲉ ⲁⲩⲣⲏⲓⲙⲉ·
ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲭⲉ ⲱ ⲡⲁⲩⲗⲟⲥ ⲁⲙⲟⲩ ⲛ̄ⲧⲙⲁⲩ· ⲭⲉ ⲁⲩⲱ
ⲡⲉⲕⲣⲓⲥⲉ ⲛ ⲧⲟⲟⲧⲕ̄· ⲛⲁⲓ ⲛ̄ⲧⲁⲕⲁⲁⲩ ⲙⲙ ⲧⲙⲛ̄ⲧⲣⲱⲙⲉ·
ⲁⲩⲱⲉ ⲛⲁⲥⲱⲃⲉ ⲅⲁⲣ ⲙ ⲡⲛⲟⲩⲧⲉ ⲙⲙ ⲡⲉⲩⲉⲣⲛⲧ·
ⲁⲗⲗⲁ ⲙⲙ ⲅⲁⲣ ⲡⲣⲱⲙⲉ ⲛⲁⲓⲱⲓ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲟⲟⲩ· ⲇⲓⲇ
ⲙⲛⲟⲩⲇⲉⲓⲙ ⲅⲁⲣ ⲙⲙ ⲅⲉⲛⲭⲣⲟⲛⲟⲥ ⲙⲁⲓ ⲙ ⲅⲉⲛⲟⲩⲁ
ⲩⲁ ⲉ ⲣⲟⲟⲩ ⲉ ⲡⲉⲓ ⲧⲟⲡⲟⲥ· ⲁⲩⲟⲩⲱⲙⲥ ⲛⲥⲓ ⲡⲁⲩⲗⲟⲥ
ⲡⲉⲭⲁⲩ ⲛⲁⲓ· ⲭⲉ ⲛⲉⲛⲧ ⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲫⲉⲓ ⲡⲉⲓ ⲧⲟⲡⲟⲥ
ⲙⲡⲣ̄ ⲟⲩⲟⲛⲣⲟⲩ ⲉ ⲃⲟⲗ ⲫⲓ ⲧⲥⲁⲣⲝ· ⲁⲗⲗⲁ ⲟⲩⲁⲣⲓ ⲛ̄ⲥⲱⲓ
ⲅⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲡⲉⲧ ⲛ̄ⲛⲁⲟⲩⲟⲛⲣⲟⲩ ⲉ ⲃⲟⲗ· ⲁⲫⲉⲛⲧ ⲉ ⲃⲟⲗ
ⲫ ⲧⲉⲓ ⲡⲩⲗⲏ· ⲁⲩⲭⲓ ⲙⲙⲟⲓ ⲉ ⲧⲙⲉⲣ ⲥⲛⲧⲉ· ⲁⲫⲉⲛⲧ ⲉ
ⲃⲟⲗ ⲉⲭⲙ ⲡⲉⲥⲧⲉⲣⲉⲱⲙⲁ· ⲁⲩⲭⲓⲧ ⲉⲙⲙⲁ ⲛ ⲱⲁ ⲙ
ⲡⲏ· ⲁⲓⲥⲱⲙⲧ̄ ⲁⲛⲁⲩ ⲉⲡⲥⲛⲧⲉ ⲛ ⲧⲡⲉ ⲉⲣⲟⲓⲭ̄ⲛ Fol. 28 b
ⲟⲩⲉⲓⲉⲣⲟ ⲙ ⲙⲟⲟⲩ· ⲉⲣⲉ ⲡⲉⲓⲉⲣⲟ ⲙ ⲙⲟⲟⲩ ⲕⲱⲧⲉ ⲉ ⲛⲏ
ⲧⲙⲛⲧⲣⲙⲛⲏⲙ ⲧⲏⲣⲥ̄ ⲡⲉⲭⲁⲓ ⲙ ⲡⲁⲩⲗⲟⲥ ⲭⲉ ⲡⲁ
ⲭⲉⲓⲥ ⲟⲩ ⲡⲉ ⲡⲉⲓⲉⲣⲟ ⲙ ⲙⲟⲟⲩ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣⲟⲩ· ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲭⲉ ⲡⲁⲓ ⲡⲉ ⲡⲟⲩⲕⲉⲁⲛⲟⲥ ⲡⲓⲉⲣⲟ·
ⲙⲡⲛⲟⲩ ⲛ̄ⲧ ⲁⲓⲣ̄ ⲡⲃⲱⲗ ⲙ ⲡⲟⲩⲕⲉⲁⲛⲟⲥ· ⲁⲓⲥⲛⲧⲥ
ⲡⲟⲩⲉⲓⲙ ⲙ ⲡⲣⲏ ⲡⲉⲧ ⲣ̄ ⲟⲩⲟⲉⲓⲙ ⲉ ⲡⲕⲁⲣ ⲉⲧ ⲙⲙⲁⲩ·

ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲕⲁϩ ⲉⲧ ⲙⲙⲁⲩ ⲟⲩⲟϩⲩ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲣⲁⲧ:
ⲛ̄ⲥⲁⲩϥ ⲛ̄ⲥⲱⲃ ⲛ̄ⲥⲟⲛ· ⲛⲉϫⲁⲓ ⲙ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ ϫⲉ ⲟⲩ ⲡⲉ
ⲛⲉⲓ ⲧⲟⲡⲟⲥ· ⲛⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲡⲉ ⲡⲕⲁϩ ⲛ̄ⲧⲉ ⲕⲗⲏ-
ⲣⲟⲛⲟⲙⲓⲁ· ⲙ̄ⲡⲉ ⲕⲥⲱⲧⲙ̄· ⲛ̄ⲧⲟⲕ ϫⲉ ⲛⲁⲓⲁⲧⲟⲩ ⲛ̄
ⲡⲣⲙ̄ⲙⲁⲣⲁⲩ· ϫⲉ ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲧ ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲓⲉⲓ ⲙ̄ ⲡⲕⲁϩ·
ⲛⲉϥⲯⲩⲭⲏ ϫⲉ ⲛ̄ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉⲧⲙⲁⲁⲓ ⲉ ϧⲟⲗ ⲉⲣⲟⲓ ⲥⲱⲙⲁ
ⲛⲥⲉⲁⲡⲁⲧⲁ ⲉ̄ ⲡⲛⲟⲩⲧⲉ· ⲩⲁⲩⲕⲁⲁⲩ ⲉⲣⲙ̄ ⲡⲉⲓ ⲕⲁϩ· ⲁⲛⲟⲕ
ϫⲉ ⲛⲉϫⲁⲓ ⲙ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ· ϫⲉ ⲉⲓⲉ ⲡⲉⲓ ⲕⲁϩ ⲛⲁⲟⲩⲱⲛϩ̄
ⲉ ϧⲟⲗ ⲙⲙⲟⲥ ⲟⲩⲇⲉⲙⲩ· ⲁⲩⲟⲩⲱⲙⲩ̄ⲃ ⲛ̄ⲥⲓ ⲡⲁⲥⲧⲉⲗⲟⲥ
ⲛⲉϫⲁϥ ⲛⲁⲓ: ϫⲉ ⲉⲣⲙⲁⲛ ⲛⲉϫⲣⲥ ⲟⲩⲱⲛϩ̄ ⲉ ϧⲟⲗ ⲉⲣⲏ
ⲧⲉϥⲙⲛⲧⲉⲣⲟ· ⲡⲉⲓ ⲕⲁϩ ϩⲱϥ ⲛⲁⲟⲩⲱⲛϩ̄ ⲉ ϧⲟⲗ ⲉⲭⲙ̄
ⲡⲁⲓ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲙⲓⲥⲉ ⲛⲉⲓⲱⲧⲉ: ⲛ̄ϫⲥⲟⲩⲱⲛ ⲛⲉⲣⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲧⲏⲣⲟⲩ ⲛ̄ⲥⲓ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ⲧⲉ ⲛⲉϫⲥ̄ ⲣ̄ ⲣⲣⲟ ⲉ ϫⲱ (*sic*) ⲛ̄
ⲟⲩⲙⲛⲛⲧⲱⲛ ⲛ̄ⲣⲟⲙⲡⲉ· ⲛ̄ⲥⲉⲟⲩⲱⲙ ⲛ̄ ⲡⲁⲥⲁⲃⲟⲟⲛ ⲙ̄ ⲡⲕⲁϩ·
Fol. 29 *a* ⲛⲁⲓ ⲉ ϯⲛⲁⲧⲥⲁⲃⲟⲕ ⲉ ⲣⲟⲟⲩ ⲧⲉⲛⲟⲩ:| ⲁⲓⲥⲱⲙϯ ⲉ ϧⲟⲗ
ⲙ̄ⲑⲉ
ⲣⲙ̄ ⲡⲕⲁϩ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲙⲁⲩ ⲉⲧⲉⲓⲉⲣⲟ ⲉⲥⲥⲱⲕ ⲛ̄ ⲉⲣⲱⲧⲉ
ⲣ̄ⲓ ⲉⲃⲓⲱ· ⲣⲙ̄ ⲡⲉⲓ ⲥⲁ ⲙ̄ ⲡⲉⲓⲉⲣⲟ· ⲙⲙ̄ ⲡⲁⲓ ⲙⲙⲟⲩ
ⲉⲛⲉⲥⲣⲛⲧ ⲛ̄ⲑⲩⲛⲓ ⲉⲥⲟⲧⲛ̄ ⲛ̄ⲕⲁⲣⲡⲟⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲥⲱⲙϯ
ⲉ̄ ⲡⲥⲁ ⲙ̄ ⲡⲉⲃⲧ̄· ⲁⲓⲥⲙⲉ ⲛ̄ⲥⲱⲙⲧ ⲙⲙⲁ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ
ⲣⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ⲁⲙⲁⲩ ⲉ̄ ⲣⲉⲛⲃⲱⲙⲉ ⲉⲧⲣⲛⲧ ⲣⲙ̄
ⲡⲙⲁ ⲉ̄ⲧ ⲙⲙⲁⲩ· ⲟⲩⲉⲧ ⲧⲥⲟⲧ ⲛ̄ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ· ⲉ ⲟⲩⲛ̄
ⲟⲩⲟⲛ ⲛ̄ⲣⲛⲧⲟⲩ ⲉⲥⲛⲁⲣ̄ ⲙⲁⲁⲃ ⲙⲙⲁⲣⲉ ⲛ̄ⲧⲱⲛ· ⲟⲩⲛ̄
ⲟⲩⲁ ⲛⲉⲥⲛⲁⲣ̄ ϫⲟⲩⲱⲧ· ⲟⲩⲛ̄ ⲟⲩⲟⲛ ⲉⲥⲛⲁⲣ̄ ⲙⲛⲧ: ⲡⲕⲁϩ
ⲉⲧ ⲟⲩⲣⲛⲧ ⲣⲓ ϫⲱⲥ ⲛⲉⲭⲟⲟⲩⲃⲱⲙ ⲛ̄ⲣⲟⲩⲟ̄ ⲉ ⲣⲁⲧ ⲛ̄ⲥⲁⲩϥ
ⲛ̄ⲥⲟⲛ· ⲙⲛ ⲧⲛⲟⲩⲙⲉ ⲙⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲩⲁ ⲣⲁⲓ ⲉ ⲡⲉⲥⲣⲛⲧ
ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲛ̄ⲣⲱⲙⲡⲓ· ⲣⲓⲁⲛ̄ ⲟⲩⲧⲃⲁ ⲛ̄ⲗⲱⲟⲩ: ⲉ ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ
ⲛ̄ⲗⲱⲟⲩ ⲣⲓ ⲣⲱⲙⲡⲓ ⲣⲱⲙⲡⲓ· ⲉ ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲛ̄ⲃⲱⲛⲉ
ⲣⲓ ⲛⲗⲱⲟⲩ ⲛⲗⲱⲟⲩ· ⲁⲧⲱ ⲧⲃⲱ ⲛ ⲉⲗⲟⲟⲗⲉ ⲟⲛ ⲕⲁⲧⲁ ⲧⲉ
ⲣⲉ· ⲉ ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲛ̄ⲯⲩⲭⲏ ⲣⲛ̄ ⲧⲃⲱ ⲛ ⲉⲗⲟⲟⲗⲉ· ⲁⲧⲱ
ⲛ̄ⲥⲉⲙⲁⲣ ⲣⲙ̄ ⲡⲯⲩⲭⲏ ⲡⲯⲩⲭⲏ· ⲉ ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲛ̄ⲃⲩⲓⲗ
ⲣⲙ̄ ⲡⲉⲥⲙⲁⲣ ⲡⲉⲥⲙⲁⲣ· ⲛ̄ⲕⲉ ⲩⲙⲛ ⲧⲛⲟⲩ ⲣⲉⲛⲧⲃⲁ
ⲛ̄ⲧⲃⲁ ⲛⲉ· ⲁⲧⲱ ⲡⲉⲕⲁⲣⲡⲟⲥ ⲕⲁⲧⲁ ⲧⲉⲓ ⲣⲉ· ⲁⲛⲟⲕ ⲁ
ⲟⲛ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲥⲧⲉⲗⲟⲥ· ϫⲉ ⲟⲩ ⲡⲁ ϫⲟⲉⲓⲥ· ⲉ ⲧⲃⲉ ⲟ
ⲛⲉⲓ ⲩⲙⲛ ⲣⲉⲛⲧⲃⲁ ⲛ̄ⲧⲃⲁ ⲛⲉ ⲡⲉⲕⲁⲣⲡⲟⲥ: ⲁⲩⲟⲩⲱⲙ

пєхаq наι· хє ⲱ паѵλос пιєριτ ⲙⲙ пєχριcтос·
єре пιοττє ✝ ⲙⲙ пⲛ̄ρнт тнрⲟ̄· ⲛ̄ιнет ⲛⲛ є клн-
рономєι ⲙⲙⲟⲟт: хє аѵѕι тоⲩⲛ̄ѕоⲩⲛ̄с ⲉⲣⲁⲓ пκоѕмос
є тнє пєqраи· пєхаι ⲟⲛ ⲙⲙ паѵѵєλос хє п[а] хс̄
нєρнт ⲙ пιοττє нє наι· ⲛ̄таqсвтωтоѵ· | ⲛ̄иєq- Fol. 29 b
нет ⲟѵаав· пєхаq наι хє ⲟѵⲛ̄ нет ⲟѵⲟⲩ̄ⲧⲃ̄ є наι ⲕ
ⲛ̄саⲱⲕ ⲛ̄ѕωв ⲛ̄ѕоп· ✝ⲣ̄ ⲙⲡⲧре нак ⲱ паѵλос·
хє ерⲱаи ⲟѵаікаιос ει є вол ⲉⲣⲁⲓ ⲥωⲙа· ⲛⲛⲁⲓ
є нєρнт ⲙ пιοττє ⲛтаqсвтωтоѵ наѵ· ⲱаqа-
ⲱаqоⲩ ⲁѵω ⲛ̄сєρⲡⲉ· хє ⲉ̄ тнє ⲟѵ ρⲱ ⲁѵⲱахє
ει є вол ⲉⲣⲁⲓ тентапро· ⲏ аιѕωⲛ̄ⲧ̄ є пет ⲉιтоѵωι
ⲛ̄ ⲟѵⲟⲟⲟѵ ⲛ̄ ⲟѵωт· Пєхаι ⲙⲙ паѵѵєλос хє па хс̄
ⲟѵⲛ̄ ернт ⲙⲙⲁѵ ⲉqоѵоⲧⲃ̄ є наι· пєхє паѵѵєλос
наι· хє ⲛⲉι ⲉ̄рнт наι ⲛа ⲛ̄ коѕмικон ⲛⲉ· наι
ⲛ̄таѵраρеq ⲉ̄ пєѵⲧаλλос ⲉqоѵаав· нет ⲣоⲣⲛ̄ хе
ⲛ̄тоοѵ ⲙⲛ̄ⲛ̄ ⲙⲙ парθєнос· сєнаѕι ⲛⲛет таιнѵ ⲉ̄
наι ⲛ̄саⲱⲕ ⲛ̄ѕωв ⲛ̄ѕоп· нет ⲙⲙⲁѵ хе ⲟⲛ ✝наѵ-
таβок є роοѵ тнроѵ· ⲁqхιт ⲟⲛ ⲛ̄са пιєвт̄ ⲙⲙ
ⲛєιєро ⲛ̄ⲁⲛⲁθоⲟⲛ· аιѕωⲛ̄ⲧ̄ ⲁⲛⲁѵ є пιερο ере
ⲛєqⲙⲁоѵ ⲟѵⲟⲃⲃⲓ ⲛ̄ⲣⲟѵ є пєρωτє· пєхаι ⲟⲛ ⲙⲙ
паѵѵєλος хе па хоєіс ⲟѵ пе наι: пєхаq наι хе
аι те тарχнєроѵса ⲗⲁⲁⲓⲛ· ере тполіс ⲛ̄ⲛет
ѵаав· таι ⲛ̄та пєιωт котс̄ ⲙⲙ пєqⲙⲟⲛоⲩєⲓⲛс ⲛ̄
нре ⲓс̄ пєχр̄с̄ ρι пιєвт ⲛ̄ⲛаι тнроѵ· ⲙⲛ̄ ⲟѵтаас ⲛ̄
ѵоⲛ ⲙⲙ є вωк є роѵи є рос· є тнє наι ере тарχн-
ѵоѵса ⲗⲁⲁⲓⲛ ρι терⲓ̄· ⲉⲙⲡⲟ ⲟѵⲡорнос ⲛ̄рωⲙє·
ⲓоѵреqр̄ ⲛоβе ⲛⲛ̄коτⲛ̄ ⲛⲛ̄ⲙⲉтаноι· ⲛⲛ̄† карпос
ⲉ|[ⲙ]ⲡⲱа ⲛ̄ тⲙетаноιа· ⲛⲛ̄ει є вол ⲉⲣⲁⲓ ⲥωⲙа· Fol. 30 a
ⲓаѕоѵѿⲥⲧ̄ ⲙⲙ пιοττє ⲛ̄ⲡⲱорⲡ̄· ⲛ̄сєтааq є тоοτⲛ̄ ⲗа
ⲓ ⲙιχаηλ· ⲛⲛ̄ⲭоⲕⲙⲁq ⲉⲣⲁⲓ тарχιєλⲗⲁⲁⲓⲛ·
ⲛ̄єхιτⲛ̄ є роѵи є тполіс ⲉ̄ратоѵ ⲛ̄ нете ⲙⲛ̄ ⲟѵⲣ̄
ⲛβе· анок хе паѵλос аіⲣ̄ ⲱⲡнре· ⲁѵω аιсωоѵ є
пοττє ⲉⲭⲛ̄ нєнт ⲁⲛⲁѵ є роοѵ: Пєхє паѵѵєλос
ⲛι хе ⲟѵаⲣⲕ ⲛ̄сωι паѵλос· ⲛ̄таⲭⲓ̈ⲧⲛ̄ є роѵи ⲉ̄

тполіс ⲙ̅ пеχ̅ⲣ̅ⲥ̅· ⲛⲉⲓ ⲡ̅ ⲣⲣⲁⲓ пе ⲣⲓⲍⲙ̅ тарχнε-
ⲗⲁⲁⲱⲛ· ⲁϥⲧⲁⲗⲟ ⲙⲙⲟⲓ ⲉⲧⲁⲟⲓ ⲡ̅ ⲛⲟⲩⲃ ⲉϥⲍⲓ ⲡ̅
ⲟⲩⲣⲧⲏ ⲡ̅ ⲣⲁⲧ· ⲛⲉϥⲛⲟⲩⲣ ⲣⲉⲛⲛⲟⲩⲃ ⲛⲉ· ⲧⲉϥⲗⲁⲱ
ⲟⲩⲣⲁⲧ ⲧⲉ· ⲉⲣⲉ ⲣⲉⲛⲱⲛⲉ ⲙⲙⲉ ⲧⲟⲥⲥ̅ ⲉ ⲣⲟⲥ· ⲉ ⲟⲩⲡ̅
ⲯⲟⲗⲓⲧ̅ ⲛⲯⲱ̅ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲧⲁⲗⲏⲧ ⲉ ⲣⲟϥ: ⲧⲟⲧⲉ ⲛⲁⲥ-
ⲥⲉⲗⲟⲥ ⲁⲣⲭⲙⲛⲉⲩⲉ ⲉ ⲣⲟⲓ· ⲁⲩⲍⲓⲧ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ
ⲙ̅ пеχ̅ⲣ̅ⲥ̅· ⲁ ⲛⲉⲧ ⲯⲟⲟⲡ ⲉⲡ̅ ⲧⲡⲟⲗⲓⲥ ⲉⲓ ⲉ ϧⲟⲗ ⲉⲣⲏⲧ ⲉⲡ̅
ⲟⲩⲟⲥ ⲡ̅ ⲣⲁⲯⲉ· ⲁⲙⲁⲩ ⲉ̅ ⲧⲡⲟⲗⲓⲥ ⲙ̅ пеχ̅ⲣ̅ⲥ̅ ⲉⲥⲣ̅
ⲟⲩⲃⲉⲓⲙ ⲡⲁⲣⲁ ⲡⲟⲩⲃⲉⲓⲙ ⲙ̅ ⲡⲣⲓⲛ ⲛⲥⲁⲯⲩ̅ ⲛ̅ⲥⲱϧ ⲛ̅ⲥⲟⲡ:
ⲉⲥⲕⲏⲧ ⲡⲛⲟⲩⲃ ⲧⲏⲣ̅ⲥ̅ ⲉⲧⲙ ⲙⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ⲥⲟⲩⲧ̅ ⲛ̅ⲱⲙⲉ
ⲙⲙⲉ ⲕⲱⲧⲉ ⲉ̅ ⲧⲡⲟⲗⲓⲥ· ⲉ ⲟⲩⲡ̅ ⲣⲉⲛⲧⲣⲣⲟⲥ ⲕⲏⲧ ⲙ̅
ⲡⲣⲟⲧⲙ ⲙ̅ ⲡⲥⲟⲩⲧ̅ ⲡⲥⲟⲩⲧ̅: ⲉⲣⲉ ⲡⲥⲟⲩⲧ̅ ⲡⲥⲟⲩⲧ̅ ⲟ̅ ⲛ̅ⲯⲩⲉ
ⲛ̅ⲥⲧⲁⲗⲁⲓⲟⲛ ⲉⲧⲕⲱⲧⲉ· ⲡⲉϫⲁⲓ ⲙ̅ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲟ
ⲟⲩⲏⲣ ⲡⲉ ⲡⲉⲥⲁⲗⲁⲓⲟⲛ ⲙ̅ ⲡⲓⲟⲩⲧⲉ ⲡⲉϫⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲛⲁⲓ ϫⲉ ⲯⲁⲣⲉ ⲡⲉⲥⲧⲁⲗⲁⲓⲟⲛ̅ ⲣ̅ ⲟⲩⲙⲟⲓⲛ· ⲙ̅ ⲡⲣⲟⲧⲙ ϫⲟ
ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲉⲣⲉ ⲉⲓⲉ ⲡⲥⲁ ⲙⲙⲉ ⲛ̅ⲧⲉ ⲡⲉⲓ ⲕⲟⲥⲙⲟ
Fol. 30 b ⲡⲛⲧⲉ· ⲁⲩⲱ ⲟⲩⲛ ⲥⲧⲟⲟⲩ ⲛ̅ⲉⲓⲉⲣⲟ ⲕⲱⲧⲉ ⲉ ⲣⲟⲥ | ⲡⲉⲙⲡ
ⲥⲃ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲟⲩⲉⲓⲉⲣⲟ ⲛ̅ ⲉⲃⲓⲱ̅ ⲡⲉ· ⲡⲉⲧ ⲥⲁ ⲣⲏⲥ ⲛ̅ ⲧⲡⲟⲗⲓ
ⲟⲩⲉⲓⲉⲣⲟ ⲛ̅ ⲉ̅ⲣⲱⲧⲉ ⲡⲉ· ⲡⲉⲃⲧ̅ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲟⲩⲉⲓⲉ̅ⲣⲟ ⲛ̅
ⲏⲣⲡ̅ ⲡⲉ· ⲡⲉⲙϩⲓⲧ ⲛ̅ ⲧⲡⲟⲗⲓⲥ ⲟⲩⲉⲓⲉ̅ⲣⲟ ⲛ̅ ⲛⲉϩ ⲡⲉ
Ⲡⲉϫⲁⲓ ⲙ̅ ⲡⲁⲥⲥⲉⲗⲟⲥ ϫⲉ ϩⲉⲛⲟⲩ ⲡⲉ ⲛⲉⲓ ⲉⲓⲉⲣⲱⲟ
ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲁϥⲟⲩⲱⲩⲃ̅ ⲛ̅ⲥⲓ ⲡⲁⲥⲥⲉⲗⲟ
ⲡⲉϫⲁϥ ⲛⲁⲓ· ϫⲉ ⲡⲓ ⲥⲧⲟⲟⲩ ⲛ̅ⲉⲓⲉⲣⲟ ⲉⲧ ⲕⲱⲧⲉ ⲉ ⲧⲉ
ⲡⲟⲗⲓⲥ· ⲉⲧⲧⲏⲧⲱⲛ ⲉ ⲡⲉⲓ ⲥⲧⲟⲟⲩ ⲛ̅ⲉⲓⲉⲣⲟ ⲉⲧ ⲣⲓⲍⲙ̅ ⲡⲕⲁϥ
ⲛⲁⲓ ⲉⲧ ⲥⲱⲕ ⲛ̅ ⲉⲃⲓⲱ̅ ⲉⲣⲉ ⲫⲓⲥⲱⲛ ⲧⲏⲧⲱⲛ ⲉ ⲣⲟϥ· ⲡⲁ
ⲉⲧ ⲥⲱⲕ ⲛ ⲉⲣⲱⲧⲉ ⲉ̅ⲣⲉ ⲡⲉⲧⲫⲣⲁⲧⲏⲥ ⲧⲏⲧⲱⲛ ⲉ ⲣⲟϥ
ⲛⲁⲓ ⲉⲧ ⲥⲱⲕ ⲛ̅ ⲏⲣⲡ̅ ⲉⲣⲉ ⲫⲉⲱⲛ ⲧⲏⲧⲱⲛ ⲉ ⲣⲟϥ· ⲛⲁⲓ
ⲥⲱⲕ ⲛ̅ ⲛⲉϩ ⲉⲣⲉ ⲧⲓⲕⲣⲓⲥ ⲧⲏⲧⲱⲛ ⲉ ⲣⲟϥ ⲉⲡⲉⲓ ⲁⲛ ⲛⲁ
ⲕⲁ[ⲓ]ⲟⲥ ⲙⲡ ⲟⲩⲉⲱϥ ⲣ̅ ⲧⲉⲧⲡⲁⲣⲭⲓⲁ ⲣⲓⲍⲙ̅ ⲡⲕⲁϥ· ⲉⲧ
ⲣⲕⲁⲉⲓⲧ ⲉⲧⲃⲏ· ⲉⲧⲁⲓⲏⲧ ⲛ̅ⲥⲟⲛⲥ̅ ⲉ ⲧⲃⲉ ⲡⲓⲟⲩⲧⲉ· ⲉ ⲧ
ⲛⲁⲓ ⲛⲁⲥⲁⲑⲟⲛ ⲉⲧ ⲉⲡ̅ ⲧⲉⲓ ⲡⲟⲗⲓⲥ· ⲯⲁⲣⲉ ⲡⲓⲟⲩⲧⲉ ⲧⲁ
ⲛⲁⲩ ⲛ̅ ⲟⲩⲧⲃⲁ ⲛ̅ⲥⲱϧ ⲛ̅ⲥⲟⲡ· ⲛ̅ ⲧⲉⲣⲉ ⲓⲱϩ ϫⲉ ⲉ ⲣⲟ
ⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲧ ⲙⲙⲁⲩ ⲁⲓⲥⲙⲉ ⲛ̅ ⲣⲉⲛⲛⲟⲩ ⲛ̅ⲯⲩⲏ ⲉⲧⲣ
ⲉⲓⲣⲏ̅ ⲧⲡⲩⲗⲏ ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲉⲙⲡ̅ ⲗⲁⲁⲩ ⲛ̅ⲕⲁⲣⲡⲟⲥ ⲉⲓⲱ

ει ⲙⲏ τει ⲉ ⲡⲥⲱⲟⲩⲃⲉ ⲙⲙⲁⲁⲧⲉ· ⲉⲣⲉ ⲣⲉⲛⲟⲩⲁ ⲟⲩⲁ
ⲡⲣⲱⲙⲉ ⲭⲁ ⲣⲱⲙⲉ (sic) ⲭⲁ ⲣⲟⲟⲩ· ⲏ ⲡⲱⲙⲛⲓ ⲉⲧⲕⲓ ⲛⲁ ⲣⲏⲧ·
ⲉⲧⲙⲁⲛⲓⲁⲧ ⲉⲧⲣⲱⲙⲉ ⲛⲥⲓ ⲡⲱⲙⲛⲓ· ⲙⲁⲧⲉⲃⲃⲓⲟⲟⲩ ⲉ
ⲡⲉⲥⲏⲧ· ⲡⲥⲉⲧⲱⲟⲩⲛ ⲟⲛ ⲉ ⲣⲁⲓ· ⲁⲩⲱ ⲏ ⲧⲉⲣⲉ ⲓⲛⲁⲩ ⲉ
ⲣⲟⲟⲩ ⲁⲓⲣⲙⲙⲉ· ⲡⲉⲭⲁⲓ ⲙ̅ⲙ̅ ⲡⲁⲩⲩⲉⲗⲟⲥ ⲭⲉ ⲣⲉ[ⲙ]ⲟⲩ ⲁⲟ
ⲙⲉ ⲛⲁⲓ ⲉⲧⲉ ⲙ̅ⲡ̅ ⲟⲩⲕⲁⲁⲩ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲉⲓ ⲡⲟⲗⲓⲥ ⲡⲉⲭⲉ Fol. 31 a
ⲡⲁⲩⲩⲉⲗⲟⲥ ⲛⲁⲓ ⲭⲉ ⲡⲱⲙⲉ ⲁⲛ ⲉ ⲣⲙⲙⲉ ⲉ ⲛⲁⲓ ⲡⲁⲣⲁ ⲕⲇ
ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ· ⲡⲉⲭⲁⲓ ⲛⲁⲩ ⲭⲉ ⲟⲩ ⲡⲧⲟⲩ ⲙⲉ ⲛⲁⲓ·
ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲭⲉ ⲛⲁⲓ ⲣⲉⲛⲁⲡⲟⲧⲁⲕ†ⲕⲟⲥ ⲙⲉ· ⲉⲩⲡⲟⲗⲓⲧⲉⲩⲉ
ⲁⲩⲱ ⲉⲩⲓⲛⲉⲥⲧⲉⲩⲉ· ⲁⲗⲗⲁ ⲣⲉⲛⲧⲁⲥⲓⲣⲏⲧ ⲙⲉ ⲡⲁⲣⲁ
ⲣⲱⲙⲉ ⲙ̅ⲙ̅· ⲉⲩⲧⲙⲁⲓⲟⲓⲟ ⲙ̅ⲙ̅ ⲁⲟⲟⲩ ⲙⲁⲩⲁⲁⲩ· ⲉⲧⲥⲱⲙ
ⲣⲱⲟⲩ ⲙ̅ⲡⲉⲧ ⲣⲓⲧⲟⲙⲱⲟⲩ· ⲉⲙⲯⲉ ⲉⲣⲁⲩ ⲙⲁⲩ † ⲭⲁⲓⲣⲉ
ⲏ ⲡⲣⲱⲙⲉ· ⲉⲙⲱⲡⲉ ⲉⲣⲁⲩ ⲁⲩ ⲙⲉⲩⲭⲁⲓⲣⲉ ⲡⲗⲁⲁⲩ
ⲙ̅ⲡⲣⲱⲙⲉ· ⲉⲙⲱⲡⲉ ⲉⲣⲁⲩ ⲙⲁⲁⲁⲩⲱⲛ ⲙⲁⲁⲁⲩⲱⲛ (sic) ⲙ̅
ⲙⲉⲧⲣⲟ ⲏ ⲡⲣⲱⲙⲉ· ⲉⲙⲱⲡⲉ ⲉⲣⲁⲩ ⲁⲩ ⲙⲉⲧⲁⲁⲩⲱⲛ·
ⲣⲙⲁⲛ ⲟⲩⲁ ⲣ̅ ⲟⲩⲁ ⲇ̅ (sic) ⲟⲩⲁⲥⲁⲟⲟⲩ ⲏ ⲟⲩⲣⲱⲙⲉ ⲙⲁⲩ-
ⲕⲓⲥⲉ ⲙⲙⲟⲩ ⲉ ⲭⲱⲩ· ⲭⲉ ⲁⲓ[ⲟⲕ] ⲡⲉⲓⲧ ⲁⲓⲥⲁⲛⲟⲙ[ⲕ]
ⲏ ⲛⲁⲉⲓⲕⲁ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉⲭⲁⲓ ⲙ̅ⲙ̅ ⲡⲁⲩⲩⲉⲗⲟⲥ· ⲭⲉ
ⲁ ⲭ̅ⲥ̅ ⲟⲩⲕ ⲟ[ⲩⲛ] ⲧⲙⲛ̅ⲧⲭⲁⲥⲓⲣⲏⲧ ⲧⲉⲓⲧ ⲁⲥⲥⲁⲣⲧⲟⲗ ⲙ̅ⲡⲉ
ⲕⲁⲁⲩ ⲉ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ ⲙ̅ⲙ̅ ⲡⲉⲭⲣ̅ⲥ̅· ⲡⲉⲭⲁⲩ
ⲁⲓ ⲭⲉ ⲧⲛⲟⲩⲛⲉ ⲙ̅ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲙⲙⲁ ⲧⲉ ⲧⲙⲛ̅ⲧⲭⲁⲥⲓⲣⲏⲧ:
ⲙⲛ ⲛⲁⲓ ⲁⲁⲩ ⲙ̅ⲡⲧⲟⲟⲩ ⲉ ⲡⲙⲛⲣⲉ ⲙ̅ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲡⲁⲭⲉⲓ ⲣⲓ
ⲣⲱⲃⲃⲩⲟ: ⲁⲛⲟⲕ ⲇⲉ ⲡⲉⲭⲁⲓ ⲙ̅ⲙ̅ ⲡⲁⲩⲩⲉⲗⲟⲥ ⲭⲉ ⲉ ⲧⲃⲉ ⲁⲟ
ⲙⲙⲁ ⲟⲩⲃⲃⲱ ⲙ̅ⲙ̅ⲟⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲥⲉⲧⲱⲟⲩⲛ: ⲉ ⲣⲁⲓ·
ⲣⲟⲩⲱⲙⲟⲩⲃ ⲙ̅ⲡⲥⲓ ⲡⲁⲩⲩⲉⲗⲟⲥ ⲡⲉⲭⲁⲩ ⲭⲉ ⲙ̅ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓⲱⲙ
ⲣⲁⲓⲣⲉ ⲉⲧⲙⲙⲁⲉ ⲙ̅ⲙ̅ ⲡⲙⲟⲩⲧⲉ· ⲙⲁⲧⲉⲃⲃⲓⲟⲟⲩ ⲏ ⲁⲟⲟⲩⲁ
ⲧⲃⲉ ⲡⲙⲛⲣⲉ ⲏ ⲡⲣⲱⲙⲉ· ⲁⲗⲗⲁ ⲙⲙⲛ̅ ⲟⲩⲉⲙⲓ ⲙⲙⲁⲩ
ⲧⲙⲛ̅ⲧⲭⲁⲥⲓⲣⲏⲧ ⲉⲧ ⲣⲓ ⲣⲟⲩⲛ ⲙⲙⲟⲟⲩ: | Πεχαι ⲙ̅ ⲡⲁⲩ- Fol. 31 b
ⲩⲉⲗⲟⲥ· ⲭⲉ ⲡⲱⲥ ⲁⲩⲕⲁⲁⲩ [ⲣ]ⲓⲣⲏ ⲧⲉ ⲧⲡⲟⲗⲓⲥ· ⲡⲉ[ⲭⲁⲩ]
ⲛⲁⲓ ⲭⲉ ⲡⲧⲁⲩⲕⲁⲁⲩ ⲙ̅ ⲡⲉⲓ ⲙⲁ ⲉ ⲧⲃⲉ ⲙⲙⲛ̅ⲧⲁⲩⲁⲟⲟⲥ·
ⲉⲡⲛⲟⲩⲧⲉ· ⲉⲡⲉⲓ ⲁⲛ ⲧⲉⲣⲓⲛ ⲧⲉ ⲧⲁⲓ ⲉ ⲡⲁⲣⲉ ⲛⲉⲧ ⲟⲩⲁⲁ
ⲣⲩⲁⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲡⲟⲗⲓⲥ ⲡⲣⲏⲧⲉ (sic)· ⲉⲣⲙⲁⲓ ⲡⲉⲭⲣ̅ⲥ̅ ⲡⲣⲣⲟ
ⲛⲓⲁⲓⲱⲙ ⲟⲩⲱⲛϩ̅ ⲉ ⲣⲱⲗ ⲇⲉ ⲧⲉⲭⲣⲁⲣⲟⲩⲥⲓⲁ· ⲡⲁⲓⲕⲁⲓⲟⲥ
ⲧⲣⲟⲟ ⲛⲁⲩ ⲣⲙⲟⲧ ⲉ ⲭⲱⲟ ⲉ ⲭⲱⲟ· ⲡⲥⲉⲭⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ ⲙⲁ

ογδοειμ· αλλα σεναμπαρρησιαζε ⲙⲙⲟⲟⲩ ⲁⲛ· ⲛⲟⲉ
ⲙⲙ ⲛⲧⲁⲩⲣ ⲛⲉⲩⲇⲉⲓⲙ ⲧⲏⲣⲟ ⲉⲩⲙⲙⲁⲓⲉ ⲉ ⲡⲛⲟⲩ[ⲧⲉ] ⲫⲛ
ⲟⲩⲱⲟ ⲙⲙⲁ· ⲁ ⲡⲁⲩⲗⲟⲥ ⲥⲱⲕ ⲫⲛⲧ ⲉⲭⲉ ⲡⲉⲓⲉⲣⲟ ⲛ
ⲉⲃⲓⲱ ⲉⲧ ⲉ ⲡⲉⲙⲡⲧ ⲛ ⲧⲡⲟⲗⲓⲥ· ⲁⲓⲥⲙⲉ ⲛ ⲏⲥⲁⲓⲁⲥ ⲛ
ⲣⲟⲟⲙⲓ ⲛ ⲧⲡⲩⲗⲏ ⲙⲛ̄ ⲓⲉⲣⲉⲙⲓⲁⲥ· ⲙⲛ̄ ⲓⲉⲍⲉⲕⲓⲏⲗ· ⲙⲛ̄
ⲣⲁⲙⲱⲥ· ⲙⲛ̄ ⲙⲓⲭⲁⲓⲁⲥ· ⲙⲛ̄ ⲛⲕⲟⲩⲓ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ·
ⲙⲛ̄ ⲛⲓⲟⲥ· ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲓ ⲛⲣⲟⲙⲓ ⲛ ⲧⲡⲟⲗⲓⲥ·
ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲙⲁⲓ ⲛⲉ ⲛⲁⲓ ⲛⲁ ϫⲥ̄· ⲡⲉϫⲁϥ
ⲛⲁⲓ ϫⲉ ⲧⲁⲓ ⲧⲉ ⲧⲉⲣⲓⲏ ⲛ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲣⲱⲙⲉ ⲙⲙⲁ
ⲉⲩⲛⲁⲥⲱⲣⲙ̄ ⲛ ⲧⲉⲩⲯⲩⲭⲏ ⲉ̄ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲙ̄ⲡ ⲉⲩⲉⲓⲣⲉ
ⲙ̄ ⲡⲉⲧ ⲉⲣⲛⲁϥ ⲉ ⲧⲃⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲉⲩⲣⲱⲙⲉⲓ ⲉ ⲃⲟⲗ ⲫⲛ̄
ⲥⲱⲙⲁ ⲛⲑⲏⲃⲱⲕ ⲉ ⲣⲁⲧⲉ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲙⲟⲩⲱⲓⲛ̄ ⲛⲁϥ·
ⲱⲁⲭⲧⲁⲁϥ ⲉ ⲧⲟⲟⲧⲉ̄ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲛⲑⲁⲓⲧⲉ̄ ⲉ ⲣⲟⲟⲩ· ⲉ
ⲧⲉⲓ ⲡⲟⲗⲓⲥ· ⲡⲧⲉ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲩ ⲉⲧⲁⲱ
ⲙⲙⲟⲥ· ϫⲉ ⲡⲉⲛⲱⲩⲣⲉ ⲡⲉ· ϫⲉ ⲁⲩⲣ̄ ⲡⲟⲩⲱⲙ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
Fol. 32 a ⲣⲛⲁ ⲡⲛⲁⲣ ⲁⲩⲕⲗⲏⲣⲟⲛⲟⲙⲉ ⲛⲁⲓ [thirty-four pages
ⲣⲛⲏ wanting] ⲙ̄ ⲥⲟⲟⲩ ⲛⲉⲃⲟⲧ· ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲉⲓⲙ ⲟⲩ-
ⲁⲓⲕⲁ[ⲓ]ⲟⲥ ⲡⲁⲣⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ· ⲁⲛⲁⲩⲁⲗⲟⲥ ⲉⲓ ⲉⲩ-
ⲥⲟⲡⲥ̄ ⲙⲙⲟⲥ ⲙⲉⲡⲉⲥⲙⲉⲧⲟ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲡⲙⲟⲟⲧ ⲛ ⲣⲱⲟⲩ·
ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ· ϫⲉ ⲉⲧⲉⲧⲛ̄ ⲧⲁⲓ ⲡⲛⲉ ⲙ̄ ⲡⲁ ⲣⲙⲁⲣⲁⲗ
ⲣⲛⲓⲁⲥ ⲛⲑⲱⲃϩ ⲙⲙⲟⲓ· ⲛ ϯⲛⲁⲕⲁ ⲙⲟⲓ ⲛ ⲣⲱⲟⲩ ⲉ
ⲉⲓ ⲉⲭⲉ ⲡⲛⲁϩ· ⲛⲣⲓⲥⲉ ⲉⲧ ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ̄ ⲛⲁⲩⲟⲡⲟⲩ
ⲉ̄ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲱⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲟⲃⲟⲩ ⲛⲁⲩ ⲛ ⲟⲩⲁⲡⲥ̄
ⲛⲥⲟⲩ ⲉⲧⲕⲓⲛⲏ· ⲛⲁⲓⲁⲧⲏ ⲱ ⲡⲁⲩⲗⲟⲥ· ⲁⲩⲱ ⲛⲁⲓⲁⲧⲩ ⲙ̄
ⲡⲣⲉⲫⲛⲟⲥ ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲃⲟⲗ ⲫⲓⲧⲟⲟⲧⲏ̄· ⲣⲱⲥ ⲉⲣⲉ ⲡⲁⲓ
ⲱⲁⲭⲉ· ⲁⲩⲉⲓ ⲛⲥⲓ ⲡⲕⲉ ⲉⲛⲱϫ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲓ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲡⲣⲓⲥⲉ ⲉⲧ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲩⲟⲡⲩ̄· ⲉ
ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ· ⲙⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲗⲁⲡⲉⲓ ⲙⲙⲟⲩ ⲉⲩⲱⲁⲓ ⲉ
ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲣⲱⲥ ⲉⲣⲉ ⲡⲁⲓ ⲱⲁⲭⲉ ⲙⲙⲁⲓ·
ⲉⲓⲥ ⲙⲉ ⲥⲛⲁⲩ ⲁⲧⲉⲓ ⲙ̄ ⲛⲉⲧⲉⲣⲏⲧ ⲉⲣⲉ ⲙⲉ ⲟⲩⲁ̄ ⲙⲟⲟⲩⲉ
ⲉⲓ ⲛⲁⲣⲟⲩ ⲙⲙⲟⲟⲩ ⲉⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲟⲩ· ϫⲉ ⲁⲣⲉ ⲉ ⲣⲟⲓ
ⲣⲱⲟⲩ ⲧⲁⲉⲓ ⲧⲁⲣⲉⲛⲁⲩ ⲉ̄ ⲡⲉⲓⲉⲣⲓⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲩⲗⲟⲥ·
ⲛⲧⲁⲩⲉⲥⲟⲧⲏ̄ ⲛⲁⲓ ⲉ ⲣⲁⲓ ϫⲉ ⲉⲛⲉⲛⲁⲩ ⲉ ⲣⲟⲩ ⲉϥ ⲉⲩⲣⲙ̄
ⲡⲥⲱⲙⲁ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲡⲁ ϫⲥ̄ ⲙⲙⲁ ⲛⲉ

ναϊ· πεχας ναι· χε παι πε ζαχαριας ⲡⲉⲓ
ιωαννης πεϥⲱⲣπε· πεχαι ⲡⲉ παυλος χε εις
πει κε ογα ετ ⲡⲏⲧ ϩⲓ παρογ ⲛⲛⲟⲟⲩ· πεχας χε
παι πε αβελ πεντα καειν ροτβεϩ· αγω αγαςπαζε
ⲙⲙⲟϊ πεχαϥ ναι χε ναιατⲏ ⲱ παυλος· ⲡⲣⲱⲙⲉ
ετ ϲⲟⲩⲧⲱⲛ ϩⲓ ⲛⲉϥⲣⲏⲛⲉ ⲧⲏⲣⲟϥ :— | πεχε ιωαννης Fol. 32 b
χε ⲁⲛⲟⲕ πεⲓⲧ ⲁⲩϣⲓ ⲛ ⲧⲁ ⲁⲡⲉ ϩⲓⲉ ⲡⲉϣⲧⲉⲕⲟ· ⲉ ⲧⲃⲉ ⲡⲗ
ⲟⲩϩⲓⲙⲉ ⲉ ⲁϲⲟϲϭ̄ ϩⲓ̄ ⲟⲩⲁⲉⲓⲡⲟⲛ· ⲡⲉ[χε] ζαχα-
ριας χε ⲁⲛⲟⲕ πεⲓⲧ ⲁⲩⲛⲟⲟⲩⲧ ⲛⲛⲉⲓ· ⲉⲓⲧⲁⲗⲟ ⲉ
ϩⲣⲁⲓ ⲛ ⲡⲛⲟⲩⲧⲉ· ⲡ ⲧⲉⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲉⲓ ⲛⲥⲁ ⲧⲉⲑⲩⲥⲓⲁ·
ⲁⲩϣⲓ ⲛ ⲡⲁ ⲥⲱⲙⲁ ⲉ ϩⲣⲁⲓ ⲉ ⲣⲁⲧϥ̄ ⲛ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ
ⲙⲡⲉ ⲣⲱⲙⲉ ϩⲉ ⲉ ⲡⲁ ⲥⲱⲙⲁ· χε ⲡⲧⲁⲩⲥⲓⲧϥ̄ ⲉ ⲧⲱⲛ·
πεχε ⲁⲃⲉⲗ χε ⲁⲛⲟⲕ πεⲓⲧ ⲁⲩⲛⲟⲟⲩⲧ ⲛⲛⲉⲓ· ⲉⲓⲧⲁⲗⲉ
ⲑⲧⲥⲓⲁ ⲉ ϩⲣⲁⲓ ⲛ ⲡⲛⲟⲩⲧⲉ· ⲡϩⲓⲥⲉ ⲡⲧⲁⲓⲙⲟⲛⲟⲛ ⲉ ⲧⲃⲉ
ⲡⲛⲟⲩⲧⲉ ϩⲉⲡⲗⲁⲁⲩ ⲙⲉ· ⲙⲉⲓⲧ ⲁⲙⲁⲩ ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ
ⲁⲙⲡ̄ ⲡⲉϣⲱⲃⲓ̄· ⲁⲩⲱ ⲙⲉⲣⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲙⲡⲉ ⲡⲁⲩⲗⲟⲥ
ⲧⲏⲣⲟϥ ⲕⲱⲧⲉ ⲉ ⲣⲟⲓ· ⲉⲧⲣⲁϣⲉ ⲛⲛⲉⲓⲁⲓ· [χε] ⲁⲩⲁⲛⲁⲩ ⲉ
ⲣⲟⲓ ϩⲓ̄ ⲧⲥⲁⲣⲝ̄· ⲁⲓϩⲱⲡⲓ̄ ⲁⲙⲁⲩ ⲉ ⲙⲉ ⲟⲩⲁ ⲉⲩϩⲟⲟⲥⲉ
ⲉ ⲣⲟⲟⲩ ⲧⲏⲣⲟϥ· ⲉⲙⲉϩⲱϥ ⲉⲙⲁⲁⲧⲉ· πεχαι ⲡⲉ παυⲥⲉ-
ⲗⲟⲥ χε ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲡⲁ ⲭ̄ⲥ̄: πεχαϥ ναι χε ⲡⲁⲓ ⲡⲉ
ⲛⲁⲁⲓ ⲙⲉⲧⲡⲉⲓⲱⲧ ⲧⲏⲣⲧⲛ̄ ⲛ ⲧⲉⲣⲉ ⲫⲡⲱϥ ⲉ ⲣⲟⲓ ⲁϥⲁⲥ-
ⲧⲁϩⲉ ⲛⲛⲉⲓ ϩⲓ̄ ⲟⲩϩⲁⲙⲉ· πεχαϥ ναι χε ϣⲣⲟ ⲛⲛⲟⲕ
ⲟ ⲡⲁⲩⲗⲟⲥ ⲙⲉⲣⲉⲓⲧ ⲡⲉ ⲙⲡⲉⲧⲉ· ⲡⲁⲓ ⲛⲧⲁⲥⲧⲣⲉ ⲟⲩ-
ⲁⲛⲛⲉ ⲙⲓⲥⲧⲉⲩⲉ ⲉ ⲙⲡⲉⲧⲉ ⲁⲧⲙⲉⲧⲁⲛⲟⲓ· ⲕⲁⲧⲁ ⲑⲉ
ⲱ ⲛⲧⲁⲓⲙⲉⲧⲁⲛⲟⲓ· ⲁⲓⲥⲓ ⲡⲉ ⲡⲁ ⲉⲟⲟⲩ ⲣⲓⲧⲛ̄ ⲙⲛⲁⲛⲧ ⲛ
ⲓⲁⲛⲣⲧⲏϥ: Ⲙⲛⲛⲥⲁ ναι χε ⲧⲏⲣⲟϥ ⲁⲧⲟⲣⲡ̄ ϩⲓ̄
ⲉⲕⲗⲟⲟⲗⲉ ⲁⲧⲁⲓⲧ ϣⲁ ⲧⲉⲓⲣ ϣⲱⲙⲧⲉ ⲙⲡⲉ· ⲁⲛⲟⲕ χε
ⲁⲩⲗⲟⲥ | ⲁⲓⲣ̄ ϫⲟⲧⲉ ⲉⲙⲁⲁⲧⲉ ⲁⲓⲛⲁⲩ ⲉ ⲡⲁⲩⲥⲉⲗⲟⲥ ⲉⲧ Fol. 33 a
ⲛⲟⲟⲩⲉ ⲛⲛⲉⲓⲁⲓ ⲁϥϣⲓⲃⲉ ϩⲱⲟⲩ ϩⲓⲧⲛ̄ ⲡⲉϥϫⲛⲏⲓ· ⲡⲗ
ⲭⲉⲣⲟ ⲛⲑⲉⲣⲟ ⲛⲑⲉ ⲛⲟⲩⲕⲱϩ̄: ⲁⲩⲱ ⲛⲧⲉⲙⲛⲟⲩ
ⲉⲥⲉⲓⲛ ϣⲱⲡⲉ ϣⲁ ⲣⲟⲓ· χε ⲡⲁⲩⲗⲟⲥ ⲙⲉⲣⲉⲓⲧ ⲛ
ⲛⲟⲩⲧⲉ· ⲛⲉⲧ ⲛⲓⲁⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲛ ⲡⲉⲓ ⲙⲙ· ⲁⲙⲡ̄
ϩⲟⲛϩⲟⲩ ⲉ ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ· χε ⲫⲉⲛϣⲁⲭⲉ ⲛⲁⲣⲟⲣⲁⲧⲟⲛ
ⲉⲧ ⲛⲓⲁⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲓϩⲱϥ̄ ⲁⲙⲁⲩ ⲉⲧⲥⲫⲣⲁⲅⲓⲥ

ecaщe ϩⲛ oтecⲭïa· ere oтeнepeнⲁ ⲙooп ϩⲛ
oтфωnи ⲛ oтⲃeн· ere caщϥ ⲛⲁeiтoc ⲛ oтoeи
aaϩe paтoy ⲛca oтnaи ⲙ neⲑⲥiacтhpion· aтω
caщϥ ⲛca ϩⲃoтp ⲙⲙoq· eтpⲙⲛeтe ϩⲛ oтxopoc
ⲛcⲙoт e ϩoти e neiωт: ere ϩeнтⲃa ⲛтⲃa ⲡaccelloc
aaϩe paтoy ⲙⲡecϩⲙⲛтo e ϧoλ· aтω ϩeнщo ⲛщo eт-
ко[тe] e poϥ eтxω ⲙⲙoc· xe ⲩтaiнт ⲛⲋi пекран·
aтω ⲩϩaeooт ⲛⲋi пекeooт пxc̄· ere иexeiрoт-
ⲃeи ⲙⲛ ⲡceрафеiм xω ⲙⲙoc xe ϩaⲙⲙи: ⲛ тере
ⲙaт ⲉ pooт ⲁⲛoк паγλoc· aiстωт· ϩⲛ иaиeλoc
тнроτ· aтω aiре ⲉ ϩраi eⲭⲙ па ϩo· eic паccelloc
ет ⲙooщe иⲙⲙai: aϥ† иeщoтoi e poi aщтoтноσ̄т:
eqxω ⲙⲙoc xe ⲙⲡ̄р ⲣ̄ ϩoте· паγλoc ⲙⲙepiт ⲙ
пиoγте· тωoγи тенoт иⲑoтaϩ̄ ⲛcωi· ⲛтaтcaⲃoк
e пектopoc· aqxiт ⲛⲋi паccelloc ет ⲙooщe
Fol. 33 b иⲙⲙai e ппapaдeicoc: | aиaт eтⲙиⲛщe ⲡρωⲙe
ρλϐ eтⲙooщe· eтpooγт eтⲫaλλei eтcⲙoт e пиoγте
e ϩenρⲙⲛⲁщ иe e пeϩoтo· ere иeтϩo ⲣ̄ oтⲃeи
ⲛⲃe ⲙ ⲡρи ⲛcaщϥ ⲛⲥωϧ· aтω ere пщω ⲛ
тeтaпe ⲟ ⲛⲃe ⲛoтcaρт̄ ⲛ oтⲱⲃⲫ̄· ere oтⲙиⲛщe
ⲛϩoρoиoc ϩⲙ пиa ⲉт ⲙⲙaт eтϩaeooт· e oγeт neooγ
ⲙ пoγa пoγa пoγa̅· ere oγoи oγoтⲃ̄ e oγoи ϩⲙ
neooγϩⲙ̄ тeиoт ⲛтaшϧ ⲱa ϩooт· aγoγωщ e ϧoλ
xe иaiaтⲏ ⲱ паγλoc· иaiaтϥ ⲙ пρeⲃиoc eт иaпic-
теγe e ϧoλ ϩi тooтⲏ· xe акⲣ̄ ⲙⲡщa e треⲫeитⲏ
e иei тoпoc· ekщooп ϩⲛ̄ тei caρⲝ̄· aγaспaζe ⲙ-
ⲙoi тнроτ· aиoк xe aioγωщⲃ̄ ⲛcωoт eicⲙoт e
пиoγте· иⲙⲙaт· aиoк xe пexai ⲙ паccelloc
xe па ⲭ̄c̄ oτ пe иei тoпoc· aтω ⲙⲡ̄ иe иei ρωⲙe·
пexaϥ иai ⲛⲋi паccelloc· xe паi пe пκaρ ⲉт
oγaaⲃ ⲙ пxc̄· aтω иai ϩωoт иe иепрофитнс
тнроτ· eγиaщωпe ⲙ иei ⲙa щa пeρooγ ⲙ
ρaл· ⲙⲛ̄ иete ⲙⲡ oγтωλⲙ ϩⲛ̄ пκocⲙoc· aтω
ⲡтok ϩωoк ere пекϧoρoиoc иaщωпe ⲙ иei ⲙa:

ауω ϩапс̄ пе є трн̄ыаү ē пеκθоронос ыӣ
пекнι ы̄паτ кβωκ є песнτ ē пκосыос· ауω
ыа ыıı єκıатаψеоеıψ n̄ тєı апокалуы|ψıс Fol. 34 a
ϩı̄ пκосыос тнрq̄· оуn̄ ϩаϩ сар насωтı̄ n̄се- рλυ
ыетаноı· n̄сетı̄ıеıе ıкоλасıс· ыӣ n̄ϯыωріа и-
такıаү є роот· анок де n̄ тере ıсωтı̄ ē наı
n̄ тоотq̄ ı̄ пасселос ет ыооуе ıı̄ıı̄аı· пеϫаı
наϥ же па x̄c̄· ϯоуωш ыєи є ψωпе· ϩı̄ пеı
топос· аλλа n̄ ϯ[и]ар̄ ат сωтı̄ аи· ыатсавоı
тенот є па θронос єqшооп ı̄ пеı ыа· ацϫıт n̄ϩı
пасселос єтєкτıн n̄ отоєıн· ацтсавоı єтθронос
n̄ єоот: ере асселос сıаү ϩтıыєує ē роϥ· пеϫаı
ı пасселос· же па x̄c̄ па ıı̄ıı пе пеı θронос
ет ψооп ϩı̄ пеı ноς n̄ єоот· ауω ıı̄ıı не пеı
асселос ет ϩтıыєує є роϥ пеϫаϥ наı же наı
ıє пекθоронос ω паυλос· ауω пеı асселос сıаү
ıє отрınλ ыӣ сотрınλ· єтϩтıыєує̄ є пекθоронос·
ын n̄ссооуı аи ѡ паυλос· же а пекран р̄ соєıт
n̄ тıыıнте ı̄тасселос єте ыӣтоү нпе· ын n̄с-
ооуı же рωıе ıı̄ıı єт наϩıсе ϩı̄ пκосыос· є
раı єхı̄ праи ı̄ пеχр̄с̄ ыӣ тıӣтрωıе·
ϫаре пıоγте тωбе наү n̄сащq̄ n̄ϩωβ n̄соп ауω
ϫаре n̄асселос тнроү раше ıı̄ıı̄аϥ· ацϫıт
ϩı̄ пасселос ет ыооуе ıı̄ıı̄аı· | ацтсавоı єт- Fol. 34 b
ıннуе n̄цуnı єϥλеλλωϥ· ере отıннуе n̄ршıе рλ̄ϩ
ıоγте єцуnı· ере неγрβсω n̄реıω̄оү:—ауωш є
ϥλ є роı тнроү· же χаıре паυλос пıерıт ı̄
ıоγте ыӣ n̄ршıе· аγаспаζе ыıоı тнроү·
ıаı ı̄ пасселос· же па ѳоеıс ıı̄ıı не наı·
ıхе пасселос наı· же наı не n̄тωѕе тнроү
n̄актоѕоү ϩı̄ пκосыос· ацϫıт n̄ϩı пасселос
пϫаϥ наı· же ыоү n̄татрекѳе̄ωрει ı̄ ппара-
ıсос n̄ тпе· ыӣ пекθоронос ыӣ пеккλоп·
аıаү є ппараıсос· ауω отщпнре ешаате пе·

ⲉⲩⲛ ⲙⲟⲩⲛⲧ ⲛⲥⲟⲃⲧ ⲕⲱⲧⲉ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛ ⲧⲡⲉ·
ⲥⲛⲁⲩ ⲛ ⲣⲁⲧ ⲁⲩⲱ ⲟⲩⲥⲟⲃⲧ ⲛ ⲛⲟⲩⲃ ⲛ ⲧⲙⲛⲧⲉ ⲙ
ⲡⲉⲥⲛⲁⲩ ⲛⲥⲟⲃⲧ ⲛ ⲣⲁⲧ: ⲟⲩⲁ ⲙ ⲡⲣⲟⲩⲛ ⲛ ⲟⲩⲁ· ⲉⲣⲉ
ⲡⲥⲟⲃⲧ ⲡⲥⲟⲃⲧ ⲉⲓⲣⲉ ⲛⲧⲁⲓⲟⲩ ϫⲟⲩⲧ ⲥⲛⲟⲟⲩⲥ ⲙⲙⲁⲣⲉ ⲛ
ϫⲓⲥⲉ· ⲉⲩⲛ ⲟⲩⲱⲛⲙⲉ ⲛ ⲥⲧⲣⲟⲃⲓⲗⲗⲟⲥ ⲙ ⲡⲣⲟⲩⲛ ⲙ
ⲡⲥⲟⲃⲧ ⲡⲥⲟⲃⲧ· ϫⲓⲛ ⲡⲓⲉⲃⲧ ⲙⲡⲁ ⲡⲉⲙⲡⲧ ϫⲓⲛ ⲡⲓⲉⲣⲡⲧ ⲙⲡⲁ
ⲡⲣⲛⲥ· ⲁⲩⲱ ⲙⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲣ ϫⲟⲩⲧⲁⲥⲧⲉ ⲛⲧⲃⲁ·
ⲙⲡⲉ ⲥⲧⲟⲟⲩ ⲛⲙⲉ ⲛⲕⲁⲱ ⲉ ⲧϫⲟ· ⲉⲩⲛ ϫⲟⲩⲧⲁⲥⲧⲉ ⲛⲧⲃⲁ
ⲛⲥⲧⲩⲗⲗⲟⲥ ⲛⲣⲛⲧⲉ ⲉⲧⲁϫⲣⲛⲧ· ⲉⲣⲉ ⲛⲉⲥⲧⲩⲗⲗⲟⲥ|
Fol. 35 a ⲛⲉⲥⲧⲩⲗⲗⲟⲥ ⲉⲓⲣⲉ ⲛⲥⲙⲙⲉ ⲥⲛⲟⲟⲩⲥ ⲙⲙⲁⲣⲉ ⲛ ϫⲓⲥⲉ·
ⲣⲗⲉ ⲉⲩⲛ ⲙⲡⲧⲙⲛⲛⲓ ⲛ ⲙⲉ ⲙⲙⲏⲛⲉ ⲛⲣⲡⲱⲣⲁ ⲛⲣⲛⲧⲉ·
ⲉⲩⲛ ϫⲟⲩⲱⲧ ⲛⲙⲉ ⲛ ⲃⲟⲧⲁⲙ ⲛⲣⲛⲧⲉ ⲉⲧⲁⲓⲛⲧ: ⲉ ⲟⲩⲛ
ⲣⲙⲉ ⲧⲙ ⲙⲙⲁⲣⲉ ⲛⲥⲧ ⲛⲟⲩⲉ ⲛⲣⲛⲧⲉ· ⲉ ⲟⲩⲛ ⲙⲡⲧ-
ⲥⲛⲟⲟⲩⲥ ⲛⲕⲁⲣⲁⲣⲓⲥⲟⲥ ⲛⲣⲛⲧⲉ· ⲉⲣⲉ ⲟⲩⲥⲟⲃⲧ ⲛ ⲱⲛⲉ ⲕⲱⲧⲉ
ⲉ ⲣⲟⲥ ⲙ ⲡⲁⲧⲁⲓ ⲙ ⲡⲛⲉ· ⲉ ⲟⲩⲛ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲛⲙⲉ
ⲛⲗⲁϫⲙⲁ ⲛ ⲛⲟⲩⲃ ⲛⲣⲛⲧⲉ· ⲉⲣⲉ ⲙⲡⲧⲁⲥⲉ ⲛⲥⲧⲩⲗⲗⲟⲥ
ⲛⲣⲁⲧ ⲉⲓ ⲙⲁⲣⲙⲁⲣⲟⲛ ⲕⲱⲧⲉ ⲉ ⲣⲟⲩ· ⲁⲩⲱ ⲡⲉⲩⲣⲟ ⲟⲩ-
ⲟⲩⲛⲟⲛ ⲡⲉ· ⲉⲣⲉ ⲙⲟⲩⲛⲧ ⲛⲁⲉⲓⲧⲟⲥ ⲉⲓ ⲟⲩⲛⲁⲙ ⲙ ⲡⲣⲟ·
ⲁⲩⲱ ⲙⲟⲩⲛⲧ ⲉⲓ ⲉⲃⲟⲗ ⲙ ⲡⲣⲟ· ⲁⲩⲱ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲧⲛⲣⲛ ⲛⲉⲩⲟ ⲛ ⲃⲉⲓⲛ ⲙ ⲡⲁⲧⲁⲓ ⲙⲡⲉ· ⲛⲑⲉ ⲙ ⲡⲛⲁⲩ ⲙ
ⲙⲉⲉⲣⲉ ⲉⲙⲛ ⲕⲁⲕⲉ ⲛⲣⲛⲧⲉ· ⲁⲗⲗⲁ ⲡⲟⲩⲃⲉⲓⲛ ⲙ ⲡⲛⲟⲩⲧⲉ
ⲛⲉⲧ ⲙⲟⲟⲛ ⲛⲣⲛⲧ ⲛⲛⲁⲩ ⲛⲓⲙ· ⲉⲩϯ ⲟⲩⲃⲉⲓⲛ ⲧⲛⲣⲛ·
ⲙⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲙⲉⲓⲙ ⲥϯ ⲡⲣⲟⲩⲡⲱⲣⲁ ⲉ ⲣⲟⲩ ⲙ
ⲛⲛⲁⲩ ⲛⲣⲧⲟⲟⲩⲉ· ⲁⲩⲱ ⲙⲁϥⲥⲱⲙⲉⲙ ⲥϯ ⲡⲙⲁⲣⲓⲥ ⲉ ⲣⲟⲩ·
ⲙ ⲛⲛⲁⲩ ⲙⲙⲉⲉⲣⲉ· ⲁⲩⲱ ⲉⲣⲓⲙⲁⲛ ⲡⲣⲛ ⲣⲱⲧⲛ· ⲙⲁⲣⲉ
ⲡⲉⲥϯ ⲛⲟⲩⲉ ⲙ ⲡⲙⲛⲛⲓ ⲧⲣⲟⲩ ⲉⲧ ⲣⲙ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲙⲱⲙⲉ ⲉ ⲣⲟⲩ· ⲙⲁⲛⲧⲉ ⲧⲉⲧⲙⲛ ⲙ ⲡⲕⲟⲥⲙⲟⲥ ⲡⲁⲣⲁⲥⲉ
ⲡⲃⲁⲥⲓⲥ ⲙ ⲡⲉⲥⲧⲩⲗⲗⲟⲥ ⲉⲧⲣⲛⲧ ⲙⲙⲁⲗⲁⲃⲁⲑⲟⲗⲟⲛ· ⲙⲙ
ⲡⲉⲥⲧⲣⲁⲍ ⲙⲙⲉ ⲉⲣⲉ ⲛⲉⲧⲕⲉⲫⲁⲗⲓⲉ ⲛⲉϫ ⲕⲗⲁⲁⲟⲥ
ⲣⲟⲩ ⲡⲁⲙⲉⲕⲁⲗⲟⲛ· ⲉⲣⲉ ⲧⲉⲩⲛⲡⲉ ⲉⲓⲣⲉ ⲙ ⲙⲡⲧⲁⲥⲧⲉ
Fol. 35 b ⲛⲧⲃⲁ ⲙⲙⲁ ⲙⲙⲟⲟⲩⲛ ⲛⲓⲙⲉ:— | ⲉⲣⲉ ⲣⲉⲛⲱⲙⲉ ⲙⲙⲉ ⲟⲩⲛ
ⲣⲗⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲛⲓⲙⲛ ⲧⲣⲟⲩ ⲙ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲛⲉⲧⲣⲙⲙⲉⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲓⲙⲟⲩⲛⲧ ⲛⲥⲟⲩ ⲙ ⲙⲛⲛⲉ
ⲙ ⲡⲛⲁⲩ ⲛⲣⲧⲟⲟⲩⲉ· ⲙⲙ ⲡⲛⲁⲩ ⲙ ⲙⲉⲉⲣⲉ ⲙⲙ ⲡⲛⲁ

ⲛ ρⲟⲩⲉ ⲙⲁⲧⲱⲙ ⲉ ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ
ⲉⲧⲁⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲫⲟⲩⲁⲁⲃ· ⲫⲟⲩⲁⲁⲃ· ⲫⲟⲩⲁⲁⲃ ⲡ-
ⲭⲟⲉⲓⲥ ⲛⲥⲟⲛ· ⲫⲁⲓ ⲧⲁⲓⲟ ⲫⲁⲓ ⲉⲟⲟⲩ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ
ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· ⲁⲩⲱ ⲙⲁⲣⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲱⲙ ⲉ
ⲃⲟⲗ ⲉⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲫⲟⲩⲱⲙⲃ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁⲓ: ⲁⲉ ⲱ ⲡⲁⲩⲗⲟⲥ ⲁⲕⲛⲁⲩ ⲉ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ
ⲛ ⲧⲡⲉ· ⲙⲛ ⲡⲉⲫⲉⲟⲟⲩ· ⲛⲁⲓ ⲙⲡⲉ ⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲉⲡⲉϩ
ⲥⲓⲉ ⲡⲁⲱⲕ ⲉ ⲡⲉⲩⲧⲁⲓⲟ· ⲡⲉϫⲁⲓ ⲛⲁϥ ⲁⲉ ⲁϩⲉ ⲡⲁ ⲭ̄ⲥ̄·
ⲁⲗⲗⲁ ϯⲣ̄ ϩⲟⲧⲉ ⲁⲉ ⲙⲉⲩⲁⲕ ⲁⲣⲏⲧ ⲛ ϯⲙⲉⲧⲙⲁ ⲁⲓ
ⲛⲥⲱ ϩⲓⲉ ⲡⲉⲓ ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ ⲛⲁⲓ· ⲁⲫⲟⲩⲱⲙⲃ ⲛⲥⲓ
ⲡⲁⲥⲥⲉⲗⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲓ· ⲁⲉ ⲁϩⲣⲟ ⲡⲉⲧ ⲛⲁϩⲣⲟ· ⲁⲩⲱ
ⲕⲛⲁϩⲣⲟ ⲉ ⲡⲕⲁⲧⲏⲥⲱⲣⲟⲥ ⲉⲧ ⲓⲏⲧ ⲉ ϩⲣⲁⲓ ϩⲓ ⲁⲙⲡⲧⲉ·
ⲉⲕⲛⲁⲁⲓ ⲉⲟⲟⲩ ⲁⲉ ⲛⲣⲟⲩⲟ̄ ⲉⲕⲱⲁⲛⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥ-
ⲙⲟⲥ ⲛⲛⲉ ⲥⲟⲛ· ⲁⲩⲱ ⲉⲧⲱⲁⲛⲥⲱⲧⲙ ⲉ ⲡⲱⲁϩⲉ ⲛ ⲧⲉⲓ
ⲁⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ⲛⲥⲓ ⲡⲛⲉⲙⲟⲥ ⲧⲏⲣⲟ̄ ⲛ ⲡⲣⲱⲙⲉ· ⲥⲉⲛⲁ-
ⲙⲉⲧⲁⲛⲟⲓ ⲛⲥⲓ ϩⲁⲣ ⲛⲥⲉⲱⲟⲩ̄· ⲁⲩⲱ ⲟⲛ ϯⲛⲁⲭⲓⲧⲛ̄ ⲛⲧⲁⲧ-
ⲁⲃⲟⲕ ⲉ ⲡⲉⲕⲑⲣⲟⲛⲟⲥ ⲙⲙⲛ̄ ⲡⲉⲕⲕⲗ̄ⲟⲙ· ⲙⲙⲛ̄ ⲛⲁ ⲛⲉⲕⲥⲓⲛⲧ
ⲥⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁϥϫⲓⲧ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙⲡⲉⲧⲟ ⲉ ⲃⲟⲗ Fol. 36 a
ⲛ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ϩⲓⲉ ⲡⲕⲁϩ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲙⲁⲩ ρⲗⲍ
ⲑⲉⲣⲟⲛⲟⲥ ⲉⲩⲡⲟⲣⲓ̄· ⲁⲩⲱ ⲟⲩⲥⲧⲟⲗⲏ ⲙ ⲡⲉⲧⲡⲉ ⲙ
ⲑⲉⲣⲟⲛⲟⲥ· ⲉⲥϩⲓⲣⲁⲓⲉ ⲉ ⲃⲟⲗ ⲉ ⲙⲡⲉ ⲑⲉ ⲡⲱⲁϩⲉ ⲉ ⲧⲉ-
ϯⲙⲓⲛ· ⲉⲣⲉ ϩⲉⲛⲥⲙⲁⲥ ⲙⲙⲁⲣⲙⲁⲣⲟⲓ ⲙ ⲡⲉⲧⲡⲉ ⲙ
ⲑⲉⲣⲟⲛⲟⲥ· ⲁⲓⲟⲩⲱⲙⲃ ⲡⲉϫⲁⲓ ⲙ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉⲡⲁ
ⲉ ⲁⲩ ⲡⲉ ⲡⲁⲁ ⲛ ⲱⲟⲡⲉ ⲛ ⲛⲁⲥⲓⲛⲧ ⲛⲁⲱⲃⲛⲣ ⲁⲡⲟ-
ⲧⲟⲗⲟⲥ· ⲁϥϫⲓⲧ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙⲡⲉⲧⲟ ⲉ ⲃⲟⲗ ⲙ
ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ· ⲁⲙⲁⲩ ⲉⲧⲙⲛⲛⲧⲉ ⲛⲑⲉⲣⲟⲛⲟⲥ· ⲁⲩⲱ
ⲉⲧⲙⲛⲛⲧⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉⲧϣⲁⲗⲗⲉⲓ ⲉⲧϯ ⲉⲟⲟⲩ ⲙ
ⲡⲟⲩⲧⲉ· ⲁⲙⲁⲩ ⲉⲧⲙⲛⲛⲧⲉ ⲛⲣⲃⲥⲱ ⲙⲙⲛ̄ ⲟⲩⲙⲛⲛⲧⲉ
ⲛⲓⲗⲟⲓ ⲉⲧⲕⲓⲛ ⲉ ϩⲣⲁⲓ ⲙⲡⲉⲧⲡⲉ ⲉ ⲃⲟⲗ ⲙ ⲡⲉⲑⲣⲟⲛⲟⲥ·
ⲁⲩⲱ ⲉⲣⲉ ⲟⲩⲥϯ ⲛⲟⲩⲉ ⲱⲱⲙ ⲉ ⲃⲟⲗ ϩⲓⲉ ⲡⲁⲁ ⲉⲧ
ⲙⲁⲁⲩ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲛⲥⲓ ⲡⲁⲥⲥⲉⲗⲟⲥ· ⲁⲉ ⲡⲁⲓ ⲡⲉ
ⲡⲁⲁ ⲛ ⲛⲉⲕⲥⲓⲛⲧ ⲛⲉⲕⲱⲃⲛⲣ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲱ ⲟⲛ
ⲁⲙⲁⲩ ⲉⲧⲣⲱⲙⲉ ⲉⲫⲫⲟⲣⲉⲓ ⲛ ⲛ ⲟⲩⲣⲃⲥⲱ ⲛ ⲟⲩⲱⲃⲙ̄ ⲉⲣⲉ
ⲟⲛⲱⲁⲣⲁ ⲛ ⲧⲟⲟⲧⲟ̄ ⲉⲫⲁⲁϩⲉ ⲣⲁⲧⲟ̄ ⲛⲥⲁ ⲟⲩⲁⲁⲓ ⲙ

ⲛⲛⲁⲧⲁⲛⲉⲥⲧⲁⲥⲓⲁ · ⲉⲙⲡⲁⲗⲗⲉⲓ ⲁⲩⲱ ⲉⲙⲛⲟⲁⲣⲓⲍⲉ ⲉⲡⲓ
ⲧⲉⲙⲛⲟⲁⲣⲁ · ⲉⲣⲉ ⲡⲁⲩⲉⲗⲟⲥ ⲟⲩⲱⲣⲉ ⲛⲉⲱⲟⲩ · ⲁⲓⲟⲩⲱⲙⲓ
ⲛⲉⲭⲁⲓ ⲉⲉ ⲡⲁⲩⲉⲗⲟⲥ · ⲭⲉ ⲙⲁⲉ ⲛⲉ ⲛⲁⲓ ⲛⲁ ⲭⲉ : ⲛⲉⲭⲁϥ
ⲛⲁⲓ ⲭⲉ ⲛⲁⲓ ⲛⲉ ⲭⲁⲥ ⲉⲙⲡⲁⲗⲗⲉⲓ · ⲁⲩⲱ ⲁⲙⲁⲩ ⲫⲁⲉ
ⲙⲁⲣ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲩⲧⲟⲛⲟⲥ ⲉⲡⲣⲟⲥⲧⲉ ⲛⲓⲱⲛⲉ ⲙⲙⲁⲁⲁⲁ ·
ⲛⲉⲁⲙⲡⲓⲣⲟⲛ · ⲉⲣⲉ ⲙⲁⲣ ⲉⲧ ⲙⲙⲁⲁⲁⲁⲩ ⲟⲩⲟⲃϣ ⲛⲟⲩ ⲛ
Fol. 36 b ⲟⲩⲭⲣⲓⲟⲛ · ⲉⲣⲉ ⲟⲩⲙⲉⲛⲓⲙⲉ ⲛ ⲛⲗⲟⲅⲟⲥ : | ⲁⲩⲱ ⲟⲩⲙⲉⲛⲓⲙⲉ
ⲡⲁⲣⲁ ⲡⲟⲣⲟⲛⲟⲥ · ⲉⲧⲫⲟⲣⲉⲓ ⲧⲩⲡⲟⲥ · ⲡⲣⲉϥϣⲟⲡⲉ ⲉⲓⲙ ⲉⲛⲉ-
ⲙⲁⲣⲓⲉ ⲛⲥⲓ ⲛⲉⲧ ⲙⲛⲟⲟⲛ ⲉⲉ ⲙⲉⲁ ⲉⲧ ⲙⲙⲁⲁⲁⲁⲩ · ⲉⲣⲉ
ⲟⲩⲙⲉⲛⲓⲙⲉ ⲡⲁⲩⲉⲗⲟⲥ ⲫⲉⲙⲉⲛⲉ ⲉ ⲣⲟⲟⲩ · ⲙⲉϫⲁⲓ ⲉⲉ
ⲡⲁⲩⲉⲗⲟⲥ ⲭⲉ ⲙⲁⲉ ⲛⲉ ⲛⲁⲓ · ⲙⲉϫⲁϥ ⲛⲁⲓ ⲭⲉ ⲛⲁⲓ ⲛⲉ
ⲙⲙⲁⲁⲣⲧⲩⲣⲟⲥ ⲙⲁⲭⲁⲣⲧⲩⲣⲉⲓ ⲉⲭⲁⲓ ⲛⲣⲁⲓ ⲉⲉ ⲛⲉϫⲣⲥ ·
ⲉ ⲧⲃⲉ ⲛⲉⲛⲧⲁⲓⲥⲟⲃⲉⲓⲛ ⲙⲙⲁⲩ ⲛⲁ ⲛⲉⲛⲉⲓⲙ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ·
ⲉⲡⲁⲓ ⲛ ⲣⲉⲛⲟⲥ ⲙⲡⲁⲓⲟ · ⲙⲡⲟⲟⲩ ⲭⲉ ⲁⲛⲧ ⲛⲉⲣⲟⲟⲓ
ⲉ ⲣⲟⲟⲩ ⲉ ⲣⲟⲓ ⲁⲧⲛⲓ ⲉ ⲣⲟⲓ · ⲙⲉϫⲁⲩ ⲛⲁⲓ ⲭⲉ ⲛⲁⲓⲁⲧⲛ
ⲉⲉ ⲡⲁⲩⲗⲟⲥ · ⲭⲉ ⲁⲛⲣ ⲙⲙⲁⲓⲛⲁ ⲛ ⲛⲉⲓ ⲧⲟⲡⲟⲥ · ⲁⲩⲱ ⲁⲛⲟⲛ
ⲛⲓ ⲟⲩⲥⲟⲛ · ⲁⲩⲱ ⲁⲛⲣ ⲙⲙⲁⲓⲛⲁ ⲙⲙⲁⲩ ⲉ ⲛⲉⲓ ⲛⲟⲥ
ⲛⲙⲙⲁⲣⲉ ⲛⲁⲓ ⲙⲙⲁ ⲃⲁⲗ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ · ⲙⲙⲁ ⲙⲁⲁⲁⲉ
ⲥⲟⲧⲙⲟⲩ · ⲁⲙⲁⲩ ⲉ ⲣⲟⲟⲩ ⲫⲁⲉ ⲛⲥⲱⲙⲁ · ⲉⲓⲉⲓ ⲁⲛ ⲙⲡⲁ
ⲛⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲉⲧⲙⲙⲉⲛⲛⲣⲣⲁⲧⲉⲓⲁ ⲉⲧ ⲉⲙⲛⲟⲟⲩ ⲛⲣⲛⲧⲉ · ⲙⲙⲁ
ⲛⲣⲙⲉ ⲙⲙⲁ ⲙⲁⲣⲉⲗⲑⲉⲓⲛ ⲁⲧⲣⲙⲙⲁⲣⲧⲩⲣⲉⲓⲛ ⲙⲙⲁⲩ ⲛⲁ ⲛⲉⲓ ⲛⲟⲥ
ⲛⲓⲁⲓⲟ · ⲁⲛⲟⲛ ⲁⲭ ⲡⲁⲩⲗⲟⲥ ⲁⲓⲥⲟⲟⲡⲉ ⲉ ⲣⲟⲩ ⲫⲁⲉ ⲛⲉⲙⲙⲁ
ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲩⲱ ⲁⲓⲥⲉⲧⲟⲩ ⲉ ⲙⲛⲟⲩⲧⲉ ⲉⲧⲁⲱ ⲉⲉⲉⲉⲉⲉ · ⲭⲉ
ⲧⲉⲉⲉⲟⲩ ⲉ ⲣⲟⲛ ⲙⲛⲟⲩⲧⲉ ⲉⲉ ⲙⲧⲣⲡⲓ · ⲛⲉⲧ ⲛⲁⲩ ⲉ ⲣⲟⲓ
ⲉⲁⲩⲁⲁⲩ ⲉ ⲣⲟⲩ ⲫⲁⲉ ⲛⲉⲉⲉⲧⲙⲧⲣⲓⲟⲛ : ⲉⲣⲉⲉⲁⲁⲁⲁⲩ ⲛⲥⲓ
ⲛⲉⲟⲟⲩ ⲛⲧⲉⲛⲉⲉⲙⲛⲟⲩⲧⲉ : ⲛⲉⲧ ⲧⲁⲙⲟ ⲁⲩⲱ ⲉⲧ ⲙⲙⲟⲟⲩ
ⲫⲁⲉ ⲙⲧⲁⲓⲟ ⲙ ⲧⲉⲫⲉⲉⲙⲛⲟⲥ · ⲉⲙⲡ ⲛⲉⲫⲉⲉⲟⲙⲟⲩⲉⲙⲉ ⲙ
ⲙⲡⲣⲉ ⲛ ⲛⲉϫⲣⲥ ⲛⲉⲙⲭⲉ · ⲛⲉⲧ ⲁⲁⲁⲣⲉ ⲉⲭⲉⲓ ⲙⲧⲣⲡⲓ
: ⲁⲩⲁⲛⲁⲥⲧⲁⲥⲓⲍⲉ ⲛⲁⲩ ⲛⲣⲱⲃ ⲙⲉⲉ ⲙⲧⲁⲩ-
Fol. 37 a ⲉⲉⲉⲉⲟⲟⲩ : — | ⲙⲙⲟⲉ ⲉⲉⲉⲉⲓ ⲉⲙⲡ ⲛⲉⲓⲧ ⲁⲙⲁⲩ ⲉ ⲣⲟⲟⲩ : ⲉⲙⲡ ⲙⲧⲁⲓⲟ ⲉⲧ

ⲛⲁⲓϣⲟⲛⲉ ⲛ̄ ⲡⲁⲓⲁⲓⲟⲥ· ⲙⲛ̄ ⲣⲉ ⲙⲛ̄ ⲛⲓⲙⲟⲣⲓⲛ̄ ⲉⲧⲛⲁ-
ϣⲟⲛⲉ ⲛ̄ ⲛⲁⲥⲉⲃⲓⲥ· ⲧⲟⲧⲉ ⲡⲁⲡⲉ̈ⲧⲟⲗⲟⲥ ⲁϥϣⲁⲓϣⲉ ⲁⲧⲟ
ⲁϥⲧⲉⲗⲓⲗ· ⲁⲥⲙⲟⲩ ⲉ̄ ⲛⲓⲟⲩⲧⲉ· ⲁⲩⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ ⲛ̄
ⲟⲩⲥⲟⲛ· ⲁⲛⲟⲕ ⲙⲁⲣⲕⲟⲥ ⲙⲛ̄ ϯⲟⲟⲥⲟⲥ ⲡⲓⲁⲁⲟⲩⲓⲧⲉ
ⲛ̄ ⲣⲁⲛⲓⲟⲥ ⲛⲁϩⲗⲟⲥ· ⲛⲉⲁⲣ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲉ ϯⲣⲓ-
ⲉⲣⲁⲓ ⲛ̄ ⲧⲉⲓ ⲁⲡⲟⲕⲁⲗⲩⲯⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲛⲓ ⲙⲙⲛ̄
ⲟⲩⲱⲣⲉⲗⲉⲓⲁ ⲛ̄ ⲛⲉⲧ ⲛⲁⲥⲱⲧⲙ ⲉ ⲣⲟⲟⲩ: ⲉϯ ⲉⲣⲉ ⲡⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ ⲡⲁⲭⲉ ⲛⲓⲙⲁⲛ· ⲁ ⲡⲉⲛⲡ ⲛⲉϫⲣⲉ ⲟⲩⲱⲛ̄ ⲛⲁⲓ
ⲉ ϩⲟⲗ ⲉⲓⲙⲓ ⲛ̄ ⲣⲁⲣⲁⲓⲁ ⲛ̄ ⲛⲉϫⲉⲣⲟⲧⲃⲉⲓⲛ· ⲛⲉⲭⲁⲩ ⲛⲁⲓ
ⲉⲭⲁⲓⲣⲉ ⲛⲁⲩⲗⲟⲛⲓⲧⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁⲓ ⲛ̄ⲧⲁⲓⲥⲟⲧⲛⲟⲩ
ⲟⲩⲧⲉ ⲙⲓⲟⲥⲓⲟⲥ· ⲭⲁⲓⲣⲉ ⲡⲉⲧⲣⲟⲥ ⲡⲉⲕⲗⲟⲓ ⲛ̄ ⲡⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ] ⲭⲁⲓⲣⲉ ⲓⲱⲁⲛⲛⲓⲥ ⲡⲁ ⲙⲉⲣⲓⲧ ⲭⲁⲓⲣⲉ ⲛⲁ-
ⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲓⲣⲟⲩ· ϯⲣⲓⲛⲓ ⲙⲙⲁ ⲛⲁ ⲥⲓⲟⲩⲧ ⲛ̄ ⲁⲛⲁⲟⲩ
ⲉⲥⲉⲙⲱⲟⲩⲉ ⲙⲙⲁⲛⲧⲉ· ⲉⲓⲧⲁ ⲁⲩⲓⲟⲩⲧ ⲉ ⲛⲉⲛⲉⲓⲟⲩⲧ ⲛⲉⲭⲁⲩ
ⲛⲁⲩ ⲭⲉ ⲭⲁⲓⲣⲉ ⲛⲁⲩⲗⲟⲥ ⲛⲉⲡⲓⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ ⲉⲧ ⲧⲁⲓⲟ:
ⲭⲁⲓⲣⲉ ⲛⲁⲩⲗⲟⲥ ⲙⲁⲉⲉⲧⲓⲉ ⲛ̄ ⲧⲁⲓⲁⲟⲧⲛⲓ· ⲭⲁⲓⲣⲉ
ⲛⲁⲩⲗⲟⲥ ⲡⲗⲟⲩϯ ⲁⲧⲟ ⲧⲉⲡⲧⲉ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲣⲁⲁ
ⲛⲉⲕⲣⲓⲧ ⲧⲱⲧ ⲉ ⲣⲟⲛ ⲉ̄ⲣ̄ ⲛⲉⲓⲧ ⲁⲙⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲁⲣⲁ
ⲁⲙⲡⲓⲣⲟⲫⲟⲣⲉⲓ ⲉⲭ̄ⲥ̄ ⲛⲉⲓⲧ ⲁⲙⲥⲟⲧⲙⲟⲩ· ⲁⲩⲟⲩⲱϣ
ⲓⲥⲓ ⲛⲁⲩⲗⲟⲥ ⲭⲉ ⲁⲣⲉ ⲛⲁ ⲭ̄ⲥ̄· ⲁ ⲛⲉⲕⲣⲓⲧ ⲙⲙⲛ̄ ⲧⲉⲕ-
ⲗⲁⲁⲙⲓ ⲉⲓⲣⲉ ⲙⲙⲁⲓ ⲛ̄ ⲣⲉⲛⲛⲟⲥ ⲛ̄ ⲛⲉⲧ ⲛⲁⲟⲩⲧ·
ⲉⲩⲟⲩⲱϣ ⲛ̄ⲥⲓ ⲛⲉⲡⲣ̄ ⲛⲉⲭⲁⲩ· ⲭⲉ ⲱ ⲙⲉⲣⲓⲧ ⲛ̄
ⲓⲉⲓⲟⲩⲧ: ⲣⲁⲛⲓ ⲣⲁⲛⲓ ϯⲭⲱ ⲙⲙⲟⲥ ⲙⲙⲏ· ⲭⲉ
ⲉⲛⲁⲧⲁⲓⲣⲉⲃⲉⲓⲛ ⲛ̄ ⲡⲓⲁⲭⲉ ⲛ̄ ⲧⲉⲓ ⲁⲡⲟⲕⲁⲗⲩⲯⲓⲥ
ⲛ̄ ⲛⲓⲟⲥⲓⲟⲥ ⲧⲓⲣⲟⲩ· ⲉⲧⲛⲓ ⲛ̄ ⲛⲉⲧ ⲛⲁⲥⲱⲧⲙ ⲉ ⲣⲟⲥ·
ⲣⲁⲛⲓ ⲣⲁⲛⲓ ϯⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲓ ⲱ ⲡⲁⲩⲗⲟⲥ ⲭⲉ ⲛⲉⲧ
ⲁⲡⲟⲕⲁⲗⲩⲯⲓⲥ ⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̄ ⲧⲉⲓ ⲁⲡⲟⲕⲁⲗⲩⲯⲓⲥ:— | ⲙⲡⲉⲣⲁⲓⲥ Fol. 37 b
ⲛⲁⲁⲥ ⲉ ⲣⲁⲓ ⲉⲧⲁⲙⲡⲓⲧⲣⲉ ⲛ̄ ⲡⲛⲉ[ⲙⲉ]ⲁ ⲉⲧ ⲙⲡⲧ· ⲣⲁ
ϯⲛⲁⲧⲥⲁⲃⲟⲟⲩ ⲁⲛ ⲉ ⲁⲙⲡⲧⲉ ⲙⲙⲛ̄ ⲛⲉⲧⲣⲓⲁⲉ ⲉⲧ ⲥⲁⲱⲉ·
ⲛⲁ ⲣⲁⲓ ⲉ ⲧⲁⲉⲣ ⲥⲏⲧⲉ ⲡⲛⲟⲩⲥⲁ ⲣⲁ ⲛⲉⲧⲉⲡⲉⲣⲁⲓⲁ·
ⲉⲧⲟ ⲛⲉⲧ ⲛⲁⲱⲟⲩ ⲙⲙⲟⲥ ⲣⲁ ⲟⲩⲥⲓⲛⲉⲧⲉ ϯⲛⲁⲥⲱⲧⲙ ⲉ
ⲣⲟⲩ ⲙⲙⲁⲓ ⲛⲉⲧⲙⲛ· ⲛⲉⲧ ⲛⲁⲱⲟⲩⲛ̄ ⲛⲥⲁ ⲛ̄ⲛⲁⲭⲉ ⲛ̄ ⲧⲉⲓ
ⲁⲡⲟⲕⲁⲗⲩⲯⲓⲥ ϯⲛⲁϩⲓⲃⲁ ⲙⲙⲟⲟⲩ· ⲁⲩⲟ ⲛ̄ⲧⲉⲛⲁⲱⲟⲩⲛ̄
ⲛⲓⲧⲉ ⲉⲓ ⲙⲙⲁⲓ ⲧⲉⲓ ⲣⲓ̄ ⲛⲉⲣⲟⲟⲩ ⲉⲧ ⲧⲃⲃⲏⲩ ⲭⲉ ⲙⲙⲁ-

стнрюи тнроу н та мнтноуте аюуоиоуоу е вол
е рωтн ω на мелос ет отаав· еіс ѳнитє ацщерп
таюωтн е ρωв нїм· моощє тєноу нтетнвωк·
нтетнтащєоєщ м петаүүєліон н та мнтєро·
єпєі ан аүрωи ѵар е роуи нзі петнароиос мн
петнаѵωи ет отаав· нток де ρωωк м па сωтн
паѵлос· кнахωк е вол м пекароиос нток мн
па мєріт петрос—н сеу ϯоу м пєвоу єпнф нє
щωпе ρн та мнтєро ща епеq· та зоии єсещωпе
нммнтн· аүω нтєуноу аүкелеуе н теклооле є
трестало нммаѳнтнс· псхітоу е тєхωра нтач-
тощс нау· аүω псетащєбєщ ρм ма нм м пет-
аүүєліон н тнитєро н мпнуе ща епеq· ритн
тєхаріс мн тнитмаі рωмє м пенхс іс пехрс
пенснр· паі пеоуу нач мн пецєіωт н аѵаѳос·
мн пенна· ет отаав ща епеq н епеq· ѳаммн :—

COLOPHON

нта пеі аѵаѳоп щωпе е вол ρі тоотч м пмаі
иоуте н сеи· єтϩ ϯате· н рмтмєкра· ρм нтощ
н рмоит· ере пхс иноуте м пархаүүелос ет
отаав ѳрафанл мн пасюс паѵлос папостолос·
пасиоу е роч нточ ϯате мн тецсоиме мн пец-
щнре· мн тϫсш р ρωв· нϫаач нсуикліроио-
иос мн пецпет отаав ѳраі ρн тецнитєро ет ρн
м мпнуе· ща епеq· ѳаммн·

TRANSLATION OF THE COPTIC TEXTS

THE ENCOMIUM OF THEODORE, ARCHBISHOP OF ANTIOCH, ON THEODORE THE GENERAL, THE ANATOLIAN[1]

(Brit. Mus. MS. Oriental, No. 7030)

THE ENCOMIUM WHICH SAINT APA THEO- Fol. 1 *a* 1
DORE, ARCHBISHOP OF ANTIOCH, PRONOUNCED ⲛ
ON THE VALIANT SAINT, THE VICTORIOUS WARRIOR OF ANTIOCH, THE DESTROYER OF THE PERSIANS, SAINT THEODORE THE ANATOLIAN. HE SPAKE ALSO CONCERNING HIS ORIGIN, AND HIS RACE (OR, FAMILY), AND HIS CAREER AS A SOLDIER, AND HIS GLORIOUS CAREER AS A GENERAL, AND THE AMOUNT OF HIS ANNUAL INCOME. AND HE ALSO SPAKE CONCERNING THE DAY WHEREON HE ENDED HIS CAREER ..... THAT IS TO SAY, THE WELFTH DAY OF THE MONTH TÔBE. HE PAKE ALSO CONCERNING APA GAIUS, THE RCHBISHOP OF ANTIOCH, UNDER WHOM THE IRST OF ALL THE MARTYRS SUFFERED. HE LSO SPAKE BRIEFLY CONCERNING SAINT APA LAUDIUS. IN THE PEACE OF GOD. AMEN.

THE orchard is a pleasant place, and the trees thereof c ster round about it, they flourish [and] are laden with f it, O my beloved. The blossom is pleasant and glorious, a l emitteth a sweet and choice odour. | All the great ones Fol. 1 *b* 1
a round about it, and the mighty men and the Generals ⲃ
r ice and are glad therein. These words do not [apply] to

[1] He is commemorated in the Ethiopian Church on the twelfth day of th month Ṭer, i.e. December 7; a short life of him is given in the *Sy xarium* (Ṭer xii = the Coptic Tôbe xii), and a longer one in Brit. M MS. Orient., No. 689, fol. 211 *b* ff.

Antioch only, but also to the heavenly Jerusalem, the habitation of all the saints. And even though Diocletian, the lawless one, overthrew the houses of the Generals of my city of Antioch because of his wrath against them, Christ Himself, the Beloved of the Father, hath built them up into a palace in His City of Trnth, the Jerusalem of heaven. And even
Fol. 1 *b* 2 though Diocletian, | the lawless one, separated them (i. e. these Generals) from their parents, and from their brethren, and from their kinsfolk who were living upon the earth, Christ, the King of kings, called them 'brethren' and 'companions', even as He called the Apostles,[1] at the time when they were on the earth. An earthly king called the valiant men of my city to him as 'recruits', but the Deathless King, Christ, hath called them 'My victorious warriors in the strife'.[2] And I, Theodore, who am the least among men, when I look upon [the remains of] their habitations upon this earth which
Fol. 2 *a* 1 Diocletian made into a | desert, straightway I say, 'Where
ⲡ are the kings who have died, and the Generals whom Diocletian made?'[3] The mighty ones of my city hath this evil beast cast down to the ground because of his hatred towards them. But God, Who loveth the race of man, hath received them unto Himself in His kingdom, and hath given unto them an inheritance in His kingdom, [which is] a city that cannot be laid waste, whereof the trees never wither, and the fruits of the trees never perish. This is the place of joy and
Fol. 2 *a* 2 of gladness and of exultation | for ever!

Take shame to thyself this day, O Diocletian, who art in the deepest Amente, whilst all the saints are in the kingdom that is in the heavens! The lawless kings have been cast into Amente because of the evil which they have done to the holy martyrs; and these holy men are in the kingdom that is in the heavens. Thou wouldst have carried them, O transgressor of the law, into a city over which a mortal kin

[1] Matt. xxiii. 8; John xv. 15. [2] Compare Rom. viii. 36, 37.

[3] ⲛ ϫⲁⲓⲉ repeated inadvertently (?).

reigned, but they removed themselves into a city over which death hath no power. Thou didst not make them die, O | transgressor of the law, as every one else [dieth], but Fol. 2 *b* 1 thou didst kill them by means of the death of violence. And in very truth, O Diocletian, when I remember thy rule, and the evil which thou hast done unto the noblemen of Antioch, I curse thee, [and] I revile thee, [and] I call thee by evil names, O thou evil, blood-shedding lion, thou bear that didst drink blood at all times, thou dragon that dost dwell in the abyss! Furthermore, when I remember also the honours which they have received in the heavens, and that their memorial shall abide [for ever] in the world, | when the nations perceive that the power of healing is bound Fol. 2 *b* 2 up in their holy bodies, and that healing is graciously granted unto those who are sick in the name[s] of the saints, and that martyriums are built in their names, one after the other, upon the earth, I say straightway, that thou wast born with an evil destiny and for thine own destruction alone. But it is a glorious destiny for these saints and martyrs to bring their lives to an end through thee, for they have received indestructible crowns in the kingdom which is in the heavens. For in very truth when I remember what thou didst do unto Saint | Theodore the Anatolian, I am amazed, and Fol. 3 *a* 1 I quake with wonder, for indeed great were the evils which thou didst inflict upon that brave warrior of Antioch, O Diocletian. When I consider the tree whereon they crucified Theodore the Anatolian, the tree that was anointed with his holy blood, and I remember the one hundred and fifty-three nails which they drove into his holy body on the tree, I weep bitterly with many tears, and I curse thee, O Diocletian. But when I gaze up into the heavens, | and I see his (i.e. Fol. 3 *a* 2 Theodore's) throne on the right hand of Michael, outside the Veil of the Father, straightway I utter cries of joy, and I say, 'Well it is that thou wast born, O Diocletian, so that thou mightest put to death this valiant warrior Theodore the

Anatolian, and so enable him to acquire this great honour in the heavens before Christ Jesus!' Behold, the tree whereon they crucified thee did the Emperor Constantine command to be made into the doors of his martyrium, and into the apse of his chamber of sacrifice, and into the bier
Fol. 3 *b* 1 whereon his holy body [lay]. | When I think, [O Diocletian,]
ⲉ what thou didst do unto Victor,[1] the son of Romanus, I am smitten with wonder that thou wast not ashamed before his father who put him to death. When I look upon the stone slabs over which they dragged him, and which were smeared with his holy blood, and when I think upon the fetters which they bound on his feet and legs, and which now hang on the doors of his holy martyrium wherein he driveth out devils and also upon the stone slabs that were smeared with his blood, and that are now laid down in his martyrium and
Fol. 3 *b* 2 illumine (?) the . . . . of my | city, I give thanks unto God and I say, 'Well it is that thou wast born, O Diocletian, so that thou mightest put these saints to death whereby they became the equals of the angels in the heavens and on the earth!' When I look at the sword of Horion, the companion of the saint Apa Victor, and the flat shield of gold which hangeth in his martyrium, again do I lift up[2] my eyes to the heights of heaven, and I see his crown of gold, and his royal sceptre, and four and twenty angels bearing them in the
Fol. 4 *a* 1 heavens. And I also see the King | Christ comforting him
ⲋ saying, 'I liken Mine own sufferings unto thine, O My chosen one, Victor!' When I see his courtyard planted with trees, and a fountain of water placed in the midst thereof, and the pillars wherefrom honey is flowing at all times, and I see the joy in his monastery which is stablished in the heavens, and how they bear him from this side to that, I exclaim, 'Well it is that thou wast born, O Diocletian, so that thou mightest put to death upon earth this mighty warrior, and so enable

[1] For the martyrdom of this saint see my *Coptic Martyrdoms*, pp. 1–1[illegible] &c., London, 1914.

[2] For ⲉ ⲫⲁⲓ read ⲉ ⲫⲣⲁⲓ.

him to receive an inheritance in the heavens!' And straight-
way I bless the true | Creator, the Christ, Who hath remem- Fol. 4 a 2
bered my city of Antioch, and hath raised up unto us these
great and brilliant luminaries, these true pearls in the house
of righteous kings, these warriors who were mighty men of
war. For at the moment when I am walking in their mar-
tyriums on the earth, and I see the pictures of them drawn
side by side as if they had just come forth from the battle in
which they had been fighting, straightway I rejoice, and
| utter cries of gladness. I am unable to keep fast hold upon
the seal of my lips a second time, neither am I able to | set Fol. 4 b 1
bridle in my lips and mouth concerning the state of joy H
in which I see them; and I cannot restrain my tongue and
prevent it from performing its function, and I must declare
their honourable estate. For when I look upon the palace
of Diocletian, this murderer of the mighty men of Antioch,
which is now under the settled governance of the God-loving
emperor, and when I see his places of idols, which are now
laid waste, and which have been made into churches, wherein
are ready the Books of the Gospels, and when I see his throne
| lawlessness, which hath been removed | from under him, Fol. 4 b 2
and his bedchamber of lawlessness, which hath been destroyed,
I exclaim, 'Well it is that the pride of that arrogant man
Diocletian hath been abased, and that there hath been raised
up for us the humble and God-loving Emperor Constantine,
who hath remembered his fellowship with them and his rank
of General, and that the throne of Antioch hath been bestowed
upon him!' For when I see Martha, the mother of Apa
Victor, weeping for her son with burning of heart, and when
I hear Thebasia, the sister of Apa Claudius,[1] weeping for her
brother with | sorrow of heart, and when I see Tekharis, the Fol. 5 a 1
sister of Theodore the Anatolian, at the foot of the tree Θ

[1] Probably Claudius the martyr mentioned in the *Synaxarium* (Sâle 11 = June 5); for a fuller life of him see Brit. Mus. MS. Orient., No. 686, fol. 227 *b*.

weeping for her brother, and when I see Asennêth, the siste
of Apa Stephen,[1] the son of Basilides, weeping for he
brother, when, I say, I see all these [women] weeping
I exclaim, 'It is a dire calamity that thou wast born, O
Dioeletian!' Yet again, afterwards, when I lift up min
eyes to heaven, and see these saints sitting upon thrones o
glory, and the angels crowning them with crowns, I exclaim
'Well it is that thou wast born [O Dioeletian], for it i
Fol. 5a 2 through thee that these | saints have received crowns!' An
when I see their martyriums that have been built around m
city of Antioch like a wall, and when I hear the bells of gol
that hang in the innermost parts of their martyriums, an
when I see the multitudes of people exulting in their hol
festivals, straightway I rejoice, and I bless my King Christ
saying, 'Well it is that God hath raised up for us thes
great and brilliant light-givers, which illumine all our city
Fol. 5b 1 these physicians who | are healers of our souls and of ou
bodies at the same time, these Generals who are to be feare
these fighters who contend at all times for the Name
Christ, these master-warriors who at all times do battle wit
Satan! Well also is it that God hath raised up for us th
God-loving Emperor Constantine, who was a General lik
unto them when they were in the body with him, who hat
built their martyriums with every possible honour, who hat
sought out their bodies, and who hath brought them into th
Fol. 5b 2 light, and they comfort | their followers with us all, and the
strengthen our whole city.'

Our God-loving Emperor hath known their might fro
the time when they were in the body with him, for they we
warriors who did battle with the wicked Barbarians. Whe
Constantine saw that he had become Emperor [he knew] th
he had especial need of them in the war, for he knew th

[1] See the *Synaxarium* (Ṭeḳemt 9 = October 6); for a fuller life s
Orient., No. 686, fol. 27*b*; and for Lucian's account of the recovery
his relics see fol. 118*a*.

they were of more value than many mighty men of war. He ascribed glory unto them, and especially because they had magnified him in the exalted dignity of his kingdom, in his wish to stablish the fellowship of the Anatolian. He knew his valour, | and the honourable renown which he possessed Fol. 6 *a* 1
through his parents, and he ascribed glory to him in order ιδ
that he might exalt him the more.

And I, Theodore, the least of all men, will not hold my peace concerning the commemoration of this holy man Theodore the Anatolian. For, if we eat at his table, his valour will give [me] courage; if I fall down, he will lift me up; if mine adversary pursue me, he will deliver me out of his hand; if my ship be about to be engulfed in the waters, he will act as pilot for me, and will bring me to dry land; if I blunder stupidly in my | encomium upon him, he will Fol. 6 *a* 2
bear patiently with me, until I cease to err, and until my mad fit turneth away from me. Therefore I will allow my tongue to perform its function in its own proper manner, and I will speak about the commemoration of this holy man, Theodore the Anatolian. I will open my mouth with gladness, and I will declare the things which the Holy Spirit shall cause to enter into my mouth.

Now, the holy man Theodore, whose festival we are celebrating this day, was the son of Soterichus, the brother of Ptolemy, the governor, the father of Apa | Claudius. They Fol. 6 *b* 1
were men of Tarsus of Cilicia, and they were in the same ιβ
garden together. And the fathers of the two men Apa Theodore and Apa Claudius were the sons of a man whose name was Samar. He was not indeed a man who possessed very large sums of money, but he grew wheat on large tracts of land, and he had gardens, and vineyards, and orchards. He was not, however, a merchant who trafficked in all the things which he had in that region, because of the greatness of his possessions. And after a long | time he died, like Fol. 6 *b* 2
every other man, and left whatsoever property he had to his

sons, Ptolemy, the father of Apa Claudius, and Soterichus, the father of Apa Theodore. And when the mourning ceremonies for their father had come to an end, a great strife broke out between the two brethren Ptolemy and Soterichus, concerning the property of their father. And the two [brothers] rose up and came to Antioch, to the feet of the king, so that he might settle the dispute between them. And Ptolemy, the father of Apa Claudius, was older than |
Fol. 7 *a* 1 Soterichus, the father of Apa Theodore. And Ptolemy gave
ⲓⲏ a centenarius of gold behind the back of (i.e. unknown to) Soterichus, the father of Apa Theodore, to Euius the king, and when the king saw their wealth, and their military rank, he gave his daughter to Ptolemy to wife. And [concerning] Soterichus, the father of Theodore, Ptolemy informed Euius the king, saying, 'He is my brother, and the same father begat both [of us]'; and he made him a fellow ruler and councillor. And the king sent to Tarsus, and removed them
Fol. 7 *a* 2 to Antioch. | And the king gave his brother's daughter, whose name was Sophia, to Soterichus to wife. And the two [brothers] became exceedingly powerful, and they flourished in Antioch, for the king loved them. And whensoever [the troops] went out to exercise both brothers mounted the king's chariots. And, moreover, the matter became well known that each of the two brothers had married a daughter of the king.

And after these things the two brilliant luminaries, Theodore and Claudius, were born, and straightway the Archbishop,
Fol. 7 *b* 1 Apa Gaius, was sent for, | and he prayed over the two
ⲓⲍ children. And [their fathers] made a great feast for the Archbishop, and for the nobles of the palace, and for all [the people of] Antioch on that day. And the fathers of the children would not give them names without the opinion of the Archbishop, and Apa Gaius blessed them in the impulse of his spirit. And when the days of their purification were accomplished, the Archbishop took the two children, and set them before the altar of sacrifice; and when he had prayed

over them | he uncovered their faces, and he saw the names Fol. 7 *b* 2
of both of them written upon their foreheads. The letter THETA was written upon [the forehead of] the son of Soterichus, and the letter GAMMA was written upon [the forehead of] the son of the daughter of the king; and these two written signs were visible to every one. And the people marvelled, and Apa Gaius the Archbishop was exceedingly astonished at what had happened to the little children. And a voice was heard from the support whereon the little children were lying, [saying], 'Theodore the Anatolian, | Claudius the Fol. 8 *a* 1
Persian.' And the Archbishop offered up sacrifice that day, ιε
and [the fathers] lighted a great bonfire in Antioch, and made a great feast whereto every one came. And the dwellers in the palace loved Claudius because of his noble rank; now this was before his father Ptolemy became king, though he was [already] the equal of the king. And they appointed free women to be nurses to the two children, and to bring them up. And Father Apa Gaius the Archbishop | baptized Fol. 8 *a* 2
the two children, who were full cousins (literally, brethren) each of the other, and of the same stock (or, family), and he gave unto each a name according to the lot that had been ordained for him. And whilst he was considering the name of Saint Theodore, his mother called him 'the Anatolian', according to the name of her city Anatolia. And they gave to Saint Apa Claudius the name of 'the Persian', because his mother was by race a Persian.

And it came to pass that some years after these | holy men Fol. 8 *b* 1
were born Euius the king died, and [Ptolemy], the father of ιε
Apa Claudius, became the king, and Soterichus, the father of Apa Theodore, became the equal of the king, and they administered the affairs of the kingdom.

And there was a certain great merchant in Antioch, who was a neighbour of Soterichus, and whose name was Romanus, and he was exceedingly rich, and he gave a centenarius of gold to Soterichus, the father of Apa Theodore, that he might

Fol. 8 *b* 2 make him a | General in the Imperial Army. And Soterichus took the money, and gave unto him the power and authority that belonged to the rank of General, for he was his sister's husband. And in those days, that is to say, in that very same year wherein these two saints Theodore and Claudius were born, [birthday] sacrifices were offered up on behalf of the two children, and all the people of Antioch marvelled at their magnificence. And their fathers made a feast for all the people of the city, and for twenty-seven days they celebrated the birthdays of the two little children, both in the

Fol. 9 *a* 1 palace and in the houses of the | widows and orphans. And
ιζ they inscribed the names of the two [children] upon the four-gated castle of the city, thus, 'Theodore and Claudius, the sons of the king.' And the two children were taught in the same school. And all the people of the city desired to see them because of their beauty, and because of their noble rank, and their intelligence, and their handsome faces, and the splendour of their apparel. And a great number of cymbals and instruments of music played before them whensoever they

Fol. 9 *a* 2 wished to go into the church | to partake of the Sacrament, and a proclamation was made by the herald everywhere throughout the city, saying, 'Claudius and Theodore, the sons of the king, wish to go into the church to partake of the Sacrament.' Thereupon a multitude of people would gather together upon the dung-heaps of the city of Antioch, and upon the mounds in the city, and upon the roofs of their houses, so that they might see them sitting upon the king's chariot. And the people used to decorate the road by which they came to the church with [banners of] purple cloth and byssus, and with linen streamers, and with yellow banners (?),

Fol. 9 *b* 1 and they used to sweep the road clean, | and strew it with the
ιη choicest aromatic herbs, and with [branches of] laurel and syringa. And whilst the two children sat side by side in the place of honour which was set apart for them in the church, all the people sat behind them and admired their beauty.

And their mothers made pomegranates in gold and silver wherefrom they sprinkled water over them. Their tables and their drinking cups were of gold and silver, and their stands were inlaid with precious stones, that is to say, emeralds, and topazes, and diamonds, and chrysolite. And the name of each of the children | was written upon their tables in equal size, Fol. 9 *b* 2
and in an equally splendid manner. And my Father, Apa Gaius, administered the Sacrament to them. And I, Theodore, the least of all men, acted as attendant at the feet of my Father, Apa Gaius, on that day. And when these children came into the church to partake of the Sacrament the Archangels Michael and Gabriel stood by their side. And Michael took hold of the hand of Saint Theodore, and placed his sword in his hand, saying, | 'Take this for thyself, O Theo- Fol. 10 *a* 1
dore. Thou shalt conquer, and thou shalt prevail, and thou shalt put to flight thine enemy therewith, like Benaiah,[1] the mighty man of Israel. Thy hand shall fight, and thy right hand shall conquer. I am Michael the Archangel. Christ hath already given thee unto me as a favour in His kingdom, and thou shalt take my strength [with thee] into battle, for there hath already been given unto thee in the heavens the name of "Theodore, the mighty General".' And Gabriel, who was on the right hand of Claudius, | reached out to him Fol. 10 *a* 2
the sword of fire which was in his hand, saying, 'Take this for thyself, for the destruction of the Barbarians, and put to flight the Persians therewith. Take unto thee also, O Claudius, my great humility and glory. They call me God and man,[2] and they shall call thee "General and son of the King". Theodore hath been given into the hand of my fellow archangel in the heavens, and thou hast been given unto me in the heavens.'

[1] i.e. בְּנָיָה, the son of Jehoiada, who slew two lionlike men, a lion in a pit, and an Egyptian 5 cubits high, 2 Sam. xxiii. 20; 1 Chron. xi. 22.

[2] This assumes that the name Gabriel is derived from גֶּבֶר 'man' + אֵל 'God'.

And when Apa Gaius had seen the vision, he marvelled |
Fol. 10*b* 1 and was exceedingly perturbed, and he rose up and said unto
ⲙ me, 'My son Theodore, whether I die or whether I live, Claudius and Theodore shall be renowned throughout the whole world for their valour. For I say unto thee, O my son Theodore, that the names of these children shall be as famous as the names of the Apostles of Christ, and that their names shall reach even unto the Persians.' And I entreated pardon[1]
Fol. 10*b* 2 from him, and I said, 'Forgive | me, O my holy father. Peradventure thou hast only imagined that thou hast seen these things concerning these sons of the king.' And he said unto me, 'My son Theodore, I saw the two children given into the hands of the two Archons of the Court of the King Christ, namely, Michael and Gabriel, who will make them to be victorious in battle. It hath been shewn unto me that the lot of Theodore appertaineth to Michael, and that Claudius hath been given into the hand of Gabriel. And I believe, O my son Theodore, that [these archangels] shall bless them in their life and in their death.'

Fol. 11*a* 1 And after these things | they came out of the church that
ⲙⲁ day in great honour and glory, both of them, and the holy men [directed] the ship of the government, and their names were written upon their banners (?) as captains of war and as sons of the king. And their fathers made a bracelet of gold for each of them, and unto each a thousand slaves were given, and the distinguishing apparel of a prince was [placed] upon each of them. They resembled each other in their features, and in their graciousness, and in their understanding, and in their noble bearing. And it was arranged that the sister of
Fol. 11*a* 2 Theodore should be married to Apa Claudius, and | Theodore the Anatolian to the sister of Apa Claudius, for thus one royal family would be united to another royal family, and honourable rank would be added to honourable rank, and

[1] Literally, 'gave repentance to him.'

majesty would be added to majesty, and renown to renown. But from the moment wherein the angel of the Lord touched them he removed from them external pollution, and every blemish of this world, and they were made to forget marriage and the taking of wives, and they became like unto the angels, that is to say, like unto those who had been made eunuchs by the hands of men. From that day the holy men never entered into a bath to wash themselves therein, and they never stripped their bodies | naked. And the poor, and Fol. 11 *b* 1 ⲕⲏ
the widows, and the orphans thronged to the road along which the holy men passed, and they waited there to receive alms from the hands of their servants, to whom their lords gave money to give unto those who were in need in the streets; and the yearly allowance of each of the holy men from the king's palace was one thousand pieces of money. And the holy men never wished to be present at a feast accompanied by the music of cymbals and pipes. They had no liking whatsoever for the places where theatrical spectacles were exhibited, and they greatly disliked the places where instrumental | music was performed. They felt no desire for Fol. 11 *b* 2
any woman of pleasure, and they never allowed their gaze to rest upon any beautiful woman as the sons of a king are wont to do. They took no delight whatsoever in the pomp and ceremony of this world, but they passed their time in reciting the passages of Scriptures which they had learned by heart, and psalms and prayers, and they spent their nights in watching [and prayer]. When they wished to learn about military operations they used to take the Book of Alexander,[1] and read it, and they were made happy thereby. And these holy men passed fifteen years in the splendour of the kingdom. In their youth all the soldiers in the army | loved them as Fol. 12 *a* 1
they loved the angels of God, because of their generosity and ⲕⲑ

[1] Not, presumably, the famous work of Pseudo-Callisthenes, but the version of it which was common among the Arabic-speaking Christians and the Ethiopians, in which Alexander the Great is described as a Christian king. See my *Life and Exploits of Alexander the Great*, Cambridge, 1896.

because of their holy lives, and at length the Persians heard of their names, and marvelled thereat.

Now in those days there was war between the Persians and the Romans, because of certain ships which had been seized (or, plundered) on the road (i.e. on the high seas); and finally an exceedingly fierce struggle took place between them, and very large numbers of men were killed on several occasions during that war. And the Emperor of Rome dispatched
Fol. 12*a* 2 his | army of soldiers and his own son with his own warlike host; and Soterichus was in the palace with his son Theodore, for they were in charge of the throne of the Kings (or, Emperors). Then after these things [there was] a second war, [and the two armies] came face to face on the river Tanobis. And the King of the Romans spake to his host, saying, 'Whatsoever ye are able to carry off as spoil from the Persians, ye are permitted to possess as your own
Fol. 12*b* 1 property'; and the King of the | Persians spake to his
ʀ̄ host in similar terms. For the rest, [the two armies] actually faced each other, and they spread out over very much ground, and they passed forty days, each army being spied upon by the other on the river Tanobis, and they allowed their beasts to graze before they fought. And they formed cunning schemes concerning the conduct of the war.

When the Devil, who is the hater of every good thing, saw that the Romans and the Persians did not join battle, he went to the Persians in the form of an envoy of the Romans, and he accused the King of the Persians and his host, saying, 'Wherefore are ye sitting down and not fighting
Fol. 12*b* 2 each | other? The Romans despise you and your host. They call you "godless heathen". They hold in contempt your gods, the sun and the moon, and they say that they are not gods at all. They have determined to plunder your cities, and to burn them with fire, and to lay them waste, and to throw your temples down to the ground, and to seize your king, and to make him a slave at their feet. I know

the Romans well, and they are men who are altogether merciless. Behold, the things which I have heard I declare unto you. And if ye permit them to slip through your hands, and do not slay them, there will rise up from among them certain | men of might and valour who shall reduce Fol. 13 *a* 1 you to slavery utterly, for, behold, a spirit hath come into Ϙϵ them which shall conquer irresistibly in the war. And I will tell you the names [of these men]. The greatest among them is Theodore the Anatolian, whose voice is like unto the roaring of a lion. His sword, wherewith he will fight against you, is a blazing fire. If he proveth himself to be greater than ye he will reduce you to absolute slavery. And here is another man, one Claudius, an exceedingly mighty man of valour; and if he proveth himself to be greater than ye he will reduce you to absolute slavery. And | another Fol. 13 *a* 2 is Justus, and there are Stephen, and Dioscurus, and an Egyptian, that is to say, Theodore the General, and another is Apa Patêr, who is an exceedingly mighty man of valour, and another is Euius, and those who follow. Now therefore shew ye yourselves bold in dealing with these mighty men of war concerning whom I have told you, and concerning whom I have spoken to you with all these words, and with all the words of accusation.' And having said [these things] to the Persians, he disappeared from them.

And he changed his form (i. e. disguised himself), and came | to the others (i. e. the Romans), and he took the form Fol. 13 *b* 1 of an envoy of the Persians, and corrupted the heart of[1] the ϘϹ others (i. e. the Romans), saying, 'These are the things which the Persians are saying: We will not turn back until we have spoiled all the territory of the Romans. We will take its king to our country, with a yoke on his neck, like the collar on a dog, and we will make his sons slaves,

[1] i. e. discouraged.

and they shall labour for us even as do the men of Babylon.'

And when the envoy had said these things to the Romans, he disappeared from them. And he took his seat between the camps of the two armies, that is, between the Persians
Fol. 13 *b* 2 and | the Romans, and he cast dissension and enmity between them. The first time they joined in battle ten thousand men were killed. On the second day on which they fought twenty thousand men were killed. In the first defeat that took place the Romans captured the son of the King of the Persians in his chariot. And on the third day after the capture of the son of the King of the Persians the Persians took to flight, and their whole army
Fol. 14 *a* 1 scattered itself in all directions because of the defeat | that
ʀ̄ζ̄ had taken place, and because of the great quantity of blood that had been shed, and the putrefying dead bodies that were strewn about. And the Romans cried out, 'We have carried off the son of the King of the Persians,' and there was great joy [among them]; and [when] they came to the river Tanobis, the Romans bathed therein because of their fatigue and because of the blood of those whom they had killed.

And when the Persians had searched for their prince, and had not found him in his chariot, they were greatly dis-
Fol. 14 *a* 2 turbed. And they said, 'How is it possible for us | to explain to his father that he hath been captured? Since it is absolutely necessary for us to fill his father's hands, let us pursue the Romans and take the son of our king out of their hands before we depart to our own country.' Then straightway they pursued the Romans, who were halting by the river Tanobis, and were wishing to cross it, and to depart to their own country. And the Persians separated the chariot wherein Claudius was from the rest of the host,
Fol. 14 *b* 1 for they thought that he was the son | of their king. And
ʀ̄ʜ̄ the Persians and the Romans fought together once again,

and the Persians killed five thousand men of the enemy, and they vanquished the Romans, and captured Claudius, and fled to their country. And the Romans grieved because the son of their king had been captured, and the Persians also grieved because the son of their king had been captured. And when at length the Persians took Claudius to the country of Persia, they set him before their king, and they said unto him, 'O our lord, thine enemy hath captured Kratôr thy son; but behold, we have brought the son of their king unto thee.' And when the king had looked at Claudius, he said unto him, 'Art thou the son of the | King Fol. 14 *b* 2
of the Romans?' And the king marvelled at him, because of his beauty and intelligent looks, and at the grace and dignity with which he wore his royal apparel, and his youthful head-dress and his whole bearing and appearance proclaimed him to be the son of a king. And the King of the Persians said unto him, 'Art thou the son of a king?' and Claudius answered and said, 'Once I was the son of the King of the Romans, but this day I am a slave at the feet of the king before whom I stand.'

And after these things, [when] the priests looked at Claudius, and saw that he was exceedingly fair in form, they said unto the king, 'Verily, this [man] is suitable for offering up as a sacrifice to the gods, for the salvation of thy son | whom the Romans have captured in battle.' And straight- Fol. 15 *a* 1
ly the queen looked out of the window in her chamber, ΚΘ
and when she saw that Claudius was very handsome she loved him exceedingly. And she came down in haste, and said unto the king, 'O king, live for ever! I entreat thee to do no evil to this young son of a king, for he is fair in his beauty, and in his bearing, and in his intelligence. Wilt thou not bear in thy mind, O king, that it was the womb of a woman which carried this [prince], | like every other person, Fol. 15 *a* 2
and that it was the breasts of a woman that suckled him, even as my beloved son was suckled at my breasts? And as I am

reduced to misery because of [the loss of] my beloved son, even so will the mother of this [prince] be reduced to misery because of [the loss of] him. And if thou dost destroy this prince, his father will hear the news thereof, and he will kill my beloved son, and through his death we shall be childless. For in very truth, O king, it is a righteous judgement, ordained by heaven, that each man shall have authority over
Fol. 15 *b* 1 his own son. | I will never permit thee, O king, to kill this
ⲁ young man whose beauty is fair, and who is noble and is the son of a king. And thou knowest well that we had arranged this year to take a bride for our son, and a bridegroom for his sister, if we saw a bride and a bridegroom of sufficiently noble birth. And if it happen that our son be sent back to us, I will give Kesen my daughter to him (i.e. the prince here) to wife, and I will send him to his father in great honour.'
Fol. 15 *b* 2 And the queen | moved the heart of the king by [her] laudatory words concerning Claudius, and she caused him to reverse his intentions, and not to put him to death. And Claudius was shedding floods of tears in the house of the queen, saying, 'Who will make known to my father and to my mother concerning my tribulation, and who will tell them about the wretched state wherein I am, saying, Thy son Claudius is in the hand of Death, and in the power of the King [of Persia]? Who will be my envoy this day, and make known to my father and to my mother that I am alive
Fol. 16 *a* 1 by the | mercy of God? Who will console my father and my
ⲁⲁ mother for my anguish? Who will instruct my father and my mother, saying, Treat with the greatest kindness and consideration the son of the King of the Persians who tarried with you as a guest, so that God may set mercy in respect of me in the heart of his father, and that he may shew mercy towards me? Who will bear a report of me, and inform my brother Theodore, saying, Claudius enquireth after thee lovingly? Who will bear a report of me, and inform my
Fol. 16 *a* 2 beloved sister concerning my tribulation of heart? | Who will

speak unto my beloved mother and say, Make mourning for your son Claudius, who is in the hand of a king [who is] a wicked tyrant? O would that I could find one kind friend unto whom I could send a letter, and who would take it and deliver it to Ptolemy my father! I know of no man in this country whom I could hire and dispatch to my father and to my mother, to give them information about me, and to tell them what I am doing.'

These and other things of like character did Saint Claudius utter in his bedchamber, | and he wept. And the daughter Fol. 16 *b* 1 of the king stood up, and heard the sounds of his [weeping], ⲁⲗ and she herself wept because of the tender (or, affecting) words which he uttered. And straightway, behold, a vision of light rose up before him, and the whole place became as it were filled with burning fire, and even the palace of the king shot forth flames. And forthwith the Archangel Gabriel appeared unto the holy man Claudius, and he spake unto him, saying, 'Hail, Claudius, unto whom I gave thy name at the time of [thy] first reception of the Sacrament! Hail, thou | whom I have watched over from thy childhood! Why Fol. 16 *b* 2 dost thou weep and heave sighs? Although thou art in the hands of a mortal king, the King of heaven and of earth is watching over thee, and He is on every side. I am Gabriel, in whose hands the King of Truth, Christ, gave thee when thou wast a child, and Christ gave also Theodore the Anatolian into the hand of Michael the Archangel, so that he might watch over him. Why art thou afraid of mortal soldiers on earth whilst an Angel of God is watching over thee, | and is on every side of thee?' Fol. 17 *a* 1

And Claudius said unto him, 'My lord, I am afraid of ⲁⲉ two things by turns since I have fallen into the hands of evil Barbarians: If they kill me, [or] if they make me a sacrifice to their god, my disgrace lieth with the God of heaven; but if they yoke me in polluted marriage against my will, I shall produce [for their benefit] a son of the race of my fathers.'

The Archangel Gabriel said unto him, 'I say unto thee that neither of the evils which thou art thinking of shall come upon thee. Since thou hast come to this country,
Fol. 17 *a* 2 O | Claudius, needs must that Theodore the Anatolian shall come to thee, and thou shalt see him face to face, and the name of each one of you shall become famous, because a great commotion shall take place in all this country in connection with your names. The peace of my Lord Christ shall be with thee, and thou shalt have salvation in His holy Name.' And as the Archangel Gabriel was saying these words he disappeared from the saint.

And when the queen saw this vision of light which had risen upon Claudius, [who was] in the midst of fire, she was
Fol. 17 *b* 1 very greatly disturbed in her mind, and | she came down to
ϡϩ the king. And she said unto him straightway, 'O my lord the king, make haste and send away this son of a king to his father, for we are bound so to do. I have seen the fire which he hath been producing all the evening, in the chamber wherein he is, and it is certain that the God of his fathers will destroy our city for his sake.' And when the king heard these words he was willing to send away Claudius to his country, but the nobles of the palace would not permit him to do this. And the queen said unto him, 'If thou loves
Fol. 17 *b* 2 thy son, treat thou this son of a king with honour | and consideration, for perhaps God will incline the heart of his father to treat our own son well. And if my counsel be pleasing unto thee, and my words also enter into thine ears give him parchment and ink, and let him write to his father with his own hand, saying, I am alive, and no evil thing whatsoever hath been done unto me. Peradventure [his father] will send our beloved son back to us, and we will
Fol. 18 *a* 1 dispatch his son to him with great | honour. And if it be
ϡϵ his wish, I will give unto him Gesen my daughter to wife.'

And the king was persuaded by the words of Aliphorus the queen, and straightway he made them set Claudius before

him. And the king said unto him, 'Tell me: Which of the gods of thy father was it who came to thee this evening, when the light of [his] fire was so great that it flamed throughout the palace? Was he not the Anatolian god whose name hath become famous everywhere? Behold, for three nights | I have been seeing a vision, and [have heard Fol. 18 *a* 2
voices] calling to me and saying, Behold, Theodore the Anatolian shall come unto you to blot you out. It must be he, and peradventure it was he who came unto thee this evening wishing to consume us.' And the holy man Apa Claudius said unto King Agaborne,[1] for this was his name, 'Nay, my lord the king, [he was not my God,] but only an angel of my Lord Jesus Christ, who came unto me this evening. It was he who saved me from death in the midst of thy | host, and it is he also who hath put mercy in thy Fol. 18 *b* 1
heart towards me, and caused thee to treat me in such λc
generous wise. As concerning Theodore the Anatolian, of whose name thou hast heard, he is my brother.' And the king said unto Saint Apa Claudius, 'I wish thee to write a letter to thy father with thine own hand, [and ask him] to send my son to me with Theodore the Anatolian, whom I should like to see; then I will release thee, and thou shalt depart to thy father with honour.'

And Saint | Apa Claudius wrote to his father the fol- Fol. 18 *b* 2
lowing words: 'In the Name of the Father, and of the Son, and of the Holy Ghost, the Trinity, holy, consubstantial, immutable, unchangeable, and unknowable, the Power Who supporteth the heavens and the earth and the elements, Who cannot be dissolved, Who, by His operation which is without fatigue, [maketh] the Sun to know [his course], Who maketh the Moon to change from his crescent shape to his complete circle, Who painteth the heavens with forms made of light-giving stars, and Who guardeth the kingdom of

[1] Or perhaps ανανορπε.

Fol. 19 *a* 1 Ptolemy | my father: Take joy to thyself, for I am alive.
$\overline{\text{ΛΖ}}$ I am Claudius thy son, whom the Persians captured in the war; but God hath spared me, and hath given unto me favour before the king and the queen. But first of all, O my father, shew kindness and consideration to the son of the king who is in thy power. I write unto thee, O my beloved mother, and unto thee, O my sister Thebasia, and unto thee, my beloved brother Theodore the Anatolian, to enquire concerning (i.e. salute) you all in the Lord. And |
Fol. 19 *a* 2 next I enquire concerning the nobles in the palace, and my father Apa Gaius the Archbishop. Behold, I declare unto you that I am living in the apartments of the queen in great honour. Moreover, send the son of the king hither in charge of my friend Theodore the Anatolian. Then will the king release me, even as he hath promised. I am Claudius thy son, and I write unto thee, O Ptolemy my father, with mine own hand.' And he wrote in the letter other matters of a privy
Fol. 19 *b* 1 nature concerning | himself, and his father, and his mother,
$\overline{\text{ΛΗ}}$ and he gave the letter to the king.

And now, O my beloved, I must make known unto you what things were happening among the Romans after they had stopped fighting and had returned to their city. It came to pass that when they searched among their host, they could not find Claudius in his chariot. And what happened in the palace at the time when it was reported there that Claudius had been captured? As soon as his
Fol. 19 *b* 2 mother heard [this] she rent her garments, and put | ashes on her head, and plucked out her hair; and Thebasia, the sister of Claudius, did likewise, and Ptolemy his father [mourned] most of all; and the nobles of the palace [mourned] with him. And his slaves rent their garments, and all the widows and orphans wept for him, because of the alms which he had been in the habit of giving to them and to the poor and needy. And his mother made lamentation for him, saying, 'Woe is me, O my beloved

son Claudius! What can I, even I, do in the war, my son? Neither can a royal chariot [do aught], now that thou hast been taken from me. Who is the man, | and where Fol. 20 *a* 1
can I find him, by whom I can send to thee my questions ϡϴ
concerning thee? Thy sister Thebasia mourneth, and she weepeth bitterly because of thy sorrow of heart, O my beloved son! What shall I do with thy royal crown, since thy sweet face hath been snatched away from me? What shall I do with thine armlet (or, bracelet) of gold, O my son, now that thou hast been carried off into a foreign country? O would that I could make acquaintance with the barbarian who hath carried thee off, for I would give unto him thy price four times over, and then he would send thee to me. What barbarian is there wicked enough to do harm to Claudius, my | son, if he hath once seen him? I adjure Fol. 20 *a* 2
you, O ye generals of the king, and ye nobles of the palace, if my beloved son Claudius hath been slain, shew me the truth, and I will give everything which I possess if only I may bring his body into my house. And I will make it ready for burial in a manner that befitteth it, and I will lay it in the tomb of the king, and I will weep over it. Peradventure I shall be comforted somewhat thereby, though I think it to be impossible. There is no consolation for the queen when her lord is removed. There is no consolation in the palace wherein there is weeping. | There is no consolation Fol. 20 *b* 1
for the mother bird when they have stolen her young birds ϡϡ
from her. There is no consolation for the orphan when they have carried away his parents. There is no rejoicing for the widow when her helper hath been removed, and it is impossible for me to find either consolation or rejoicing now that my beloved son Claudius hath been carried off from me. Thou hast no brother, O my son, from whom I might derive my consolation. Verily I have looked upon thee daily as an angel of God. I shall never be comforted again, because thy sweet face hath been snatched away from me.' | In brief, Fol. 20 *b* 2

there was very great lamentation spread abroad throughout the whole city of Antioch. Some said, 'How goodly was his form!' And others said, 'How suitable he was to hold royal rank!' And others said, 'What a soldierly [prince] he was!' And the king was wholly crushed by grief for [the loss of] his son Claudius.

Then after these things Soterichus, the father of Apa Theodore, went to [Ptolemy] and said unto him, 'O king, live for ever! Though thy son Claudius hath been taken captive, behold, the son of the King of Persia hath been
Fol. 21 *a* 1 brought | unto thee, and he is alive. Come, examine him,
ⲙⲁ and make him write to his father. If thy son Claudius is alive, the King of Persia will then release him, and thou wilt set at liberty his son.' And the king said unto Soterichus, 'Send a message to the archbishop, and let him bring the son of the King of the Persians to thee, and let him write to his father about my beloved son Claudius.' After these things each side waited for a month. When the letter of
Fol. 21 *a* 2 Claudius arrived in Antioch, O what great | rejoicing there was in it on that day! And when the letter had been read, and the name of Saint Theodore the Anatolian was found [mentioned] therein, the king asked about him, and wished to see him; and straightway the king sent for him and his company of soldiers. Now Theodore was stationed in a watch-tower on the frontier to keep the Barbarians in check, and he did not know what had happened to Claudius.

And when after these things Saint Theodore came to the palace, he found the servants of Claudius, with their garments that were upon them rent. And he asked them, saying,
Fol. 21 *b* 1 'What hath happened that ye | grieve so deeply and so
ⲙⲃ sorrowfully?' And they informed him of what had happened to Claudius, and he wept greatly for him. And he went into the presence of the king, and he began to praise Claudius his son to him, and he spake, saying unto him, 'Be not sad of heart, O king, for I will go and will bring back thy

son Claudius to thee in this place. Even if I have to die with him, I will never relax my efforts until I bring him back to thee.' And the king made every preparation possible for their | expedition, so as to make them set out [quickly] Fol. 21 *b* 2 on the road; but the queen could not be persuaded to send Theodore for her son lest the King [of Persia] should seize and keep him, because she loved him exceedingly. And she said, 'I am afraid lest the [Persian] king make himself master of them both, and I have to suffer grief because of them.' Then the king sent to the archbishop, and said unto him, 'My holy father, guard carefully the son of the king who is thy guest, until I require him at thy hands, because I would make peace with his father; he shall send | my son back to me, and I will send his son back Fol. 22 *a* 1 to him.' And the archbishop said unto him, 'My lord the king, he is in the bishop's house with me, and I eat at the same table with him, but in his side there are the remains of a wound caused by an arrow during the war, and he is ill through it.' And the king said unto the archbishop, 'Take the state physician to him, and he shall heal him, and meanwhile I will write to his father. And do thou make thyself ready, O my father, [for] thou shalt go to the King of the Persians, and thou shalt | bring back Fol. 22 *a* 2 unto me my son Claudius on account of whom I am grieving.' And the archbishop said unto him, 'According to thy command thy servant shall depart in haste.' And the king sent soldiers, and noblemen of his kingdom, and an exceedingly great number of rich presents, and Saint Theodore, but the son of the King of the Persians was kept under restraint. I Theodore, the least of all men, was then a presbyter, and was under the direction of my father, Apa Gaius the archbishop, and I was his deputy.

Then after these things | they (i.e. the archbishop and Theo- Fol. 22 *b* 1 dore) took the road to the country of the Persians, and they sent heroys before them to announce to the King of the Persians

that they were coming on a mission of peace. And the king sent out heralds to proclaim to all the inhabitants of the city, saying, 'Come ye to me, for my son hath arrived, and Theodore the Anatolian with him, and let us find out what kind of a man he is.' And they decorated the palace with lamps and garlands in their honour, and all the multitudes thronged out to meet
Fol. 22 *b* 2 them, for the name of the Anatolian | had spread abroad everywhere. And when the Romans had come into the city, all the people were greatly excited, and even the women went up on the roofs [to look at them]. And the archbishop disclosed his business unto the king. And the king said unto him, 'Art thou the god of the Romans that thou wearest the kind of garb which is upon thee?' And the archbishop said unto him, 'Nay, I am not God—let it not be [that any one should suppose that I am!]—but I am His high priest, and I pray for the sins of the people. The King of the Romans hath sent me
Fol. 23 *a* 1 unto thee that I may give unto thee | these gifts and good
ⲁⲣⲉ news of thy son who is alive.' And the king said unto him, 'Why didst thou not bring him here?' The archbishop said unto him, 'He is in Antioch; but I swear, O king, by thy salvation, that thy son is alive, and that it is I who will bring him to thee if thou wilt release Claudius and give him to me.' The king said unto him, 'Where is Theodore the Anatolian? I would see him.' And the archbishop said unto him, 'He is outside in the palace, with the king's scribes, and the nobles
Fol. 23 *a* 2 of the | palace'; and straightway the king commanded that Theodore should be brought to him. And the king said unto him, 'Art thou Theodore the Anatolian? Tell me now why the strength (i. e. renown) of thy name hath spread abroad to such an extraordinary degree.' And the holy man said unto him, 'Strength, and might, and battle belong to the Lord. As for the name by which men call me, it was the Archangel Michael who gave it unto me.' And the king said unto him, 'I will not let thee depart. Wilt thou not perform acts of valour in this city, that I may see thee?' And the holy

man said unto the king, 'I have already told thee that strength Fol. 23 *b* 1
and might belong unto the Lord. But I tell thee that if ⲁⲙⲉ
I had been present at the fight thy soldiers would not have
been able to carry away Claudius out of our hands. However,
permit me to see Claudius, and let me hold converse with him
before I do the mighty thing which thou shalt see.' And the
king made them to bring forth Saint Claudius from the apart-
ments of the king, and he set him before Saint Theodore.
And when Theodore saw him, he and Claudius began to shed
tears together, | and they kissed each other's neck, and the Fol. 23 *b* 2
king permitted them to see each other and to hold converse
together for a week of days. And when the queen saw their
faces she lusted for the young men, and she sent for a painter
of portraits, who kept his gaze upon the two young men for a
long time, and then drew likenesses of them upon the wall of
her bedchamber. Then after these things Apa Claudius
inquired concerning the welfare of his kinsfolk and household,
and [Saint Theodore] said unto him, 'Hath the king done thee
any harm?' And Claudius said unto him, 'Nay, my beloved
brother, | he hath not, but he is seeking to yoke me in filthy Fol. 24 *a* 1
marriage with his daughter.' And Saint Theodore said unto ⲁⲙⲍ
him, 'Fear thou not, O my beloved brother Claudius, behold,
Michael and Gabriel also are a defence for both of us, for
I declare unto thee that no evil thing shall happen unto us.'
And it came to pass after a month of days that the arch-
bishop went to the king, saying, 'O our lord the king, we
have tarried in this country sufficiently long for our business;
dismiss us now, | and let us depart to our country, and we Fol. 24 *a* 2
will send thy son to thee.' And the king said unto him, 'I
will not let Theodore go until thou hast sent hither to me my
son safe and sound'; and thereupon the archbishop made
known unto Saint Theodore the words of the king. And it
came to pass on the morrow that the queen went to the king,
and she asked him, saying, 'Wilt thou give our daughter to
Claudius to wife? for she loveth him exceedingly.' And Apa

Claudius said unto the queen, 'My parents and the archbishop
Fol. 24 *b* 1 have already yoked | me in marriage before I came to this
ⲙⲏ place. It is impossible for me to put aside that marriage and to break the law of my parents.' And when the queen saw that she was unable to change their purpose, she became exceedingly wroth, saying, 'Unless my son is restored to me first of all I will not permit you to depart.'

And it came to pass after these things that, when Theodore and Claudius were in prison, behold, Michael and Gabriel came down from heaven [into the city], and they were in the form of soldiers. And they cried out, saying, 'O ye Persians,
Fol. 24 *b* 2 what do ye | sitting down in this wise? Behold, Theodore the Anatolian and Claudius have come against you to wipe you off the earth. They shall fight with their swords, and their hands shall obtain the mastery.' And the voices of the angels filled the whole city with great terror and quaking, and the angels opened the doors of the prison, and they seized Theodore and Claudius, and they brought them outside. And Michael handed his sword to Saint Theodore, and Gabriel handed his sword of fire to Claudius, in order that they might fight against the Persians with them. And Saint Theodore
Fol. 25 *a* 1 cried | out to the Persians, saying, 'I am Theodore the Ana-
ⲙⲑ tolian, and have come to wipe you off the earth'; and the angels cried out with their voices from one end of the city to the other. Then the mighty men were terrified, and the strong men cast away their swords and fled, and the free and high-born folk were terrified, and those who were sucking at the breast were afraid and fled. And straightway they (i.e. Theodore and Claudius) fought against the Persians in the middle of the market-place of the city, and they slew twenty thousand of them. And the Persians cried out, 'Be content
Fol. 25 *a* 2 O Theodore the Anatolian, | for thou hast captured the whole country.' And they went back into the city, and they seized the king on his throne, and they brought him outside the city, together with the archbishop. And the king

marvelled at what had taken place, for all his host had gathered together to him, and no man was able to withstand (or, contradict) him (i. e. Theodore), and his mighty men were not able to fight against him because of his valour. And the king said unto the archbishop, 'Did I not say unto thee, Thou art the god of the Romans? Thou hast given | such great power Fol. 25 *b* 1
unto these two young men that they have laid waste all this ϊι
city, being afraid of no one, and they have put to confusion all these multitudes, and they have turned the city into a wilderness, and although there are six hundred thousand men in it, they are powerless to fight against Theodore, nay, they have betaken themselves to flight quickly.' And the archbishop said unto him, 'I told thee on a former occasion that I was not God—let it not be [that any one should think that I am!]—but that I was His high priest.' And Saint Theodore said unto the king, | Didst thou not say unto me, I wish to see some mighty deed Fol. 25 *b* 2
of valour performed by thee before I let you go? Now, behold, thou hast seen a little of my might, which my King hath given unto me. May His power never cease to be in the Romans.' And the king said unto the holy man Theodore, Yesterday I was king, but to-day I am thy slave. Come thou and sit upon my throne, and I will wait upon thee as a slave.' And the holy man said unto him, 'The thrones which | my Lord hath promised unto me and unto my brother Claudius Fol. 26 *a* 1
are in the kingdom that shall endure, and they shall be for ever in the heavens; they do not belong to the earth, but to the heavens, and we both shall attain them in the same city. But fear thou not, O king, these same holy ones who permitted the archbishop to be brought into this country shall in like manner take thee to thy palace.' And they took him away on his throne, and he fell into a state of great fear.

Then the [arch]angels went to the temple wherein were | the priests, and they cried out, saying, 'Theodore the Anatolian Fol. 26 *a* 2
hath come against you to wipe you off the earth'; and the temple fell down upon their heads, and a fire broke out within

it. And, moreover, another great miracle took place in the country of the Persians, which my father Apa Gaius related unto me. The [arch]angels made the tablets in the queen's bedroom, where she had had the portraits of these holy men painted, to go forth therefrom throughout all the city in the
Fol. 26 *b* 1 form of soldiers of war, and the | [arch]angels cried out before
ⲙⲃ̄ them, saying, 'Behold, Theodore the Anatolian cometh against you to wipe you off the earth.' And to this very day the portraits of Theodore and Claudius march out to attack [the foe in] all the land of the Persians. And whensoever there is a war between the Persians and the Romans, and they begin to fight each other, straightway Saint Theodore sendeth forth
Fol. 26 *b* 2 his voice into the | territory of the Persians, saying, 'Theodore the Anatolian and Claudius are coming against you to wipe you off the earth.' And immediately the horses, whereon are mounted the portraits of these saints which were painted in the queen's bedchamber, neigh, and they gallop forthwith through the country of all the Persians, under the influence of the names of Saint Theodore the Anatolian and Saint Claudius, before the [troops] have begun to fight at all.

And it came to pass after these things they returned to
Fol. 27 *a* 1 their country of | Antioch, and the archbishop and those who
ⲙⲅ̄ had gone there with them did not carry away with them any gifts (or, spoil) whatsoever from the Persians. And when the Romans had entered into the royal city, certain envoys came and informed the king, saying, 'Theodore hath come, and thy son Claudius [with him].' Thereupon great rejoicings were made, and all the people, from the least even unto the greatest, were gathered together and waited in order to see these holy men; and they decorated the whole city. And the mother of
Fol. 27 *a* 2 Apa Claudius | and his sister mounted the royal chariots, and came out to meet them on the road, even as in days of old Joseph went forth to meet his father Jacob.[1] Who can describe

[1] Gen. xlvi. 29.

the joy and gladness which [they felt] at that time? And the archbishop told the king and the members of the court concerning the greatness of God, and the mighty deeds of these holy men.

Now I, Theodore, the least of all men, acted as servant to the son of the King of the | Persians in the episcopal Fol. 27 *b* 1 house of my father Apa Gaius. And when the prince died, ⲛⲅ I went to my father and I informed him, saying, 'The son of the King of the Persians is dead.' And straightway the king sent and carried away his body to the palace, into the assembly of the nobles, and they examined it, and found in it no mark of any violence whatsoever, with the exception of the scar of the wound caused by an arrow, which he had received in the war. And the king and the archbishop grieved for him exceedingly. And the king commanded | the archbishop to Fol. 27 *b* 2 prepare the body for burial with great honour, [and he swathed it] in rich clothes, and [anointed it] with sweet unguents, and laid it in a chest; and it was committed to the care of the archbishop until the letters that had been dispatched had reached the prince's father. And before much time had passed the father of Apa Claudius (i. e. Ptolemy) died, and [the people of the palace] asked for Claudius in order that they might make him king; but his mother carried him away and hid him. And there was a certain noble in the palace whose name was Umerianus, and they took him, and made him king, and they did not pay any further heed to the matter. |

And it came to pass after these things that a report Fol. 28 *a* 1 reached the King of the Persians that [Kratôr] the son of ⲛⲉ the King of the Persians, who had been committed to the care of the archbishop, was dead, and war was declared against Umerianus, as at the beginning; and the Persians forgot the overthrow that had happened to them through the valour of Theodore the Anatolian. And when Umerianus had been informed of the report about the war he was greatly

disturbed, and he said, 'Woe is me! I gave all the wealth which I had gotten by trafficking, and all that which had been laid up by my fathers, in order to obtain it (i. e. this
Fol. 28 *a* 2 throne), and behold, the | Barbarians have risen up against me, and they wish to kill me.' And fear and trembling laid hold upon him, and he wept abundantly. And he summoned the nobles of the palace, Soterichus the father of Apa Theodore, and Romanus the father of Apa Victor, and Basilides the father of Apa Stephanus, and he said unto them, 'Let Claudius come and sit upon the throne in the place of his father, for I am not strong enough to fight against the Barbarians.' Saint Claudius said unto him, 'I will never
Fol. 28 *b* 1 sit | upon the royal throne. Let the heart of the king be
ⲓⲏ strong, and let him sit upon the throne, and we will be thy servants all the days of thy life, and thou must live in the faith of our fathers.' And the nobles of the palace swore unto the king, and Claudius and Theodore with them, 'There shall no evil befall thy kingdom.' And the king said unto them, 'Having seized the kingdom from his father (i. e. Ptolemy), I am afraid that he (i. e. Claudius) will commit some deed of treachery against me in the war, and
Fol. 28 *b* 2 will kill me. But, | even if he hath some quarrel against me in his heart, let them take an oath to me by the Gospel, and I will believe them.' And in this way was the heart of the king assured, and he dismissed them.

And the Devil appeared unto Umerianus, saying, 'O King Umerianus, what dost thou sitting down? Dost thou believe the oath of Theodore and Claudius? In war no promise and no word [are sacred], and in war there is neither brother nor
Fol. 29 *a* 1 friend. If thou wishest to rule as king rise up, | and to-
ⲓⲍ morrow send them to Egypt to join the recruits; for these are the men who will fight against thee. I tell thee, O king, that I know a certain young man in the country of the south who is called Akrippita, and he is a goat-herd on an estate which is situated in my own district of Psoi (i. e. Syis, or,

Ptolemaïs); send a messenger and bring him to this city, for he is the man who shall fight [successfully] against the Persians.' Now he spake these words concerning Diocletian, who was in the nome of Psoi, herding the goats of my father, namely Apa Psote. And Apa Psote himself tended the sheep | of his father, and they were neighbours (or, friends) Fol. 29 *a* 2 each of the other. And Apa Psote used to do deeds of charity, and he sang, and he danced. The Psalter was in the hand of Apa Psote, who recited from memory the Psalms both by day and by night; and the musical instrument (or, organ) was in the hand of Akrippita, and when he sang his goats used to butt at and scatter the sheep of Apa Psote. And he (i. e. Apa Psote) sought them out, saying, 'O flock of the nome of Psoi, he who hath reared you shall cease to slay beasts, and shall slay men.'

And it came to pass that an imperial officer was dispatched [to the south] by the command of Umerianus | the king, and Fol. 29 *b* 1 when he had arrived at the nome of Psoi, he found Akrippita ΙΙΗ and Apa Psote pasturing their sheep in the fields. And Apa Psote said unto Akrippita, 'Behold, thy father hath summoned thee to make thee king.' Thereupon Akrippita leaped upon the horse of the imperial officer, and he galloped about hither and thither, and he took his sword, and drew it out of its sheath, and rushed into the midst of the sheep of Apa Psote, and slew a great number of them. Some of them he stabbed through the neck, and of others he hacked off their fore legs and | hind legs. And when Apa Fol. 29 *b* 2 Psote saw his savage fury, he said unto him, 'Hold, enough, for thou art shedding innocent blood. The heart of thy father should be well pleased that he hath begotten thee. Return thy sword to its sheath, for thy time to shed blood hath not yet come for thee. Where was Death that he came to thy father before coming to thee? Where were the nurses will kill the newly born infants that they did not kill thee when thou wast drinking thy mother's milk?' And when |

Fol. 30 *a* 1 Apa Psote had said these things the son of perdition drew
ⲙⲏ his sword, and leaping upon his horse rode him at Apa Psote,
wishing to kill him. And Apa Psote said unto him, 'Be
content, and kill me not before my time hath come'; and
Anastasius the imperial officer marvelled at his bold and
warlike disposition, saying, 'Verily, he is well suited for
fighting.' And Apa Psote said unto him, 'He is well fitted
for the war of perdition.' And after these things the impious
Fol. 30 *a* 2 Akrippita was taken to the imperial city of Antioch; | now at
that time he was in the twentieth year of his age, and the
king issued an order announcing his appointment in the
army. And the eldest daughter of Umerianus lusted for
him, and he relinquished the duties of war, and performed
the duties of a stableman and fed the beasts, and she occupied
herself daily with him in works of self-indulgence and
luxury.

And it came to pass after these things that Umerianus
died in battle, and his daughter seized the kingdom [and
Fol. 30 *b* 1 held it] for three years, and Akrippita | was kept hidden in
ⲝ her power. And afterwards she gave a centenarius of gold
to the magnates of the palace, before they had inscribed her
name with his, and they bestowed great honours upon
Akrippita. Then she seated him upon the throne of
Umerianus her father, because he had abated her virginity.
And after these things Theodore the Anatolian came into
the war chamber, and they told him that Diocletian had
become king. And he said, 'Who is Diocletian? And
what manner of man is he?' And he went into the presence
Fol. 30 *b* 2 of Diocletian | with Claudius, and they said unto him, 'Who
hath made thee king of this city?' And Diocletian said
[unto them], 'It belongeth to you, and to your fathers.
I am not a king, and it is not my desire to possess the
kingdom.' And straightway Saint Theodore laid hold of
his hand, and lifted him off the throne, because he had
not as yet won a splendid victory, but was afraid. And

Saint Theodore said unto him, 'Get up. Thou wast a swineherd in thy native country. Why should an Egyptian sit upon the | imperial throne whilst there are Romans alive to Fol. 31 *a* 1
sit upon it?' And they seated Claudius upon the throne. ⲍⲏ
Then a great cry broke out in the palace, and the people said, 'Theodore the Anatolian hath performed mighty deeds of valour this day in the palace, and there is no man in all Antioch who can gainsay him.' And the holy man Apa Claudius was not willing to sit upon the throne of kings, for he had no desire for the kingship (or, the kingdom); on the contrary, he rose up [and departed] speedily, whilst the whole multitude was crying out, | 'Worthy, worthy, worthy. Claudius Fol. 31 *a* 2
hath been made king.' And the impious Diocletian was afraid, and he had gone and hidden himself for seven days with the queen, and he could not be found, and the throne was vacant. And that royal whore looked out of a window in her bedroom, and she said, 'Who is the Anatolian that he should set the king upon his throne? Who is [this] soldier of my father that he should gainsay my father's daughter? Who is this marcher | on his feet that he should gainsay the Fol. 31 *b* 1
daughter of a king? The Anatolian belongeth to the army, ⲍⲑ
and the kingdom belongeth to Diocletian. But I am a second Herodias, and I have not yet performed my judgement upon him.' When Saint Theodore heard these things, he drew his sword, and he rushed from the royal throne to the door of the palace, and he slew eleven hundred officers and men of high rank, and thirteen hundred soldiers and men-at-arms. And the herald made a proclamation, saying, 'Many ask | of Fol. 31 *b* 2
me a king; the kingdom belongeth by right to Claudius, but Theodore hath fought and hath gained the victory.'

And when the queen heard these things she was greatly afraid, and she took her father's crown, and his sceptre, and his royal apparel, and she hid them deep down in a chamber below the foundations of the palace. And she cried out, saying, 'O Theodore the Anatolian, take these things and

do thou become king, for thou hast captured the whole country. From this day onwards I will be thy servant

Fol. 32 *a* 1 I adjure thee by the salvation of Claudius, thy friend, | and

ⲡⲉ by the life of Justus, my brother, not to destroy the kingdom because of me.' And after these things [Theodore] set fire to the gates of the palace in order that he might burn up every one in it, and this he did because Diocletian had been made king; and there was no man who was able to gainsay him. And Soterichus his father, and Basilides, and Romanus cast themselves down before him, saying, 'O our Lord Theodore the kingdom hath belonged unto thee every day, and especially

Fol. 32 *a* 2 is it thine | this day wherein thy strength hath manifested itself. We all are thy slaves. Set thou a curb on thy power, and do not burn down the place or fight [against us], for [the evil] which hath been already done sufficeth.' And straightway he burst into tears, saying, 'O how awful is the act of violence which hath been perpetrated this day in this city! That a woman should make a goat-herd king over us whilst these hosts of fighting men are in Antioch. If there be any justice at all in the world Claudius and

Fol. 32 *b* 1 Justus merit | the sovereignty.'

ⲛⲁ And there was great wonderment in the city of Antioch concerning the large number of people who had been slain in the palace, and for whom their parents wept. Some said, 'The Anatolian hath slain the King and the Queen'; and others said, 'Righteous judgement hath been performed this day'; and others said, 'The kingdom belongeth to his parents and brethren.' And it came to pass that a great riot broke out that day. And when the district had quieted down a

Fol. 32 *b* 2 little the queen came forth, | and she went very early in the morning to the house of Apa Claudius, to visit his mother, and his sister, and the sister of Apa Theodore; and she went before them, for they were her cousins. And the sister of Apa Claudius and the sister of Apa Theodore came to the palace to their brothers, and they made supplication unto

them until they relented somewhat, and then they extinguished the fire which was burning down the gates of the palace. And straightway Michael came down from heaven, and he laid his right hand upon the breasts of these holy men, and he said unto Saint Theodore, | 'Put Fol. 33*a* 1
thy sword into its sheath, for great is the slaughter that ⲝⲉ
hath taken place. Knowest thou not, O Saint Theodore, that when thou fightest no man is able to stand before thy anger? For strength and valour were given unto thee by the Lord.' And Saint Theodore said unto Michael, 'O my Lord, is it not a marvellous thing for an Egyptian goat-herd to be made king over us by the whim of a woman whilst a royal prince is in the palace?' And Michael said unto him, 'The mighty man who is long-suffering | is the mighty Fol. 33*a* 2
man whom the Lord loveth.' And straightway Saint Theodore cast himself down and worshipped God, saying, 'Forgive me, O my Lord Michael.' And Michael said unto him, 'It is not a wonderful thing that Diocletian hath become king, seeing that a time hath been granted unto him by God. But what is a wonderful thing is that Pilate and Herod remained seated whilst the Son of God stood before them. And this also is like unto it—Diocletian shall become king over the Romans.' And Saint Theodore said unto Michael, | 'If it Fol. 33*b* 1
be the command of God that Diocletian is made king, what ⲝⲧ
right have I to resist this commandment?' And Michael declared unto him other mysteries that concerned Diocletian, and he then disappeared from him in peace. Amen.

And as soon as it was daylight on the morrow Saint Theodore came to the palace, and he cried out, saying, 'Whosoever wisheth to become king, behold, the throne is vacant.' And the fear of the Anatolian filled all Antioch, and there was no man who was able to sit | upon the throne for a month of Fol. 33*b* 2
days, that is to say, until he gave the people the promise that he would not attack them a second time. And the impious queen gave very large sums of money to the soldiers, and at

length they found Diocletian, who had passed another fort
days serving as a groom in a stable, fear, up to that time
having prevented him from becoming king. And then, whe
Diocletian had become king, he gained a little courage. An
Saint Theodore went to visit him, and Diocletian rose u
before him, and said unto him, 'Hail, Theodore! Come, an
Fol. 34 *a* 1 seat thyself upon the throne, and do thou become king.' | An
ⲛⲍ the holy man said unto him, 'Keep the faith, and do what
just, and so shall thy kingdom be strong.' And the impio
Diocletian gained power and authority by degrees, and h
attended services in the church, and he received the Sacramen
And my father Apa Gaius used to go to see him daily, an
to converse with him, and he encouraged him to do the thing
that were good. And Diocletian placed the whole of th
country of Egypt under the authority of the archbishop, an
made him rule over it. And he remembered Apa Psote a
the region of the south (Marês), who was his friend and co-
Fol. 34 *a* 2 panion before he became king, and he had him | made a
bishop. And the king lived in the faith, and he performed
good works of all kinds up to the time when the Wicked
Enemy, I mean to say the Devil, sowed his tares in hi.
And he passed a decree and sent an order to the people of
Jerusalem to discover the Cross of our Lord Jesus the Chri,
according to the advice of my father Apa Gaius. But he
Wicked Enemy would not permit this to be brought abo,
for he knew that if the Cross were to be made manifest
would tear up all his paths.

Then the impious king felt fear because of Theodore he
Fol. 34 *b* 1 Anatolian, | and the queen spake unto him, saying, 'Be
ⲛⲏ patient for a little time, until war shall break out, and I will
give a large sum of money to the young soldiers so that they
may put him to death.' And the king said unto her, 'I am
afraid to send him out to the war, lest the men-at-arms or,
the army) rise up against me, and put me to death.' And
Diocletian sent a message to Theodore very often, saying,

'Dost thou wish me to sit on the throne, or dost thou wish me to depart to my own country?' And Theodore would say unto Diocletian, 'Sit thou upon the throne, for the kingdom belongeth to thee. Be not | afraid, O king, for I will never Fol. 34 *b* 2
do anything that is evil unto thee'; and the archbishop used to go [to visit] Diocletian and those who restrained him from evil.

And in those days a great war broke out between the Romans and the Persians, and a report reached the king, saying, 'The Persians have arrived at a watch-tower on the frontier, and have laid waste the whole country.' And the king was greatly disturbed, and he said, 'What business is this of mine, and what have I to do with the kingdom? The kingdom belongeth to Theodore and Claudius.' And these holy men said unto the king, 'The kingdom belongeth unto thee, | because it was given unto thee by heaven.' And Fol. 35 *a* 1
when the king went into the presence of the queen, and she ꝺ
saw that he was disheartened, and was troubled in his mind, she said unto him, 'Why art thou cast down and in such a terrible state of distress? I wish that thou wouldst promise Theodore and Claudius great honours, and that thou wouldst send them to the war, during which they would be killed, and then thou wouldst cease to be troubled by them.' And when the king heard these words he sent for the archbishop, and gave him a very large sum of money in order that he might offer up a sacrifice unto God, and that by these means he might obtain success in the war.

And | Diocletian sent a message to these holy men, saying, Fol. 35 *a* 2
'What is the meaning of this war that hath come upon us?' And they said unto him, 'The war is of God: it is He Who hath lifted Himself up against thee.' And the king said unto them, 'Let the baggage-waggons and the chariots be made ready, and get ye up on them together with those who belong to them, and take your regiments of soldiers, and depart to the war. And ye shall continue to inspire them with courage,

being behind them, until ye conquer in the fight.' And thes
Fol. 35 *b* 1 holy men said unto the king, | 'We will get upon neithe
ס chariot nor baggage-waggon; nevertheless we will go to th
war.' And the king said unto them, 'Go into the store wher
the equipments for war are kept, and take therefrom whatso
ever things will suffice for you and your soldiers during th
war, and until ye return in triumph.' And after these thing
they departed to the war, and fought against the Persians
and they were victorious, and they captured the son of th
King of the Persians, and they set him before the king (i.e
Diocletian). And Theodore said unto him, 'Behold the so
of the King of the Persians, whom I have been able to brin
Fol. 35 *b* 2 before thee through the | might of my King, the Christ, bu
we cannot allow him to pass under the care of any other ma
except the archbishop.' And the king said unto them
'Whatsoever ye wish to do in my kingdom that do, and n
man shall hinder your commands from being accomplished
And the king said unto the archbishop, 'Take the son of th
King of the Persians, and keep him under thy charge'; an
thus saying he gave the prince to him, and all the nobles wer
gathered together there and were witnesses of this act.

Fol. 36 *a* 1 And after these things, when the son of the | King of th
ס֗ Persians had been under the care of the archbishop for a con
siderable time, his father heard that he was under the care o
the archbishop. And the King of Persia sent many valuabl
gifts to him, and the archbishop set free his son, and no ma
knew anything about the matter. And the archbishop too
the money of the bribes, and spent it among the poor in th
city, and on the widows and the orphans, and on the sacrifice
and offerings of all kinds for the churches. And the Dev
appeared to the impious Diocletian and said unto him, 'Tho
art sitting down; what art thou doing? The archbisho
Fol. 36 *a* 2 hath set free the | son of the King of the Persians witho
thy order! He hath received the price of the young ma
and he hath given it unto the poor of the city, and he hat

not considered thee at all in the matter. Behold, for years past the archbishop hath spent the money which he hath received in giving alms.' And the king called the nobles of the palace, and he informed them of the secret act of the archbishop concerning which the Devil had told him. And straightway Diocletian sent unto the archbishop, saying, 'My father, what is [this] rumour about the son of the King of the Persians who hath been living under thy charge?' | And the Fol. 36 b 1
archbishop said unto him, 'As the Lord Jesus Christ liveth, ⲟⲃ
and I swear by thy salvation, O King, that two months ago when he was committed to my charge there was a wound in his side which he received in battle, and that he died during thy absence at the war, O my Lord King. And I prepared him for burial in an honourable manner, and I laid him in the bishop's house.' And the king made them bring him (i. e. the body) into his presence, and the Persian prince was arrayed in purple. And the king said unto the archbishop, 'Thou shalt swear to me that this is indeed the son of the King of the Persians.' And straightway the archbishop took an oath to the king, saying, 'This is | indeed he'; and no man knew Fol. 36 b 2
wherefore he had taken the oath.

And the archbishop came out from the presence of the king. And the Devil in his mad rage was not satisfied about the archbishop until the third war which took place. And they (i.e. the Romans) captured Nikometes, the son of the King of the Persians, and they brought him before the company of soldiers. And when Saint Theodore and Saint Claudius saw him they recognized him, and knew that he was the son of the King of the Persians, | and that the archbishop had released Fol. 37 a 1
him. And straightway they wept, because of what had taken ⲟⲅ
place, and they sent him away in order that they might not know him that their wish was to set him free for the sake of the archbishop. And news of the affair spread abroad through the camp that Nikometes, the son of the King of the Persians, had been captured, and the rumour of the capture entered the

ears of the king. And the king sent unto Saint Theodore
and said unto him, 'My lord general, they have informed m
that thou hast conquered in the war, and that thou hast cap
Fol. 37 *a* 2 tured the son of the King of the | Persians; if this be so, tak
his gold chain and collar for thyself. Tell me, however, s
that I myself may know whether this thing be true or no
for the archbishop swore to me that he was dead.' And th
holy man Theodore said unto the king, 'It is his broth
whom we have captured.' And straightway the holy ma
(i.e. Theodore) stripped Nikometes of his royal apparel i
order that he should not be recognized, and he gave him oth
raiment instead, and entreated him, saying, 'Tell not the ki
that thou art Nikometes, the son of the King of the Persian
Fol. 37 *b* 1 And the king called the holy man Theodore, and | said un
ס him, 'Describe unto me the son of the king whom thou ha
captured in battle.' And the holy man said unto hi
'Nikometes is dead, and this prince whom we have captur
is his brother; let us ask him concerning his brother. T
archbishop wrote to his father saying that he was dea
When the son of the king heard these words he did accordi
to what the holy man [Theodore] had commanded him.

And when the king had come into the city of Antioch wi
his hosts, and with the son of the King of the Persian
Fol. 37 *b* 2 Saint Theodore and Saint Claudius received the prince
trust from the king's hand, for Diocletian was unable
prevent them since they were imperial noblemen, and th
took him to the archbishop, and they wished to set him fr
And the Persian noblemen Panikêros and Leontius came
Antioch, to the feet of Theodore and Claudius, and th
brought very many gifts from the father of Nikometes,
order that they might let him go. And the Devil appea
Fol. 38 *a* 1 unto Diocletian the king, and said unto him, | 'My
ס Diocletian, have I begotten thee in vain? Have I given
thee all these gifts, and this royal sceptre in vain? O th
ungrateful one, I have given unto thee the wife of a ki

I have arrayed thee in the purple, I have put a royal sword in thy hand instead of the cudgel of the goat-herd. O thou ungrateful one, I have seated thee in authority over thousands of thousands of people, and I have made the daughter of a king to put the signet ring of her father upon thy finger. All these things have I done for thee, and thou dost not understand my glory!' And Diocletian answered, saying, 'Who art thou that darest to say such things as these unto me? Thou art either the | Anatolian, the object of boasting Fol. 38 *a* 2
of the kingdom, or thou art Claudius, one of the kings who reign jointly.' And the Devil said unto him, 'By Jupiter, this day shall these two names be blotted out in the whole world, and among men they shall nevermore be heard. What hast thou to do with these men, who provoke me to anger, that thou utterest their names to me?' And the king said unto him, 'The Anatolian and Claudius are the objects of boasting of [my] kingdom. I take refuge in them, for unto them belongeth the kingdom through their parents.' And the Devil said unto him, 'Until this very day thou art in fear of those tyrants.' | And the king said unto the Devil, 'I know Fol. 38 *b* 1
that the queen did once gainsay Theodore, and that she raised ⲟⲉ
me up on the royal throne, and [that she was] in no wise afraid of him.' And the Devil said unto him, 'Those days have passed, but the fear of them will remain with thee always. Understand what I will say unto thee. I am thy father, and am possessed of demoniacal power. Why art thou afraid of Theodore and Claudius? The son of the King of the Persians hath been committed to the care of the archbishop [by them], and they wish to let him escape and to say unto thee "He is dead". Have they not already accepted his | price (or, ransom)? They know that thou art afraid of them. Fol. 38 *b* 2
Will not the archbishop let him escape, and deceive thee once again, saying, "He is dead," and "It is his brother whom we have taken"? I want to make thee give me the promise that thou wilt kill all three of them, the Anatolian, and the

archbishop, and Claudius, so that the kingdom may be thine and thine only, and then I will stablish thy kingdom for thee. And the king said unto the Devil, 'If I kill these men, who is there to fight for me, and prevent the Barbarians from
Fol. 39 *a* 1 wresting the kingdom from me?' | And the Devil said unto
ϘϚ the king, 'Dost thou not yet know that it was I who, until this present, have fought for thee? It was not the Anatolian who captured the son of the King of the Persians, but I, and the soldiers who are under me, and it was my gods who gave me the strength that enabled me, at length, to capture him.' And the king said unto the Devil, 'Which of the gods shall we worship besides Jesus?' And the Devil said, 'Thou must never again utter the name of that other one [in my presence], and thou must cast forth from thy mind [the memory of]
Fol. 39 *a* 2 a God whom the Hebrews put to death. But | open thine eyes, and behold my gods, and see how very many they are in number, and look also at the multitudes of my soldiers!'

And straightway the Devil made a large number of demons to take the forms of soldiers, and they were gathered together to him, and were ready to join the war. And besides these seventy demons took the forms of false gods, and made themselves manifest to Diocletian. And the Devil said unto him, 'Thou wilt now know that the fear of the Anatolian and of Claudius need not terrify thee. And the archbishop hath
Fol. 39 *b* 1 sent away the son of the | King of the Persians, and hath
ϘΗ taken his price, and hath divided it among the three of them without thy knowledge, and without considering that thou art the king. He swore a false oath to thee at the first time, and on this occasion also lies have been told to thee. Thou must know that the things which I tell thee are true. I swear by thy salvation, O Diocletian, that I will make thee to see the Anatolian and Claudius in great disgrace. I will bring upon them a death as evil as that which his (i.e. their) Lord suffered. I caused five nails to be driven through the hands
Fol. 39 *b* 2 of their Lord on the Cross, | and I have prepared one hundred

and fifty and three nails to be made ready to be driven into the body of the Anatolian, on the great persea tree which is by the gate of the palace, and his sister shall see his death. And as for Claudius, I will cause a spear to be thrust into his side, even as I caused a spear to be driven through the side of his Lord on the Cross. And as I caused to be slain Peter and Paul His Apostles with the sword, even so will I put to death these others, in order that the kingdom may become thine, | O Diocletian.' And when the Devil had said Fol. 40 *a* 1 these things to the king he disappeared. ⲓⲏ̅ (*sic*)

And the impious king went to the queen in her house early the following morning, and told her of everything which the Devil had said unto him. And that whore-queen rejoiced exceedingly over [the idea] of the death of these holy men, and she said unto him, 'Thou must know the truth. They brought the son of the King of the Persians hither, and then let him escape; and everything which hath been said to thee concerning them is true.' And after these things they brought the son of the King of the | Persians, and set him Fol. 40 *a* 2 before the king, and he made this confession to him, saying, 'I am he who was captured both on the first and on the second occasion, and concerning whom the archbishop swore an oath that the son of the King of the Persians, who had been committed to the care of the archbishop, was dead.' And when he had said these words the king rejoiced greatly. And he sent and brought the archbishop, who swore an oath to him similar to that which he had sworn the first time. And straightway the king became furiously angry, and he went into all the churches | of the city, and he carried away from Fol. 40 *b* 1 them the vessels of gold and silver and [inlaid with] precious ⲓⲏ̅ (*sic*) stones, and he fell upon all the possessions in the house of the archbishop, and he killed him.

Now Saint Theodore was in the war with his soldiers. And his sister wrote to him and told him everything that had happened in the palace, and Saint Theodore grieved because of what

had taken place in the city. And after these things the
Fol. 40 *b* 2 whore-queen spake unto the king, saying, 'Thou | art sitting down; what art thou doing? Quick, quick, kill Theodore and Claudius at the beginning of the persecution.' And the king said unto the queen, 'By what means can we kill them whilst they have all their soldiers with them? [If we do, I fear] that the soldiers will revolt against me, and take away my kingdom from me.' And she said unto him, 'Fear not, O King. Write a letter unto him and say, "Come hither quickly by thyself, for there is a private matter concerning the King of the Persians, which I would discuss with thee."
Fol. 41 *a* 1 When he shall | come unto thee take him inside the bedroom,
ⲡⲉ (*sic*) and whilst thou art holding converse with him and paying him compliments have the executioners ready, and cast fetters upon him, and kill him secretly.' And the impious king was persuaded by the pestilential words of the queen, and he prepared sixteen guards (?) for him and nails.

And he wrote to Saint Theodore flattering words which were full of craftiness, and the holy man Theodore came to the palace. And when the king saw him he smiled a crafty smile upon him, saying, 'Every one will die of joy because
Fol. 41 *a* 2 the mighty warrior | hath come into the palace! Thy arrival is auspicious (or, welcome), O lord Theodore, thou victorious war-captain! Death hath visited the Persians (?) and the son of the King of the Persians. Take these presents from his father into the house of the archbishop, for no other man is worthy of them.' And the holy man laid down his sword, and he went into the presence of the king, and the king rose up and saluted him, and he made a sign to the sixteen guards (?), and they cast fetters upon him. And the holy man said unto
Fol. 41 *b* 1 him, 'This day the treachery | with which Judas treated the
ⲡⲁ (*sic*) Christ hath made itself manifest in thee, O king, but thou art more treacherous than Judas.' And the executioners made tighter their fetters upon Theodore as if they intended to kill him thereby. And they dragged him to the persea

tree which was in front of the palace gate that they might hang him upon it. And the holy man said unto them, 'My brethren, loosen the bonds on me for a little time, for I would utter a short prayer to my King, the Christ, before ye put me to death'; but they would not let them release him, for they were afraid that he would kill them. And Saint Theodore answered and said, | 'My brethren, release me, for I will Fol. 41 *b* 2
never do evil unto any man. Have not I done for you many good things? By the might of my King, the Christ, I will not do evil unto you, for I have already bound myself in my own fetters for the sake of the Name of Christ.'

And when he saw that they would not be persuaded to release him, he threw out both his arms at the same moment, and broke the bonds wherewith he was fettered, and hurled the sixteen guards (?) back on the ground, and they fell upon their faces. And he knelt down, and worshipped | God, and Fol. 42 *a* 1 [?]
he spread out his hands, and prayed thus: 'I give praise unto Thee, my Lord Jesus Christ, Who didst fashion me when I was in my mother's womb, Whose angel bestowed upon me [my] name from my childhood, Whose grace sustained me, Who didst give me strength in the war, even as Thou gavest strength to Joshua, the son of Nun,[1] [when] Thine angel fought for him, and as Thou didst to Shimei,[2] who destroyed the foreign tribes. And I myself have destroyed the Persians in Thy holy Name, and mine enemies have been put to shame, and have fallen at my feet. I give | thanks unto Thee, O my Fol. 42 *a* 2
Lord, that Thou hast removed the fetters wherewith I was bound so that I might pray unto Thee. Give Thou me strength, O my Lord, so that I may be able to bear up under the tortures that are awaiting me, for I am flesh and blood, like every other man. Let Thy mighty angel stand by me in this hour and until I have completed my strife. Deprive

[1] Josh. x.

[2] *Σαμαιὰ υἱὸς Ἀσὰ ὁ Ἀρουχαῖος . . . . . καὶ ἐπάταξεν τοὺς ἀλλοφύλους*, 2 Sam. xxiii. 11, 12.

Thou me not, O my Lord, of Thy goodness, and count not against me the great quantity of blood which I have shed in
Fol. 42 *b* 1 the war, for it was Thou Who didst strengthen me by | Thy
[?] power and Who didst make me slay them (i. e. the enemy). Let not my sword pass into the hand of any other man. Glory be unto Thee for ever and ever! Amen.'

And when he had said these words he called to the executioners that were round about him, saying, 'Call to the soldiers, and let them cease to be disturbed. My time hath passed, I have done nothing; my period of life hath come to an end.' And straightway he brought his hands to his side and stretched them down straight by the side of his body. And he said unto the executioners, 'Tie me up in fetters outside, for I have already fettered my spirit.' And straightway
Fol. 42 *b* 2 he ascended the persea tree | of his own accord, and he worshipped God, and he spake unto the executioners, saying, 'Come ye with your nails and your hammer, and finish that which ye have been commanded to do.' And these merciless men drove ten nails through his right hand, and ten nails through his left, and they drove the remainder into all the other parts of his body, and blood mingled with water ran down the [trunk of the] persea tree to the ground. And Saint
Fol. 43 *a* 1 Theodore was well satisfied, and he lifted up his eyes | to
ⲡⲉ (*sic*) heaven to invoke the Lord, and he saw Christ and His angel, and Michael comforted him, and Christ promised to him many mansions in the heavens. And when Christ saw the sufferings of the holy man Theodore He said unto him, 'Dost thou wish Me to give thee rest from thy sufferings? Dost thou wish Me to draw out the nails that are in thy body like water?' And the holy man said unto him, 'I wish Thee to give me rest from my sufferings, for I am suffering sorely.' And straightway he yielded up his spirit into the hands of
Fol. 43 *a* 2 God on the twelfth day of the | month Tôbe, in peace. Amen. And there was a great commotion throughout all the city because of the Anatolian who was hanging on the persea

tree, and some said, 'It would have been better for the king and queen to die rather than for these things to happen.' And Saint Apa Claudius made a great weeping for him as he hung upon the persea tree. And after this Saint Victor entreated his father to speak to the king for the body of Apa Theodore, and Romanus immediately asked the king for it, and he gave it | unto him. And Apa Victor, and the Fol. 43 *b* 1
sister of Apa Theodore, and Apa Claudius came, and they ⲡⲉ (*sic*)
brought the body down from the persea tree, and laid it in the tomb of his fathers, and it worked great cures on those who were sick. And the grace of Jesus was with him, and he received a crown of life in the heavens. And after the end of the saint he ascended on high, and was held to be worthy to be with all the saints. I entreat thee, O Theodore, to pray to the Lord for me, Theodore, the least | of all men, Fol. 43 *b* 2
that He may forgive me, for I have been so very bold as to speak about thee, because thou art a general at the right hand of the general and war-captain Michael, the intercessor who maketh supplication to Christ for us, that He may forgive us our sins, through the favour and love to man of our Lord Jesus the Christ, to Whom, with the Father, and the vivifying and consubstantial Holy Spirit, be glory for ever and ever. Amen.

DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM

(Brit. Mus. MS. Oriental, No. 6784)

Fol. 1 *a* [א] THE TWENTIETH EXPLANATION WHICH THE HOLY PATRIARCH, APA CYRIL, ARCHBISHOP OF JERUSALEM, COMPOSED ON THE LIFE OF THE HOLY THEOTOKOS MARY. AND HE DECLARED ALSO THAT HER PARENTS WERE A MAN AND A WOMAN, LIKE THE PARENTS OF EVERY OTHER PERSON. AND HE SPAKE ALSO CONCERNING THE DAY WHEREIN SHE WENT TO REST, THAT IS TO SAY, THE TWENTIETH DAY OF THE MONTH TÔBE.[1] IN THE PEACE OF GOD! AMEN.

When a rich man of high position wisheth to invite his friends to a breakfast or to a dinner, doth he not first of all sit down before those who are to be bidden are invited, and set out in array the various kinds of food wherewith he may stir up the appetite of those who see them, and make them to taste (i.e. partake) of them? And doth he not then cause his slaves to be summoned, and send them forth to his friends [inviting them] to the feast? And when they have come in, and have laid themselves down [on the cushions], doth not he who hath invited them give unto them first of all fine wine which hath a rich perfume, and which gratifieth
Fol. 1 *b* [ב] the palate? | [And after this doth he not make his slaves] bring in all the meats, one after the other, and each one different and less dainty than the last? Now he who inviteth

[1] January 16.

his friends doeth this so that those who are sitting at meat may not say, 'We have already tasted this [dish].' Even thus is [my] invitation unto you this day, although ye may say concerning the things which I shall declare unto you, 'We have heard this already,' even as Paul saith concerning the Athenians, 'The Athenians wish to hear nothing except some new thing.'[1] And although David saith, 'Sing unto the Lord a new song, His blessing is in the church of the saints,'[2] yet the Gospel also saith, 'The kingdom of heaven is like unto a rich man.'[3] And ye have also heard of the honourableness of the CROSS, and of its discovery, and of how the Gentiles and the Jews are coming into the knowledge of Jesus the Christ, and of how | Gastôr, the Jewish nobleman, hath believed with his whole house. And I, Cyril, the least of all men, instructed him in the elements of the Faith, and I baptized him into the great Resurrection of the Christ, and he became a great and righteous and chosen vessel, loving the Faith of the Son of God. And I also baptized a large number of Samaritans, one of whom was Isaac, the handicraftsman (?), and he became a chosen Christian of Christ. Fol. 2a ד

I mention all these, O my beloved, because I have already in times past directed your love to them. But the words of God can never become rusty, and they are sweeter than honey, and [more savoury] than salt, according to what our father David said, 'Thy words are sweeter in my throat than honey.'[4] Now, therefore, let us remember the pressing liability which is upon us, and let us see that we pay back some | small part thereof. And if we are not able to pay back the whole of it, let us give two mites at least, even as did that poor woman who was blessed,[5] or a denarius, that is to say, a *stater*, the like of that which Peter found in the Fol. 2b ה

[1] Acts xvii. 21. [2] Ps. cxlix. 1.
[3] Compare Matt. xiii. 45, 52; xxii. 2. [4] Ps. xix. 10.
[5] Mark xii. 42; Luke xxi. 2.

mouth of the fish, and which he paid as tribute on behalf of himself and his Lord.[1] For if we give only a very little of that which we have we shall be upbraided like him that giveth nothing at all. Let us understand accurately in whose Name we have been invited into this place to-day, and Who it is Who hath invited us: it is Jesus, the God of truth, Who hath invited us, in remembrance of His mother, who became to Him a throne and a place of abode. Since He hath invited us it would be most unseemly for us to shew ourselves to be sluggish, and not fulfil that which we have promised you in the argument of this commentary. This is the day of the Holy Offering, which is wholly pure in soul
Fol. 3 *a* and spirit. This is the day | wherein the Queen, the mother
ϵ̄ of the King of Life, tasted death like every other human being, because she was flesh and blood. And, moreover, she was begotten by a human father, and brought forth by a human mother, like every other man. Let Ebiôn[2] now be ashamed, and Harpocratius, these godless heretics who say in their madness that 'she was a force (or, abstract power) of God which took the form of a woman, and came upon the earth, and was called "Mary", and this force gave birth to Emmanuel for us'. Doth it not follow from thy imaginative words, which are wholly incongruous, that Christ did not take flesh upon Himself? Without flesh and without body 'forces' would be beings without bodies, and they could not die like mortal men. Notwithstanding [this], come hither ye deaf and blind and foolish, O Biôn (*sic*) and Harpocration, and I will question you. If ye say that Mary is a 'force',
Fol. 3 *b* a 'force' will die. Who is it then | whose falling asleep the
ϛ̄ whole of the inhabited world commemorateth by keeping a festival this day? Is it not Saint Mary, the mother of our Lord Jesus the Christ? But pay attention to me with

[1] Matt. xvii. 27.

[2] The theory that the Ebionites had a founder called 'Ebion' seems now to be abandoned.

a tranquil mind and listening ears, and I will entreat the Paraclete, the Holy Spirit, to illumine my heart with the knowledge of all the Scriptures of God, so that I may explain clearly to you, in gladness, the life of the holy Virgin Mary, and what her race was, and what were the names of her parents according to the first genealogy which is written in the Scriptures. For we are wholly unable to follow the fictitious statements which are found in the fabulous lives of her, and which resemble the writings of the Greek poets, who in their works on theology relate mere myths about their gods; neither will we invent lives of her in order to gratify her. Now every gift of grace is of God. Of what kind is the gift of grace which came to man | or to woman from Fol. 4 a
Adam until this day? Understand what happened unto her, ז
O wise virgin, since thou art in heaven, and art [near] the throne of Him Who fashioned us. This gift of grace was not given unto the Patriarchs, who enjoyed friendly intercourse with God, and who ate with Him, and they never expected in the smallest degree that He would come in their time. This gift of grace was not given unto the Prophets, but they perceived Him afar off, and they saluted Him, and they continued to prophesy the advent of the Word of God until He came and dwelt in the womb of Mary the Virgin, who became the mother of the King Christ. Shew me, [O Paraclete], who their kinsfolk were,[1] and the house of their father, so that I may inform every one concerning the exalted position of their family.

And behold, the Virgin stretcheth out her hand to me, saying, 'O Cyril, if thou wishest to know concerning my Fol. 4 b
family, and concerning the house of my fathers, hearken. ח
I was a child promised to God, and my parents dedicated me [to Him] before I came into the world. My parents who produced me were of the tribe of Judah and of the House of

[1] i.e. the kinsfolk of the father and mother of Mary.

David. My father was Joakim, which is, being interpreted, "Kleôpa". My mother was Anna, who brought me forth, and who was usually called "Mariham". I am Mary Magdalene (*sic*), because the name of the village wherein I was born was "Magdalia". My name is "Mary, who belongeth to Kleôpa". I am Mary who belongeth to Iakkôbos (James), the son of Joseph the carpenter, into whose charge they committed me. Enquire in the Scriptures, and thou shalt find abundant information concerning the things about which thou art asking questions. In ancient days when Joshua, the son of Nun, divided up the land [which he had taken] among the children of Israel, the tribe of Judah obtained for its inheritance Jebûselia,[1] that is to say, Jerusalem and the region round about it. From that time each
Fol. 5*a* of the Twelve Tribes hath remained | in the region of its
ϴ inheritance. No tribe hath been in the habit of entering into the country of another tribe and of acquiring an inheritance therein, or property therein, and no man hath married a wife, and no woman hath taken a husband, from any tribe except their own, until the time when the Word of the Father was graciously pleased to come and to rescue us from the slavery of sin. And besides this He put on our flesh in a woman according to what He wished, [for] there was none to deliver us.'

Now I have made an examination of the ancient histories of Iosêppos (Josephus) and Eiercnnaios (Irenaeus), [and] those of the Hebrews which I have searched out for myself, and I am convinced of the correctness of that which I am now going to say. Mary was descended from the Jews, through the tribe of David, according to the blessing which the Lord spake, I mean to Abraham, saying, 'In thy seed all the peoples of the earth shall receive a blessing.'[2] Abraham

[1] יְבוּסִי Joshua xv. 8; xviii. 16: עִיר־הַיְבוּסִי Judges xix. 11. See also Joshua xviii. 28; 1 Chron. xi. 4; Zech. ix. 7.

[2] Gen. xii. 3.

begat Isaac, Isaac begat Jacob, and Jacob begat Judah and his brethren. | Our Lord was descended from the tribe of Fol. 5 *b* Judah, according to the blessing of Abraham, [which was] ī then and there fulfilled. Inasmuch as each one of you is anxious to know what I am now going to say, [I will tell you] what our fathers have taught us, according to what the Psalmist David saith, 'The things which our fathers have declared shall not be hidden from their children of the generation which is to come.' [1]

At the time when the Virgin was born there was a certain district of Jerusalem which was commonly called 'Magdalia', and there was situated upon it a small village which people called by this name, and in this village were a few people who were Jews. And among these people was a man who was commonly called 'David', and he was rich in possessions of every kind. He observed with great diligence the Law of Moses and the Prophets, which was sweeter to him than honey, and he performed manifold acts of charity to those who were in want; and he was awaiting the Redeemer of Israel, Who was to | come shortly. And this man was lying on his Fol. 6 *a* bed one evening, and he was caught in an ecstasy, and it seemed ĪĀ to him as if some one said unto him, 'O Aaron, the Redeemer of Israel shall spring from thy family, for the time hath come when the root shall put forth fruit.' And he said within himself, 'What now is the meaning of this vision which I have seen? But, whatever it may be, whatsoever God wisheth let that happen.' And he had living there with him a woman who was a believer, and her name was Sara; and she bore unto him a man child, and his father called him Joakim, and his mother called him Kleôpa. And his father David gave unto him to wife Anna, the daughter of his brother Aminadab, and the two of them were pleasing before God. And it came to pass that after a time they gave all

[1] Ps. lxxviii. 3, 4.

Fol. 6 *b* their possessions unto Joakim their | son, and to Anna his
ⲓⲏ wife, together with all the village of Magdalia. Now Anna was barren, and she had never borne a son, and the matter was one of anxiety to them, and they said, 'Who then is there to inherit our possessions?'

And it came to pass that after certain days (or, many days) Joakim said unto Anna, 'Let us go to the Temple of the Lord, and let us make supplication unto the Lord, that He may shew mercy unto us, and may grant us our petition which we shall ask of Him.' And they rose up and went into the Temple of the Lord, and they made supplication unto Him, and they paid their vows to the priest, and they prayed unto the Lord with their faces flat upon the earth. And Joakim prayed, saying, 'Lord God Almighty, Who didst hear our father Abraham in his old age, and didst graciously give to him Isaac, his child of promise, hearken Thou unto me also this day, and do Thou give me the seed of men. If this come to pass, and Thou dost give unto us either a man

Fol. 7 *a* child | or a woman child, we will dedicate him to Thy Temple
ⲓⲍ all his days, and he shall minister unto Thee.' And straightway a voice came to them out of the place of the altar, saying, 'Joakim Kleôpa, the prayer which thou hast made to God hath been heard, and thy petition hath been fulfilled. Now therefore arise, and get thee into thy house, for the grace that hath come to thee hath never been [bestowed upon] any of the people of old.' And Joakim thought that it was the priest who was talking to him in the place of the altar, and he answered and said unto him, 'May it be according to thy word, O my lord!' And Joakim and Anna rose up and departed to their house.

And after certain days Joakim visited Anna, and she conceived, and all those who were acquainted with her rejoiced with her. And when the days were fulfilled for her to bring forth she gave birth to a woman child, according to the Providence of God; and the grace of God was upon her face.

And her parents | called her '. . . . Mary', and she increased Fol. 7 *b*
in beauty (?) every day, and all those who saw her marvelled ⲓⲍ
at her because of the glory of God that surrounded her at all times. And when three years were fulfilled the child was weaned from her mother's milk. And Joakim said unto Anna his wife, 'Let us give unto the Lord what we have vowed to Him, lest He be angry with us.' And they made themselves ready, together with their offerings of first-fruits, and they took them into the Temple with Mary their daughter, and they gave their offerings of first-fruits to the priests who were ruling at that time, that is to say, to Simeon and Zacharias. And they took their daughter Mary and gave her into the hands of the priests, saying unto them, 'Behold the child whom God hath graciously given unto us. We give her as a votive offering in the Temple of the Lord, so that she may minister unto Him all her days.' And the priests | blessed Joakim and Anna, saying, 'According as ye have Fol. 8 *a*
vowed so have ye paid unto the Lord, Who will bestow His [ⲓⲏ]
good gifts upon you in such wise that ye shall have a son in the place of this daughter Mary, whom ye have given to the Lord, and whose name shall be known throughout the world.' And they said, 'Amen. So be it!' And they returned to their house. And they were in the habit of visiting their daughter once each month, when they carried to her whatsoever things of which she had need. And their little virgin daughter ministered in the Temple with the other women, who were aged virgins, and they taught her to work with her hands. And when she had become somewhat master of herself she used to go alone into the court of the Temple, but no man whatsoever saw her with the exception of the priest and her father. Her food consisted of bread and water and a few green herbs, and she did not fast for long periods at a time; in short, it is [impossible to describe] | her Fol. 8 *b*
beauty of body, and soul, and spirit. [ⲓⲑ]

And when she had completed the fifteenth year of her age

the Shepherd was pleased to come and visit His sheep, and to snatch them away from the claws of the wolf, and the King was pleased to redeem those who belonged to Him and were in captivity in the hands of the Tyrant. And Gabriel the Archangel was sent from God to the holy Virgin Mary, and he announced to her the glad tidings that the Saviour was coming to her. But peradventure thou wilt say unto me, 'At what time, or in what manner (?), did these things take place? [Tell us] so that we may be certain about the words which thou sayest.' I will answer thy questions according to the Scriptures. God sent Gabriel on the seventh day of the month Xanthikos (April), which is the new moon Parmoute, in the year five thousand five hundred [1]; on this [day] was conceived the Life of all of us, and He was born on the | Fol. 9 *a* twenty-ninth day of the month Khasileue (November), which ιζ is Khoiak, in the fourth year of Augustus, the Emperor of the Romans, in the fifteenth year of the life of Mary. The place wherein He was born was Khabratha, which is Bethlehem, in the land of Judah, in the second year of Herod, the Governor of Judea. When Christ was brought to Egypt he was two years and four months old. But thou wilt in any case say unto me, 'Why did Joseph and Mary depart from Palestine and go so far away as Egypt by themselves, for it is said that there were twenty halting places [2] before they came into Egypt? And how was it that they were able to perform such a wearisome journey which necessitated so many days of difficult travelling? And where could they find food to eat?' I will tell thee, O thou unbelieving and feeble person, the things which thou shalt set in thy remembrance, and I will speak unto thee from out of the Scriptures. |

Fol. 9 *b* Peradventure thou wilt say unto me, 'The angel took ιη Habakkuk to Babylon from Jerusalem, a road on which

[1] From the creation of the world.

[2] i.e. that there were twenty *khâns*, or guest-houses, on the old caravan road down the Syrian coast into the Eastern Delta.

there were seventy halting places, and which required a very long time to travel over.' Habakkuk, the Scripture saith, placed the loaves of bread in a basket, and he took them with the wine and the [other] food, and went to the field to carry them to his reapers. And the angel of the Lord lifted him up by the hair of his head under the impulse of his spirit, that is to say, by the strength of his flight, and he carried him straightway to the place that was above the den of lions in Babylon, and he gave food to Daniel, and he and the reapers ate of this food on the same day. If now the power of the angel was great enough to do this, then the Lord of the angels could come to Egypt riding upon a light cloud, and, indeed, it was by means of the light cloud that God came to Egypt. And when the young Child came into Egypt He recalled to mind the works of Egypt, [for] He rode | upon Fol. 10 *a* the light cloud which transporteth those who are without sin. ιθ The spotless Lamb and the old man Joseph came into Egypt under the guidance (or, direction) of that whereupon they rode. And the mountains and the rocks levelled themselves before them, and smooth roads whereon they could walk easily made themselves ready for their feet, and they crossed rivers and streams without the help of ship or sailor. In short, our Saviour came into Egypt by the power of His Father, and He passed three years there, and He proclaimed to the Egyptians what they ought to do whilst He was at the breast of His mother Mary. And when Herod had received the punishment which he deserved for the slaughter of the innocent children whom he had put to death, the words which are written in the prophet, saying, 'I called My Son out of Egyp '[1] were fulfilled. And God sent a message unto His beloved Son, and | His mother Mary and Joseph by Fol. 10 *b* a . . . . . guard, and He brought them out of Egypt, and κ settled them in Nazareth. All these things have I related

[1] Hos. xi. 1.

to you, beloved ones, because of the godless heretics, who say that Mary is a 'force' (or, abstract power). Behold, I have already pointed out to you in the words which I have addressed to you, saying that Mary was flesh like all other folk, and that the Lamb of God, Who took away the sins of the world, took flesh in her.

And now I wish to relate to you an incident that happened to me. There was a certain monk who lived in the neighbourhood of Maiôma of Gaza, who had received instruction in the heresy of Biôn and of Harpocratius his master, of whose books he obtained possession, and he expounded them publicly, and he became filled with blasphemies and with falsehoods, and he masqueraded with great pride and arrogance, and he deceived all the people who were in that neighbourhood by his pretensions, through those who used to come to the holy places
Fol. 11 *a* there to pray. And the things which he proclaimed | in his
ʀ̄ȧ corrupt heterodoxy were repeated to me, and I sent two ministers to the Bishop of Gaza, and I said unto him, 'I beseech thee to seek out on my behalf a certain monk who is in the neighbourhood of Maiôma, and do thou send him to me, together with his books.'

And when the bishop had received the letter and read it, he caused search to be made for that monk everywhere. And when they had brought him to the bishop he said unto him, 'My son, rise up and go to Jerusalem to the archbishop. If thou dost not go he will send for thee and thy books. He knoweth about thy doctrine, and about thy preaching, and whose it is.' And the monk replied, 'I will take my books and I will go to him in Jerusalem.' And the two ministers took him to Jerusalem to the archbishop, who said unto him, 'We have heard, O brother, that thou art teaching a strange doctrine, and that thou art changing the voices of the Holy Gospels.' The monk, [who was called]
Fol. 11 *b* Annarikhus, said unto him, 'My teaching (or, doctrine) is
[ʀ̄b̂] not a strange doctrine, | but is that of our Fathers the

Apostles, and our own Fathers taught it everywhere as sound doctrine.' And Apa Cyril said unto him, 'Who were thy Fathers?' And the monk said, 'Satôr, and Ebiôn, who succeeded him.' And the archbishop said unto him, 'Thou hast become a disciple and hast made thyself a mule-like beast under the stupid yoke of the chariot of the Devil.' And the monk said unto him, 'Harpocratius used to cast out devils.' And the archbishop said unto him, 'Shew me by what means thou dost cast out devils, and in what way thou dost preach the Gospel, and what thou dost say concerning Christ and His Birth according to the flesh, and concerning His mother who brought Him forth, and concerning His death, which was full of salvation, and His resurrection from the dead after the third day.'

And that monk replied, 'It is written in | the [Gospel] to the Hebrews that when Christ wished to come upon the earth to men the Good Father called a mighty "power" in the heavens which was called "Michael", and committed Christ to the care thereof. And the "power" came down into the world, and it was called Mary, and [Christ] was in her womb for seven months. Afterwards she gave birth to Him, and He increased in stature, and He chose the Apostles, who preached Him in every place. He fulfilled the appointed time that was decreed for Him. And the Jews became envious of Him, they hated Him, they changed the custom of their Law, and they rose up against Him and laid a trap and caught Him, and they delivered Him to the governor, and he gave Him to them to crucify Him. And after they had raised Him up on the Cross the Father took Him up into heaven unto Himself.' And the Patriarch Cyril said unto the monk, 'Who sent thee about to teach these things?' And that monk said unto him, 'The Christ said, Go ye forth | into all the world, and teach ye all the nations in My Name, in every place.' [1] And Apa Cyril said unto him, 'Dost

Fol. 12 *a* ⲔⲂ

Fol. 12 *b* ⲔⲄ

[1] Matt. xxviii. 19, 20.

thou take the Gospels literally?' And the monk said, 'Yea, absolutely, my lord Father.' And the archbishop answered and said, 'Where in the Four Gospels is it said that the holy Virgin Mary, the mother of God, is a "force"?' And the monk answered and said, 'In the [Gospel] to the Hebrews.' And Apa Cyril answered and said, 'Then, according to thy words, there are Five Gospels?' And that monk replied, 'Yea, there are.' And Apa Cyril answered and said, 'What is the name of the fifth Gospel? for I should like to know whence this doctrine concerning Christ is derived, and to understand it. The Four Gospels have written above them: "[The Gospel] according to Matthew"; "[The Gospel] according to Mark"; "[The Gospel] according to Luke"; "[The Gospel] according
Fol. 13 *a* to John." | Whose is the fifth Gospel?' And that monk said
ⲕⲉ unto him, 'It is [the Gospel] that was written to the Hebrews.' And Saint Cyril answered and said, 'If thou speakest the truth, O brother, must we not then reject the teaching of the Christ, and follow the misleading doctrine of the Hebrews? God forbid! The Hebrews wish for doctrine of this kind greatly, so that they may cast a blemish upon our purity and honour, even as it was said by the Christ in times of old, "Thou castest out devils by Berzeboul."[1] And is it not written, "He who doth not confess that Jesus the Christ hath come in the flesh is a deceiver and an Antichrist, like thyself"?[2] And again, "Whosoever shall come unto thee, and bring a doctrine that is different from thine, receive him not into thy house, neither say unto him, Hail!"[3] And again, "If they were of us they would have been like unto us; they came forth from us, but they are not of us."[4] Which meaneth
Fol. 13 *b* that they utter the Name of Christ with their mouths only,
ⲕⲍ and that they make a pretence in their hearts. They heap up wrath for themselves in the day of the Judgement of Truth and the wrath that is from Jesus the Christ. The doctrine of

[1] Matt. xii. 24; Mark iii. 22; Luke xi. 15. [2] 2 John 7.
[3] 2 John 10. [4] 1 John ii. 19.

the Jews cannot be joined unto the doctrine of Christ. What connection can there be between the agreement of the [Gospel to the] Hebrews and the agreement of the Holy Gospels? But those heresies must spring up which Epiphanius describes in his work *Ἀγκυρωτός*, saying, "The error in each one of them is different, but evil is implanted in them all."' And Annarikhus the monk said unto Apa Cyril, 'The night cannot contend against the day, neither can darkness stand before the light. I am vanquished by thy great wisdom, and I know that I have made a mistake. Let thy fatherhood grant repentance unto me! And all these things which I have overthrown I will build up again. But take my books, and burn them in the fire, and my possessions do thou give to the poor. My heart followeth thy words and [those of] the Holy Gospel.'

And when I (i. e. Cyril) had burned his books, I said unto him, | 'Who . . . Fol. 14 *a* ϗ

[One leaf wanting]

'He to Whom no form can be assigned was born [in the form of] a son. He was the Beginning, and He Who had no beginning was brought forth. Now there was a beginning to that humanity, but the Godhead had no beginning, and was without form. And no addition took place to the Trinity in such wise that the Trinity, which consisteth of Three [Persons], became Four [Persons]. One *σύνοδος* entered one who was of two natures, and one son was brought forth, a unity of the flesh without any diminution. For He was neither changed in His nature, nor reduced in His strength, nor was He separated from His Ancient Begetter, that is to say, the Beginning. But the oneness of the flesh of God received one Nature. As for the coming to us of the blessed Offspring God the Word, it is the miracle that was hidden in God from eternity, I mean the miracle of God Who made Himself man. An impenetrable mystery is the Nature that abolished the curse and destroyed the sentence of death,

and taught us concerning the foundation, which had no beginning, of the Only-begotten One, Jesus the Christ, our Lord, the production, according to the flesh, of the womb of Saint Mary, the perpetual Virgin, in whose holy house we
Fol. 14 *b* are | gathered together this day to commemorate the day of
ϡ her death. If thou wilt confess these things with a true and sincere belief then we will prepare to receive thee into the fold of all the sheep of the loving Shepherd Christ. Have no doubt about the matter; thou must either follow the words which I have taught thee or thou must get outside this place.' And Annarikhus opened his mouth and anathematized the heresy of Ebiôn and Harpocratius, saying, 'Anathema be every heresy; the things which thou [Ebiôn] hast said unto me are not to be believed. And now, O my father, receive thou me into good fellowship with thyself.' And when I knew that his mind had received the light I baptized him in the name of the Lady of us all, Saint Mary, whose day is this day. Finally he went to a monastery in the Mount of Olives, and he builded upon the foundation of the Apostles until the day of his death.

I have now described unto you the whole of the story concerning the heresy of Ebiôn, who said, 'Mary, the mother
Fol. 15 *a* of the Lord, is a "force".' Let us now return to | that which
ϡϧ we promised to you in the introduction to our explanation, that is to say, the [narrative of] the end of the life of the holy Virgin Mary. And I wish also to go back to what I promised from the beginning, and to declare it. Tell me, O Gabriel, thou mediator between God and men, what is the history of the kinswoman of Mary, this Elisabeth? I am listening to thee, and I hear thee preaching about her, saying, 'Behold, Elisabeth the kinswoman [of Mary] conceived a son in her old age, according to the prophecy in the Gospel. The parents of the Virgin were descended from the tribe of Judah, and Elisabeth was descended from the daughters of Aaron, and Aaron was descended from the tribe

of Levi. Thus this matter is twofold, and it reduceth itself to two persons. Judah and Levi were brethren, each of the other, and one father, that is to say, Jacob, and one mother produced them both. Since Elisabeth was a daughter of Levi, and Mary was descended from Judah, they are then daughters of two brethren; are they not then kinswomen, each of the other? | I have also stated that the little Virgin Mary Fol. 15 b
was in the Temple, and that she remained by herself before ܟ
the Archangel Gabriel came to her with a sweet odour, and Zacharias, the husband of Elisabeth, spake unto her words of praise concerning the Virgin. I have said that she was in the Temple before the gift of the Lord was given unto her, and that there was no limit to her beauty, and the Temple was wont to be filled with angels because of her sweet odour, and they used to come to visit her for the sake of her conversation. And when Elisabeth heard these things she set out from Dôrinê and departed to Jerusalem, and she went into the Temple of the Lord. And when she saw Mary she marvelled at the grace of God which was on her face, and they saluted each other and sat down. And Elisabeth said unto Mary, 'Thy soul and body have been joined unto the Lord from thy childhood, and thou hast followed Him with thy whole heart so truly that the Redeemer of Israel shall proceed from thee.' And Mary said, 'Blessed be the God of Israel, Who hath appointed me for Himself from my childhood | to minister unto Him with perfect service.' And the Fol. 16 a
two women comforted each other from the Law and the ܟܐ
Prophets for many days. And afterwards Elisabeth returned to Dôrinê to her ordinary life, and she made it a habit to visit the Virgin several times that year, and she ministered unto her every need until the day wherein Gabriel came unto Mary and said unto her, 'Behold, Elisabeth thy kinswoman hath conceived.'[1] Behold, moreover, the matter is plain that Mary and Elisabeth were kinswomen, each of the other,

[1] Luke i. 36.

from what is written in the Gospel, the which I have already declared to you.

Behold now, let us return to the previous subject which we left [for a short time], because there is no trouble whatsoever in discussing the queen, who became the mother of the King, and he who listeneth is not wearied by her history. It is like unto one who goeth to draw water from a spring; as soon as he stretcheth forth his hand to draw therefrom the spring sendeth forth water in great abundance. And this is my own case when I begin [to describe] the life of the Virgin, for the fountain of my speech bubbleth up abundantly, and I cry out with the Prophet David, and I lift up my voice,
Fol. 16 *b* saying, | 'Thou hast made me wiser than all my teachers,'[1]
ܟ݁ and again, 'The manifestation of Thy words is what illumineth us.'[2] For I looked round about me, saying, 'Where shall I begin my discourse?' Then I remembered the words which the Saviour spake unto His mother when He was hanging upon the Cross, 'Thou woman, behold thy son!' referring to John. Then He turned to John, and said unto him, 'Behold thy mother!'[3] and from that day the disciple took her into his house and ministered unto her with service of every kind, even as doth a slave who serveth his lord. And she loved him even as a mother loveth her son. And she used to do many mighty works, and perform healings among the people, which were like unto those that were wrought by Jesus our God, but she never permitted the Apostles to know [about them], for she fled from the praise of men. And the Apostles were closely associated with her at all times when they were preaching. She gathered round about her a multitude of virgins, she assisted them, and she made them to rejoice in the benefits of virginity—she who had drawn nigh unto her God, Who at length came and |
Fol. 17 *a* took up His abode in her womb for nine months—and she
ܟ݂ܐ

[1] Ps. cxix. 99. [2] Ps. cxix. 130. [3] John xix. 26.

shewed the way, and that the entrance into heaven, to her beloved Son, was good and without obstacle.

And it came to pass that for ten years after our Lord rose from the dead, according to what the Ancient History of Josephus[1] and Irenaeus[2] and the Hebrew authorities say, John and Mary lived in the same house in Jerusalem. And it came to pass on a certain day, for so he saith, that the holy Virgin Mary called John and said unto him, 'Go and summon to me Peter and James, and let them come to me here in this place.' And John went in haste and summoned them, and they came, and the three [Apostles] sat down before her. And she said unto them, 'Hearken unto me, O ye whom God hath chosen to preach the Gospel throughout all the world. Ye have seen with your own eyes the mighty deeds and wonders which God performed in the time when He was in the world with you, and ye have no need of any to bear testimony to you. | Ye three did He take up to the Mount of Olives; and your ears did hear the Voice of the Father bearing witness concerning Him, saying, "This is My beloved Son, in Whom is My desire." Ye saw the sufferings which the Jews inflicted upon Him when He was raised up on the Cross, and that they put Him to death, and that His Father raised Him up from the dead on the third day. And I went to the tomb, and He appeared unto me, and He spake unto me, saying, "Go and inform My brethren what things ye have seen. Let those whom My Father hath loved come to Galilee." And He came in to you, the door being closed, and He spake unto you concerning the kingdom which is in the heavens. And at the end of forty days ye were all gathered together in one place on the Mount of Olives, and He was there with you. And the Lord came again to you, Fol. 17 *b* ܐܥ

[1] Born in Jerusalem in the winter of A.D. 37-8; died early in the second century.

[2] Presumably the famous bishop of Lyons who flourished in the second half of the second century.

and He said unto you, "I have fulfilled the dispensation which was laid down for Me in the world, and I am now going up to My Father." And ye replied, "Wilt Thou
Fol. 18*a* depart and leave us | orphans?" And He said, "When I go
ϡϛ I will send unto you the Paraclete, the Holy Spirit, in My place, after many days, even until Pentecost. But behold, to her who was unto Me a dwelling-place I was a Son in the flesh, and she is under your care now. But I will be with you until the end of the world." And when He had said these things unto us He separated Himself from us a little, and ascended the mountain on the east, and mounted upon the Cherubim, and departed into the heights in the flesh, the which He had received from me. And thousands of thousands, and tens of thousands of tens of thousands [of angels] sang hymns to Him, and they followed Him with their eyes until He entered heaven. And we saw two men who were standing close to Him, and they said, "Ye men, why are ye looking up into heaven? This is Jesus Whom they crucified, and Who is being carried up into heaven, and He it is Who shall come to judge the quick and the dead."
Fol. 18*b* And after the end of ten days He | sent upon you the Holy
ϡϩ Spirit, Who gave you power to do mighty works, according to your ability. Put not behind you the commandments of the Son of God; fear ye not the destruction of the kings and governors of the earth in such wise that ye shall put behind you the instructions of your Lord and Master. Now, therefore, be not grieved in your hearts at what I shall say unto you.

'The time of my visitation hath drawn nigh, and I must lay down my body so that my soul and my spirit may depart to the Lord, in order that He may give unto me the things which He hath promised to me. For my Lord came unto me on the evening of the Sabbath (?), as I was standing in prayer, and He said unto me, "Dost thou know Me?" And I said unto Him, "Thou art my Lord and my beloved Son;

what is it that Thou commandest me to do?" And He said unto me, "Inform Peter and John concerning these things, for it is they who shall lay their hands upon thine eyes. Now three more days have yet to pass before I shall come | for thee and take thy soul and thy body into My city of the Fol. 19 *a* Jerusalem of heaven. And all My saints shall marvel at the ϡϴ glory which I shall give unto thee in that place, for it is thou who shalt make God and His angels to be reconciled with man. And thou shalt be more exalted than all the saints, and I will make My angels to hymn thee at all times, for thou resemblest them in thy purity and thy virginity. All the angels and all the hosts of heaven shall rejoice when thou comest to meet them. The Patriarchs and the Prophets shall come forth to meet thee, and they shall exult because the mother of the Lord hath come to them, for they were not able to see her in the flesh. Behold, when they see her they shall praise her through God the Father. All the virgins who are in the heavens shall rejoice with thee when thou shalt meet them, and those who have preserved their virginity shall come forth to thee, and shall bow in homage before thee, saying, Well hast thou come (i. e. Welcome)! O mother of all | virgins! It was time for thee to come unto us, O thou Fol. 19 *b* mother! Grieve thou not, O mother, about thy holy body, ϡϡ neither about what shall happen unto it, nor about where they shall lay it. What man is there who hath been begotten by the flesh who shall not taste death, and whose body shall not return to the earth wherefrom I took him? I tasted death, but I rose from the dead on the third day, I destroyed him that held the power of death. I will hide thy body in the earth, and I will make My angels to keep it in the earth always, and no man whatsoever shall find thy body in the earth in the place wherein I shall place it, until the day wherein I shall raise it up incorruptible. And a sweet odour shall arise from out of thy body until the day wherein it shall rise up. They shall build a great and glorious church over

thy body, and it shall be more splendid than a palace of kings. Haste thee [to do] the commandment of the Apostles, and | Fol. 20 *a* give an ordinance to the virgins. I will come with My ⲙⲁ angels, and I will hide thy body and thy soul; so then thou shalt not be afraid of Death when he shall come to thee." Now therefore call unto us all the virgins, and I will give them an ordinance.'

And the Apostles did according to what she told them; and when the virgins had come unto her they saluted her, and she said unto them, 'I declare unto you that I am about to depart to the Jerusalem of heaven'; and they paid no attention to the words. And Mary took hold of the hand of one of them who had waxed exceedingly old, that is to say, Mary Magdalene, out of whom the Christ had cast seven devils, and she said unto the virgins, 'Behold your mother from this time onwards. Give rest to her spirit, even as she hath given rest to me in my days. Observe the customs which ye arranged to keep with the Christ when ye were with Him.' These things did she say unto the virgins, but she did not inform them about her death. And she turned to the Apostles, and she said unto Simon Peter, 'Simon Peter, Fol. 20 *b* whom the Lord loved, and preserved | for the kingdom that ⲙⲃ is in the heavens, be merciful, even as your Father Who is in the heavens is merciful. James and John, watch over your holy Catholicus, and be kind and gracious to every man. And thou, O Peter, go thou into the house of thy disciple Bibros, and take the pieces of fine linen which thou didst commit to his care, and bring them hither to me.' And Peter did according as she told him, and he brought the pieces of fine linen which had been committed to the care of Bifros (*sic*). And she said unto James, 'Rise up, take a stater, and go to the sellers of sweet perfumes, and bring its value in spices to me hither'; and he did according as she told him.

And when the day wherein she was to be taken arrived, the Virgin Mary said unto John, 'Rise up, light a great

number of lamps, both large and small, for the evening hath come.' And she took the pieces of fine linen, and spread them out upon the ground, and she poured out upon them her sweet spices, and she stood up on them, and said unto the Apostles, 'Let us pray to | the Lord, so that He may Fol. 21 *a* have mercy upon us.' And she spread out her hands towards ⲙⲉ the east, and she made supplication to the Lord, saying, 'I give thanks unto Thee, O Lord God Almighty, and to Thine Only-begotten Son Jesus Christ, the Word of the Father, because He came to us, and built for Himself a fleshly tabernacle in my womb, according as He wished. I brought Him forth without pollution, without blemish. I nursed Him (or, reared Him) with anxious care, and it was He Who nourished me. I give thanks unto Him because Thy Holy Spirit came into me. And now, my Lord, the time hath come when Thou shalt draw nigh unto me, and shalt be gracious unto me. Scatter all the stones of stumbling that are before me, and [all] obstacles, and let all those that are in my path, both on the left hand and on the right hand, flee before me. Stand Thou near me with gladness. Let the powers of darkness be ashamed, for nothing of theirs hath been found in me. Open unto me the gates of righteousness, and let me go in through them, and I will make manifest Thy holy Name, O my God. Let the Dragon flee before me, for I have freedom of speech before Thee. May the river of fire be tranquil when I come unto Thee, and may it allow me to cross over it, for | unto Thee belong the power and the Fol. 21 *b* glory for ever and ever. Amen.' ⲙⲍ

And when she had said these things she lay down upon the pieces of fine linen and the sweet spices, and her face was turned towards the east. And behold, the Lord Jesus Christ came unto her upon the Cherubim, with the angels before Him, and He came and stood at His mother's head, and He said unto her, 'Be not afraid of Death, for the Life of the whole world is with thee, but it is necessary that at least

thou shouldst glance at him with thine eyes, and he will not come except he be commanded to do so.' And Jesus said unto Death, 'Come, O thou who art in the chambers of the south.' And when Mary saw him she cast her soul into the bosom of her Son, and He wrapped it up in a napkin (?) of light. And the Apostles laid their hands upon her eyes, and she fell asleep with a good falling asleep on the night of the twentieth day of Tôbe, in the peace of God! Amen.

And the Lord said unto the Apostles, 'Take up her body carefully, and take it to the Valley of Jehosaphat, which is opposite the Mount of Olives, the place where I broke bread in days of old. Set down there the bier whereon is the body, and withdraw yourselves because of the threatening of the Jews, for they will pursue you wishing to slay you. And I will hide the body according as it pleaseth Me.' Thereupon
Fol. 22 *a* the | Apostles took up the body and placed it upon a bier.

ⲓⲁⲉ And when the morning had come a great multitude was gathered together in the city, and the virgins cried out.[1] And straightway Peter and John lifted up the body to carry it out to the place of which the Saviour had told them, and a great multitude of people sang psalms and hymns before it, saying, 'The Lord . . . . . ,' and a multitude of angels sang hymns before her. And when they arrived at the Temple of the Jews all the members of the Sanhedrin were gathered together in the Temple on that day, and they heard the singing of the hymns over her holy body. And they said, 'Who is this who hath died in the city this day?' And [the people] said unto them, 'It is the mother of the Nazarene, that is, Jesus, who hath died, and they are taking her out to bury her.' And they passed a decree unanimously, saying, 'We must not let her be buried in the city, lest mighty deeds be worked [at her tomb] similar to those which her Son performed, and lest the people believe in her, and they

[1] i. e. they acted as wailing women, and raised the well-known death cry.

change our Law.' And the high priests and the scribes said, 'Let us go and burn her body with fire, so that no man will ever be able to find it.' And the Jews lighted a fire, and they pursued [the Apostles] with the bier whereon was the body of the Virgin. And when the Apostles had arrived at the Valley of Jehosaphat they looked behind them, | and they Fol. 22 *b*
saw the Jews pursuing them, and they dropped the bier upon ⲙⲉ
the ground, for they were afraid that the godless Jews would kill them. And whilst the Jews were rushing on to overtake them the Apostles betook themselves to flight and escaped. Now the body of the holy Virgin they could not find, and all that they found was the wooden bier, and they lighted a fire and threw the bier into it. And they went into every place, saying, 'Perhaps her body hath been carried away secretly,' but they could not find it. And a very strong sweet smell emanated from the place whereon the body of the Virgin had been laid, and a mighty voice came from heaven, saying unto them, 'Let no man give himself the trouble of seeking after the body of the Virgin until the great day of the appearing of the Saviour.' And the Jews fled greatly ashamed; and they came to the city and told their neighbours what had happened, and they commanded them, saying, 'Tell no man whomsoever what hath happened.'

Now, therefore, O my beloved, these are the things which we were able to discover for our discourse on the life of the holy Virgin Mary. The whole time of her life | was sixty Fol. 23 *a*
years. She gave birth to our Lord when she was fifteen years ⲛⲍ
old, she followed the Saviour when He was preaching for three and a half years after she gave Him birth, and after the Saviour rose from the dead[1] she lived eleven years and a half more. She ended her life on the twentieth day of the month Tôbe. Our Lord Jesus, the Christ, reigneth over us. And after the righteous Emperors, Constantine and his

[1] $15+3\frac{1}{2}+11\frac{1}{2}$ years only = 30 years. Some words dealing with the other thirty years of Mary's life must have dropped out of the text.

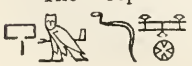
son, rose up we built a holy church in the name of the holy Virgin Mary, the mother of the Lord, on the day of her holy commemoration. And let us send up to her thanksgiving, saying, 'Remember us, O true Queen, and do thou plead on our behalf before God, so that He may shew mercy unto us, and so that we may celebrate a festival to Him at all times.' Let us give alms to the poor in the name of the Virgin, [so that] she may not forsake us in the place to which we are going. Let us ascribe glory unto her by the utterances of our lips, and let us say, 'Through thee honours have been bestowed upon the city by our God.' And again, 'The death
Fol. 23 *b* of the saints is precious | in the sight of the Lord.'[1] And
ⲗⲏ again, 'The sound of rejoicing and salvation is in the habitation of the righteous.'[2] And now the time hath arrived for us to offer up the Holy Offering, the Body and Blood of Jesus the Christ, our Lord, and moderation in everything is good. By the Will of God we will give the remainder of the exegesis in the holy shrine. Let us then bring to an end our discourse at this place, and let us ascribe glory to the Holy Trinity, the Father, and the Son, and the Holy Spirit, life-giving and consubstantial, now and always, and for ever and ever. Amen.

COLOPHON

May the Lord Jesus, the Christ, the True God, bless with life those who have undertaken the preparation of this gift, which is the choicest of heavenly gifts, and have placed it in the church of Ptjolpef,[3] in the nome of Pemdjê,[4] so that the

[1] Ps. cxvi. 15. [2] Ps. cxviii. 15.

[3] The site of this village is unknown.

[4] The Coptic ⲡⲙⲧⲥⲏ is the transcription of the Egyptian  or Permetchet, later Pmetcha,

Virgin Mary may make supplication to her Son on their behalf, that He may tear up the bill of indictment of their sins, and may write their names in the Book of Life. Amen. So be it!

, the capital of Butchamui , the XIXth Nome of Upper Egypt (Oxyrhynchites). The site of the town of Pemdjê is usually believed to be marked by the modern town of Bahnasâ, which is situated about 130 miles to the south of Cairo.

DISCOURSE BY DEMETRIUS, ARCHBISHOP OF ANTIOCH, ON THE BIRTH OF OUR LORD AND ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 7027)

Fol. 21 *b* ⲁⲙⲃ THE DISCOURSE WHICH APA DEMETRIUS, ARCHBISHOP OF THE CITY OF ANTIOCH, WHO ORDAINED THE GREAT JOHN CHRYSOSTOM TO BE AN ELDER, PRONOUNCED ON THE BIRTH, ACCORDING TO THE FLESH, OF GOD THE WORD, ON THE TWENTY-NINTH DAY OF THE MONTH KHOIAKH,[1] AND ON MARY HIS MOTHER, THE VIRGIN WHO BROUGHT HIM FORTH. IN THE PEACE OF GOD! AMEN.

Now the beginning of the month of Khoiak is a joy unto
Fol. 22 *a* ⲁⲙⲅ us, | and the end thereof is a subject of gladness for all mankind. For if we go [back] to the beginning of this month our whole body is wont to rejoice, because it indicateth to us the happiness of keeping a feast, for it was in this month that the Devil lost his power and strength, and was put to shame. The beginning of the month is the blossom of the fruits of the field, and the end thereof is the stablishing of our souls, and all mankind is occupied in keeping the feast. For the beginning of this month indicateth to us the birth, according to the flesh, of God the Word, and the end thereof indicateth to us manifestly that the Word of the Father was [then] brought forth. And who is it that sheweth us that the beginning of this month is a time for keeping a festival?

[1] This month begins on November 27.

It is David, the father, according to the flesh, of the Christ, who saith, 'Blow ye blasts on your trumpets in your new moons, the day which is appointed, which is our festival; for it was a statute unto Israel, | and a decree from the God of Jacob.'[1] And the matter is manifest, that He Whom the Virgin brought forth is He Who shall be the Only-begotten of all mankind. Now the Psalm of David also saith 'new moons and sabbaths'. And, moreover, the Psalm of David maketh [us] to remember the Sabbath, and the day whereon this great mystery took place, for the day whereon the holy Virgin brought forth for us the Only-begotten of the Father was the day of the new moon of Khoiak, which in that year was Sunday, and according to what we have found written in a book which treateth of Chronology, He was born on that day. [The writer] saith, 'The Psalm of David calleth to remembrance the Sabbath as if he would proclaim to all creation, saying, "Keep in remembrance this great festival, and do not forget this great festival this day." | He said, On the fifth, on the Sabbath.' For I desire, O brethren, to reveal unto you a great and marvellous mystery. If the commemoration of the one righteous man shall produce a good report, how much greater good, and how many more kinds of benefits shall there arise through the commemoration of all the righteous? However, let us lay aside mystery, and let us begin [our discourse] wherein we will glorify the Only-begotten of the Father. And we must bring into the midst[2] the birth of the Virgin, who was the Ark of the Governor, out of whom arose the Word of the Father, that is to say, the holy Virgin Mary.

Fol. 22 *b* ⲙⲃ

Fol. 23 *a* ⲙⲅ

There was a man in Jerusalem, whose name was Joakim, and he had a wife, whose name was Susanna (*sic*), and both of them | were old, and they had become aged in their days. And they drew nigh to God, now they were both together,

Fol. 23 *b* ⲙⲇ

[1] Ps. lxxxi. 3, 4; cf. Lev. xxiii. 24.

[2] i.e. bring forward for consideration.

and they made supplication to God, saying, 'O Thou Good and man-loving God, let not my wife be called "barren", but give unto us the seed of men, for it was Thou Who didst say through the speech of Moses Thy servant, There shall no barren or childless person be in Israel.'[1] And whilst he was saying these things, behold, a man of light appeared unto him from out of the darkness, saying, 'Joakim, Joakim, what aileth thee, and why is thy heart so grievously afflicted?' And Joakim said unto him, 'My Lord, I have become old in days, both I and my wife, and we have no child.' And the man of light said unto him, 'Behold, thy wife shall conceive, and she shall bring forth a female child, the like of which no |
Fol. 24 *a* woman hath ever produced, neither shall any woman bring
ⲁⲁⲍ forth a daughter like unto her. Now take good heed, for on the day wherein she shall be born there shall be great joy unto thee, and thou shalt dedicate her to the Temple of the Lord, and thou shalt call her name "Mary".' And when the man of light had finished talking with him, Joakim rose up, and awoke Anna his wife, and told her all the words which had been said concerning her. And his wife became white of face, and she said unto him, 'May the Will of God be done.'

And after these things Anna his wife conceived, and she gave birth to this Great Gift. And the day wherein she gave birth to her was the Sabbath, that is to say, the fifteenth day of the month Athôr,[2] a day whereon the people of the Jews were celebrating a festival. And on the eighth day, which fell on the [following] Sabbath, they registered her name and the gift of her [to the Temple], and they dedicated her to the Temple, for she was the first-born child.[3] For this is
Fol. 24 *b* the | Law of the Hebrews: they give the name to the newly
ⲁⲁⲏ born child on the eighth day after his birth, and it was for this reason that they treated the woman child thus. And

[1] Deut. vii. 14.

[2] This month begins on October 28.

[3] Num. iii. 13.

when Mary had grown, and had completed her third year, and they were about to give her to the Temple of the Lord, a great miracle happened, the like of which had never taken place from the foundation of the world. At the moment when her mother Anna set her upon her feet, inside the door of the Temple, before the priests, she walked by herself into the Temple, and went on until she arrived in the place behind the veil of the altar, whereon were offered up the sacrifices of the Lord. And when she had gone into [this place] she did not turn back to come out again, neither did one thought of her parents rise up | in her heart, nor any thought of any Fol. 25 *a*
earthly thing. She progressed daily, and she was praised by ⲙⲉ
the other virgins who were in the Temple. And when she had grown, and was eight or ten years old, she became a type to the priests, and they were afraid to meet her, for her whole body was pure, and her heart was firm in the Lord.

She was pure in her body and in her soul, she never put her face outside the door of the Temple, she never looked at a strange man, and she never moved herself to gaze upon the face of a young man. And she lived in chastity, and in the service of God, and in the ordered service of the Temple. Her apparel was dainty. Her tunic came down over her seal, and her head-cloth came down over her eyes; she wore a | girdle round her tunic, and her tunic was never soiled or torn. Fol. 25 *b*
She never put antimony (eye-paint) on her eyes, and she did ⲛ
not lay the unguent made from the crocus flower on her cheeks. She did not put slippers on her feet as ornaments, and she wore neither armlets nor bracelets, nor trinkets nor jewellery on her arms and hands. She never craved for a large quantity of food, neither did she ever walk about in the market-place of her city. She never lusted for the works of this world. She never stripped herself naked, and she never washed in the [public] bath, and she never examined with careful attention the members of her body. But she was experienced in the fear of God, and the Christ walked with her, and watched

over her in every place, for He knew that He had fashioned her to be for Him an ark and a dwelling-place.

Fol. 26 *a* ⲛⲁ And she lived in the Temple in this | holy manner until she had completed her twelfth year. And when the priests who were in the Temple looked at her, and saw that she had become large of stature (i. e. grown up), they were afraid lest the way of women would come to her in the Temple, for they did not know of the dispensation which God had arranged should come to her. Then the priests took counsel and decided to commit her to the care of a man who would guard her until they saw what was to become of her. And they sat down, and they cast lots, and the lot fell upon the house of David; and they cast lots again for all those who belonged to that house, and the lot fell upon Joseph. Now Joseph was an old man, and he was a carpenter by trade, and he feared God, and he never at any time ate the bread of idleness. And he had no wife, for his wife was dead, and she had left him some wise sons and two daughters.

Fol. 26 *b* ⲛⲃ And the priests | called him, and said unto him, 'The lot hath fallen upon thee that Mary the virgin, the daughter of Joakim, shall be thy wife. Behold, we deliver her into thy hands; take care of her until the time when we can make a marriage feast.' And the holy old man, whose grey hair was like unto the shoots of the tree of Paradise, that is to say, the Tree of Life which is in the middle of Paradise, made himself the protector of the garden wherein the Pearl stone was hidden. And he carried her to Nazareth, and took her into his own house, and she made his house into a place for prayer and a monastery. He took a virgin into his house to make her his wife, and she made his house into a church, and psalms, and prayers, and spiritual songs were said and sung therein. He took to himself a wife, and she became unto him salvation.

Fol. 27 *a* ⲛⲅ And it came to pass that after he had | taken her into his house she went into her own room and took up her abode

therein, and she never came down the stairs except on the day wherein she departed to Torinê,[1] and also on the day wherein Joseph took her to Bethlehem to register his own name, and the names of herself and her Child. And the registration read thus: 'Joseph, the son of David, and Mary his wife, and Jesus their Son.' Behold, O my beloved, and consider this great miracle. A woman, who is a virgin, with child, and it is not known what is in her. I marvel at thee, O thou aged Joseph, thou blessed carpenter. What was it that came into thy heart when thou didst write down [the name of] this young Child after thine, even though thou didst not know whence He came? Thou wast bound to write down [the name of thy] wife after thine own, because she was committed to thy care, but didst thou know whence was the Son she was carrying in her womb? [And Joseph replieth,] 'Faithful is He Who spake to me, saying, Take Mary, thy wife, | into thy house, for that which shall be Fol. 27 *b* born of her is of the Holy Ghost.'[2] Then must we not turn ܟܙ to the matter from another aspect? The old man, the carpenter, took a door that was sealed into his house. He who had tasted marriage kept watch over the maiden who had never known man. The father of sons received to himself the Word of the Father. He who had had experience of the marriage in this world became the servant of the Spotless Lamb who carried the Only-begotten Son of God. When Joseph took Mary into his house the man unconsciously took to himself God.

And she sat in his house, and she worked at weaving purple into the veil of the Temple, according to the rule concerning virgins. She never saw any man whatsoever, but | the angels came and ministered unto her, and they Fol. 28 *a* passed the whole day standing before her in the form of ܟܗ young doves, and they gave her courage, and they comforted

[1] The village near Jerusalem where Mary's cousin Elisabeth lived.
[2] Matt. i. 20.

her. And she sat in Joseph's house for three years, and his sons ministered unto her, and the angels were round about her at all times, for they earnestly desired to remain with her because of her purity, and they were in the form of doves or some other kind of holy bird. They flew about her in the place where she used to sit working at her handicraft, and they would alight upon the window of her room, and they longed to hear her holy voice, which was sweet, and pretty, and holy. She blessed God, and she never ceased to
Fol. 28 *b* do so by day and by night. She blessed the Almighty, | and
ⲛⲉ great tranquillity and the fear of God were round about the place wherein she lived her life of quiet contemplation. And all the Powers who were in the heavens were in a state of wonderment at her purity and her chastity, and they said, 'We never before saw a woman like unto this.' Sarra (Sarah), the wife of Abraham, cannot compare with her, and she did not occupy herself with works of this kind. Rebecca, the wife of Isaac, resembled her somewhat, but she cannot compare with this virgin. Leah and Rachel were married women, and they bore sons, and they never attained the honourable estate of this virgin. And Anna, the mother of Samuel, only laboured for one day; she poured out her tears before God, and He
Fol. 29 *a* granted to her her petition. As for the Virgin, | from the
ⲛⲍ day wherein they placed her in the Temple, she never ceased from her regular rule in respect of her prayers, and her fastings, and her acts and works, and her numerous habits of asceticism.

And it came to pass after these things that the time arrived for God to remember His words to our holy fathers, the Prophets. And the Father took counsel with His Holy Word, Who had proceeded from Him, and Who was of like substance with Himself, and Who had lived with Him in the same honourable estate from the beginning, and in the same glory, and in the same strength, and in the same power, and with the same nature, I mean His Only-begotten Son, Who

was like unto Him in the substance of His Godhead, saying, 'The time hath arrived, My beloved Son, for Thee to go down and to seek | after Thy sheep who have gone astray in the Fol. 29 b
world through sin. I wish Thee to take good heed to Adam, ⲙⲏ
and to open to him the gate of Paradise. Remember, My Son, that the time hath arrived for Thee to complete the sacrifice of Isaac,[1] which was insufficient to save the world. The daughter of Jephthah was offered up,[2] but her blood [only] saved herself. For the blood of Abel crieth out,[3] and it awaiteth Thee to go down into the world, and to shed Thy Blood, in order that Thy Blood may cry out and Abel's blood hold its peace. All the Prophets have awaited Thee, saying, How long, O Lord, before Thou wilt turn Thyself, and come down, and fulfil our prophecies and | our visions? Now, Fol. 30 a
therefore, O My Son, be not unmindful of Thy creation, and ⲙⲑ
let it not perish. Behold, Thy throne is prepared for Thee, O My beloved Son, until Thou hast vanquished the Devil. Behold, Thine abode is prepared for Thee on the earth, that is to say, the Virgin Mary, whom Thou hast fashioned with Thine own hands. Behold, I have prepared for Thee a father on the earth, that is to say, the old man Joseph, the blessed carpenter, who shall be unto Thee a servant and an attendant. When Thou goest down upon the earth it shall rejoice to its foundations, and the Devil shall take to flight. Depart, My Son, in peace, and Thou shalt return in peace. None compelleth Thee to depart. It is I Who command Thee to fulfil My command. Be not un|mindful of the work of Fol. 30 b
Thy hands, which is about to perish. I declared with My ⲝ
own mouth that a flood of water should not [again] come upon the earth,[4] but a deluge of sins hath increased on the earth, and hath swallowed up all people in the water-floods of iniquity. The ark of Noah preserved a seed upon the earth, and behold, I have prepared for Thee the womb of the Virgin

[1] Gen. xxii. 1–14. [2] Judges xi. 29–40.
[3] Gen. iv. 10; Matt. xxiii. 35; Heb. xi. 4; xii. 24 [4] Gen. ix. 11.

Mary, and I will make Thee to be therein for nine months, so that Thou mayest deliver the whole world through her. We destroyed Sodom and Gomorrah,[1] and all the cities that were round about them, and up to this present they have not ceased to commit sin. Now therefore, O My beloved Son, make haste, get Thee down, and save the rest of mankind. We sent Jonah the prophet to Nineveh, the great city, and
Fol. 31 *a* he preached unto her repentance,[2] but his preaching | was not
ⲥⲁ sufficient to save them after they had repented, and they made themselves corrupt again. One part of the world having been destroyed, [we might think] that the other parts would be afraid, and would abandon their sins; but they were not afraid; on the contrary, they continue in their sins. Now therefore, O My beloved Son, come, get Thee down into the world, and save the rest of mankind. I gave the Law by Moses, but until Thou goest down into the world and fulfillest the Law, it will never be fulfilled (or, completed). All the Prophets prophesied concerning Thee, but all their prophecies will be things of naught until Thou goest down and dost confirm them. The whole world is expecting Thee, and all the earth is polluted with the error of idols; if Thou dost not go down, and pour out Thy Blood upon it, it will never be purified. Those who are in the nethermost Amente await
Fol. 31 *b* Thee, so that Thou mayest go and give | them redemption.
ⲥⲃ The time hath arrived for Thee to open the gate of Paradise, and to make Adam to enter it again. Eve, the mother of all the living, awaiteth Thy departure into the body of Mary, and Thy taking upon Thyself a human body in her womb, and Thy giving of freedom unto the whole race of women. When Thou goest, My Son, Thou shalt give rest (or, satisfaction) unto all nations. Get Thee gone, My Son, and pay diligent attention to the vine that hath become barren.' After these things the Only-begotten hearkened unto the

[1] Gen. xix. 24. [2] Jonah iii. 4; Matt. xii. 41.

command of His Father, and of His own free-will made Himself ready to come down upon the earth, to fulfil the work which had been announced by the Law and the Prophets. For Paul, the chosen vessel, said, 'When the time | was Fol. 32 *a*
fulfilled, God sent His Son, He proceeded from a woman, ꝺ
[and] He made Himself to be under the Law, that He might purchase those who were under the Law.'[1] What man is there who, on hearing these words of wonder, doth not marvel greatly thereat?

Now when I consider what happened to this virgin, my mind is disturbed, and I am seized with trembling, and I drop my hands helplessly, for I am unable to do anything. Many, many have wished to investigate this controversy, in the same way [as myself], but they have fallen into despair, and have known not [what to do]. For the matter is beyond the comprehension of human nature if one enquireth how did the Word become flesh or how did the Word become man? It belongeth to us to believe that He is Perfect God and in no way inferior to His Father. He is the Only-begotten | of Fol. 32 *b*
God the Father. He is the First-born of the womb of Mary ꝺ
His Mother, a Virgin. He is God, He became man, and He fulfilled every [function] appertaining to human nature, with the exception of sin. He was of like substance with His Father, and He was not different from His Father according to the substance of divinity. He was a man, He was God, He advanced in every matter of childhood. He obeyed His parents. And when He wished to come to us, He spake unto the Archangel Gabriel, and said unto him, 'Come, fulfil the command of thy Lord. Come, perform the ministration of My service, and get thee gone to the holy Virgin Mary. Thou shalt indicate to her My presence. Thou shalt inform her that I will dwell in her. | Take good heed how thou shalt Fol. 33 *a*
talk to her. Do not frighten her by thy appearance. Disturb ꝺ

[1] Gal. iv. 5.

her not by thy words. Trouble not her mind, for she is a young maiden, and cannot bear any fright from thee. She will be a great marvel by producing a man-child, for hearken, a virgin shall give birth to a child without [the help of] male seed. Do not put before her any [threat of] punishment, as thou didst to Za[cha]rias.[1] Appear unto her with joy and gladness, speak to her with words of tenderness, tell her about My glory, which shall be to her. It is good to hide the private affairs of the king,[2] but it is a good thing to make manifest with glory the works of God.'

And when Gabriel came unto her, he did not appear unto her in his glory, neither did he go into her presence in the
Fol. 33 *b* form of a man, for he | knew that it was not her custom to
ܟܕ see strange men. But he stood outside the door of her chamber, and he cried out to her, saying, 'Hail, thou maiden who hast found favour! The Lord is with thee.' And when she heard the strange voice she was disturbed, and she said, 'Of what kind is this salutation?' And she was agitated about these things, and she marvelled concerning the voice which she had heard. And Gabriel cried out yet a second time, saying, 'Hail, thou maiden who hast found favour! The Lord is with thee.' And when the angel saw that she was disturbed at [his] words, he began to enter into her presence with a joyful bearing, saying, 'Fear not, O Mary, for thou hast found favour with God. For behold, thou shalt conceive, and shalt bear a son, and shalt call Him Jesus.'
Fol. 34 *a* And the Virgin marvelled, saying, | 'In what way can this
ܟܙ possibly happen to me? I have never known a man, for I am a virgin.' And the archangel answered and said unto her, 'Fear not, O Mary, for thou hast found favour with God. Be strong, and of good cheer, for that which thou shalt bring forth is holy, and He shall be called the Son of God.

'Hail, Mary, thou woman whose fruit shall give salvation

[1] Luke i. 18–23. [2] Tobit xii. 7.

to the world and to all mankind! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou spotless dove! in whom there is no blemish, to whom is sent the choice, sweet odour by me, Gabriel. Hail, thou who hast found favour! The Lord is with thee!

'Hail, Mary, who shalt clothe the whole world in the apparel of salvation! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, through whom salvation shall come | to the whole world, because of thy walking in it! Hail, thou who hast found favour! The Lord is with thee. Fol. 34 b ܟ̈ܕ

'Hail, Mary, who art the choicest thing in heaven and upon earth! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou tower in which is the King's treasure! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast given unto us a way of entrance into heaven! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast opened to us the door of Paradise, after it had been closed through the transgression of Adam and Eve! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou second ark, which hath saved the world from the destruction of impiety! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou beautiful Lamb, who hast made to spring up for us the pure wool and the apparel of | incorruption! Hail, thou who hast found favour! The Lord is with thee. Fol. 35 a ܟ̈ܘ

'Hail, thou vase of gold, wherein was the manna! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou who didst remove the enmity which existed between God and us! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou sweet odour that hath mounted up before God Almighty until God hath become reconciled to His creation which He hath created! Hail, thou who hast found favour! The Lord is with thee.

'Hail, thou who art the tent of the Godhead, wherein the Only-begotten of the Father hath reposed! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou ark, whereof every part is covered with gold, and wherein God the Father sojourned in the form of His Holy Word! [Hail, thou who hast found favour! The Lord is with thee.]

Fol. 35 *b* ס 'Hail, Mary, thou bread that hath come forth | from heaven, to satisfy the hungry and to fill souls with good things! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who dost deliver every one from the storm of the Devil, and dost bring them into the haven of salvation. Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou unpolluted bride without blemish, who hast prepared for us the path of salvation! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, through whom and by whom all the women in the world have acquired freedom of speech with her Lord! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou holy table, whereon the rational sacrifice is slain! Hail, thou who hast found favour! The Lord is with thee.

Hail, Mary, the light of whose Son hath filled the whole world! Hail, thou who hast found favour! The Lord is with thee. |

Fol. 36 *a* סא 'Hail, Mary, whose holy birth-pangs were awaited by heaven and by earth! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou good root, who hast made to blossom

for us the fruit of righteousness! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, who hast made to blossom the blessed seed of the fruit of righteousness of the Tree of Life! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou golden candlestick! Hail, thou who hast found favour! The Lord is with thee.

'Hail, Mary, thou new cistern wherein is salt, which will make sweet that which is bitter! Hail, thou who hast found favour! The Lord is with thee.'

Verily, if all [the peoples of] the world were to come to one place, and verily, if I were to go round about in every direction, I should never come to the end of the [recital of the] blessings | which are thy due, O thou holy turtle-dove, who Fol. 36 *b*
hast come forth from the dovecot of the Great King, and who ܐ (*sic*)
hast produced the Bridegroom of the whole world. And even if all the wise men in all the world, and all the men learned in books, and all the orators in every part of all the world were to gather themselves together, they would not be able to declare sufficiently the honour that belongeth unto thee. Or, what could they say concerning the great glory which thou hast acquired through thy Son that would be adequate? They might say, 'Heaven is high,' but it is not thy equal, for thy womb was loaded with Him Who filleth the heavens and the earth. And if people say unto me, 'The earth is great,' I reply, 'The earth is His footstool.' And if people would set the hosts of the heavens in comparison with thee, thou art greater | than they in thy purity. They call thee Fol. 37 *a*
the 'ark', but the ark of old preserved only Noah and his ܐ
sons, whilst thou hast saved the whole world, which was being destroyed by wickedness. They call thee the 'ark of the Covenant', but in that ark there were [only] the Two Tables[1] which had been written by the fingers of God,

[1] 1 Kings viii. 9.

whilst thou didst carry [the Lord of] the Universe, in the Word of His power. They call thee 'the vessel of gold', but that vessel only held a very little manna,[1] which served as a memorial for the children of Israel, whilst thou didst contain Him that fed the whole world with the manna of the mind, which is His Body of God and His Blood of truth,
Fol. 37 *b* which He gave for us until He redeemed us | from our sins.
ος And it came to pass after these things that Mary said unto the archangel, 'Behold, thou art speaking to me in words that are beyond the measure of all men's understanding, and thou art proclaiming to me a marvellous mystery. For I am a virgin, and can this thing possibly come to me who have never known man?' And the angel answered and said unto her, 'If thou wishest to verify the words which I have spoken unto thee, rise up and go to Elisabeth, the wife of Zacharias the priest, who dwelleth in Torinê, for she is thy kinswoman, and thou shalt be convinced of the truth of the words which I have spoken, by her example. For I was sent unto Zacharias her husband, some days ago, and I proclaimed to him also tidings of great joy, saying, "Behold, Elisabeth |
Fol. 38 *a* thy wife shall bear thee a son, and thou shalt call his name
οζ John."[2] And when Zacharias shewed that he did not believe my words, I inflicted upon him the punishment of dumbness. Now Elisabeth conceived a son, and Zacharias was dumb according to the word of my mouth, and there was great joy in the house of Zacharias. And this is the sixth month since Elisabeth conceived a son, according to the word which I announced to him. And thou, O wise virgin, art exalted above all the created beings and things which God hath formed; but I am unable to pronounce [upon thee] a decree of judgement in the same manner as I did concerning him,
Fol. 38 *b* inasmuch as thou art the treasury | of my Lord. For the
οη mystery that hath come to Zacharias hath come unto others

[1] Exod. xvi. 33. [2] Luke i. 13–22.

before him; but the mystery which hath come to thee hath never before happened, even from the beginning of creation, and it shall never happen again.'

And when Mary heard these things she spake unto Gabriel with a face of gladness, saying, 'Behold, I am the servant of the Lord, let it be to me according to thy word.' And the angel departed from her. And Mary in no wise forgot to do what she had been told to do, and she rose up quickly to go to Torinê. And she took with her the daughter (*sic*) of Joseph to be a companion on the road, and she set out on the journey, and undertook the fatigue and hardship of the road from Nazareth to Torinê. And she went into the house of Zacharias, and saluted | Elisabeth. I marvel at thee, O virgin, Fol. 39 *a* how thou didst know where Torinê was, and who shewed thee ϴϴ the house of Zacharias, and why thou didst not lose thy way to the town, or wander into a strange house, for thou hadst not been shewn how to enter it, since thou wast not in the habit of frequenting it. The virgin saith: 'I went to see this marvellous mystery which had been pointed out to me. When I found Elisabeth she was with child. And I saw with my own eyes that her womb, which had been barren, was thrust forward through the weight of the child which she was carrying in it, and that her breasts, which had been dry, were heavy with milk. And when I saw the joy and gladness about the delivery [that was to take place] in the house of the barren woman, and when I saw Zacharias dumb and his mouth closed, I believed | that the words which had Fol. 39 *b* been spoken unto me [by the angel] were true. Nevertheless ΠΠ I did marvel at the statement that I should give birth to a child without [the help of] a man.' It was not merely a matter of making a woman who had been barren to conceive, for Isaac was given to Abraham when he was one hundred years old, and Sarra (Sarah) herself was ninety years old; and Isaac was sixty years old when he begat Jacob and Esau, and Rebecca was fifty years old; and Rachel was a barren

woman, and she bore Benjamin and Joseph; and Anna, the mother of Samuel, was a barren woman, and she gave birth to a prophet; but to make a virgin to bear a child without [the help of] a man was, indeed, a wonderful mystery.

And Mary went and entered into the house of Zacharias, and saluted Elisabeth, and she found that Elisabeth was with
Fol. 40 *a* child, and | that Zacharias was dumb, and that all the signs
ⲡⲁ [of an approaching delivery] were present; and she saw that Zacharias had received the punishment of dumbness, and that he was sitting in silence. And she saw also that the aged barren woman was bowed by reason of the great weight of the child, and she saw that her breasts, which had been shrivelled and dried up for a long time past, were full and large and dripping with milk, and she saw that her womb, which had been shrivelled and dried up, was thrust forward, and she saw that she was carrying a child. And she saw the gladness and festivity which were in the house of Zacharias. And straightway, when she had gone in to Elisabeth, and had saluted her, she (i. e. Elisabeth) leaped up like a girl through the Holy Spirit Who had come upon her, and as she stood up John moved through gladness within her. And
Fol. 40 *b* straightway | she cried out with a loud voice, and said,
ⲡⲃ 'Blessed art thou among women! And blessed is the fruit which is in thee! As for me, who am I that the mother of my Lord should come to me?[1] And behold, when the sound of thy salutation reached my ears, the child moved within me through gladness.' And blessed was the woman who believed that there would be a fulfilment of the words which were said unto her by the Lord.

O Elisabeth, whence didst thou know that the child which thou hadst conceived could bear witness, and that he moved in thy womb? For such a thing hath never been for a woman to know what is in her womb, before she hath brought it

[1] Luke i. 42, 43.

forth and hath seen what kind of a child it is which she beareth. However, Zacharias cannot have told her what the angel had said unto him, for from the time when Zacharias shewed himself unbelieving in respect of the angel dumbness | appeared in him, and from the time when he was in Fol. 41 *a* the Temple he never spoke to Elisabeth. O Elisabeth, thou ܟܐ wast bound to take care for that which thou wast to bring forth; but whence didst thou know the words which the angel had spoken to Mary, saying, 'And blessed is she because she hath believed that the words which have been spoken to her shall come to pass through the Lord?'[1] Was she, peradventure, present when Gabriel spake unto her? Assuredly not. It was the Holy Spirit that came upon her, and she prophesied concerning the things that were hidden. And the two young women had known each other from the time when they were in their mother's wombs, and they looked upon each other, and they rejoiced, and they wished to come forth before the time came. For this reason the Holy Spirit came upon them and Elisabeth prophesied. And when Mary was certain about the words of the angel she said, 'My soul is exalted in the Lord, and my spirit rejoiceth in God my Saviour; for He hath looked | upon the humility of His Fol. 41 *b* servant. For behold, from henceforth, all generations shall ܟܒ hold me to be justified. For He Who is mighty hath done great things for me, and His Name is holy. His mercy is from generation to generation on those who fear Him. He hath performed a mighty deed with His arm, He hath scattered the proud in the thought of their hearts. He hath overthrown the dynasts on their thrones, and hath exalted those who are humble. He hath satisfied the hungry with good things, and He hath sent the rich away empty. He hath helped Israel, keeping in remembrance mercy, according to what He spake unto our fathers, Abraham and his seed, for ever.'[2]

[1] Luke i. 45. [2] Luke i. 46–55.

And Mary remained with Elisabeth for three months, and returned to her house. That Mary remained with Elisabeth
Fol. 42 *a* for three months is an evident matter; but | did she not then
πε remain with her until she brought forth? Now although the Evangelist doth not make this [fact] perfectly clear, yet behold, the words that follow these statements will shew us [that she did]. He saith that 'the days of Elisabeth were fulfilled for her to bring forth',[1] and it is manifest that Mary would not have left her without seeing Elisabeth's joy in the little child to whom she was about to give birth, for which very purpose Mary had gone thither. For if the man who is invited to a banquet, whether it be a feast for a birthday or for some other day of rejoicing, cannot possibly leave the man who hath bidden him to the banquet until he hath seen the end of the rejoicings and the festivities, how much more would the mother of Him Who is life, and Who filleth the heavens and the earth, be obliged to remain until she had completed the matter for the purpose of which she had come! Therefore most certainly Mary remained with Elisabeth until
Fol. 42 *b* she had seen the little child, and had | spoken to Zacharias.
πς 'And after these things,' Scripture saith, 'Mary returned to her house,'[2] and sat down [there] composedly until she had fulfilled eight months.

And what happened after these things? 'It came to pass,' Scripture saith, 'that in those days an order came forth from the Emperor Augustus that all the world should be registered for taxation, each according to his village; this was the first registration which took place, and Cyrenius was the governor of Syria. And every one went to have his name registered according to his city, and Joseph went up also.'[3] And Joseph said unto Mary, 'What shall we do? Behold, they will lay hands on us, and make us go up to Bethlehem and have our names

[1] Luke i. 57.

[2] 'And Mary abode with her about three months, and returned to her house,' Luke i. 56.

[3] Luke ii. 1–4.

registered in the taxing-list.' And she said unto him, 'How can we go | up? For, behold, the days are fulfilled for me to bring forth.' And the good old man said unto her, 'I believe that God will direct the journey for us.' And they rose up and left Nazareth, and they took the road to go up to Bethlehem, and they happened to arrive there on the Day of the Preparation, which is the great [day] of the fast. On that day no one asked them questions, and also they did not enquire for a place wherein to sojourn. And they found a caravanserai within the city where strangers lodged, and they also went in and camped there; but they could not find any room wherein to sleep because of the large number of people who were [already lodged therein]. And at dawn on the following morning, which was the Sabbath, and the first day of the new moon of the month of Khoiak, they unrolled their bedding by the side of a cattle-manger. | And the whole of that day was passed by them in waiting for their turn to come for their names to be registered. And that which was written above them in the register of taxes was as follows: 'Joseph the carpenter, of the tribe of David, and Mary his wife, and Jesus their Son.' Blessed art thou, O Joseph, for thou didst attain to a position which had never before been reached by man. Thou didst attain to the honour of writing the Name of the Logos of the Father after thy name, as if He were [thy] Son. From what didst thou come, and to what didst thou attain? From being a carpenter, working at thy handicraft, with thy tools in thy hands, thou didst attain to making thyself the father of Him that hath created everything! When a man acquireth the rank of a king, or weareth a crown, after a time he passeth away, and his rank also passeth away with him. As for thee, not only shall thy sovereignty not pass away from thee after thy death, but it shall endure for ever. And we ourselves | who are sitting upon lofty thrones, when our days are fulfilled, and we are obliged to sleep with our fathers, our honourable rank and

Fol. 43 *a* ϖζ

Fol. 43 *b* ϖη

Fol. 44 *a* ϖθ

our names sink into oblivion together. But as for thee, O righteous old man, thy name shall remain and endure for ever! How canst thou conceal the fact that thou wast the father and servant of Him that created everything with His own hands?

Then after all these things and the registration of their names on the twenty-seventh day, on the day of the . . . . . ., on the twenty-eighth day, which was the great day of the fast, they were not able to travel until the Sabbath was ended. And at midday of the twenty-eighth day Joseph looked into the face of Mary, and he saw that her whole body was shining brightly, and that she was greatly moved. And he spake unto her tenderly, saying, 'Why art thou disturbed this day?' And she said unto him in a terrified manner, 'O help me, for behold, the hidden fruit wisheth to come forth.' And
Fol. 44 *b* he | said unto her, 'Fear not, but be strong, for He Who
ⲕ shall come forth from thy womb is He Who shall help thee.' And after these things she was again greatly moved, because it was her first time of bringing forth, and she was a stranger in the place, and there was neither acquaintance nor kinswoman with her, and she had never seen a woman in this condition, and she had never been instructed in matters of this kind.

And there was a very large star in the middle of the heavens, and it illumined the whole world, and the men who were in Bethlehem were examining it with much attention, and they spake unto one another, saying, 'This star [indicateth] that a king is going to be born.' And Mary and Joseph heard all the words that were spoken about this matter, and Mary rejoiced [as] they marvelled, for there is a caravanserai in heaven wherein God and His angels dwell. And Mary passed the whole of that night in a restless condition, and she was greatly perturbed. And
Fol. 45 *a* at the moment | of dawn on the twenty-ninth day of the
ⲕⲁ month Khoiak, the fleecy cloud of light which overshadowed

the good servant said, 'Do an act of kindness for Me; enquire after a woman who knoweth how to take care of children who are newly born from the womb.' And Joseph said unto Mary, 'Fear not Him that spake unto thee, for thou shalt bear a faithful son, for He spake unto me, saying, He Who shall be brought forth by her is of the Holy Spirit.'

And when he had said these things unto her he walked out from the caravanserai, and he knew not whither he was walking. And he looked up, and he saw a tent outside the city, and there were a number of men in it. And he walked towards it, and he looked up, and he saw a woman standing on the roof of her house, and looking over the wall. And Joseph cried out unto her, saying, 'I adjure thee, O thou woman, tell me if there be in this place a woman who knoweth how to act as a midwife; | and let her come and Fol. 45 *b*
sit with this young woman until she bringeth forth, and I will ף
give her her hire.' And straightway the Holy Spirit came upon this woman, and she said unto him, 'Thou art Joseph, the blessed and righteous old man, the husband of Mary, from whose womb the Word of the Father shall come forth.' And he said unto her, 'Come down'; and straightway, by the Holy Spirit Who came upon her, she made haste, and came down, and put on her finest apparel as if she knew that she was going to meet God. And she came outside the door, and she stretched out her hands upwards to heaven, saying, 'O Jesus, the Word of the Father, as I have left my door open, and followed Thee, even so do Thou open unto me a place of abode in Thy kingdom.' And whilst Joseph was outside the holy Virgin Mary brought forth the | Son of her first Fol. 46 *a*
labour; and she wrapped Him round with strips of stuff, and ק
laid Him to rest in the cattle-manger, for there was no room for them in the caravanserai. Hail, thou caravanserai, which thus became the Church wherein the Christ abideth! Hail, thou manger, thou first altar whereon the Christ offered up His sacrifice! Hail, ye strips of stuff of incorruptibility,

which God the Word wore until He had reconciled us to Him, and to His Father! Hail, thou manger! Hail, thou caravanserai, which became [an abode] upon earth and a holy Temple for God the Word! Hail, thou manger, which became a place of rest for God and men, through the journey which He made to us! Hail, ye strips of stuff which protected us against the destruction of the Devil! May he never approach me again!

And it came to pass after these things that Joseph arrived
Fol. 46 *b* walking with that woman, | whose name was Salome. And
ϥϩ they looked and saw the little Child in the manger, and they marvelled. And they saw also the Virgin sitting in a state of poverty, whilst her face was emitting rays of light, and they saw an ox and an ass protecting the little Child, and they saw that the whole caravanserai was filled with joy, for the Son of God was therein. And Salome went in to the manger, and she worshipped the Lord, saying, 'Mine eyes have seen Thy salvation, O Lord, which hath come to deliver all the sinners who are on the earth, of whom I am the first.' And after these things she went in to the Virgin, and she worshipped before her hands and her feet, saying, 'Blessed art thou, O Mary the Virgin, who hast set the whole world free from the curse which was on us through the transgression of Eve. O Mary, thou art the woman who hath been
Fol. 47 *a* awaited during all the long | ages which have passed. And
ϥϵ as for me, I shall never again return to my own house.' Now this woman Salome was the first who recognized the Christ, and who worshipped Him, and believed on Him when He came upon the earth; and she did not return to her own house until the day of her death. Whithersoever Christ went to preach, with His mother the Virgin, there she followed Him with His disciples until the day when they crucified Him and [the day of] His holy Resurrection. She saw them all, with His mother the Virgin. I wish very much that I might describe unto you fully the life of that woman,

and her acts and deeds, and tell you from whom she was descended, and who were her kinsfolk; but we must not | scatter our words in another direction, and we must not Fol. 47 b
forget the plan which we have laid down. For this reason ٩٤
I return to the subject of this feast which is spread out for us this day.

And now, come thou into our midst, O Isaiah, thou mighty voice among the Prophets, and inform us this day what is the meaning of this manger, and the import of these ragged strips of stuff, and of these animals. 'The ox,' he saith, 'knoweth his master, and the ass knoweth his master's manger; [but] My people do not know Me, and Israel hath not found out who I am.'[1] And then the Evangelist said, 'There were shepherds in that country who were in the fields, keeping watch by night over their flocks of sheep, and when they had seen the star they were afraid, for they were unable to sleep all that night. But they spake unto each other, saying, This [star] which hath appeared unto us is a great mystery. And just as they were saying these words, behold, the angel of the Lord | appeared unto them, and the Fol. 48 a
glory of the Lord shone upon them, and they were afraid ٩٥
with an exceedingly great fear.'[2] And what man is there who would not be afraid if he saw an angel of the Lord standing in front of him, especially if he was arrayed in marvellous apparel? But through the visit of our Lord which He made to us, the angel straightway removed from them their fear, and he said unto them, 'Fear not. For behold, I proclaim unto you a great joy which shall be unto all people, for there is born unto you this day a Saviour, Who is Christ the Lord, in the city of David. And a sign (or, proof) unto you is this: Ye shall find the young Child wrapped in ragged strips of stuff, and lying in a manger.' And straightway their eyes were opened, and they saw a multitude of angels

[1] Isa. i. 3. [2] Luke ii. 8–18.

Fol. 48 b blessing God, saying, 'Glory be to God in | the heights, and
ϥH His peace [be] upon the earth, in men, according to His wish.' And when the angels had made this confession, they straightway departed into heaven. And when the senses of the shepherds had returned to them, they said unto each other, 'These beings who spake unto us were angels. Now therefore let us rise up and go to Bethlehem, and let us see this great mystery by which the Lord hath appeared unto us.' Thereupon they came into Bethlehem, and the star drew onwards above them until it came over the place wherein the young Child was. And they saw Him with Mary His mother, and Joseph, and they knew that what had been told them was true; and the shepherds returned ascribing
Fol. 49 a blessing and glory to | God because of all the things that
ϥΘ they had seen. And Mary kept all these words, and laid them up in her heart.

And when Herod saw the star, he knew that it was the star of a king, and he was troubled, and all Jerusalem with him, saying, 'What is the meaning of this mystery which hath taken place?[1] Then behold certain Magi came out of the east, asking, 'Where is the King of the Jews Who hath been born? For we have seen His star in the east, and we have come to worship Him.' And when Herod heard these things he marvelled. Then he called the Magi secretly, and enquired of them concerning the time of the star that had appeared. And he said unto them, 'Come ye, and shew
Fol. 49 b me by means of your | art who this King is that hath been
ϥ born.' And the Magi answered, 'He is not a king of this world, but a King Who will never come to an end, and His Kingdom shall never pass away. He is the King Who setteth all kings [upon their thrones], and Who removeth them [therefrom]. He is the King at Whose command heaven and earth shall pass away. He is the King Who shall give

[1] See Matt. ii.

judgement to the whole world in righteousness. He is the King Who exalteth one man and humbleth another. If thou wishest to know, then we will tell thee: He is Jesus the Christ, concerning Whom it is written, "He shall be born in Bethlehem of Judea."' When Herod heard these things from the Magi he was greatly disturbed, and he said unto them, 'It is impossible. Ye shall [not] find | rest until ye Fol. 50 *a*
find him. Accept ye [these] gifts, and ye shall go secretly ܦ
and enquire, and ye shall search carefully and diligently for the place wherein the great King hath been born, and ye shall give gifts unto Him; and when ye find Him, tell me also so that I may come and worship Him.' And he said these things unto them with deceit, for he wished to kill Him. And when the Magi had received the order from Herod the king they departed, and when they had journeyed a short distance from the city, behold, the star which they had seen in the east retreated before them, until it came and stood over the place where the young Child was. And they worshipped Him that had created everything which existeth, as He lay in a cattle-manger wrapped about in strips of ragged stuff, like [the child of] a poor man, | for there was no room Fol. 50 *b*
in the caravanserai wherein they could sleep. And the Magi ܦ
said, 'Assuredly a piece of great good fortune hath come upon us despite our evil deeds.'

And I myself marvel, O Magi, at what ye were and at what ye became. From being supporters (i. e. followers) of the books of Magianism, and from fighting against God, and provoking Him to wrath, ye were the first to come and worship Him. From corrupting the souls of kings, and deceiving them, and leading astray the souls of many, ye were the first to come and worship the King Christ. For this reason, having attained these great miracles, they brought unto Him gifts, gold, and frankincense, and myrrh. | And in Fol. 51 *a*
the night that followed they departed to their house. And ܦ
behold, on the morrow the angel of the Lord appeared unto

them in a dream, saying, 'Whither are ye going?' And they said, 'Thou, the Lord, art He Who knoweth what we are going to do.' And the angel said unto them, 'Return not to Herod, but depart into your own country by another road.' And they said unto him, 'We know not the road by which we shall depart.' And the angel guided them, and they did not know whither they were going until he had taken them into their city, and [into] all the country of Persia. And a great fear came upon Herod, and he sought no more either the Christ or the Magi. And when each of the Magi had entered his own district, they made haste and
Fol. 51 *b* burned their books dealing with | Magianism, and they
פב preached Christ Jesus in all the city, and in all the country of Persia.

Then the angel of the Lord appeared unto Joseph after the Magi had departed, and said unto him, 'Rise up, and get thee into Egypt, thou and the young Child and His mother, until I tell thee; for Herod will seek the young Child to destroy Him.'[1] And Joseph arose by night, and took Mary and Jesus and Salome, and they rose up and departed into Egypt. Whither didst thou go, O Thou of Whom God called Himself the Father? Or, whither didst Thou go, O Thou, before Whom heaven, and earth, and creation quake? Why didst Thou flee from this wolf? He saith, 'I fled in order that I might fulfil the whole nature of men, with the excep-
Fol. 52 *a* tion of sin only.' | He Who, if He but look upon the earth,
פג maketh it to tremble to its foundations, He Who, if He but touch the hills, they smoke, fled before the man whose breath was in His hand! 'I did not,' He saith, 'flee because I was afraid; but in order that I might go into the land of Egypt, and destroy therein the worship of idols, and prepare for Myself therein a people who were pure.'

Come thou into our midst this day, O Isaiah, thou greatest

[1] Matt. ii. 13.

of the Prophets, [come] into this festival this day and tell us the things which thou didst prophesy concerning the Christ and His mother the Virgin, from the beginning. He saith, 'Behold, the Lord of Hosts cometh into Egypt, sitting upon the light cloud, and all the images graven by the hand [of man] in Egypt shall be shaken.'[1] And again he saith, 'And all the men of Egypt shall become like unto women through fear and trembling, because of the hand | of the Lord of Hosts which hath been brought upon them.'[2] Before ever the Lord came into the world the Egyptians were mighty, and their sceptre was over a multitude of nations. It was a strong nation which, as was to be expected, was to be humbled, for the Egyptians were worshippers of idols, but they were neither afraid of God nor of any other people. And when the Christ came into the world, and came down into Egypt, the fear of Him, and the trembling caused by Him, came upon them. He purified the people, He was holy, He purified the nations, and He made the Sceptre of all the nations to come over them. Therefore he saith, 'Egypt's labour [and] the merchandise of the people of Kûsh, and of the Sabeans, men of high stature, shall come to thee, and they shall pray unto thee, [saying,] For thou art the God, and they | know not that the God of Israel is our Saviour.'[3] Ye see, [my beloved,] how the prophecy hath made itself manifest. When the Word of the Father came down into Egypt, He came in humility. He did not come as one of high rank and dignity, neither did He wear the royal purple; but His kingdom is for ever and ever, and His dominion from generation to generation. He did not come seated on a waggon, but He walked on His feet, and His waggon was the cattle-manger. He, Who gave unto us the road whereby we may enter into heaven, instead of being arrayed in purple and in apparel unsoiled, was wrapped in strips of ragged stuff, even as we

Fol. 52 *b* ⲡⲉ

Fol. 53 *a* ⲡⲍ

[1] Isa. xix. 1. [2] Isa. xix. 16. [3] Isa. xlv. 14, 15.

are. For this reason every man who is a servant of Him cannot possibly walk in pride. Then he saith again, 'There
Fol. 53 *b* shall be an altar | to the Lord in Egypt, near the country
ⲡⲏ of Kûsh, and they shall offer up a gift upon it unto the Lord.'[1]

Now the sweetness of thy words, O Isaiah the Prophet, maketh us to forget the other portions of the narrative which we have begun to relate. Because Herod found that the Magi had made a laughing-stock of him, and that he was unable to overtake them on their road, he was filled with wrath by his father the Devil, for he was afraid, inasmuch as they were masters in the arts of the sorcerer, lest they should do evil things to him, and he did not know where the Christ was so that he might seek Him out. Thus he continued to feel two evil passions, anger because the Magi had made him a laughing-stock, and hatred towards the Christ, Whom he wished to kill. And he continued to expect the Magi to
Fol. 54 *a* return | to him until fully two years had passed. Now it was
ⲡⲑ not Herod who put restraint upon himself, but God Who set a restraint upon his heart, and prevented him from searching out the Christ at once, and He held him back until all the things that were written concerning the Christ were fulfilled. And they circumcised Christ on the eighth day, and they performed on Him all that the observance of the Law demanded. And they took Him into the Temple, and Simeon the priest received Him in his bosom, and he blessed Him. And He increased in stature like [any other] child, and He obeyed His parents, and performed all the other things which it was right for Him to do. After these things He departed into Egypt, Joseph being with Him.

And when Herod saw that the Magi did not return unto him, he was exceedingly angry, and he sent and slew all the young children who were in Bethlehem and the region round

[1] Isa. xix. 19, 21.

about of two years of age and under. For the Evangelist saith, | 'According to the time when he enquired of the Fol. 54 b
Magians,'[1] and it is evident that he delayed before he slew ϯ
the young children. And when the sacrifice was made, all the people who belonged to Bethlehem, and to the region round about, mourned for their little children who had been slain. But all the denizens of heaven rejoiced over the sacrifice of the children which had taken place after the departure of Christ, [Who] said unto His Father, with rejoicing, 'Behold My first sacrifice which I have offered up unto Thee after My coming upon the earth. Now therefore, O My Father, accept from My hand My sacrifice [of the children] in place of the animals which are slaughtered for devils. Behold, I send up to Thee a great quantity of innocent blood, and I give these precious gifts unto Thee, O My Father, so that they may bless Thee and Thy holy | angels until I come unto Thee. Fol. 55 a
Forsake not the world, O My Father, and those who dwell ϯא
therein. Remember that Our hands have made them, and that all these creatures are the work of Our hands.' And Herod saw that he had two sons whom he had called by his name Herod. And when he was about to yield up his spirit, the soldiers of his army spake unto him, saying, 'Which of thy sons shall reign after thee?' Then Herod looked at his elder son, and said unto him, 'Rule thy people.'[2] And the soldiers of the army set the royal crown upon his head, and they abolished his first name of Herod, and called him Archelaus,[3] according to that which his father had given unto him. And the Lord removed from his mind the intention | of seeking out Jesus. And the angel of the Lord appeared Fol. 55 b
unto Joseph in Egypt, saying, 'Arise, take the young Child ϯב

[1] Matt. ii. 16.

[2] ⲁⲣⲭⲉⲓ ⲉ ⲡⲉⲕⲗⲁⲟⲥ, a play on the name ⲁⲣⲭⲉⲗⲁⲟⲥ.

[3] He was the son of Herod by Malthace, a Samaritan woman, and was only named by Herod as his successor when the king discovered the treachery of Antipater, his eldest son.

and His mother, and get ye into the land of Israel; for he who sought for the soul of the young Child is dead.'[1] And straightway the good old man rose up, and took the young Child and Mary His mother, and departed into the land of Israel. And the young Child called Joseph 'My father', and Joseph instructed Him like a son, and the Child obeyed him like a good son.

Now Archelaus had two sons; the elder was called Philip, and the younger was called Herod, according to the name of
Fol. 56 *a* his father[2]; and Philip[3] had a wife whose name was Herodias.
ⲡⲓⲥ And after a few days Archelaus died and Herod was set up in his place. And he was a young man of goodly presence, and all the army loved him, but he had no wife, and he committed very great sin, for he slept with his brother's wife whilst his brother was still alive, but no one knew of this secret thing except John, the son of Zacharias the priest. And John lived in the desert of Torinê in those days, because at that time Herod was slaying the young children who were in Bethlehem. In seeking for the Christ, he sought also for John so that he might kill him, but his mother took him, |
Fol. 56 *b* and fled with him to the wilderness of Torinê. And Herod
ⲡⲓⲍ sent a message to Zacharias, the father of John, in the Temple, saying, 'Tell me where thy son is so that I may kill him.' And Zacharias said, 'I know not. His mother hath taken him and fled with him.' And Herod was angry, and he sent and killed Zacharias the priest, in the inner part of the apse, in the holy place on the steps [leading up to] the altar.

And it came to pass after these things that Philip died, and he left a daughter who was skilled as a dancer.[4] And

[1] Matt. ii. 20.

[2] The father of Archelaus (?).

[3] The writer seems to confuse Herod, who was surnamed Philip, and was the son of Herod the Great by Mariamne, the daughter of Simon the high priest, with Herod Antipas, the son of Herod the Great by Malthace. See Matt. xiv. 3; Mark vi. 17; Luke iii. 19.

[4] Presumably daughter of the Herodias of Matt. xiv. 6.

Herod continued in sin, and John rebuked him, and sent warnings unto him daily through a messenger, saying, 'It is not lawful for thee to take thy brother's wife'.[1] O John, than whom among those who are born of women none is Fol. 57 a
greater,[2] I would that thou didst inform me who was the ⲡⲣⲉ
messenger by whom thou didst send warnings daily to Herod! For this took place before thou didst reveal thyself to men, and there existed no [other] man who would dare to utter words of this kind to the face of the king. I think, O my brethren, that it was an angel who acted as John's messenger, and who sent to Herod and spake unto him the secrets of John. Therefore Herod did not know where John was, and he could not lay hold upon an envoy whom he could not see, and whose voice alone he heard. And, afterwards, when the holy forerunner [of Christ] had revealed himself unto men, he again rebuked Herod, but Herod was unable to speak unto him according to his evil wish, | because the multitude Fol. 57 b
regarded John as a prophet. Now I should very much like ⲡⲣⲉ
to describe unto you what took place between Herod and John, but I am afraid that if I discuss this matter I shall entirely forget this great festival wherein we are engaged this day, namely, the festival of the holy Virgin Mary, who gave birth to God.

There hath never been any other miracle as great as this on the earth; the finding of a virgin who was with child and who brought forth a man-child.[3] And more miraculous still is it that when they did what was decreed for her, and when they had given her to a man, he neither knew her nor was he scandalized to find that she was with child by some one else. More miraculous still is it that the man accepted the paternity [of the Child], and ministered unto the Child she brought forth. Now had it been myself I should have said unto her, 'I wish to understand this matter which hath taken

[1] Matt. xiv. 4. [2] Matt. xi. 11; Luke vii. 28.

[3] Reading ⲛ ⲟⲩⲱⲙⲣⲉ ⲛ ⲣⲟⲟⲩⲧ (?).

Fol. 58 *a* place. Thou wast delivered over unto me as a | virgin, and
ריז I was going to make a marriage feast for thee. But now, before this feast could take place, I walk with thee, and I discover that thou art with child, and that thou hast come to thy time for bringing forth.' However, no such [thoughts as] these rose up in his heart.

O Isaiah, thou greatest of the Prophets, thou who hast talked with God on several occasions, and hast never kept silence concerning the miraculous virgin, what dost thou say? He saith, 'Before she felt the pangs of childbirth she brought forth. Before the pains of childbirth came upon her she was delivered, and gave birth to a man-child. Who hath ever heard of such a thing? Or, who hath ever seen a woman bring forth, and produce a whole nation at once?'[1] And this is a most marvellous thing: she was obliged to go through the process of parturition, just like all other women, but, although she brought forth with pain and trouble, the
Fol. 58 *b* terror which is usually present in | all women who are in child-
ריח birth for the first time was absent from her. O Mary, what didst thou intend to do when thou didst find thyself alone in the caravanserai, in a strange country, when thou hadst no man who was known to thee near thee, and when thou couldst not find a place wherein to lie down in the caravanserai? Didst thou remain alone without agitation, and without terror? Didst thou not, peradventure, say in thine heart, 'I am a woman like any other woman. I see that I am with child, although I am a virgin, for that which hath happened to me is a wonderful mystery. I feel [my] fruit moving. I feel the birth-pangs flowing over me like the droppings of rain water. I feel myself to be in a state of great misery, and I am sorrowing because of my absence from home and friends. I know not what to say, and I do not see any person who will take care of me and provide me with oil and wine, and the other

[1] Isa. lxvi. 7.

necessary things | which are prepared for women who are Fol. 59 a
about to bring forth children for the first time. More ꝑıɵ
especially do I feel at this moment that I am without kinsfolk
and am a stranger, and that I am obliged to entrust myself
to a caravanserai. For when all other women who are about
to bring forth for the first time arrive at the period of the
ninth month, their parents attend to their wants, but I see no
one round about me, and there is no other house except the
caravanserai wherein I can take up my abode.'

Nevertheless, why art thou disturbed, O Mary? Behold,
all the hosts of heaven stand before thee instead of parents
according to the flesh. Behold, God, the Lord of all creation,
is unto thee a Father, in the place of brethren and kinsfolk.
Behold, He Who hath created the whole world with His own
hands is present, and He will protect thee and will take the
place of wine, and oil, and the | other necessaries of the body, Fol. 59 b
and He it is Who will give nourishment to the hungry Child ꝑʀ
Who shall come forth from thee. Instead of a house and
a habitation the heaven of heavens shall be a house for thee
and a habitation. Instead of couches, and feather pillows,
and padded quilts and cushions, behold, the incorruptible,
celestial clothing hath been prepared for thee, and instead of
attendants and servants, behold, the old man Joseph, the
blessed carpenter, hath prepared himself to be unto thee
a servant and attendant. Be not afraid, O Mary, the Lord
is with thee, even as He hath been in the time that is past,
for the words of Gabriel unto thee were, 'Hail, thou who
hast found favour! The Lord is with thee'[1]; and the abun-
dance of every good thing that is in the heavens shall suffice
for thee. What other woman in all the world hath found
favour as thou hast, O thou holy city, | wherein is set even the Fol. 60 a
throne of the Great King? Verily, O holy Virgin Mary, ꝑʀꝺ
thou art far more highly exalted than all those who are

[1] Luke i. 28.

exalted in the heavens and upon the earth. When I think of that which happened unto thee, I am as much stricken with amazement as I should be if I were to be transported from earth up to heaven.

Now very many learned bishops, and theologians, and inspired men have wished to describe thy blessed and honourable estate, and they have laboured hard and abandoned their task, because they could not find any end to thy honour and thy virtue, and they could not discover how to effect their plan, for they became powerless before the height of thy attainment. Behold, the impious Nestorius, [that ignorant] mouth[1] that deserved to be shut, and lo, it is already stopped with the unquenchable fire of Amente, meditated continually
Fol. 60 *b* upon the great mystery which had | taken place, but he became
ⲡⲣⲏ stupefied, and his mind became wholly unbalanced. And he fell into a depth of wickedness, and he received the sentence of judgement which he deserved. He became a stranger to [his] diocese in this world, and he made himself a stranger to the glory of the kingdom of heaven; and his name was clothed with darkness (or, oblivion), and another received his bishoprick. Whilst he was still alive he received the excommunication which he deserved, and the banishment of shame which was his just due. Therefore, for this reason, O my beloved, let us not seek to pry into the dispensation of the Son of God, or into the manner in which it was effected. For he saith in the Book of Proverbs, 'If thou forcest matters, fighting (or, strife) shall arise.'[2] It must be said: The Virgin brought forth the Word of the Father without the assistance of a man, and the fact is evident, but the investigation of the manner in which He came down, and of the means whereby he entered into the womb of the Virgin, is a thing |
Fol. 61 *a* that is difficult for us to understand. Moreover, another
ⲡⲣⲏ mystery is that which Gabriel spake unto her, saying, 'It is

[1] ⲛⲁⲧⲉⲓ perhaps = ⲛⲁⲧⲉⲓⲱⲉ. [2] Prov. xxx. 33.

the Holy Spirit that shall come upon thee, and the might of the Most High that shall envelop thee. Therefore He Whom thou shalt bring forth is holy, and He shall be called the Son of God'.[1] These were the words that were entrusted to him to speak to the Virgin, and besides these he knew nothing whatsoever. And moreover, the Virgin herself also was marvelling at the salutation (or, greeting), and she was troubled, saying in her heart, 'Behold, the sweet odour hath reached me through the angel. And behold, his word is fulfilled, for lo, I have conceived, lo, my breasts are full of milk, and lo, my womb is swollen. But I know not whence this hath come to me.'

And now, O unbelieving heretic, if thou wilt not believe | after all these things which are full of wonder, arise, come Fol. 61 *b* with me, and let us go into the town of Bethlehem, and ⲡⲣⲁ I will make thee to know Him as He lieth in the cattle-manger, and I will compel thee to believe through the ox and the ass, which protected Him in the manger. Behold, the shepherds put to shame thy impiety because the hosts of heaven appeared unto them as they blessed God, and all the denizens of the heavens rejoiced in His holy birth. Behold, the Magi also who came out of the east with His star going before them from the east until it came to Bethlehem, they saw Him and worshipped Him, and [when] they saw Him they presented unto Him their gifts, and confessed their sins unto Him. The God to Whom the Virgin gave birth tore in pieces the bill of indictment of their sins through the burning of their books on Magianism, and they regarded Him | as Fol. 62 *a* the King of earth, and acknowledged Him as the King of ⲡⲣⲉ heaven.

Behold, Mary the Virgin sat in the caravanserai, and she gave her breast to the Son of God Whom she had brought forth. And behold, Salome, who had forsaken her own house,

[1] Luke i. 35.

and her previous manner of life and conversation, [said], 'Blessed art thou, O Mary, out of whose soul a sword hath come forth, in order that the thoughts (or, cogitations) of many hearts may be revealed! The sword that hath come from thy soul is the Word of the Father, and the thoughts [of many hearts are the thoughts of the] heretics who are lovers of vainglory, and who would separate the Divinity of the Only-begotten of the Father from Him, and of the Jews who lie concerning His holy resurrection, and [of the holders of] all the other impious dogmas which that sword shall make manifest. I entreat thee, O Holy Virgin, to come and give me thy hand during this great and holy festival this day, and hide not thy power from me, in order that we may
Fol. 62 *b* eat of the good things, | and be filled, and rejoice, for it is
ⲣⲕⲥ the meat and drink of the Spirit which thou hast set before us on the table of the Son of God. O gracious David, come and rejoice with us this day on this great festival. He saith, I have come. I cry out, 'Stablish the festival with those that make answer, even unto the horns of the altar.[1] Thou art my God, I will praise Thee, and I will make Thee manifest. Thou art my God, I will exalt Thee.'[2] O thou Isaiah, thou greatest voice of the Prophets, come hither and tell us what thou didst foretell concerning the Virgin, who produced God. He saith, 'Open the gates, and let the people who keep righteousness, and who keep truth and judgement, enter in; they shall hope in Thee, O God, for ever.'[3] Verily great is the festival this day, for [it is in honour of] the |
Fol. 63 *a* woman who gave birth to God, Whom no place can contain,
ⲣⲕⲍ Whom the earth cannot support! The womb of Mary the Virgin embraced Him that made the heavens to stand fast by His word, and all the powers [thereof] by the Spirit of

[1] Psalm cxviii. 27. The Psalter Oriental, No. 5000 reads ⲙⲁⲧⲁϩⲟ ⲉ ⲣⲁⲧϥ ⲛ̄ ⲟⲩⲙⲓⲁ ϩⲛ̄ ⲛⲉⲧ ⲏⲁϩⲛ̄ ⲙⲡⲁ ϩⲣⲁⲓ ⲉⲛⲧⲁⲛ̄ ⲙ̄ ⲛⲉⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ (Fol. 128 *b*, l. 12 ff.).

[2] Ps. cxviii. 28.

[3] Isa. xxvi. 2, 4.

His mouth. Come ye, and let us look upon Him now seated upon the knees of Mary the Virgin, who giveth Him her breast. Him Who brought water out of the hard rock, and gave those who were athirst to drink in the desert, behold Him, I say, now sucking at the breast! And He Who created the earth, and the men who are upon it, [lieth] now like a little child in the bosom of Mary the Virgin. Behold, He is now lying in a caravanserai without a place whereon to lay His head. Well did He say, 'The foxes have their holes, and the birds of the heavens have their nests, but the son of man hath no place whereon to lay | His head.' [1] Fol. 63 *b*

This day, O my beloved, is Christ born unto us, and let us [this day] renew our birth through repentance. He came down unto us through His own wish to us-ward, and let us go towards Him with purity. He rested Himself in the manger out of which the cattle ate, and let us make ourselves perfect in incorruptibility. He increased in wisdom, and in stature, and in favour before His Father in the heavens, and with men upon the earth, and let us increase in the stature of perfection, and in virtue before God and His angels. He obeyed His father and His mother like a man, and let us obey His commandments and His statutes which He hath given unto us. He ate and drank like a man, so that He might make man | eat and drink at His table in His Fol. 64 *a* kingdom. He suffered [as] He walked on the way, so that we might learn to suffer with Him, until at length we go up into heaven with Him. He rested at the fountain, so that we too might rest by the rivers of the water of life which flowed down from Him. He held converse with the Samaritan woman, so that we might become the sons of His mother the Virgin. He opened the eyes of the man who was blind from his birth, so that we might open the eyes of our heart and soul and make ourselves to rise up out of the ruin [caused by]

[1] Matt. viii. 20; Luke ix. 58.

the Devil. He raised the dead, so that He might raise us up in our defeated state. He permitted sinful men to smite Him in the face, so that He might teach us to forgive those who
Fol. 64 *b* sin against us. He permitted | sinful men to revile Him, so
ⲡⲗ that we might [do likewise] and receive honour before His Father and His holy angels. They stripped His apparel off Him, and it was divided among the soldiers, so that He might array us in incorruptible raiment in the heavens. They set a crown of thorns upon His head, so that He might set up on our [heads] the good crown of His never-failing mercy when we shall go to meet His Good Father Who is in the heavens. They placed a reed in His hand, and He was mocked by the unbelieving Jews, so that He might place in our hands the sceptre of dominion over the Devil and his
Fol. 65 *a* wicked fiends. They placed upon Him a purple robe, | so
ⲡⲗⲁ that He might array us in glory and honour, and so that He might strip the Devil naked, and leave him in a state of shame and disgrace. He stood up before Pilate, so that He might bring us to stand up boldly in the holy resurrection. They cast Him into prison, so that He might bring us up out of the prison of Amente, and might give us as a gift to His Good Father. He ascended the wood of the Cross to be crucified for us, so that He might destroy in us sin, and teach us to spread out our hands, and to pray to Him and to His Good Father. They placed Him in a tomb, so that He might raise us up with Him, and forgive us our sins which we had
Fol. 65 *b* committed in ignorance. He rose | from the dead, so that He
ⲡⲗⲃ might teach us concerning His glorious resurrection. He went up into heaven, so that He might take us with Him at His second appearance. He took His seat on the right hand of His Father, so that He might make us to sit with Him upon the throne on the day when He shall judge the living and the dead.

O my beloved, behold, let us understand this great sea of goodness which hath come to us this day through the holy Virgin

Mary, who gave birth to God. Come, O all ye women who have borne children, and give glory to the Virgin who brought forth God. Come, all ye who have tasted marriage, and give glory to her who hath brought forth a child without the help of a man. Come, O ye widows, and rejoice this day, because the Judge of the widow and the Helper of the needy hath arrived. Come, O ye virgins, and gaze | at the King of Fol. 66 a
glory, and at the glorious Virgin, [the mother of] the Christ, ܦܠܐ
Who glorifieth all virgins, and Who was born this day from the womb of the holy Virgin Mary, the Queen and Mother of all virgins, and the Lady of all creation. Come, O ye old men, and look at the mighty Sceptre, whereby ye establish yourselves, coming forth this day from the womb of Mary, the spotless Virgin. Come, O ye young men and children, and gaze upon this maiden who brought forth God. Come, O ye strangers, and look upon Him that made Himself a stranger, for our sakes, and upon His mother the virgin. Come, O all ye tribes of the earth, and all ye nations also, and look upon Him Who was born unto us this day in a caravanserai, and Who when a babe was like the child of poor and needy [parents], and was wrapped in strips of ragged stuff, and was laid in a cattle-manger. O all ye people of divers tongues in all the world, come ye | and look upon Him Who Fol. 66 b
confounded all tongues so that no man could hear (i. e. under- ܦܠܒ
stand) the tongue of his neighbour, coming forth this day from the womb of Mary the Virgin. The whole world rejoiceth this day, because He Who created it hath come down upon it. All the denizens of heaven rejoice this day, because He Who created the heavens by His wisdom came forth this day from the womb of Mary the Virgin. The Prophets rejoice this day, because He Who shall fulfil their prophecies came forth from Mary this day. Abel rejoiceth this day, because He Who shall avenge his blood on his brother hath come. In short, all creation rejoiceth this day at this great festival, which extendeth throughout the whole world, because

the Word of the Father hath appeared in the little town of Bethlehem, and hath risen upon us from the holy Virgin Mary.

Fol. 67 *a* Now therefore, O my brethren, | as far as we can participate
ρλε in this great mystery this day, which is the birthday of the Christ, the Word of the Father and the King of kings, let us perform the good deeds that appertain to this great and holy festival. Let this festival be unto us a twofold occasion for joy; first, because we are called Christians, and secondly, because we are servants of the Christ. Let us not go forth from [this] church wherein we have been listening to His holy words, and have been instructed thereby, and forget them before we arrive at the doors of our houses. Let us put on splendid apparel, suitable to the honour that befitteth this great festival this day, that is to say, righteousness, and charity, and judgement, and every good [quality]. For this is the apparel that pleaseth God, and this it is that is befitting for us to put on at this festival. Let us never permit

Fol. 67 *b* ourselves to be stripped bare of it through carelessness | (or,
ρλε apathy). Woe be unto those whom the Bridegroom shall see without the wedding garment on them when He cometh! For although they are seated in the midst of all those who have been invited to the feast according to their rank, He shall threaten them with a threat of severe punishment in the midst of all those who are sitting at meat, and He shall say unto them, 'My friend, by what means hast thou entered this place not being arrayed in the wedding garment?' And his mouth shall be stopped in the midst of all who are sitting at meat. And the King shall command those who are standing in attendance to bind his feet, and to cast him forth into the outer darkness, where there shall be weeping and gnashing of teeth. Woe unto those who have fallen asleep through listlessness, and to whom shall come the voice, 'Behold the Bridegroom! Come ye forth to meet Him.' Those who are ready shall go in to the wedding feast, |

and He shall shut the door. And those whose lamps have burned out shall come and shall knock, saying, 'Lord, Lord, open unto us.' And they shall hear the voice full of threatening and terror, saying, 'Verily, I say unto you, I know you not.' Fol. 68 *a* ρλζ

Now therefore let [the women] hearken to the following words which are spoken by the great master of the Church, Peter, the pillar of truth, who saith, 'Let there be no adorning which is outward, and scents, and gold ornaments, and [rich] apparel, and precious stones; but [let the adorning be of] the hidden man of the heart, with incorruptibility, and meekness of spirit, which before God is that which is precious. For after this manner did the women of old, and they adorned themselves, following the example of those who had been before them, and they inherited great riches, saying, In this way did the holy women who | trusted in God adorn themselves, Fol. 68 *b* even as Sarah, the holy wife of Abraham, who obeyed ρλη Abraham her husband, and she called him "My lord". And he gave a proof to them in these words, saying, Ye shall be her daughters if ye do that which is good, and ye shall not be afraid with any fear whatsoever.'[1] So therefore every woman who followed good deeds of holy women like Sarah in the place wherein she was is now in the kingdom of heaven, and she shall obtain the selfsame good things in the habitation of those who rejoice, from which all sorrow of heart, and grief, and sighing have fled. But in any case, when ye have been into the church, and have displayed your works of vanity, and boasted yourselves over your observance of the festival, and when afterwards ye go out of the | church, and ye depart Fol. 69 *a* unto your houses, and ye see the tables laden with good ρλθ things of every kind, whilst a multitude of poor people stand outside your doors in great need and in want of food and clothing, and hungering and athirst, and ye do not turn your

[1] 1 Pet. iii. 3–6.

faces towards them, and do not pay the smallest regard to them, what profit do ye gain in observing this festival as ye are doing? For assuredly Isaiah, the mightiest voice among the Prophets, calleth this thing to mind in the following words, and speaketh as if he were God, saying, 'Your new moons and your festivals doth my soul hate. Ye have become to me a satiety, and therefore I will not forgive you your sins'.[1]

Behold now, I see many standing among you here in this place with their faces made sad by what they have heard,
Fol. 69 *b* and their eyes are | filled with tears, but yet so soon as they
ⲡⲁⲓ are outside the church they will forget forthwith the things which they have heard, and they will turn again to their former works, nay, they will even add to them. But why do I say 'When they have come out of church?' For before the tears which are in their eyes are dried, they will find themselves thinking about those who are coming out, and they will be directing their looks outside the church, thinking that they may perhaps find some foolish persons there like unto themselves. And they will stretch out their fingers to each other in order to display the gold rings that are on their fingers, and they will wave their hands to each other by way of speech [to shew] that they are not passing them by [without notice]. They make promises with their mouths whilst their hearts are filled with [thoughts of] adultery. Their hearts leap by reason of their excessive adulteries and lusts, and their lips speak words of depravity. Through their
Fol. 70 *a* excess of error | they desire to leave the church before they
ⲡⲁⲁ have received the benediction (or, peace). And such are the people who say, 'We are Christians. We stand up in church, and we pray, and we celebrate the festival of the Christ.' Let now those who belong to this class come and hearken unto Isaiah the Prophet, who saith, 'When ye shall stretch out

[1] Isa. i. 14.

your hands to me, I will turn mine eyes away from you; when ye shall multiply your supplications, I will not hearken unto you, for your hands are filled with blood, and your lips speak wickedness, and your tongues meditate violence.'[1] Are not these the rebukes which such men ought to hear? If thou wishest to keep the feast, O beloved, and to include thyself among the servants of the Christ, abandon thy former deeds, even as did the Magians, bless with the angels, even as did the shepherds, and leave the door open, even as did Salome. Follow thou Him, as did Joseph, and thou shalt obtain forgiveness of thy sins as did they of | old. Hearken unto Fol. 70 b
Solomon; what doth he say? 'Make ready works in thy way, and prepare thy field, and [then] build thy house.'[2] For the settlement and arrangement of matters beforehand is the acquiring of the whole armour of salvation. Do thou follow after the Christ, Who is the new building. For what shall we give Him in exchange for this great reaching out which He hath made towards us? Verily, if we were to forsake the world, and to depart into the desert, we should not by any means be giving unto Him a recompense for this deed, and still less for all the sufferings which He bore for us willingly. For this reason, and since we know well that we are not able to offer him any excuse (or, explanation) or any recompense, let us give thanks unto Him for being permitted to suffer with Him, so that we may be able to destroy the snares of the Devil and his evil passion.

Now there will most certainly be | some one among the Fol. 71 a
well-fed and pleasure-loving people here present who will say unto me, 'In what way shall I be saved? For I am worn out, and I have not sufficient strength to suffer in my body. Moreover, I am a townsman (or, citizen), and I am delicate in my body, and I have become weak because of my old age. What can I do?' And I say unto such an one,

[1] Isa. i. 15. [2] Prov. xxiv. 27.

'Thou art using thy blindness of heart as a pretext when thou sayest these things, for what He demandeth from us is always the same, that is to say, we must give up doing the evil works which we have been in the habit of doing, and we must not turn to them again. For the Word of God inviteth us at all times, saying, 'Turn ye unto Me, O sons who have gone astray, and I will receive you, and will not reject you, saith God, the Almighty.'[1] It is not men who have said
Fol. 71 *b* these things, but | God Almighty, Who hath spoken them
ⲡⲁⲣⲁ by the mouth of His holy prophets. For behold, the prophet Isaiah is witness concerning the things which He hath spoken, saying, 'For the mouth of the Lord of Hosts it is that sayeth these things.'[2] For again in another place the Lord saith by His holy prophets, '[As] I live, saith the Lord, I do not desire the death of the sinner, but that he should turn from his sin, and live'[3]; and thou shalt be saved in the kingdom of God.

For when once a man hath cast God behind him, he committeth a multitude of sins, and he will go so far as to worship idols, but God doth not forsake him utterly, and He looketh out for his repentance. For very many are corrupt, especially at this present time, but these are they who deserve to be hated because of their evil deeds which they have committed from the beginning, for the evil deeds which they have committed from the beginning are so evil
Fol. 72 *a* that every one who heareth | of them placeth his hands over
ⲡⲁⲣⲉ his ears. Nevertheless, the man loving God desireth to make their hearts incline to repentance, and to make them to turn from their state of carelessness, and to do the things that are good. Afterwards, their name, which is internal, is covered up in the earth, and [their] good name followeth them, and at length every man thinketh well of them and desireth to

[1] Jer. xviii. 8.
[2] Isa. i. 20; xl. 5; lviii. 14; and compare Jer. ix. 12; Mic. iv. 4.
[3] Ezek. xviii. 21, 32; xxxiii. 11.

hear of their good deeds, which are theirs at the last. Get thee outside this city a little way, and go into the monastery, and thou wilt see a multitude of men who in days gone by passed their lives in the theatres, and in places where races and feats of horsemanship were performed, and in committing fornication, but who subsequently renounced their former courses of life, and who at length became the equals of the angels, and who make people marvel at all their works. O my beloved, may we be made to stand up with Him, so that we may become | like unto those who are chosen Fol. 72 *b* ⲡⲁⲉⲓ
[to be] with Him Who hath drawn nigh for their salvation. Now I was not willing to utter the words of sorrow of heart during this great festival which extendeth this day throughout the whole world, but the Word of the Father Who hath honoured [me] hath come unto us for the salvation of our souls, in order that He may set us before Him being spotless. May the God of truth, Jesus the Christ, our Lord, Who hath come forth from this holy Virgin this day, make us all to be chosen before Him when we meet Him. For we all have need of His mercy, whether it be those who speak or those who hear, or whether they be small or great, or male, or female, or old man, or little child. Whosoever shall dedicate his heart to instruction (or, rebuke) shall be filled with good things. 'Come, my children,' he saith, 'hearken ye | unto me, Fol. 73 *a*
and I will teach you the fear of the Lord.'[1] For the fear of ⲡⲁⲉϥ
the Lord worketh for life, and the love of God is made manifest in man. We speak many things to your charity because of the coming to us of God the Word and His mother the Virgin, but chiefly because of our excessive carelessness (or, apathy) about this multitude of sorrowful words. May it be that we all shall find boldness of speech before Him when we meet Him, and that after our removal from this life He may receive us to Himself in His tabernacle for ever!

[1] Prov. vii. 24.

Glory be to the Father, and to the Son, and to the Holy Ghost, for ever and ever. Amen.

Bless us!

[The Coptic text of the Colophon is published in *Coptic Martyrdoms,* London, 1914, pp. 223, 224, and see Plates XXV and XXVI; the English translation will be found on pp. 472, 473 of the same work.]

THE DISCOURSE OF APA EPIPHANIUS, BISHOP OF CYPRUS, ON THE HOLY VIRGIN, MARY THEOTOKOS

(Brit. Mus. MS. Oriental, No. 6782)

THE DISCOURSE WHICH SAINT APA EPIPHANIUS, BISHOP OF CYPRUS, PRONOUNCED ON THE HOLY VIRGIN MARY, WHO GAVE BIRTH TO GOD, ON THE DAY OF HER HOLY COMMEMORATION, WHICH IS THE TWENTY-FIRST DAY OF THE MONTH TÔBE.[1] IN THE PEACE OF GOD. AMEN. Fol. 10 *a* 1 ⲁ

Verily, O my beloved, the world was deprived of a great and holy gift on this day, and the heavens | received a chosen Fol. 10 *a* 2
and most glorious pledge. Furthermore, it is right, on my own authority, to deliver an oration on the glory of this holy Virgin Mary, in whose honour we are celebrating a festival this day, for He Who dwelleth in the heavens took up His abode in her holy womb, and she became a resting-place for God the Word, and a resting-place for the King of glory. Verily the type of this holy Virgin is a great matter which meriteth wonder. But | I appeal unto thee, O holy Virgin, Fol. 10 *b* 1
thou God-bearer, not to take into account my feebleness, for ⲃ
I am quite unable to reach the apse of thy virtues by means of my poor tongue, and still less by the limitation of my infirm mind. Nevertheless I beseech thee, O thou habitation of the Only-begotten of the Father, to lend me thy hand in the matter which I have undertaken, so that I may set out on my way into the great treasury of thy virtues, which is worthy | of Fol. 10 *b* 2
wonder, and that I may speak thus with my poor tongue,

[1] January 16.

'Walk round about Zion, and go round about her.'[1] Verily this woman Mary is the true Zion, or rather, she is far more than Zion, and she is greater than the heavenly Jerusalem, the city which the Lord hath chosen, for men cannot rejoice in Zion in the same way as in the holy Virgin. Now Zion was a well-founded city, which was built of bricks and mortar by
Fol. 11 *a* 1 the hands of men; | but as concerning this Virgin, no man
ר knoweth where her foundations were laid, nor those of the building which was made in her by the hands of God, the great Artificer of heaven and earth, and of all things which are in them.

Moreover, as concerning the Jerusalem of which the Psalmist spake, saying, 'Whither the tribes go up, the tribes of the Lord, to the testimony of Israel,'[2] what doth the phrase 'for thither do the tribes go up' mean except that
Fol. 11 *a* 2 the true Israel | dwelleth in the Virgin, and that He delivereth all the tribes of the earth? And if thou dost say unto me, 'The Patriarchs were great men,' then I in reply say, 'They were great men, but they did not attain to the exalted state of this Virgin.' And if thou dost bring forward into the discussion the company of the Great Prophets, [I admit that] they were glorious in every particular, but they did not attain to the exalted honour of this Virgin. And if thou speakest to me about the
Fol. 11 *b* 1 honour of the | Martyrs, [I reply] that the honour of this
ב Virgin is more exalted than theirs. And if thou speakest of the Apostles and sayest that they were great, I, nevertheless, say the same thing; their honour was not equal to that of this Virgin. And this is true not only as concerning men, but also as concerning all the angels of heaven, for with the exception of the Father, and the Son, and the Holy Ghost, there is none whose honour is equal to that of the
Fol. 11 *b* 2 Virgin. But do not think that in saying | these things

[1] Ps. xlviii. 12. [2] Ps. cxxii. 4.

I am disparaging the saints, for I am not; God forbid that I should do so. Nay, I would instruct you concerning the honour of this holy and spotless Virgin, and I would add to the words of the Holy Scriptures, in all conformity with them, so that thou mayest know the truth. Whether it be Prophet, or Patriarch, or Judge, or Apostle, or righteous King, in short, from Adam the first man, and the first created thing by the hands of God | Almighty, until this Fol. 12 *a* 1
present and until the end of the world, they were all made ē
pure so that they might become pleasing unto Him Whom this Virgin brought forth, that is to say, unto Whom she gave birth, the Christ Jesus, our Lord. And he at Whom the Seraphim could not gaze, and into Whose face the angels were never able to look, did the holy Virgin dandle on her hands, and she put her breast into the mouth of God, without hesitation, and she made | bold, and without fear Fol. 12 *a* 2
called Him 'My Son', and He called her also 'My mother'.

But let not any man who may hear me uttering these things say in his simple mind, 'If this Virgin is so highly exalted as this, she cannot then possibly be of this earth, and she cannot have been begotten by a man, but she must have come from heaven, according to the mad words of those who go about publicly stirring up schism. On the contrary, let him believe with a certain mind that the Virgin really and truly belonged to this earth, | and that she was produced, Fol. 12 *b* 1
like all other folk, by a father and by a mother. And by the ē
might of Him that provideth us abundantly with speech, that is to say, the Holy Spirit, we will [now] give proofs in words concerning the parents of this Virgin, and the parents of her parents, of whom there were more than forty-two generations before the birth of this Virgin. Hearken now therefore unto me with diligent attention, O ye God-loving people, and do ye give steadfast heed unto my words, so that we may open the great | treasury which is filled with Fol. 12 *b* 2
genuine pearls, and so that we may pour into the ears of

your hearts words full of the benefits of the Holy Spirit of every kind. Take therefore into your hands the glorious Book of Saint Apa Matthew, which belongeth to the greatest of the famous voices of the Evangelists, this keen-minded man who searched deeply into hidden mysteries, this great and powerful man who hath revealed unto us the genealogy
Fol. 13 *a* 1 of this holy Virgin. | And let us understand also the word,
ⲍ which is full of holy mystery, of the teacher of the Gentiles, the herald of piety, the teacher Paul, who crieth out, saying, 'For it is evident that our Lord sprang from Judah, of which tribe Moses spake nothing concerning priesthood [coming] from it.'[1] From what is it evident, O thou wise man Paul? Explain to me in what way did our Lord spring from Judah.
Fol. 13 *a* 2 Who hath interpreted things | in this way, O maker of tents? Tell me where thou hast found the matter made manifest in this way. If thou reliest upon the words of his father Jacob, who cried out, saying, 'A lion's whelp is Judah,'[2] and again, 'A ruler shall never cease in Judah'[3] [thou art in error], for in these passages he referreth to the kings and the generals who were to arise from the seed of Judah, the son of Israel.
Fol. 13 *b* 1 The matter is certainly not thus, O my opponent. | Now I
ⲏ have several proofs from the Holy Scriptures which would make the whole truth to be quite clear and certain, but inasmuch as this is not the time in which to call all the saints into the midst, because the hour is now far advanced, and further since I must speak very concisely, I shall limit myself to this one Gospel, and shall restore for myself the whole
Fol. 13 *b* 2 truth from it. Afterwards I shall describe | to you the life of this Virgin, and then I shall bring my discourse to an end.

Read now in the Gospel of Saint Matthew, and hear [what] he saith: 'The Book of the generation of Jesus the Christ, the son of David, the son of Abraham.' From whom to whom, O Matthew? Thou sayest, 'from Abraham to David,

[1] Heb. vii. 14. [2] Gen. xlix. 9. [3] Gen. xlix. 10.

fourteen generations,' and thou makest David the first [ancestor] towards Abraham. Listen now, and | I will shew you. 'Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Isaac (*sic*) and his brethren; and Judah begat Phares and Zara by Thamar.'[1] Pay great attention now to this passage in truth. Tell me now why he mentioneth Thamar in this passage. He doth not mention Sarah, the wife of Abraham, he doth not mention Leah, and Rachel, and Rebecca, those glorious | women! and he doth not mention [the daughter of] Saua, the first wife of Judah, but he doth say 'by Thamar'. Of what kin was Thamar? Hearken, and I will tell thee. She was not descended from Israel, but from an alien people who knew not God. He saith, 'Judah took for his first-born son Er a wife whose name was Thamar. Afterwards Er died, and Onan his brother took her. And Onan did | evil before the Lord, and the Lord slew him.'[2] And Judah said unto Thamar, 'Dwell thou in the house of thy parents, and remain a widow until my son Sêlôm (Shelah) shall have grown up, and then I will take thee for him to wife.' And when very many days had passed by, and Thamar saw that his son Sêlôm (Shelah) had grown up, and that he did not take her to wife, she was angry with Judah, since no one else had taken her to dwell with him. For at that time, when the husband of a woman died, | from the hour of his death no man, except the brother of him that had died, was able to take her to wife. Fol. 14 *a* 1 ϴ Fol. 14 *a* 2 Fol. 14 *b* 1 ι Fol. 14 *b* 2

And further, when Thamar saw that Judah had deceived her, and she heard that he was coming along the road to go to his sheep-shearing, she rose up, and putting off the garb of a widow which she was wearing, she dressed herself in the attire of a harlot, and covered her face, and sat down by the side of the | highway. And when Judah saw her, he thought that she was a whore, for he did not recognize Fol. 15 *a* 1 ιδ

[1] Matt. i. 3. [2] Gen. xxxviii. 6–10.

her because her face was covered. And when the words which he spake unto her, and those which she spake unto him, were ended, he gave her a pledge, and went in to her, and afterwards he departed on his way. And when he came among the sheep, he sent to her a young he-goat, but [his
Fol. 15 *a* 2 messenger] could not find her. And when subsequently | the man asked, 'Where is the whore who was sitting here?' they said unto him, 'There is no whore here.' Verily the story is good, and its purpose is exceedingly beneficial; but this is not the moment in which to explain it in particulars, because we must not turn aside from our subject. Now take Thamar as the type of the Christian Church, and take Judah as the
Fol. 15 *b* 1 type of the Father Almighty, and the | three witnesses[1]
ιϛ whieh he gave to Thamar become similitudes of the Father, and the Son, and the Holy Ghost. And the shepherd whom Judah sent to Thamar with the young he-goat is Moses, and the he-goat is the Law which he gave, whieh Thamar did not accept, but she held fast to that whieh she had. The Church saith, 'The faith of the Holy Trinity is sufficient to save me and my sons.'

Fol. 15 *b* 2 And after certain days | a report was received by Judah, saying, 'Behold, Thamar, thy son's wife, is with child by fornication.' And when he heard of the matter, to speak briefly, he gave the command, 'Take her out, and burn her in the fire'[2]; and they took her out to destroy her. And she took with her the three silent witnesses, which, however, spake more loudly than a multitude of witnesses, and these were
Fol. 16 *a* 1 the staff, the signet ring, and the necklace, whieh are | the
ιϛ Name of the Father, and the Son, and the Holy Spirit. And she sent these to Judah, saying, 'Identify these things, and [say] whose they are. Deny not, by God, with the denial of thy tongue.' And when Judah saw them he recognized them, and he confessed, saying, 'They belong to me.' For

[1] The signet, the necklace (or, collar), and the staff, Gen. xxxviii. 18.
[2] Gen. xxxviii. 24.

he made no denial, neither did he desire the vain applause of men by putting to death his bride. If he had wished to do this of what avail would the testimony of the staff, and the | ring, and the necklace have been? Was there then in Fol. 16 *a* 2 the country no other staff, or ring, or necklace, save those of Judah? But Judah did not think thus, and he said, 'Thamar is more justified than I.' And add to this the fact that Judah did not recognize Thamar when he lay with her, and she had never lain with any man [before]. And through his absolution from this offence, and the confession of his penitence for what | he had done, and his approval Fol. 16 *b* 1 of the righteous judgement upon his offence, he obtained so ⲓⲍ high a degree of honour that kings were made to descend from his seed, and even the King of kings, the Christ, Who was pierced for us, [was descended] from him, according to the words of the wise man Paul. And Scripture saith: Afterwards Thamar brought forth two sons at the same time.[1] The first stretched out his hand, and the midwife bound round it a scarlet thread, and | after he had withdrawn his hand, his Fol. 16 *b* 2 brother came out, according to what the Evangelist saith, 'And Judah begat Phares and Zara by Thamar.'[2] Now let us continue in the narrative a little further so that our discourse may come to an end, and we will complete our narrative with the wonderful words of the Evangelist Matthew, in order that we may know that, although the matter that has been mentioned was disreputable, it is shewn to have been one that was highly applauded.

And when he hath mentioned | Thamar, Matthew is not Fol. 17 *a* 1 wholly content, for having advanced a little further after ⲓⲉ these things he saith, 'Phares begat Esrôm; and Esrôm begat Aram; and Aram begat Aminadab; and Aminadab begat Naassôn; and Naassôn begat Salmôn; and Salmôn begat Boes of Rachab.'[3] Now it is good for us to digress

[1] Gen. xxxviii. 27. [2] Matt. i. 3. [3] Matt. i. 4, 5

Fol. 17 *a* 2 in our discourse a little at this point, so that we may | find out who Rahab was, or from what place she came. There is no need for us to heap up many words, for all we have to do is to follow the Scriptures confidently. Who is Rahab, except Rahab the harlot, who received into her house the envoys of Joshua the son of Nun, who had sent them to spy out Jericho?[1] And after many other words between her and

Fol. 17 *b* 1 those men, she delivered them out of the hand | of [the people
ιϵ of] Jericho, and she said unto them, 'According as I have done this good unto you, and have delivered you, ye shall swear unto me that ye will spare me and the house of my father.' And they swore an oath to her, and they gave to her a sign, namely, that she was to tie a red cord to her window whereby she helped them to escape, for her house was on the wall. Behold, O ye who are listening, in what way the facts concerning these two women are similar. Rahab was a

Fol. 17 *b* 2 harlot, | who received every one into her house, and Thamar dressed herself in the garb of a whore. Likewise, Rahab tied a red cord to her window, and it became a protection for her, and a red thread was tied round the hand of the son of Thamar. After the Israelites took the city [of Jericho], they destroyed it, but they preserved the house of Rahab, and it was kept safe, and she herself was numbered among

Fol. 18 *a* 1 Israel, and is numbered to this | day. She was the harlot
ιζ whom Salmôn took to wife, and he begat Boes of her.

And afterwards, Matthew saith, 'Boes begat Iôbêd of Ruth.'[2] Verily how marvellous are these matters. Those who are sinners, according to the earth, are the princes of the Scriptures! Let us consider now in this place who Ruth was. Now Ruth was not an Israelitess, but she was descended from

Fol. 18 *a* 2 the children of Moab. | And Moab was the eldest son of Lot, whom he begot of his own daughter,[3] and he was descended from the seed of Sodom, through his mother, that is to say,

[1] Joshua ii. 1–22; vi. 17. [2] Matt. i. 5. [3] Gen. xix. 37.

the wife of Lot. Now I hear the Scriptures saying in a concise manner, 'Neither a Moabite nor an Ammonite shall enter the house of God,'[1] and yet Ruth herself was a Moabitess, and she obtained such great honour that | the Christ sprang Fol. 18 *b* 1
from her seed! Verily the things that appertain to our lives ιη
are imaginings only.

And the Evangelist Matthew is not content with what is given above, but he continueth to the end, saying, 'And Iôbêd begat Jesse; and Jesse begat David; and David begat Solomon of the wife of Uriah.'[2] Who now is this wife of Uriah except Bersabee (Bathsheba)?[3] But because the name of Bersabe (*sic*) is not known unto | all men, for this reason Fol. 18 *b* 2
Matthew saith, 'The wife of Uriah,' and doth not mention her name, and the cause for this is very clearly manifest. And Matthew saith, 'David begat Solomon of the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asaph; and Asaph begat Josaphat; and Josaphat begat | Joram; and Joram begat Ozias; and Fol. 19 *a* 1
Ozias begat Ioatham; and Ioatham begat Achaz; and Achaz ιθ
begat Ezekias; and Ezekias begat Manasse; and Manasse begat Amos; and Amos begat Josias; and Josias begat Jechonias and his brethren at [the time of the] removal to Babylon. And after the removal to Babylon, Jechonias begat | Zalathiel; and Zalathiel begat Zorobabel; and Soro- Fol. 19 *a* 2
babel (*sic*) begat Abiud; and Abiud begat Eleakim; and Eleakim begat Azor; and Azor begat Sadôk; and Sadôk begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan begat Jacob; and Jacob begat Joseph the husband of Mary, who brought forth the Christ Jesus from her body.'[4] |

Therefore all the generations from Abraham to David are Fol. 19 *b* 1
fourteen generations, and from David to the removal to κ
Babylon are fourteen generations. Thou canst see what his

[1] Deut. xxiii. 3; Neh. xiii. 1.
[2] Matt. i. 5, 6.
[3] 2 Sam. xi. 3.
[4] Matt. i. 6–16.

result is, and how the matter concludeth, and that there are forty and two generations from Abraham to the Christ. Of all these generations which passed the Evangelist mentions no
Fol. 19 *b* 2 women except the | four who have been referred to above, namely, Thamar, and Rahab, and Ruth, and Bersabee. And that he hath mentioned these is not due to the subject of the worship of God, but to the reason which we stated early in our discourse. Thamar was descended from the Philistines, and knew not God, and she, who was treated as a whore by Judah, and by whom she conceived, was not descended from
Fol. 20 *a* 1 the seed of Abraham | the blessed. Rahab, likewise, was
ⲢⲀ descended from a foreign tribe, and was of the race of the people of Jericho, but she was not rejected because of her sins. And Salmon, who consorted with her, and begat Boes of her, was descended from the tribe of Judah. And Ruth was descended from a Moabite, and from an abominable native of Sodom, and Boes was descended from a tribe of Israel, and
Fol. 20 *a* 2 derived his origin from the same tribe as Judah. | And Bersabee was descended from the sons of Khet, who were denounced by God.[1] And David was of royal rank, and was descended from the tribe of Judah, according to the statement in the table of genealogy in [the Gospel of] Saint Matthew the Evangelist.

Now these things happened in this wise in order that the righteous might not feel offended at sinners; and that those who have been begotten by righteous and well-conducted parents, who were properly married to suitable wives, might
Fol. 20 *b* 1 not | be offended at those who were brought forth by light
ⲢⲂ women, or who were begotten by parents irregularly married (who even themselves are in despair about themselves, and very often those who are of the circumcision of the seed of Abraham separate themselves from them), and that the matter might be evident to every one, namely, that it was for this reason, and many other good purposes, that the

[1] Compare Gen. xxvii. 46.

Christ was produced by women of this kind; | and that Fol. 20 *b* 2
those who were produced in sin, and those who were produced in righteousness, might be bound together in one communion, and that they all might have good hope. For He came to gather together those who were scattered, and those who were in despair about themselves, and He was produced by a virgin only, who produced Him from the seed | of two Fol. 21 *a* 1
kinds, which were bound together, that is to say, pious seed ⲕⲧ
and impious seed. Now those who are in despair about themselves at this time, and who have been saved by mercy, are of the seed of righteousness, and these are they who are fixed firmly in the wall of the spiritual edifice, and are with all the others who are with the Stone in the corner.[1] And that he who is of the circumcision | may not boast himself, Fol. 21 *a* 2
He of His own accord made the Christ, the Tree of Life, to blossom for us. And in order that those of the seed of Israel who believe in Christ may know that He is the true Stone, the chosen one for the corner, that is to say, our Lord Jesus Christ, this same Christ came to us, and swept away the two walls from each other, that is to say, circumcision and uncircumcision, righteousness and lawlessness, and yoked them together in one union.

And this same | Evangelist Matthew saith, 'Now the Fol. 21 *b* 1
bringing forth of Jesus the Christ was in this wise.'[2] ⲕⲁ
O Matthew, who hast the mouth that declareth every pleasant thing about our Lord, tell me, what is [the meaning of] this phrase which thou sayest at the end, 'was in this wise'? Matthew saith: I say that Jesus was descended from two kinds [of men], the sinful and the righteous, the worshippers of God and those who knew not God. Therefore, true | indeed Fol. 21 *b* 2
is the saying of the Lord, 'I did not come to invite the righteous, but the sinners to repentance.'[3] And according

[1] The allusion is to Ps. cxviii. 22; Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; 1 Pet. ii. 7.

[2] Matt. i. 18.

[3] Matt. ix. 13; Mark ii. 17; Luke v. 32.

as His infinite mercy spreadeth over every one, He sheweth mercy to the righteous, He forgiveth the sinner, He loveth the righteous, He hath compassion on the sinner, He speaketh words of good cheer to the sinner, and He healeth his wounds which are putrefying and stinking. For this reason is it not
Fol. 22 *a* 1 for thee to say, O man, 'Behold, | the Word made Itself flesh,
ΚΕ and dwelt with us, in order that He might shew mercy unto all men together, both the sinners and the righteous?' He rejecteth no man who goeth unto Him with repentance. And thou knowest that the harlot anointed His feet with unguent, and wiped them with her hair, and He blotted out her sins and iniquities.[1] The Magi came to Him, they worshipped Him,
Fol. 22 *a* 2 and He made them citizens of the kingdom of heaven. | And this holy Evangelist, who speaketh to us in this holy Gospel, himself beareth witness concerning Him, for he was a tax-gatherer, and when he forsook the collecting of taxes, He bestowed upon him the holy Gospel.[2] And even the thief who had shed blood, as soon as he made supplication to Him in the hour of his necessity, saying, 'Remember me, O Lord,'[3] straightway He took him to Paradise.

Fol. 22 *b* 1 For this reason, O | man, be not in despair concerning
ΚΓ thyself. Whether thou art a fornicator, or a robber, or thou fallest into sin of any kind, only turn to the Lord, and He will forgive thee; for there is no sin which doth not become powerless before God, the Physician of our souls. Even though I wish to take my greatest fill of food at thy table, which is full of good things of all kinds of the Holy
Fol. 22 *b* 2 Spirit, O Saint | Matthew, yet I see another table, which is overladen, by my side, and it urgeth me to go to it, and to taste the sweetness of the food [upon it]. And if I be filled with the great number of things which I have eaten, and thou hast sated me with the sweetness of thy good things,

[1] Luke vii. 37–48.
[2] Matt. ix. 9; x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13.
[3] Luke xxiii. 42.

O Matthew the Evangelist, yet I see thy fellow Evangelist, Luke, the physician and healer of all the sick | by means of Fol. 23 *a*. 1 ϗ
spiritual medicines, and he inviteth me and draweth me to the cup of his wisdom. For even the rich men of this world, because of the savour and sweetness of the meats that are prepared for them, are wont to eat thereof again and again, and they enjoy themselves fully and live delicately on the things that perish. I entreat thee, O Saint Luke the theologian, to forgive me because I have forgotten thee in my discourse | up to now; nevertheless teach thou me thy Fol. 23 *a* 2
spiritual words which thou hast framed concerning the Virgin, who is worthy of perpetual adoration. Luke saith, I have spoken thus: 'In the sixth month the angel Gabriel was sent by God to a Virgin, whose name was Mary.'[1] And what is the sixth month, O great teacher, Luke the physician? Turn back a little in this discourse, and thou wilt know what the | sixth month is. 'And it came to pass that when the Fol. 23 *b* 1 ϘΗ
days of the ministration of Zacharias in the Temple had come to an end, he departed to his house. And after these days Elisabeth his wife conceived, and she hid herself for five months, saying, This is what the Lord hath done for me in the days when He looked to remove my reproach from among men.'[2] So then it was in the sixth month after Elisabeth had conceived that Gabriel appeared to the | Virgin. And Fol. 23 *b* 2
the day on which Elisabeth conceived John, the lamp of the truth, was the seventh day of the month Athôr.[3] Of this fact we are informed by certain Hebrew documents (or, copies), which are to be depended upon. And the day on which John was born was the twenty-seventh day of the month Epêp,[4] and according to this John was, in his life in the flesh, six months older than our Saviour. The day on which the Virgin conceived the Living Word was the seventh day | of the month Parmoute,[5] according to the narrative Fol. 24 *a* 1 ϘΘ

[1] Luke i. 26. [2] Luke i. 23–5. [3] November 3.
[4] July 21. [5] April 2.

found in the writings of the honourable and apostolic Saint Hippolytus[1] the Roman.

And when Gabriel had gone into her presence at the first hour, he rejoiced and was glad, and he said, 'Hail, thou who hast found favour! The Lord is with thee. Hail, thou queen, and mother of the King! Hail, bearer
Fol. 24 *a* 2 of God! Hail, thou rational | dove! Hail, thou ark that bearest up the Creator of all things! Hail, thou true vine, who hast made to flourish in her abode the grapes of the Father!' And Mary was disturbed at the address, and she pondered within herself what this salutation might mean. And the angel said unto her, 'Fear not, Mary, for thou hast found favour with God. For behold, thou shalt conceive,
Fol. 24 *b* 1 and thou shalt bear a | Son, and thou shalt call His Name
ϡ JESUS. This Son shall be great, and He shall be called the Son of the Highest.'[2] As soon as she heard the words, 'Thou shalt conceive,' the Virgin was disturbed greatly, and she was afraid, for she thought that she was looking at some lying phantom. And straightway she dropped the work which was in her hands, and she made haste to lower her eyes, and
Fol. 24 *b* 2 she also began to pray quickly, and she offered up | her petitions to God in very great agitation of mind, because it had never been her habit to hold converse with men, and because she was a little maiden, and was at that time only fifteen years of age.

And Gabriel took away fear from her, and he spake unto her gently, saying, 'Why art thou troubled at my words, O Virgin? Knowest thou not that nothing is impossible
Fol. 25 *a* 1 with | God? Believe me, I am one of the Seven Arch-
ϡϧ angels who stand before God at all times, and Gabriel is my name. Open thy mouth, and receive into thee the cloud of light; and thou shalt conceive and bear a Son,

[1] Hippolytus Romanus, the author of the famous Paschal Table and Chronology, who flourished in the second century of our era.

[2] Luke i. 30 ff.

and thou shalt call His Name JESUS, and the Lord God shall give unto Him the throne of David His father.[1] And He shall reign over the house of Jacob for ever, and there shall be no end to His | kingdom. Receive my words, Fol. 25 *a*. 2
O holy Virgin, and dispute them not, lest the same sentence that fell upon Zacharias fall also upon thee. But if thou wishest to know and to test my words, rise up and go to Elisabeth; get thee to thy kinswoman, get thee to the barren old woman, get thee unto her in whom the way of women had ceased through old age. And when thou hast gone to her thou shalt see with thine own | eyes the large Fol. 25 *b* 1
size of her womb, and the young child leaping with joy in ⲁⲗ
her body. And she is filled with the Holy Spirit, and she will declare unto thee the whole truth. For she hath conceived a child in her old age, and this is her sixth month.' And Mary answered and said unto the angel, 'How can this possibly happen to me, [for] I have never known man? If the barren woman | hath conceived she hath done so in Fol. 25 *b* 2
the natural order of things and by the law of marriage. Now the thing that hath happened to Elisabeth is marvellous; but that which thou proclaimest to me is beyond all marvel and all thought.' And the angel continued to talk to Mary, and he said, 'It is the Holy Spirit that shall come upon thee, and it is the power of the Most High that shall overshadow thee.'[2] And the Virgin was encouraged, saying, 'God can do | everything.' And further, she said Fol. 26 *a* 1
unto the angel, 'Behold, I am the servant of the Lord; ⲁⲙ
let it be unto me according to thy word.' But we will say no more on this point, because the time hath arrived when we must continue our discourse, and bring to an end our words about [these] holy mysteries. Let us, however, say with the blessed woman Elisabeth, 'Blessed art thou among | women, and blessed is the fruit which is in thee. Who Fol. 26 *a* 2

[1] Luke i. 31, 32. [2] Luke i. 35.

am I that the mother of my Lord should come unto me? Verily at all times blessed shalt thou be among women.'[1] And again, 'Thou who hast carried the Blessed One shalt be blessed in heaven and upon the earth. Thy womb is blessed because it hath carried for nine months Him that filleth heaven and earth. Blessed are thy breasts wherewith thou
Fol. 26 *b* 1 didst nourish | the Creator for three years. Blessed is thy
ϡβ mouth which hath held sweet converse with the Son of God.' If I were to begin to make mention of all thy members, the internal and the external, the whole period of my life would not suffice me for the declaration of all thy virtues.

But I beseech thee, O Virgin, who didst give birth to God,
Fol. 26 *b* 2 to help me, | Epiphanius, thy worthless servant, and to make supplication to Christ on behalf of all the people of my city, nay more, of the whole world, and to be nigh unto me at all times. For unto thee more than to all the saints belongeth the power to make supplication unto Him, so that He may fill the hungry with bread, and may heal the sick, and may lead those who have gone astray back into His holy fold.
Fol. 27 *a* 1 And unto us all together may He grant | that we walk in
ϡε the ways that please Him at all times, and that we may cast away from us the old man[2] and his wickedness. Why dost thou distract thy mind so greatly, and labour for the things of men? Sufficient for the day is the evil thereof.[3] Three cubits of earth are all that remain to thee, and a few clods will be cast upon thee to preserve thy miserable carcase. Whose law dost thou transgress? Remember the judgement |
Fol. 27 *a* 2 of God and the moment when all the deeds which thou hast committed shall compass thee round about. What help wilt thou be able to obtain? The Judge Who shall preside will not accept possessions from thy hand and let thee go free. Riches shall have been unto thee a means of enjoyment and the cause of the punishment [that shall last] for ever. Thy

[1] Luke i. 42. [2] Eph. iv. 22; Col. iii. 9. [3] Matt. vi. 34.

glory and thy honour shall be [thy] betrayers. Thou shalt not find an advocate who will plead for thee. Thou shalt suffer anguish, and be in despair, and shalt be stupefied through fear. Behold the tears of the | orphan whom thou Fol. 27 *b* 1
hast oppressed! Behold the sighings of the widow whose ϡϵ
house thou hast plundered! Behold the poor men whose wages thou hast filched! Behold the slaves whom thou hast oppressed mercilessly! In short, all the sins which thou hast committed thou shalt find inhabiting thy soul, even as thou hast made them to do. Remember the day wherein [thy] natural disposition shall be revealed in heaven. Remember the glorious presence of Christ, according to what | our Saviour said, Fol. 27 *b* 2
'Those who have done what is good [shall have] the resurrection of life, and those who have done evil the resurrection of judgement.'[1] What shall I say unto thee, O my beloved? Behold, the kingdom which is in the heavens is prepared, and so likewise is Gehenna. Let the [hope for the] enjoyment of the kingdom which is in the heavens spur thee on. Let the threat of the fire of Gehenna stir thee up to turn away from the works of the Devil, and to walk in the | ways that please the Lord at all times. Then shalt Fol. 28 *a* 1
thou inherit the things that shall never pass away, the which ϡζ
eye hath not seen, nor the ear heard, nor hath the imagining of them entered into the mind of man, that is to say, the things which God hath prepared for those who love Him,[2] through the grace and love of man of our Lord Jesus, the Christ, to Whom, as is meet, and to His | Good Father, and Fol. 28 *a* 2
the Holy Spirit, the Life-giver, be glory, now and always, and for ever and ever. Amen.

COLOPHON

O my fathers, and my brethren, and every one who shall Fol. 28 *b* 1
read the volume of this book, do an act of grace, and pray ϡη

[1] John v. 29. [2] Isa. lxiv. 4; 1 Cor. ii. 9.

for our God-loving sister, who loved to give charities and alms to the poor, [the name of the sister has been scraped off the vellum] because she undertook the preparation thereof with [the wages of] her own labour, and she gave it to the shrine of [the name of the church, &c., in all four lines, are scraped out] in order that the Archangel Michael, and Saint John, and the holy Virgin Mary, may entreat the Christ on her behalf, and may bless her, and [the names of her husband and family are scraped out] and moreover, when
Fol. 28 *b* 2 they shall come out of the | body, according to what is ordained for every man, God may tear up the bill of indictment of their sins, and may write their names in the Book of Life, and may give unto them the things of heaven in the place of the things of earth, and the things of eternity in the place of the things of time, and may reward them one hundred fold in the heavenly Jerusalem, the city of all the righteous, for the gifts which they have made. So be it!

Of your charity remember me, the least of all men, whose name is not worthy of mention in this volume [three lines, including the scribe's name, erased]. Behold, repentance hath made me free! I made bold, and I wrote this book while I was in Rite Piom (?), in the seven hundred and sixth year of Diocletian (A. D. 990).

DISCOURSE OF SAINT CYRIL, ARCHBISHOP OF RAKOTE, ON THE VIRGIN MARY

(Brit. Mus. MS. Oriental, No. 6782)

THE DISCOURSE WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERY WAY, APA CYRIL, ARCHBISHOP OF RAKOTE (ALEXANDRIA), PRONOUNCED IN HONOUR OF SAINT MARY, THE PERPETUAL VIRGIN, THE GOD-BEARER IN VERY TRUTH, WHEREIN HE MADE MANIFEST THE GREAT GLORY AND HONOUR WHICH SHE HATH RECEIVED FROM GOD. IN THE PEACE OF GOD! AMEN. Fol. 29 *a* 1 ⲁⲙⲉ

O my beloved, ye God-loving people, open ye the ears of your hearts, and hearken unto [the story of] the honour of the mother of God, the Queen of all women, the true Bride, whom the Son of God held in high esteem. He came and dwelt in her womb for nine months, and she bore Him for our sakes in Bethlehem. She wrapped Him in strips of ragged stuff, she laid Him in a cattle | manger; and the Fol. 29 *a* 2 Fol. 29 *b* 1 beasts looked upon Him and recognized Him, and they ⲁⲙⲉ protected Him. Thou didst stretch out thy right arm, thou didst take Him and make to lie on thy left arm. Thou didst bend thy neck, and let thy hair fall down over Him. Thou didst kiss His mouth in the same way as the Father kissed His mouth in heaven, and thou didst seat Him upon thy knees. He lifted up His eyes to thy face. He stretched out His hand, He | took thy breast, and He drew into His Fol. 29 *b* 2 mouth the milk which was sweeter than manna. The savour

of thy sacrifice was sweeter unto Him than the savour of the sacrifice of Noah. Having drunk from thy spotless breasts, He called thee 'My mother'.

Come ye and behold God calling Mary 'My mother' and kissing her mouth. And as she kissed His mouth she called
Fol. 30 *a* 1 Him | always 'My Lord, and my Son'. She worshipped Him,
ⲕⲍ for when she used to give Him her breast she bowed down her head toward Him, whilst He stood up like a tower; and afterwards she worshipped Him, saying, 'My Lord, and my Son.' Then after these things she used to take hold of His hand and lead Him along the roads, saying, 'My sweet Son, walk
Fol. 30 *a* 2 a little way,' in the same manner as all other | babes are taught to walk. And He, Jesus, the Very God, followed after her untroubled, He clung to her with His little fingers, He stopped from time to time, and He hung on to the skirts of Mary His mother—He upon Whom the whole universe hangeth! He would lift His eyes up to her face—He upon Whom the whole universe hangeth and through Whom it is kept in good order—and she would catch Him up to herself, and lift Him up in her arms, and walk along with Him.

Fol. 30 *b* 1 Come, O all ye women, | and look upon Mary, and see
ⲗⲏ God, Who clave her side, lifting His face up and kissing her! Walk, walk, O daughter of Sion, I mean thee, O Mary. Behold, the King, the Christ, is on thee, for the King, the Christ, is with thee, He is sitting in thine arms! The Father hath made Himself a fellow worker with thee. The Son hath made Himself a kinsman of thine. The Holy Spirit hath made Himself inseparable from thee. The
Fol. 30 *b* 2 angels are subject unto thee, for He loveth | thee, and hath sojourned with thee because of thy purity. For thou alone among all women hast found favour with God, for the Lord is with thee. Lift up thine hands and thine arms into the height. Take from God the Father the Image of His Son and carry it on thine head. The Holy Spirit shall guide thee on thy way, and thou shalt walk through all the world,

and preach, and say, 'O ye people, | know ye Him, for He Fol. 31 a 1
is the Only Son of God, Whom I have brought forth.' ϯϙ
O Mary, I know that thou wast overjoyed in thine own manner. For unto every [other] woman who hath made a petition to Him God hath given according to the measure of mankind. But unto thee, O thou who hast asked Him to grant thee wisdom, God hath given thee His Gift, which is His Son. Thou didst hunger, and He gave thee milk in thy | breasts in the heavens. Thou thyself wast brought Fol. 31 a 2
forth by Eve, but thou didst bring forth God, the King of beings celestial and of beings terrestrial. Thou wast of no account in the world and in the affairs thereof, but God hath bestowed upon thee the heavens and the earth. When thou didst bow the knee to thy Son, and didst worship Him, straightway the angels worshipped thee.

O Mary, nine and thirty years didst | thou complete, and Fol. 31 b 1
God glorified thee. Declare unto me this mystery, O Mary. ϯ
She saith: 'Hearken, and I will tell thee. From my childhood upwards I lived a quiet life. I was of no account in the world and in the affairs thereof. My womb grew large without [the help of] a man, and my breasts became full of milk. I never held converse with any young man. I suffered no pain when I brought forth. I was not frightened. I saw my | Child. I did not know whence I had conceived Him. Fol. 31 b 2
I knew that He Whom I had brought forth was God. Gabriel, the Archangel, was afraid, although he had announced these happenings unto me, for he knew that they were something new. I, however, was not afraid; on the contrary, I rejoiced, for I experienced gladness. When he saluted me he trembled, but I was filled with joy.' 'He came,' saith Mary, 'he opened my | mouth, he went down Fol. 32 a 1
into my womb. And the holy Archangel clave to me, he ϯϡ
directed me, and he ministered unto that which was inside my innermost part. When I used to sing a hymn at eventide angels sang with me. When also I used to bow my

knees at dawn the powers (or, hosts) of heaven would worship that which was in my innermost part. At the
Fol. 32 *a* 2 third hour | the Trinity would give me strength until the sixth hour of the day, and joy and gladness were with me. When I ate the manna of pearls came to me, and again when the sun was about to set it was the manna of the sweet smell [that came]. I did not know that He, unto Whom I was singing the hymns, was He to Whom all the world ascribed glory, [an ignorance] which I shared with all those whom I knew.

And the whole world ascribed glory to me, and they cried
Fol. 32 *b* 1 out, saying, | 'Right well is it, O Virgin, who hast declared
ⲙⲃ unto us the advent to us of our Saviour, the Christ! Right well is it that thou art held worthy to be the throne of God! Right well is it that thou hast delivered the whole world through thy childbirth! Right well is it, O virgin maiden, that God abideth with thee! Right well is it, O mother of
Fol. 32 *b* 2 all the monks and of all the nuns!' | Thou hast set free all mankind who were fast bound in the Devil's hand. Thou didst hate the married life, and yet thou art made the mother of the True Bridegroom. Thou didst mortify thy body with ascetic exercises, and thy spirit rejoiced, for God was with thee. Since He Who is uprightness loveth thee, then there remaineth nothing that is not subject unto thee. Since thy
Fol. 33 *a* 1 legs carried God when He was in | thy pure womb, then
ⲙⲅ most assuredly they shall become pillars in the midst of the heavenly Jerusalem. Since thy legs carried God when He was a little Child, then most assuredly thou art at this moment standing before the altar of sacrifice of thy Son. Since thou didst cover His face with thy garments to shield it from the wind and snow, then most assuredly the Cherubim
Fol. 33 *a* 2 and the Seraphim shall stand by the altar of | sacrifice, and cover thy face with the splendour of their wings. Since thou didst carry Him in thy bosom, and didst hold Him on thy knees, then assuredly thou art sitting now upon a throne

of glory, and the Cherubim and the Seraphim are standing and singing hymns to Him Whom thou didst bring forth. Since thou didst nourish Him with the milk which was in thy virgin breasts, then assuredly His Body of God and His precious | Blood shall be placed in thy mouth. Of what Fol. 33 *b* 1 kind is the honour which shall be shewn to thee, O thou ⲙⲍ woman unto whom are subject the denizens of heaven, and the beings of earth, and the starry luminaries, and the angels who are in the heights, because of Him Who dwelt in thee? Hearken unto Him, Who is on the right hand of His Father in the heavens, calling Mary 'My mother'. He obeyed Joseph as a father, with all obedience in everything. | The Fol. 33 *b* 2 angels acted as servants for Him, but He was subject to His mother according to the flesh. All these things shall be thine, O Mary, thou perfect Virgin.

Come, O all ye women who desire virginity, emulate the example of Mary, the mother of thy Lord. Consider ye her coarse and meagre food and her sleeping on the ground. | She Fol. 34 *a* 1 craved for none of the things of this world. The mention of ⲙⲉ her was always in the mouths of the priests. She never washed herself in a [public] bath. She never adorned herself with face-paint, and eye-paint, and powder. She never decked herself out in brightly coloured raiment, as do all [other] women who love fine clothes. She never tasted wine. She used to sit always with her face turned | towards Fol. 34 *a* 2 the east, for she was always awaiting the Creator of the world. She never met and talked to any one, except her father, and her mother, and her brethren. For this reason, when Gabriel spake unto her, she was troubled at his words, and said, 'How can this possibly happen to me, seeing that I have never known a man?' And Gabriel said unto her, 'It is the Holy Spirit that shall come upon thee, and the power of the Most High shall overshadow thee; | therefore He Fol. 34 *b* 1 to Whom thou shalt give birth,[1] O Mary, shall deliver from ⲙⲉ

[1] Luke i. 34, 35.

captivity the race of Adam, through His Body of God and His precious Blood. He to Whom thou shalt give birth, O Mary the Virgin, hath fashioned every one with His divine Hands.'

How can the remembrance of thee be hidden? Or, how canst thou be forgotten, O wise Virgin? Thy name shall be proclaimed throughout all the world over the holy table by
Fol. 34 *b* 2 bishops | and presbyters, saying these words, 'We commemorate Thy holy birth of Mary the Virgin.' Blessed art thou, O Mary, thou who art the object of the boasting of the angels, thou subject of the talk of the Archangels, thou subject of the hymn of the Cherubim and Seraphim, thou woman who art praised by all the saints! On the day wherein thou didst give birth to the Son of God, Who hath existed for ever, and Who hath neither beginning nor end, we heard the hymns of joy and blessing among the hosts of
Fol. 35 *a* 1 heaven, who said, 'Glory to | God in the highest! His
ז peace be upon earth in men of His will.' All peoples saw the glory of God to Whom thou didst give birth. Therefore blessed art thou among women, and blessed is the fruit of thy body, O thou whose womb hath received into itself this indescribable [Being]! Blessed art thou, O Virgin, the entrance to whose womb carrieth Him to Whom heaven
Fol. 35 *a* 2 is a throne and the earth a footstool, even | as He said, 'Heaven is My throne, and the earth is My footstool.'[1] As for thee, thy womb served both as heaven and earth, for the entrance thereto received into itself Him that filleth heaven and earth. Who is like unto thee, O wise Virgin? O what a thing is this at which to marvel and to be amazed! In heaven He had no mother, and on earth He
Fol. 35 *b* 1 was without a father! | He was God in heaven, and on earth
ח He was the Only-begotten!

O holy Virgin, I cannot content myself in heaping blessings

[1] Isa. lxvi. 1.

upon thee; my heart cannot understand the greatness of thine exaltedness, O thou who didst carry in thy womb Him before Whom the Seraphim stand up! What tongue of flesh can declare the majesty of thine exaltedness, O thou cruse of oil wherein the fire burned, and was not consumed, | O thou place Fol. 35 *b* 2
of sojourn of God and His habitation, O thou concerning whom the prophets proclaimed, saying, 'This is the gate of the Lord, wherein the righteous enter!'[1] The Lord looked out of heaven upon the world, and among the whole race of women He found none like unto thee, and for this reason His Only-begotten Son sojourned in thee. Hail, mother of the Lord, | who hast found favour with God! Hail, blessing, and Fol. 36 *a* 1
joy and gladness! Hail, palladium of the True King! Hail, laboratory of the True Physician! Hail, thou who didst bring forth to us Life, thyself being a Virgin!

O my beloved, what a hidden mystery is this which was revealed from heaven! In the beginning God created the heavens and the earth in six days, and rested from | all His Fol. 36 *a* 2
labours on the seventh day, and on the seventh day of the new month, according to the Law (i.e. reckoning of the Romans), that is to say, the seventh day of the month Parmoute, our Lord came down from heaven, and took [upon Himself] flesh of this Virgin. O wise Virgin, I beseech thee to bring the favour of God, Who is thy Son, upon us, and may He forgive us our sins, and deliver us from all the crafts | of the Adversary the Devil. Take us all to thyself, Fol. 36 *b* 1
lest the Devil take delight in us, and draw us down into the Gehenna of fire. O Mary, do thou draw nigh unto the King, the Christ, [so] that He may receive thy supplication on our behalf, for He is thy Son and thy Beloved, and thou didst bear Him, and He called thee 'My mother'. Verily, O Mary the Virgin, thy honour is greater than that of all | the other Fol. 36 *b* 2
women in the world. He Who breathed breath into every

[1] Ps. cxviii. 20; Isa. xxvi. 1, 2.

created being called thee 'My mother'! Thou art more exalted than the Cherubim and the Seraphim, thou art more blessed than the Thrones, because the Christ loved thee. He sojourned with thee because thou art Saint Mary, the perpetual Virgin. And she will do these things for us with her beloved Son, Jesus the Christ, our Lord, so that . . . .

[The rest is wanting]

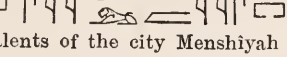
THE TEACHING OF APA PSOTE, THE GREAT BISHOP OF PSOI

(Brit. Mus. MS. Oriental, No. 7597)

THE TEACHING OF OUR HOLY FATHER APA PSOTE,[1] THE GREAT BISHOP OF PSOÏ,[2] WHICH HE PRONOUNCED ON THE FIRST DAY OF THE WEEK, WHEN ARIANUS, THE GOVERNOR OF THEBAÏS, HAD SENT MESSENGERS TO HIM TO CUT OFF HIS HEAD. HE BESOUGHT THE IMPERIAL VELETARIUS AND THE SOLDIERS OF THE GOVERNOR TO PERMIT THEMSELVES TO BE INSTRUCTED BY HIM, AND HE PASSED THE WHOLE NIGHT IN PREACHING A HOMILY TO THE PEOPLE. Fol. 2*a*

I SALUTE you, O my beloved sons and daughters, and I salute you at the same time with the salutation of God. I command you this day with the commandments of life, to make you to walk in them at all times, so that ye may continue to perform my intention; for I know by this that

[1] The day of his commemoration is the 27th of Choiak; see Add. MS. 5996, fol. 144 *b*, quoted by W. E. Crum, *Catalogue*, p. 15, col. 2 (No. 59).

[2] ⲡⲥⲟⲓ, ⲡⲥⲱⲓ, ⲯⲟⲓ, ⲯⲱⲓ are the Coptic forms of the Ptolemaic city called by the Greeks Σύϊς, Egyptian Sı , or Πτολεμαΐς ἡ Ἑρμείου, the Egyptian Psı, PTLUMIS-T  . The Arab writers give as the equivalents of the city Menshîyah المَنشيّة, and Al-Abṣâi الابصاى, both in Upper Egypt. See Brugsch, *Geog. Inschriften*, plate 40, Nos. 973–6.

I shall never return again to you in the flesh. O my beloved sons, fight the good fight, for the contest in this world is of various kinds. Woe unto the man who shall continue to follow his evil works, but especially let there be woe unto
Fol. 2 *b* those who | devote their whole attention to the things which
ⲏ they are going to leave behind them, whether it be buildings, or estates, or any work of oppression. Now behold, ye see me this day. Whether I have done what is good, or whether I have committed acts of violence or deeds of evil, behold, messengers have been sent hither for me, to take me away from you, by the impious king. I testify to you that from my childhood upwards the angel of the Lord hath appeared unto me several times whilst I was pasturing my father's sheep, and he never ceased to recite the Scriptures to me in my abode until I knew them all by heart.

Behold now, moreover, through the command of the Good God, I already know that my blood shall be shed for the sake of the sweet Name of my Lord Jesus the Christ, according as these things have been revealed unto me. But I am afraid of the road whereby I shall depart to God, and of the Powers
Fol. 3 *a* that stand on it, because I am flesh and blood, like every other
ⲑ man, and no one is sinless in the sight of God. And the laws which are laid down for us in the Statutes of the Church are found written down for us, and they say, 'It is right that a bishop should not be blameworthy in anything'.[1] Now who is there whom God could not reprove for his sins? For Scripture saith, 'How long will they speak the same words of scoffing?'[2] Whatsoever a man shall utter he must account for at the impartial tribunal of God Almighty, the place where neither name nor apparel shall be of any use to us, and where each man shall receive according to his works. O my children, know ye the repentance whereunto ye are to cling, and according to the works of which ye are to walk,

[1] 1 Tim. iii. 2; Titus i. 7. [2] Cf. Matt. xii. 34.

for the ways of going to God are difficult and bring [us] into tribulation; | for 'narrow is the gate'[1] through which the Lord leadeth His chosen, according to the word of the stone of truth, Matthew the Evangelist. And there is especially the great terror of the difficulty and of the great abomination of this river of fire, whereon roll waves upon waves [of flame], and of the burning flames from which no man can escape. For whether a man be righteous or a sinner, all must be dipped in this river of fire before they can reach the awful throne. O this river of fire which is full of trembling and horror! O this throne of terror! Every one must stand before it in fear, and trembling, and anxiety, and perturbation, and the knocking of the knees together. Fol. 3b ס

Woe unto me, O my sons, for before I stand naked before the throne my evil deeds shall stand there before me, in the order in which I committed them, and I shall see them! Woe unto me at that moment when He Who seeth truly, and Who | knoweth everything beforehand, shall pass sentence of judgement upon me! Woe unto me when He Who is without anger shall be wroth with me, and shall say unto me, 'Alas for this old man and his grey hairs!' Alas for this name [of monk], and this Christian garb! even [the rank of] bishop will not benefit me at all. Behold, our sins shall stand before us, one after the other, even as we committed them. Then what shall we say? Shall we not keep silence? Shall not we fail to find a word to utter on that day? Is there any kind of denial which we can set before Him? What shall we do? If we deny our wickedness, then shall the angels who shall stand by that awful throne with us contradict us through our own angels who will act as our opponents, saying, 'Thou didst commit this sin on such and such a day, and in such and such a way, and I was standing by thee.' Woe unto every man whose angel shall reveal his character before Fol. 4a ע

[1] Matt. vii. 14.

Fol. 4 *b* the throne of the Christ, | and before God and His angels,
ⲉ and before the hosts of heaven! Woe unto the bishop who doth not instruct his people thoroughly, and his city, and his diocese, for assuredly these things shall be required of him! And also, [woe be unto the bishop] who shall forget (or, neglect) the churches of God which are deserted, and the widows, and the orphans! Woe unto the abbot who shall permit a rich man to lead him into shame, who shall destroy the truth, and shall pervert judgement, and shall hesitate to give a decision according to the word of truth, and who shall ignore those whom he seeth, and those who are brought unto him! Woe unto the judge who shall pervert judgement for the sake of a gift, and who shall accept the person of the rich man, and condemn the poor man who hath nothing to give [him]. Woe unto those [priests] who shall deceive laymen, and who shall appoint themselves to any work connected with the church, whilst pretending that they only wish to act as judges on its behalf, or to decide about certain of the ordi-
Fol. 5 *a* nances thereof! Let the laity drive such a man out of | this
ⲍ occupation, and let him not offer up any decision on your behalf before God. Woe unto him that acteth deceitfully, as, for example, the head of the congregation, that is to say, the father of the monastery, who shall sell the works of God for money, or anything else, or who, knowing that there are certain brethren who rail at God, spareth them, and doth not expel them from the congregation! Woe unto the presbyter who doth neglect his people, and doth neither rebuke them nor teach them the things that would do good to their souls; assuredly the souls of his people shall be required of him, and he will have to defend them! Woe unto the deacon who shall profane the altar, and who shall devour the possessions of the Church, and shall perform the works (i.e. service) of God apathetically! Woe unto the layman who shall commit fornication, or who shall have union with the erring woman, or who shall look upon their forms shamelessly, or

who shall cast the results of their lust upon the earth,[1] | and Fol. 5 *b*
those whose hands[2] shall serve them as wives, and those who ⲏ
shall pollute themselves with the irrational beasts. Men of this kind are those who pollute the temple of God. These are they whom God shall destroy by the breath of His mouth and by the smoke of His wrath.

My sons, do not by any means be envious of these, so that God may not abominate you speedily. Be not careless in anything, for all the carelessnesses of this world turn into punishments in the world which is to come. And we all know that our flesh is weak, and that our miserable souls are not able to bear the stripes which God shall lay upon us in the Righteous Judgement of our sins. If we continue in our sins God shall inflict pain upon us, more especially in the punishments which He shall bring upon us. O my sons, the end of each will come to him, and I shall find mine own end this day. For I know that they will take me to the feet of the governor, and that he will pass judgement | upon me Fol. 6 *a*
for the sake of the Name of my Lord, to force me to renounce ⲑ
Him, but it shall never happen that I will renounce Him! I am prepared for him (i.e. the governor) to cut off my head for the Name of my True King and Saviour, Jesus the Christ. For this reason I adjure you, O my beloved sons, to continue to remember me, according to the love of God, and to continue to do diligently the things that are good for your own salvation; for the salvation of every man [consisteth] in the performance of the Law of God. For he who performeth the Law is a friend of God, whether he be in this world or in the next; whosoever transgresseth the Law is an enemy of

[1] i.e. who shall leave their offspring through fornication unprovided for, and allow them to perish or to be killed.

[2] Compare , *Book of Overthrowing Aapep*, xxviii. 27.

God, whether he be in this world or in that which is to come. Ye yourselves have heard the voice of the Gospel: in one place it blesseth, and in another it curseth, and is angry, and revileth. In one place [we have] 'Blessed are the poor',[1] that is to say, those who have not put the Law of God |
Fol. 6 *b* behind them.

ī Woe unto those whom the world hath deceived by means of the things of vanity, that is to say, woe unto thieves, and murderers, and whoremongers, and adulterers, and magicians, and sorcerers, and necromancers, and soothsayers, and those who divine by means of cups! These are they whose hope is in the men who are magicians, and they set their minds upon them, saying that they will be able to endow them with strength in their tribulation. O ye silly, ignorant, and senseless men, tell me how [the matter standeth]. If God wisheth to bring an illness upon a man as a trial and as a lesson to him, is it not for the man, who is but dust and ashes, to bear it? Or, is he to turn backwards the commandment of God? But the guile and deceits of the Devil are the things that draw a man backwards, and they smile at him, one after the other, for the Devil wisheth to take him |
Fol. 7 *a* down into the pit into which he was forced to descend
ıa because of [his] disobedience. Behold now, ye see me in your midst this day, and I wish to fill myself with [the sight of] your gladness, and the sight of your sweet faces. O my sons, in a very short time now the soldiers of the governor will seize me, according to his order. And behold, the governor will come from Siût (Lycopolis), and go to Tkôou (Antaeopolis), and they will take me to him; and they will take off my head in that place for the sake of the Name of Emmanuel, which, being interpreted, meaneth 'God with us'.

Strive ye earnestly, O my sons, so that ye may walk in the ways of the Lord, and put not His commandments behind

[1] Luke vi. 20 (?).

your backs in the smallest degree, lest ye bring upon me, as well as upon yourselves, a sentence of doom which can never be removed. For, it is written, 'The disobedient is a son of perdition,'[1] and perdition belongeth unto the Devil and his demons. | And the kingdom of God is in the Fol. 7 b heavens, and it is that which He hath prepared for those who ١٦ shall do His Will, even as He saith in the Gospel according to Matthew, 'Behold, Thy mother and Thy brethren are standing outside wishing to see Thee.'[2] And He said, 'Whosoever shall do the Will of My Father Which is in the heavens, the same is My brother, and My sister, and My mother.'[3] Similarly, He might have inverted the words and said of those who shall put the Law and the Prophets behind their backs, 'Whosoever shall not do the Will of My Father Which is in the heavens, the same is My enemy. And as he hath hated Me, even so will I hate him. And as he hath denied Me in this world, I will deny him before the angels in the world that is everlasting. And as he hath forgotten to keep My Law, I also will forget him when he is in the darkness wherein there is no ray of light whatsoever.'

For He said with His mouth wherein there is no lie, 'Love not the world, nor | the things which are in the world; for Fol. 8 a the world shall pass away, and the desires thereof.'[4] For ١٧ as it is in the case of a man to whom a span of life hath been allotted, now he is not told 'thou shalt die at such and such a moment', neither is he told 'thy neighbour shall die at such and such a time', even so is it in the case of the world, for no one knoweth when the period of its duration shall be fulfilled, and the time of its end shall come, save Him Who hath defined the completion of the period, that is to say, God Almighty. Nothing whatsoever shall remain when the world hath passed away except God, the Master of the Universe,

[1] Compare 2 Thess. ii. 3, and compare Matt. xxv. 30; Eph. v. 6.
[2] Matt. xii. 47; Mark iii. 32; Luke viii. 20.
[3] Matt. xii. 50; Mark iii. 35. [4] 1 John ii. 15. 17.

the Lord of everything which hath been and which shall be. And blessed are those who shall die in the Lord now, henceforth, and for ever. But woe unto those who shall die in [their] wickedness, for no other opportunity for repentance shall be afforded to them! nay, the sin, and the wickedness, and the other kinds of impiety which they have committed are the things that shall condemn them, and it is death that shall walk before them. For Scripture saith in the Psalms, 'Death shall shepherd them.'[1] And again, 'He who hateth
Fol. 8 *b* the righteous | committeth sin.'[2] It saith too in the Catholic
ⲓⲍ| [Epistle], 'He who hateth his brother is a slayer of man.'[3] Then how great will be the condemnation of him that hateth Him Who created him! Every man who committeth sin hateth the God Who hath created him, and those who do not hate the Christ Jesus do not commit sin. I declare unto you a true saying: If ye examine your own understanding [ye will find that] every man who is a sinner is a hater of his own soul.

In what way doth a man [shew that] he hateth his own soul? Now very often a man saith unto me, 'No man ever hated his own soul.' I myself know this quite well, but direct thy attention to me, O simple brother. A certain man saith this day, 'I cherish my soul,' and he eateth and drinketh all his days. And when he dieth his soul is taken away and made into material for the blazing fire and into food for
Fol. 9 *a* worms, because of the sins which | he committed during the
ⲓⲉ time when he was in the world. Now he saith in his folly, 'I love my soul,' yet notwithstanding he loveth to commit sin against it daily. And he knoweth not that the things which he doeth daily are written down in the books which never grow old, and cannot be destroyed, for they are books of the spirit, and in these our sins are written down one by one. And since every sin hath a different character, and the

[1] Ps. lv. 15; xlix. 14. [2] Cf. Mic. iii. 2–4. [3] 1 John iii. 15.

gravity of each varieth, even so the characters of the punishments and their severity are different, to say nothing of the monsters with horrible faces which are on the roads, and the merciless avengers, and the dekans, who are without form, and who preside over [the infliction of] punishment. With mercilessness and very great frenzy they strip the skin off each man.

Remember the father of every sinner, [the Devil]. He goeth round and about, and raveneth like a lion; he wandereth about with his nets, and he cometh in many forms, and he wisheth to swallow up our souls. And the snares of death are in his hands when he cometh into | the heart of a man, Fol. 9 *b* ܐ
and he sendeth therein the passion of wickedness. And he hasteneth impudently to a man in his early years, and he cometh with an apology before the face of those who are older. Afterwards he cometh in the lust of the eye, and in jealousy (or, envy) of heart. He cometh also in avarice (?), and in pride, and in vainglory, and in lasciviousness, and in gluttony, and in wantoning, and in the love of the Sacrament, [and] in arrogance, [and] in fornications, and in adulteries, and in magic, and in sorcery. All these things are wont to attack a man during the first and second periods of his life. And when he cometh to the third period, that is to say, to old age, the Devil attacketh him with babbling, and littleness of heart (or, lack of courage), and the swearing of false oaths, as his strength faileth and he knoweth that it is old age that cometh [upon him]; and he maketh him to crave for food, and to suffer from hunger and thirst like the dogs. These and other such like things doth the Devil | make to come upon Fol. 10 *a*
man in the third period of his life. But blessed is the man ܙ
whom the Devil shall tempt, and who shall overcome the Devil with repentance, for great shall be his reward from God on the day of his coming forth from the body.

O my beloved sons, behold, ye see that the lights have burned low, and that the sun hath begun to rise. Let us

offer up the Holy Offering, for the time hath arrived for us to partake of the Holy Mysteries, the Body and Blood of the Christ, before I am taken from you. For, behold, the Imperial Veletarius said unto the soldiers of the governor, 'Let us take him and depart, for daylight hath appeared.' And when the blessed Apa Psote, the bishop, had said these things he made the Sign of the Cross over the people three times, in the Name of the Father, and of the Son, and of the Holy Ghost. And he administered the Holy Mysteries to them, and gave them the Benediction; and he dismissed them, and they went to their houses glorifying his Lord Jesus, the Christ, to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen.

A DISCOURSE ON THE COMPASSION OF GOD AND ON THE FREEDOM OF SPEECH OF THE ARCHANGEL MICHAEL, BY SEVERUS, ARCHBISHOP OF ANTIOCH

(Brit. Mus. MS. Oriental, No. 7597)

THE DISCOURSE WHICH THE MAN, WHO WAS TRULY INSPIRED BY THE CHRIST, THE HOLY PATRIARCH AND ARCHBISHOP OF ANTIOCH, SAINT SEVERUS,[1] PRONOUNCED ON THE COMPASSION OF GOD AND THE BOLDNESS OF THE HOLY ARCHANGEL MICHAEL. HE ALSO SPAKE A LITTLE CONCERNING HOLY SUNDAY (I. E. EASTER SUNDAY), BECAUSE THE FESTIVAL OF THE ARCHANGEL FELL BY CHANCE ON THE SAME DAY THAT YEAR. HE SPAKE ALSO CONCERNING MATTHEW THE MERCHANT, AND HIS WIFE, AND HIS SONS. THIS DISCOURSE WAS PRONOUNCED ON THE TWELFTH DAY OF THE MONTH HATHOR,[2] WHEN ALL THE PEOPLE OF THE CITY WERE ASSEMBLED AND WERE CELEBRATING THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL IN PEACE. Fol. 10 *b* IH

HEAR ye the Psalmist David, who indicateth to us that we are all to gather together at this holy festival to-day. And I see also that this festival is a double one, and I see that tranquillity

[1] He sat from 512–19. [2] November 8.

existeth, and that there are no winds of fire [blowing] upon us to disturb us; on the contrary, we are prepared to receive
Fol. 11 *a* those who together will do | good to our souls, whether it be
ιθ to us who speak or to you who hearken. And assuredly in us shall be fulfilled these words, 'One yieldeth a hundredfold, and another sixtyfold, and another thirtyfold.'[1] And I know that He Who is the true Giver of rewards, our Lord Jesus, the Christ, the Son of God, is not remote from us, for He spake by His true mouth, saying, 'In the place where two or three are gathered together in My Name, there I am with them in their midst.'[2] And inasmuch as God is with us this day, let us apply to ourselves the word of God which He spake unto us by the mouth of the sacred singer David, who saith, 'Be ye quiet, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.'[3]

Ye know, O my beloved, that to-day is the festival of the salvation of us all, that is to say, the Sunday of the
Fol. 11 *b* deliverance of the whole | world. It is right therefore for
ϟ us to address a few words of adoration to the Christ, Who hath existed before all worlds. I hear Scripture at this moment saying in the Gospel, 'The angel of the Lord came down from heaven, and he went, and rolled away the stone, and sat upon it. And his appearance was like unto that of a flash of lightning, and his apparel was white as the snow. Then he said unto the women, Fear ye not; for I know that ye are seeking Jesus, Whom they crucified; He is not here, for He hath risen, according to what He said.'[4] Furthermore, let us celebrate the festival this day in the festival of the Resurrection of the Lord, more especially because the Lord is present with us, and also His glorious Archangel Michael, who maketh supplication to God to forgive us our sins. For verily he is the intercessor with

[1] Matt. xiii. 8; Mark iv. 8, 20. [2] Matt. xviii. 20.
[3] Ps. xlvi. 10. [4] Matt. xxviii. 2-6.

God on our behalf, and he pleadeth until God delivereth us from every | tribulation. And if we wish to be sure Fol. 12 *a* that it is he who maketh supplication on behalf of the ⲢⲀ whole race of Adam, hearken and I will shew you [that it is so].

There[1] was a certain merchant in the country of Entikê whose name was Gedsôn, and he was a very rich man, and he was the owner of a very large business. His method of business was as follows: he bought certain products in one country, and, taking them to another, he sold them in accordance with [his] skill in the craft of the merchant. Besides all these things he was a Hellên (i. e. pagan), and he knew not God. Now whilst he was still living in his paganism, God, Who is a treasury filled with compassion of every kind, and Who delivereth every one who hopeth in Him, wished to deliver this man. And it came to pass that on a certain occasion he loaded up all his merchandise in a ship, and went in the beginning of the month of Hathôr to a city in the country | of the Philippians, the name of Fol. 12 *b* which was Galonia, where he wished to dispose of his mer- ⲢⲂ chandise. And he made [the voyage], and arrived [there] during the festival of the holy Archangel [Michael]. Now the evening of the eleventh day of Hathôr was the time for lighting the festival lamps. And the merchant saw that the shrine had been cleaned and decorated, and that it was brightly illuminated with a very large number of lamps, and that great crowds of people were thronging there, and they sang hymns and psalms from the evening until the dawn. And when the day was come the people began to celebrate the festival, and the bishop, and the clergy, and all the magistrates of the city were gathered together, and they decorated all the city, and every house, and every quarter (or, street). And when the merchant saw these things he mar-

[1] Compare the Memphitic version published from a Zouche MS., with translation, in my *Saint Michael the Archangel*, London, 1894, pp. 63 ff.

velled, for he was a pagan, and he did not like a thing of this kind; and it seemed to him as if he had been transferred from this world into another, by reason of the things which
Fol. 13 *a* he saw | and heard, and he was greatly disturbed in his
ⲕⲉ mind. And he went to two men and said unto them, 'What is it that hath been happening from the day before yesterday until to-day? And the men, [who] were Christians, spake unto him, saying, 'It is the festival of the Archangel Michael, which we celebrate in his honour, for it is he who maketh supplication to God on our behalf that He will save us all.' And the merchant said unto the Christians, 'Where is he, for I myself would entreat him to deliver me from every evil thing?' And the men said unto him, 'Thou wilt not be able to see him unless thou becomest a Christian; but if thou wilt become a Christian thou mayest entreat him, and he will deliver thee from every evil thing.' And the merchant said unto them, 'Take two pieces of money, one for each of you, and take me with
Fol. 13 *b* you to the shrine of the | Archangel Michael, and I will
ⲕⲍ become even as ye are.' And the men said unto him, 'Ye cannot become as we are except our father the bishop baptize you.' And the merchant, by the Providence of God Who had called him, entreated them, saying, 'Do an act of grace, and take me to the bishop.'

And it came to pass on the morrow that the men of the city brought the merchant to the bishop, and they related to him all that had happened to him. And the bishop said unto the merchant, 'From what city art thou, O my son, or from what country?' And the merchant said, 'I am from the country of Entikê.' And the bishop said, 'My son, dost thou really wish to transfer thyself from thine own service (or, religion), and to be numbered among us?' And he said, 'Because of what I have seen with my own eyes,
Fol. 14 *a* and | what I have heard with my own ears, it pleaseth
ⲕⲋ me to transfer myself to thy service.' And the bishop

said unto him, 'What God dost thou worship?' And the pagan said unto him, 'I worship the great luminary the sun, because it is he who illumineth the world by his power.' And the bishop said unto him, 'When the sun setteth the night cometh, and tribulation falleth upon us; where dost thou find the sun to deliver thee out of thy tribulation?' The merchant said unto him, 'I beseech thee to permit thy compassion to come upon me, even as upon all the people of the city.' And the bishop said unto him, 'Hast thou a wife or son?' The merchant said unto him, 'My father, my wife and my sons are in my own city.' And the bishop said unto him, 'If this be so, my son, I will not baptize thee now, lest | thy wife be Fol. 14 *b* not persuaded to [become a Christian] with thee, for in ⲕⲉ this case a scandal would arise among us, and she would separate herself from thee, or she would make thee to deny the baptism which thou hadst received. For from the very beginning transgression hath been due to the wife.' And when the merchant had heard these things he was exceedingly grieved. And after he had received a blessing from the hands of the bishop he came forth from him, and embarked in his ship to go to his own house. And when he had reached the middle of the great, deep sea, the Devil (who is the hater of everything that is good, and who was envious of him with a great envy and wrath, because he had made his heart right with God, and had turned to Him to deliver him from destruction), through the hatred of his heart towards him, raised up a mighty storm against him. And he made the waves of the sea to beat upon the ship with such violence | that it was about to sink into the sea. And Fol. 15 *a* the merchant was afraid, and he did not find (i.e. know) what ⲕⲍ he should do nor to whom to appeal for help. And he cried out, shedding tears as he did so, 'My lord, thou holy Archangel Michael, help me in this great necessity wherein I am, and [deliver me] from the great tribulations which are round

about me. O my lord Michael, I solemnly declare this day, by the glory which I saw in thy shrine, that if thou wilt deliver me on this occasion I will return with my wife and my children, and we will be Christians until the day of our death.' And straightway a voice came to him from the sky, saying, 'Fear not, no evil shall befall thee.' And immediately after the voice [had spoken] a great calm took place, and the waves ceased to boil up, and the ship became steady, and there was no further pitching and rolling. And straight-
Fol. 15 *b* way, | through the grace of God and the supplication of the
RH Archangel Michael, the ship sailed swiftly over its course until it at length arrived at the city of its destination in peace.

And when the merchant had come into his house he told his wife and his children the things which he had seen, and the things which he had heard, and the things which had happened to him in the city of Galonia of the Philippians. And afterwards he continued to discourse to them, little by little, saying, 'Verily, I have discovered that the sun which we have been worshipping is not a god at all, but that he is a servant of the God of the Galileans.' Now his eldest son was an educated youth, and he said unto his father, 'I will ascertain whether this is so or not at once.' And the youth went up on to the roof of his house, and he cried out to the sun, saying, 'I adjure thee, by thy great
Fol. 16 *a* light and thy heat which fill all this | world, to inform me
RO if thou art not the True God, or if thou art His servant, according to what my father hath told me.' And straightway there came to him a voice, saying, 'Well done, O youth, who dost seek after the True God. I am not God—far be it from me [to say so], as the Greeks say; but I am a servant of His, and I obey His command. Nevertheless, if thou art seeking after the True God, behold, thy father hath learned to know Him since he was in Kalonia, the city of the Philippians. And thee thyself also doth He call to Him,

for thou art suitable [for doing] a great service for Him.' And when the voice had said these words it became silent. And the youth said unto his father, 'Is it true that thou hast only known God from the time when thou didst enter that country? Now I am with thee, and we will go thither together with joy.' | And his father said unto Toulê his Fol. 16 b
wife, 'If thou art displeased, behold, we have eight thousand ⲗ
pieces of money; take them for thyself if it be that thy heart is not in unity with me. I myself will take a thousand pieces of money, and I will go and obtain forgiveness of my sins.' And his wife said unto him, 'O my brother, I am ready to go with thee to any place where thou wishest to go.' Thereupon they made all their preparations, and they embarked in a ship and came to the city of Kalonia.

And when they met the two Christian men who had acted as his guides, and whom he had found during his first visit, he talked to them, and they took him, and his wife, and his sons to the bishop. And when the bishop saw them he rejoiced exceedingly over the conversion of their souls, and he asked them, saying, 'Have ye prepared yourselves with all your hearts to become Christians?' And they answered | and said unto him, 'Yea, by the Will of God and through Fol. 17 a
thy prayers, we are ready to become Christians all together.' ⲗⲁ
Then the bishop caused preparations to be made in the baptistery of the shrine of the Archangel Michael, and he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost, the Consubstantial Trinity. And he changed the merchant's name at the holy font—now his former name was Gedsôn—and he called him 'Matthew'. And the name of his wife was Toulê, and her he called 'Irene', and of the four sons he called the name of the eldest 'John', and the second 'Stephen', and the third 'Joseph', and the fourth 'Daniel'. And after they had received baptism they passed twenty days in the city, and the bishop instructed them in the dogmas of the Orthodox

Fol. 17 *b* Faith. | And by reason of his great joy Matthew gave six
ΛΒ thousand pieces of money to the shrine of the Archangel Michael, saying, 'I give these moneys for the redemption of my own soul and the souls of my children, and that they may serve as an offering in the shrine of the archangel, for it was he who made entreaty to Christ on my behalf until He granted me knowledge to go unto Him, and to make me to be worthy of His grace.' And after these things he received a blessing from our father the bishop, as did also his wife and his sons. And they came out from the city, and the magistrates thereof set them on their way, and they rejoiced with them over the conversion of their souls. And by the Will of God and His holy Archangel Michael they arrived in their city, and they rejoiced with their kinsfolk,
Fol. 18 *a* and their kinsfolk rejoiced with them. | And after they had
ΛΓ come into their house they gave great gifts and charities to the poor and destitute. And all the people of the city blessed them, even as it is written, 'There is nothing hidden that shall not be revealed,'[1] that is to say, these holy people made their most excellent virtues to light up [the city]. And after two months that distinguished man Matthew died; he came at the eleventh hour, and received the hire of a whole day, through the supplication of the holy Archangel Michael.

And a few days after the distinguished man Matthew had gone to his rest the enemy of God and man, and the opponent of the angels, that is to say, the Devil, stirred up a great nobleman of the city against his wife [Irene] and against his
Fol. 18 *b* sons in an | exceedingly cruel way, and he carried away their
ΛΒ (*sic*) possessions (?) from them by force, and robbed them of everything that they had, and he even took away their granary from them. And John, the eldest son, who was wise, said unto his mother and his brethren, 'Rise up, and let us fulfil the word which our Saviour spake, saying, "When they

[1] Matt. x. 26.

persecute you in [one] city flee to another."[1] For, behold, they are persecuting us and afflicting us in this city, let us flee to another and save ourselves. And since they are afflicting us in this place, let us depart to the city of Entia, and take up our abode there, and be safe.' Thereupon they rose up, and took their father's possessions, and fled to Entia, the metropolis of the country, and took up their abode there. And John and his mother and his brethren gave large gifts to the poor, and to | those who were destitute, and to every Fol. 19 *a*
one who was suffering from sickness. And the Devil, who ܐܪ (*sic*)
hateth what is good, could not contain himself [when] he saw the charities which they were performing, and he ravened like a lion. And a few days after these things the house of one of the magistrates of the city was broken into, and a large amount of valuable goods belonging thereto was carried away in the night, and the magistrate reported the matter to the governor. And the governor enquired concerning the matter of the officers (or, guardians) who were set over the various wards of the city, and of those who were set to watch over the regions round about the city. And whilst they were making these enquiries, behold, the enemy of righteousness, that is to say, the Devil, took the form of an informer, and cried out, saying, 'These strange young men, the four of them, who have come and taken up their abode in this city, are they who have robbed the house of the magistrate; behold, they dwell in the quarter [called] "Zeus". | Pursue Fol. 19 *b*
them forthwith, and when ye have examined them closely the ܒܐ
truth shall be revealed.'

And immediately, the matter having spread abroad, the neighbours seized the young men and delivered them into the hands of the guards, and the guards took them to the governor, because the matter was one of which they could take no cognizance. And when the young men had been

[1] Matt. x. 23.

dragged into the market-place they lifted up their eyes, saying, 'O God of the Archangel Michael, perform an act of power for us. Thou, O our God, knowest everything, and that we did not know Thee from the beginning. And now we confess Thee, and Thy Archangel Michael, and we declare that Thou art the Living God. We are innocent of the lying charge which hath been framed against us this day. O thou holy Archangel Michael, in whom we have believed, forsake us not, for thou art he to whom we have clung from the moment when we were held to be worthy of the holy seal, which is in Christ, that is to say, the holy pledge of Chris-
Fol. 20 *a* tianity. O God, in Whom we have | believed, help Thou us.'
ϡϵ And whilst they were saying [these words] a voice came unto them from heaven, saying, 'Fear not, O John, and ye his brethren, for no evil shall befall you. I am Michael unto whom ye have made your appeal.' And they said, 'May thy grace be upon us.' And Michael said unto them, 'Let your hearts be strong; fear ye not at all. I tell you that through Jesus the Christ, in Whose Name ye received baptism, no evil shall befall you. Nay more, I will continue to watch over you, and I will deliver you, and not you only, but every one who shall cry out and say, "O God of the Archangel Michael, help us," and I will come unto him quickly by the command of God, and I will grant him his petition, and I will not permit any evil whatsoever to befall him.' |

Fol. 20 *b* And when the Archangel Michael had said these things
ϡϵ unto them he gave them [the salutation of] peace, and hid himself from them. Then the guard brought the young men before the governor so that he might pass judgement upon them, and when he had set them before the judgement-seat they said with one voice, 'O God of the holy Archangel Michael, help us; O our Lord, Thou knowest that we are innocent of this deed wherewith they have charged us. Nevertheless, Thy Will be done, O Lord!' And immediately,

before the words were ended in their mouths, behold, the holy Archangel Michael took the form of an imperial nobleman of King Gesanthos, the king of Entia (?), the [chief] city of the district, and came [there]. And when the governor saw the Archangel Michael walking towards him in the form of an officer of Gesanthos the king, he rose up straightway and stood before him, and gave place to his royal rank, | saying, Fol. 21 a
'I beseech thee, my lord nobleman, to turn and seat thyself ϡζ
here with me, and to listen to this defence.' And the holy Archangel Michael, inasmuch as he had come for this very purpose, sat down at the right hand of the governor, and the governor gave the order to place before him at the tribunal the four young men all together. And as soon as they had set the young men before him at the tribunal the governor spake unto them with anger and abuse, saying, 'This matter is one which is due to the Devil . . . . . Make haste and bring hither to me the property of Sulôm, the archon, which ye have taken, and do not die a terrible death. Testimony hath been borne against you that it is you who have carried away the property of the archon, and if ye do not produce it here before me ye shall die an evil death.' And with one voice they said unto the governor, 'As the True God, Jesus the Christ, liveth, and His holy Archangel | Michael, in this Fol. 21 b
affair we have never taken any part whatsoever, neither ϡη
have we any knowledge thereof. For in very truth, O governor, stealing is held by us to be an abominable thing, according to the precepts of our fathers and their teaching.'

And the Archangel Michael, who was in the form of a nobleman, spake unto the governor, saying, 'If thou wishest [to know] the truth, let them seize the little brother of these men, and take him into the house of this man Prosthuros, who hath a savage hatred against these sinless men, and let him cry out, saying, "In the Name of Jesus the Christ, and the mighty miracles of the Archangel Michael, let the property

of Sulôm the archon appear which hath been carried off, and which myself and my brethren have been accused of stealing"; and I declare unto thee that the truth shall appear imme-
Fol. 22 *a* diately.' And the governor | made the two soldiers and the
ϡϴ attendants to take hold of the hand of the young man, and they went into the house of Prosthuros. And straightway the young man cried out, saying, 'In the Name of Jesus the Christ, the God of those who are in the heavens and of those who are on the earth, and in the name of the Archangel Michael and of his great power, let Thy grace come upon us, O God, and do Thou send forth from heaven Thy holy Archangel Michael, and let him reveal the property of Sulôm the archon; for the stripes which I and my brethren have received from this mereiless man Prosthuros are not few.' And immediately he had said these things a voiee eame unto him, and unto those who were with him, and also to the soldiers who were close to him, and to the guards who were holding him, saying thus, 'O ye men who have come seeking after the
Fol. 22 *b* property which hath been carried off | from the house of
ϡϡ Sulôm the archon, come ye down into this cellar, and ye shall find that for which ye are seeking, so that the truth may be revealed to every one, for these men are innoeent of the charge which is laid against them; and when this hath been done the truth shall be revealed through the greatness of the strength of the Arehangel Michael.' And immediately the people heard the voiee they went down into the eellar, and they found the property of the arehon in a cellar under the house of Prosthuros, the merciless man who had behaved arrogantly towards the young men, that is to say, towards John and his brethren.

And straightway the governor released the young men, and they departed to their house, and glorified God and His Archangel Michael. And the archangel hid himself forth-
Fol. 23 *a* with from the [sight of the] governor, and he appeared unto
ϡϡϧ the four | brethren who were eoming to their house. And

the holy Archangel Michael, the commander-in-chief of the army of the Lord, spake unto them, saying, 'O John and thy brethren, behold, I have saved you [once], and ye have suffered no harm, and I will save you again, and ye shall put the Devil to shame. And, moreover, I will give you boldness and fatherhood, and ye shall be heads over all people. And furthermore ye shall become fathers to King Gesanthos.' And John and his brethren related to their mother everything that had happened to them, and she said, 'Let the Will of God be [done]. Besides, O my sons, let us not at any time abandon what is good, so that that which is good may be a means of salvation for us in this world, and in that which is to come.'

And it came to pass that within ten days of the time in which these things happened John came and walked across the | market-place of the town, and he saw two men who Fol. 23 b
were clad in the livery of King Gesanthos, and they were ⲁⲗⲃ
demanding from every person one hundred oboli on penalty of death. And John said unto the soldiers, 'Will a man be seized and put to death or be in any danger if he giveth two hundred oboli?' And the soldiers said unto him, 'No.' And John said unto them, 'Wait for me a little, O my brethren.' And straightway he went into his house, and he took two hundred oboli, and four other oboli, and gave them to two men, and they gave them to the soldiers of the king, and the four other oboli he gave to the soldiers. And the Devil did not know what to do when he saw the deeds of charity which the four young men were performing.

And it came to pass after these things that a certain man, who lived hard by the house of the holy men, invited a friend of his to his house, [and he went and] he ate and drank with him until the evening. And the guest rose up and came forth from the house of his neighbour, and he entered | the Fol. 24 a
market-place of the town in order to pass into his house. ⲁⲗⲅ
And whilst he was walking along the path a cerastes stung

him, and he died. And when the night watchman was going his rounds to safeguard the town he found the man lying stretched out dead upon the ground. And he lighted a lamp, and examined the whole body, and he found therein no wound whatsoever; and he had the body prepared for burial and buried in a tomb. And the Devil went round about throughout the whole city proclaiming and saying, 'This murder hath been committed by the four young men who have come into the town during these [last] days'; and the report reached the governor, and the governor [made known] the matter to King Gesanthos. And when the king heard of this matter he commanded immediately that the four young men should be brought before him all together. And
Fol. 24 *b* the soldiers arrested the young men, and they put halters | on
ⲙⲍ their necks, and brought them out through the open space of all the town to take them to the feet of King Gesanthos. And straightway there came a voice to them, saying, 'O John, and ye his brethren, fear ye not when ye shall go into the presence of the king, for no evil shall befall you. The time of suffering hath passed, and the season of fatherhood hath drawn nigh unto you through the Lord.' And straightway they brought the young men before the king, and the young men made supplication to God and to the holy Archangel Michael to deliver them.

And behold, straightway the mighty and holy Archangel Michael, whose name is sweet in the mouth of every one, took the form of a mighty general in the service of Kôstantinos (Constantine), Emperor of the Romans, and came into [the presence], and great majesty clothed him. And when Gesanthos saw him he rose and stood up before him, and
Fol. 25 *a* he yielded place to his royal | rank, and after these things
ⲙⲉ they sat down together. And King Gesanthos commanded them to bring in the four brethren before him, and he said unto them, 'For what reason did ye rise up against this man and slay him?' And the four brethren answered and said,

'[We have not committed] this murder of which thou accusest us; we are innocent.' And the king commanded [his men] to bring the instruments for the infliction of torture and to torture them. And the Archangel Michael, inasmuch as he taketh care of every one who is a true servant of the Lord, was pleased to make manifest the glory of these holy men, nay more, to save alive the town of the king and the whole multitude. And as he saved Nineveh, whose population amounted to twelve times ten thousand people,[1] even so was it pleasing to God to save this town from destruction. | Then Fol. 25 b
the Archangel Michael answered and said unto Gesanthos, ⲁⲡⲥ
'It would be a most marvellous event for us in this town supposing that a contradiction [of this charge] were to take place in the following manner. Supposing they were to bring the man who hath died and to set him before the whole multitude of the town, and we asked him, "What happened unto thee?" and straightway he told the truth before all the multitude! Therefore let them bring him that hath died and let us ask him. I declare that [if we do this] the truth shall become manifest, and the liar shall be put to shame.'

Then, when the king had heard these things from the archangel—now he did not know that he was Michael, but he told [him] that he was one of the Emperor's most honourable noblemen, as we have already said, although the archangel hath far higher rank than any nobleman of this world—he commanded [his men] to go into the tomb | and to bring Fol. 26 a
out the dead man, and to set him before him and before all ⲁⲡⲍ
the multitude that were gathered together unto him. And Michael the archangel rose up before the king and before all the multitude of the city, and he who was in the form of a general cried out to the youngest of the four young men, saying, 'O Daniel, thou brother of John, come, my son, and say thou unto this dead man, "Who is it that slew thee?

[1] Jonah iv. 11.

Tell the truth before the king and all the multitude."' And the young man Daniel was one of those whom they were going to torture, and he rose up and went to the dead man, and took hold of his hand, saying, 'O man, tell us who it was that slew thee. Speak the truth, and do not permit innocent blood to be shed unavenged through thee.' And the Good God made the soul of the dead man to return again to his body for the salvation of the whole town and the king, and through the great power of God and of His
Fol. 26 *b* holy | Archangel Michael the man came to life again. And
ϡH he cried out in the midst of all the multitude, saying with a loud voice, 'Woe unto thee, O Gesanthos! Art thou so utterly bold as to sit by the side of the general of the King of all those who are in heaven and on the earth, the holy Archangel Michael? It is he who maketh supplication at all times for the whole race of men and animals, it is he who maketh supplication for the fruits of the earth until God sendeth the good dew upon them for the sustenance of men and beasts, and also for the sustenance of everything that breatheth and blesseth God.' And he who had come to life also said, 'Forgive these men, . . . they are holier than I, and the Archangel Michael will inform thee concerning everything which hath happened to me.'

And straightway the Archangel Michael revealed himself
Fol. 27 *a* in his angelic | glory, and he went up into heaven whilst all
ϡΘ the people were looking at him, and he took the soul of the man with him. And afterwards the Archangel Michael spake down to the king and the multitude, saying, 'Behold, I will make supplication to the Lord on behalf of thy soul and the souls of all the multitude of this city for the sake of these young men; therefore let John and his brethren be held in honour by thee, for thou and all thy city have been saved through them. And as for this man whom thou sayest they killed, they did not kill him, but he died like any ordinary man through the bite of a cerastes.' And when the

heart of the king had returned to him he rose up, and brought in John and his brethren, and he kissed them, saying, 'Blessed is the hour wherein ye entered this city, O John and | ye his brethren, against whom we have meditated evil Fol. 27 b
things; behold, very many great benefits have accrued to us ⲡⲁ
through you.' And the king caused his palace to be decorated with garlands, and all the people arrayed themselves in festal apparel and rejoiced with very great joy for seven whole days. And the king said unto John, 'Speak, and we all will hearken unto thee.' And John spake unto the king, saying, 'Write a letter to Constantine, the Emperor of the Romans, and [ask him] to send unto us an archbishop to sanctify us and all our city, and let him give unto us the things which shall conduce to the salvation of our souls.'

And Gesanthos the king wrote a letter to Constantine, the Emperor of the Romans, [wherein] was written thus: 'Gesanthos, who is called the King of | Endikê, maketh bold Fol. 28 a
to write to Constantine, the great Emperor of the Romans, ⲡⲁ
the servant of Jesus the Christ. Greeting! A great act of grace hath come to us through the Good God, Who hath remembered us, and hath brought us out of the darkness of the service of idols, and hath drawn us to Him through the supplication of His great Archangel Michael, and hath made us worthy to look upon Him face to face. And he hath made the man who was dead to talk with us once again after he had been buried, and he ascended up into the heights of heaven in glory when we all were looking on. Therefore we beseech thy divine person to send unto us from before thee one of the great bishops to enlighten us concerning the Orthodox Faith, and to teach us the way whereby we may go to God, and to give us | the holy seal [of baptism]. If Fol. 28 b
thou wilt perform this good deed for us thou shalt receive ⲡⲃ
crowns of glory from the True King, the Christ, and the God-loving Emperor shall be saved by the might of God.' And the king sent off the letter to Constantine in all haste,

and the Emperor received it, and when he had taken it and read it he marvelled exceedingly at the greatness of God's love for man and at the beneficence of the Archangel Michael. And with very great carefulness he made haste and wrote a letter to John, the Archbishop of Ephesus, wherein he wrote the following: 'Before all things I kiss the holy hand wherewith thou hast touched the holy Flesh of the Son of God. Greeting! Now a great joy hath come unto us from
Fol. 29 *a* the | True God, our Lord Jesus the Christ, and behold, we
ⲡⲉ ourselves send on the news of that joy to thy fatherhood, so that thou mayest rejoice the more with us. For the sake of God then bear thou a little inconvenience, and go to the town of Endikê, and administer thy healing medicine of the doctrine of Christ unto those who dwell therein, and bring thou them out from the service of filthy idols. Devote thou thyself [to this work] with all thy heart, for thy trouble shall not be utterly wasted, nay, it shall be unto thee for a crown of glory before the Great King, the Christ. Do this therefore for the sake of Christ, Who suffered on behalf of the whole race of Adam. Thou shalt give thyself the trouble to go to them and treat them with the healing medicine of thy spiritual ointment, and thou shalt teach them the matters of the holy
Fol. 29 *b* theology which is full of the Holy | Spirit. Thou shalt give
ⲡⲍ them the holy seal which is in the Christ, and shalt baptize them in the Name of the Father, and of the Son, and of the Holy Spirit, the Holy Trinity in Unity, and Unity in the Holy and Consubstantial Trinity. And this shall be unto thee a praiseworthy act before the Christ Jesus and His holy angels.'

And Constantine the Emperor sent the epistle with haste to the Archbishop of Ephesus. And when the archbishop had received it he read it, and rejoiced exceedingly in the Holy Spirit because of the gift of God Almighty, and because of the conversion of the town to God through the supplication of the holy Archangel Michael. And straightway the arch-

bishop took with him a deacon, and two presbyters, and a reader, and | three singers, and twelve 'labourers', and priests Fol. 30 a
also. And he took with him everything necessary for the ⲡⲉ
equipment of the baptistery and for the service of the altar, and a table of gold, and four vessels of silver which were plated with gold, and a censer of gold, and a napkin worked with fine gold, and some coverings made of pure silk, and the Four Gospels, and the Book of the Acts of the Apostles, and the Apostolic Epistles—in short, everything that was necessary for the service of the altar. And they prayed to God, and set out on the road joyfully.

And when they had drawn nigh to the city, [the arrival of] the archbishop was announced to the king. And the king and all the multitude of the city came out from it, and made obeisance to him, and they received a blessing at his hand, and the king himself received a blessing from the archbishop. | And when the archbishop saw John he straightway Fol. 30 b
kissed him, and said unto him, 'Rightly shall the good tree ⲡⲉ
which yieldeth fruit be in the paradise of delight.' And the king related to the archbishop everything that had happened through John and his brethren, saying, 'For the sake of this man and his brethren hath God had mercy upon us.' Wherefore the archbishop went into the city in great awe. And the king entreated him [to come], and he brought him into the palace, for as yet no church had been built in the city. And on the morrow the archbishop said unto the king, 'Before everything else let us build a church.' And the king said unto the archbishop, 'My father, there is a new site whereon we can build one. Come and inspect it, and if, peradventure, it be suitable thou canst build a church there.' And the archbishop | went with the king, and the archbishop Fol. 31 a
approved [of the site] with the exception of the small walled ⲛⲍ
building which was in the middle of it, and [the king] ordered it to be pulled down. And the king made the heralds to summon every man from every part of the city, and ordered them

to assemble and to do work [on the church], whether archon, or rich man, or poor man, and even the king worked with his own hands; and they knew that they would receive their reward through the Christ. And by the Will of God the church was completed in twenty-six days, and the archbishop consecrated the shrine in the name of the holy Theotokos Mary.

And when the archbishop saw the great size of the multitude who wished to receive baptism, he said unto the king, 'Where shall we baptize this multitude?' For as yet no church with a bath for baptisms in it had been built in the
Fol. 3 city. And the exceedingly wise John | answered and said unto
ⲓⲏ the archbishop and the king, 'In the lake of water which is to the east of the city, for I tell you that it is suitable for this honour.' And straightway a voice came from heaven, and every one heard it, saying, 'This is ordained by God, O John, thou wise one, thou son of the Apostles.' And the archbishop and the king rejoiced greatly over what they had heard, and they made the heralds order all the people of the city to be gathered together to the lake of water to receive forgiveness for their sins. And the archbishop went to the lake of water, and he made ready everything according to the Canon of the Church. And afterwards he prayed over
Fol. 32 *a* the lake, and the deacon followed him, | doing everything
ⲙⲏ that was ordered in connection with the bath for baptisms. And a very great miracle took place at that moment, for when the archbishop came to the words of consecration the whole multitude heard a great choir of singers above the waters, and they repeated the words of consecration after the archbishop. And afterwards a voice cried out, saying, 'Whosoever receiveth baptism in this water shall receive at once the forgiveness of his sins.' And when the archbishop had finished the holy prayers he commanded that the whole multitude should hasten down to the lake, and should all receive baptism. And they all cried out, saying, 'We are

baptized in the Name of the Father, and of the Son, and of the Holy Spirit.'

And when the king and all the multitude had received baptism, the archbishop gave them |the Benediction, and they Fol. 32 *b* ⲏ
assembled in the church. And the archbishop shaved the head of John and consecrated him bishop, and he also appointed his three brothers to be elders. And the king had a son whose name was Achillas, and him the archbishop appointed to be a deacon. And all the multitude rejoiced in the Lord, and they said, 'Behold and see this stranger who came to this city, and was considered to be a man of no importance whatsoever, and, lo, he is now sitting with the archbishop, and is, as it were, a father to all this multitude.' Then the archbishop made ready the Offering, and elevated the Offering upon the altar, and he presented it. | And the king and all the multitude marvelled Fol. 33 *a*
because they had never been accustomed to a ceremony of ⲑⲁ
this kind, and they had never seen zeal of this kind displayed. Now this was the first time the Offering was ever offered up in that country. And the archbishop administered the Sacrament to all the people, and he gave them the Benediction, and each departed to his own house. And the archbishop remained in that city for one month of days after this work, and he catechized the people daily, and taught them the whole Law of the Church; and after this he returned to his city in peace. And Gesanthos and all the multitude of the city glorified John and his brethren, and they progressed in the knowledge of the teaching (or, doctrine) of the Lord.

And within a few days the holy bishop John said unto the king, | 'Let us build a church in the name of the holy Fol. 33 *b*
Archangel Michael, because it is through his supplication that ⲑⲃ
we have all been saved.' And the king said unto him, 'Do whatsoever thou wishest, O my father, and we will hearken unto thee.' And the holy bishop John laid the foundation of the holy church, and all the people of the city rejoiced with him,

and they helped him in everything which he commanded them to do. And he finished the church, [and provided it] with everything with great zeal, and he put on its roof on the eighth day of the month. And the holy bishop John consecrated it in the name of the holy Archangel Michael, and the day of its dedication fell by chance upon the twelfth
Fol. 34 *a* day of the month Hathor. And all the | people of the city
ⲍⲡ assembled therein; moreover, the feast became unto them a double one, for the festival of its founding and of its dedication were celebrated on the same day in the new church. And after the dedication the holy bishop John went into the temple with the king, and with all the multitude of the city, and they overthrew it, and burnt the statue of Zeus with fire. And the demon who dwelt in the idol cried out, saying: 'Thou art afflicting me exceedingly, O John, [for] thou hast turned me out of my dwelling.' And the king made the people to build on the site of the temple a splendid church, and he made them to dedicate it in the name of the Twelve Apostles. And Saint John turned every one to the
Fol. 34 *b* Orthodox Faith, and every one glorified | God through him.
ⲍⲣ And when the Emperor Constantine had heard of everything which John had done, he glorified God exceedingly, and he wrote to him a letter, wherein he besought him to bless him and all his kingdom, and he addressed him in it as 'the new Daniel, the destroyer of idols'. And the country of Endikê praised Saint John the bishop all his days, because of the multitude of the miracles which God worked by his hands.

Ye see then, O my beloved, how great is the goodness of God, and how great is the boldness of the holy Archangel Michael, who cometh to every one who feareth God, and
Fol. 35 *a* who keepeth His commandment. | For our father Daniel said
ⲍⲉ 'None standeth with me except Michael, our archon.'[1] And again, 'The angel of the Lord laid hold upon Ambakoum

[1] Dan. x. 21.

Habakkuk), and brought him to Babylon and the food which
vas in his hand, and took him to the pit of lions, and he
ave the food to Daniel.'[1] And again it saith in the Acts of
he Apostles, 'The angel of the Lord opened the door of the
rison by night, and brought Peter out.'[2] The holy Arch-
ngel Michael ministered unto each one of the martyrs until
hey completed their strife, and they departed to heaven in
lory through the supplication of Michael. The sun riseth
pon all the world through the supplication of Michael.
he great spring of Edem (Eden) sent forth its waters into the
our Rivers through the supplication of Michael. The earth
eareth its fruits through the supplication of Michael. | The Fol. 35 b
hole world was reconciled again to God [by Michael], and ⲝⲉ
e it is who delivereth every one from the snares of the Devil.
Ve find the intercession of Michael in the strenuous work
f our hands. We find the intercession of the archangel in
he quietness of the oxen, and the growth of the lambs. We
nd the intercession of Michael in the growth of the wool of
ie sheep, and in the milk of the goats. We find the inter-
ession of the archangel in the growth of all the fruits of the
eld. Through the intercession of Michael the trees bring
rth their fruits. We find the intercession of Michael in
ie body of the vine and in the gladness [which is] in the
ine. We find the intercession of Michael in the joy, and in
he fatness, and in the savour of the olives. We find the
ntercession of Michael in the slumber of a man, and in his
est by night. We find the intercession of Michael | in the Fol. 36 a
inds which stir up the seas, from which he delivereth [men]. ⲝⲍ
Ve find the intercession of the archangel in the flight of the
irds in the heavens, and in the motion of those upon the
arth. We find the intercession of Michael in the union of
oly matrimony, wherein men beget their children for bless-
ng. We find the intercession of Michael in the war that
estroyeth the ungodly, and establisheth peace, and delivereth

[1] Bel and the Dragon, vv. 23 ff. [2] Acts v. 19; xii. 7.

the righteous. We find the intercession of Michael in the midst of brethren [who live] together, and he is among them. We find the intercession of Michael among the ascetics in the desert (or, mountain), and it giveth them strength. We find the intercession of Michael in the assembly of the monks, and it at the same time acteth as a peace-maker. We find the intercession of the archangel
Fol. 36 *b* in the prayer of the bishops, and elders, | and deacons at the
ⲍⲏ holy table. We find the intercession of Michael in the voice of the readers and the leaders of the choir when they sing their hymns in church. We find the intercession of Michael when he is gentle towards those who are weary, and when he giveth them strength. We find the intercession of the archangel when he giveth help unto those who are vexed by processes in the law-court. We find the intercession of Michael when he giveth relief to those who suffer punishment. In short, he giveth strength to the living in their necessity, and as for the dead, he entreateth God at all times on their behalf that He will shew mercy upon them. For of all the righteous who are in the heavens, unto which of them did [not] the Archangel Michael go when they were in trouble and help them? And unto which of all the martyrs who are in heaven did not Michael go, and give them
Fol. 37 *a* strength, and deliver them from all their tribulations? | For
ⲍⲑ the archangel standeth by every one who crieth up to God with all his heart, and helpeth him.

Behold then, O my beloved, we know of a certainty of the love of God towards man, and of the loving-kindness (or, compassion) of the Archangel Michael for all mankind, and that he is a minister on their behalf before the Father, and that he causeth Him to shew mercy towards every one, and to make straight his ways. And as for us, let us, O my beloved, give unto him the things for which he wisheth, and let us make entreaty unto him by means of them, so that he may love us exceedingly, and may make intercession for us

with God, and may let us live together in one fraternal bond. Let us keep our marriage bond holy and undefiled, and let there be no fornication whatsoever among us. Let there be no slanderous gossiping | on our lips, for it is a sharp spear, Fol. 37 *b*
and it is a hateful thing before God. Fornication is death in ϴ
poverty and a friend of the Devil. Fornication is a thing that is hated by the Christians, and it is an enemy unto God and His angels, and a friend of perdition. Consider the sons of Eli the priest; when once they loved fornication destruction came upon them.[1] Observe also the sons of King David; when once they loved fornication more than holy matrimony God cut them off, shortness of life laid hold upon them, and not one of them saw his children in Israel. Amnôn slept with his half-sister [Tamar], and Absalom slew him.[2] Similarly Absalom slept with | the concubines of his father, and God Fol. 38 *a*
brought upon him a rebellion, and he died in the fight.[3] ϴϪ
Adônias (Adonijah)[4] also made Abisats (Abishag), the Sômanite,[5] his father's wife, to be with child (?), and he died because of her.

Now therefore, O my beloved sons, let us cast forth from us all perverse ways, and let us be without impurity, and sin, and scandalous gossip. 'Holy matrimony never defiled [any] man.' Observe that Moses spake with God several times, and yet he had his wife and his children, and these did not hinder him from going into the darkness to speak unto God. But do not make us to multiply our words overmuch concerning these things, and let the witnesses of the Old and the New [Testaments] be sufficient for us. And further, let us bring to an end | our discourse on the Archangel Michael, Fol. 38 *b*
whose festival we are celebrating this day. This festival ϴϬ
to-day hath no need of the rich man who weareth splendid apparel, whilst the poor man hideth himself from the draught

[1] 1 Sam. ii. 12 ff.
[2] 2 Sam. xiii. 28.
[3] 2 Sam. xvi. 22; xviii. 15.
[4] 1 Kings i. 5; ii. 12 ff.
[5] 'Abishag the Shunammite,' 1 Kings ii. 17 (LXX) Ἀβεισὰ τὴν Σωμανεῖτιν.

of the door. This festival hath no need of the rich man who is sated with wine, whilst the poor man lacketh bread as he lieth in [his] quarter. This festival to-day hath no need of the person who eateth by himself in gladness, whilst the poor man in prison lacketh food. This festival to-day hath no need of the person who maketh merry and rejoiceth in his house by himself, whilst the poor man remaineth in his house with no man to visit him. These commandments are not of men, but of God. For God shall judge the whole
Fol. 39 *a* race of men | by the six commandments which are in the
ⲟⲩ holy Gospels. Moreover, O my beloved, let us supplicate the holy Archangel Michael with a right heart, so that God may receive his prayers on our behalf, and so that He may forgive us the sins which we have committed in times past, and may give unto us restoration for the future. And now I see that the moment hath arrived for us to go and fulfil that which it is incumbent upon us to do, that is to say, [the offering up of] the Holy Offering. This we must do, and receive the Holy Mysteries, the Body and Blood of our Lord Jesus the Christ, to Whom be all glory, which is meet, and to the Father with Him, and to the Holy Spirit, life-giving and consubstantial, now, and always, and for ever and ever. Amen.

THE DISCOURSE OF CYRIL, ARCHBISHOP OF JERUSALEM, ON THE CROSS

(Brit. Mus. MS. Oriental, No. 6799)

THE DISCOURSE WHICH SAINT CYRIL, ARCH- Fol. 2 *a* 1
BISHOP OF JERUSALEM, PRONOUNCED CON- [א]
CERNING THE CROSS OF OUR LORD JESUS THE CHRIST, ON THE DAY OF ITS DISCOVERY, WHICH IS THE SEVENTEENTH DAY OF THE MONTH THOTH.[1] AND HE SPAKE ALSO ABOUT THE WORD WHICH THE LORD SPAKE IN THE LAW OF MOSES, 'CELEBRATE A FEAST TO ME THREE TIMES EACH YEAR'.[2] AND HE SPAKE ALSO ABOUT THE HONOUR OF THE CROSS, WHICH APPEARED ABOVE THE GRAVE OF THE SAVIOUR. AND HE SPAKE ALSO ABOUT ISAAC THE SAMARITAN, WHOM HE BAPTIZED. AND HE PRONOUNCED DISCOURSES IN THE SHRINE OF THE RESURRECTION, | THAT IS TO SAY, SAINT Fol. 2 *a* 2
EIRÊNÊ. HE CELEBRATED THE FESTIVAL OF THE CROSS WITH ALL THE ORTHODOX PEOPLE, WHO WERE GATHERED TOGETHER INTO THE HOLY CHURCH. IN THE PEACE OF GOD. AMEN.

'THE Lord reigneth; let the earth rejoice; let the isles, which are many, be glad.[3] The Lord reigneth; He hath arrayed Himself in splendour. The Lord reigneth; He hath arrayed Himself in strength, He hath girded Himself therewith.[4] O [my] hearers, who love instruction, who love

[1] September 14.
[2] Exod. xxiii. 14, 17; Deut. xvi. 16.
[3] Ps. xcvii. 1.
[4] Ps. xciii. 1.

reasoning, and who love God, I observe that the understandings [of men] are different, each from the other, and even so is it in
Fol. 2 *b* 1 the case of the holy | Prophets. David, the father of the
ﬡ Christ according to the flesh, said, 'The Lord reigneth; let the earth rejoice; and let the isles, which are many, be glad.' He spake also in the same spirit, saying, 'The Lord reigneth from the wood.'[1] For it is the Holy Spirit, Who spake by the mouths of all His Prophets, Who maketh Himself manifest, like the tongues of fire on the day of the holy Pentecost.[2]
Fol. 2 *b* 2 Moreover David, the righteous king, | saith, 'The Lord reigneth; let the nations rage furiously.'[3] O David, thou hymn-writer, only a little way back thou didst say, 'The Lord reigneth; let the earth rejoice,'[4] but thou dost not say 'rejoicing in all the earth'. And again thou dost speak, making a distinction between the islands and gladness and the tribulation of heart of the men who do what is evil. For wrath in a man is wont to bring in its train sorrow of heart. But simple readings will not delight the hearts of those who
Fol. 3 *a* 1 listen if | they do not find the interpretations thereof or that
ﬢ which shall declare unto them the meanings thereof. And behold, we will invoke the Holy Spirit, Who is One and is the same as the Father and the Son, so that He may open the eyes of our hearts in order that we may be able to understand a few particulars of His true knowledge, which He spake by the mouth of His holy Prophets. Now I myself alone am not capable of doing this. We will, however, keep with joy the festival of the Cross together with all the orthodox
Fol 3 *a* 2 people who | have assembled in this holy place this day from all parts of the country to glorify the Cross, and to worship and to bow down before Him Who ascended the Cross, our Saviour, Jesus the Christ, in order that He may permit all of us to enquire into His law and to understand His commandments.

[1] Ps. xcvi. 10, 12. [2] Acts ii. 3.
[3] Compare Ps. ii. 1; xlvi. 6; xcix 1. [4] Ps. xcvii. 1.

Seeing that the Lord hath become King, we must know that He hath taken heed to time in order that He may manifestly become the King therein. Did not Daniel (*sic*) the prophet, the man | beloved, say, 'His kingdom is an ever- Fol. 3 *b* 1 lasting kingdom, and His sovereignty (or, dominion) is from ϡ generation to generation, and His power is from sea to sea, and from the river to the end of the world?'[1] And again, 'The Lord is the King of all the earth.'[2] And again, 'God is our King from everlasting.'[3] If thou wishest to know, O thou heretic who art a hater of God, that the Christ is the King of kings, hearken unto Matthew and Luke the Evangelists, who say, | 'When the Christ was born the Magi came Fol. 3 *b* 2 out from the place of the sunrise to Jerusalem, saying, Where is the King of the Jews Who hath been born? For we have seen His star in the place of the sunrise, and we have come to worship Him. And they presented great gifts unto Him as King.'[4] And if thou wishest to hear I will tell thee.

Now the case is like that of the king against whom a tyrant riseth up, wishing to have the mastery over him and his country. | The tyrant taketh captive his soldiers and slayeth Fol. 4 *a* 1 them, and he taketh his cities, and placeth them under his ϵ own rule, and maketh them pay him tribute. Then doth that king become exceedingly sorrowful because of all his host which another king hath carried away. And he taketh counsel with himself, saying, 'How can I possibly fight against this tyrant? For those who are in his power are turned into slaves of his, and they obey him.' If, however, this king go out to war, and fight against the tyrant, and conquer him, and seize the soldiers of his | host, and set all of them free Fol. 4 *a* 2 from the power of the tyrant who had carried them off into captivity, they (i. e. these soldiers) will blow blasts on their trumpets, and they shout joyfully that their own king hath delivered them, and that he hath become king over them

[1] Dan. vii. 27; Ps. lxxii. 8; cxlv. 13.
[2] Ps. xlvii. 2.
[3] Ps. xli. 13; cvi. 48; Hab. i. 12.
[4] Matt. ii. 1–11; Luke ii. 8.

once again. In times of old Sin had power and ruled in the world, and lawlessness transacted its business therein, and evil choked the lawful mastering influence, which was the mind. And the Tyrant led them all away captive, and slew them,
Fol. 4 *b* 1 and each | one did what seemed to be good in his own eyes;
ⲉ in short, the chatterings of the Devil were spread abroad over the whole world, and there was no one that resisted the Tyrant who did these things unto them. Now had they fled away they would have ceased to be under the yoke of that Tyrant, and they would have been saved, but they did not do so, and that which is written was fulfilled in them, saying, 'They forsook the fountain of the waters of life'[1]; and again, 'It was death that pastured them.'[2] Therefore the
Fol. 4 *b* 2 prophet cried out, | saying, 'Not him that saveth, and not him that delivereth—men cannot save them.'[3] For, for no men, whether it be those who have been crushed under the weight of poverty, or those who have been fettered by some disease (or, sickness), or those who have been ruined in the law-courts, can death make an excuse for everything which they have done, neither can the angels save them. For the angels are immaterial beings, and they have neither bones nor flesh, and they are immortal; and the ministers are flames of fire,[4] and they are slaves in the service of those who created
Fol. 5 *a* 1 them, and they are unable to set free those who are in | cap-
ⲋ tivity. But if the Lord of the slaves wished to make them free He could make them so in the twinkling of His eye.

Furthermore, the King of the denizens of heaven and the beings of earth paid good heed to those who had been led away captive by the wicked Tyrant, that is to say, the wicked Devil, who had conquered the men who had performed his will. Thereupon the King of glory came forth from heaven, but He did not bring with Him great multitudes to enable

[1] Jer. ii. 13. [2] Compare Ps. xlix. 14.
[3] Compare Ps. xlix. 7. 8; Job xxxvi. 18, 19.
[4] Ps. civ. 4; Heb. i. 7.

Him to remove those who were captives from the hand of the wicked Tyrant in Amente. | He did not come in a form visible Fol. 5 *a* 2
to every one, or in great glory, but only in the glory of His Father, which He did not leave behind Him, and the Father did not wish to take it from Him. And He arrayed Himself in that humility wherewith He waged war against the wicked Devil, I mean to say the holy Flesh wherewith He clothed Himself, the Flesh wherein He arrayed Himself in accordance with His own desire, the Flesh which was not produced by human seed, and which did not make seed to proceed from it, the Flesh wherein was included everything with the exception of sin and guile. For He never committed sin, | neither was Fol. 5 *b* 1
guile found in [His] mouth. Inside the Flesh was God, and ח
outside it also. Inside was God, but man could not see Him. And outside He wrought great miracles and healings of all kinds. His hand that was stretched out raised the dead, that is to say, the son of the widow who was in Nain. Now on this occasion the dead man came to life again after he had been dead for a night, on the day following his death when they took him out to the tomb to bury him. He stretched out His hand of human flesh and God, and | ordered [the Fol. 5 *b* 2
bearers] to set down the bier whereon he was, and those who bore him stood still. And with one single word He raised him, and gave him to his mother, and she took him and departed to her house.[1] He danced for joy and blessed God, and she drew back from him, and gazed into his face, and marvelled. And crowds of people were running up to him uttering cries, and wishing to be sure that it was he. And the men and the women who had come forth [from the village] with him to follow him to the grave, according to the pagan custom, turned back before they decided to depart to their houses, and they did not return to their houses until Fol. 6 *a* 1
they had | seen the miracle which had happened. They saw ט

[1] Luke vii. 11-15.

the winding sheet and the grave clothes, they handled him that had been dead, they mounted on the shoulders of men, and they departed into the city and became witnesses concerning things that were incredible. And when every one had seen the miracle they believed on Jesus the Christ.

Now when the Pharisees, and the scribes, and the elders of the people had heard of this, they were wroth with Jesus, because He who had given life unto them had raised the
Fol. 6 *a* 2 dead, and they | spake evil things concerning Him. Therefore was that which is written fulfilled in Him, 'The Lord is King! Let the nations rage furiously.'[1] The Lord is King! He hath raised the dead. The stupid Jews were wroth with Him, they wished to kill Him. The Lord is King! He drove away devils, He made Beelzebub to be a creature of contempt, He cast out the devils. The Lord is King! He cleansed the lepers. [The stupid Jews] were wroth with Him, and they wished to put Him to death because of Lazarus.[2]
Fol. 6 *b* 1 All the people went to see Him, and | they all believed in
I Him. The Lord is King! He healed those who were paralysed.[3] The ungrateful were wroth with Him, and they called Him 'the son of Joseph the carpenter'.[4] And similarly the Devil and his demons are wroth with a sinner when he repenteth, even as they were in the present case of Isaac the Samaritan, who was a native of the village which is called Iôppê (Joppa). He heard a multitude of men in that place saying, 'Let us go into Jerusalem, and let us worship the
Fol. 6 *b* 2 Cross | of Jesus, for the festival draweth nigh'; now the Samaritan custom is for all men to take all their property with them. And Isaac the Samaritan also said unto his household, 'Saddle our beasts, load up our gold and silver [upon them], and let us take them to Jerusalem with the multitude which is departing thither. Let us go to the well

[1] Compare Ps. ii. 1. [2] John xi. 14, 46, 53.
[3] Matt. ix. 2; Mark ii. 10; Luke v. 24.
[4] Matt. xiii. 55; Mark vi. 3.

of Gabaôn, and purify ourselves, and all our belongings. Let us go together with all the faithful who are going thither to the festival, so that the Lebarites may not fall upon us, and rob us of our possessions.' | Now this was the Fol. 7 *a* 1 custom of the Samaritan people: They used to take all their ⲓⲍ possessions, from that of the highest value to that of the lowest, and sprinkle them over with the water [from this well], according to the desire of their evil hearts. If one of them died [on the road], or a woman who was pregnant resumed the way of women, [the kinsmen] when they arrived [at the water] used to wash them in it, because of the accursed (?) wish of their hearts. Besides these things, [Isaac] the Samaritan journeyed with the believers, and he wished to wash himself in the [waters of the] well which is in Gabaôn, and also all | his possessions. Now this is the well Fol. 7 *a* 2 by which Jesus (Joshua) the son of Naue (Nun) built an altar. When he had divided the land of promise among the children of Israel, he circumcised them at that place by the well.[1] Therefore the Samaritans say that whosoever shall wash in [the waters of] that well, or shall dip his feet or his possessions therein, shall never have need to wash them again. It maketh the sun to travel in his course, | and when Fol. 7 *b* 1 thou sayest, 'The sun hath set,' the darkness cometh upon ⲓⲏ them immediately.

And the believers and the Samaritan came to a lake of water, and the believers went down to it in order that they might drink, and their children, and their beasts. And the Samaritan found water and he drank, and his men and his beasts did so according to their need (?). And the Samaritan said unto one of the Christians, 'It must be a vexatious (?) thing for you to have to go to Jerusalem to worship | a log of Fol. 7 *b* 2 dried up wood, whereon a man who was a prophet was put to death. It is not right to worship it, for through this ye and

[1] Compare Joshua v. 3–9.

your children, and [your] beasts shall die of thirst, for God will be wroth with you, and will make the waters to become putrid.' And a certain God-loving presbyter whose name was Apa Bacchus heard these words; now he belonged to the Orthodox Faith, and he paid attention to the things which the Samaritan was saying, for he was uttering terrible blasphemies against the Holy Wood of the Cross of our Lord
Fol. 8 *a* 1 Jesus, the Christ. And Apa Bacchus answered and | said
ⲓⲏ unto the Samaritan, 'What is thy name, and of what place art thou a native?' And the Samaritan answered, 'Isaac is my name, and Moses and Joshua are they who gave to me the Law, and they spake from God. The Son of Mary was a Prophet of God Whom the Jews crucified because he abrogated the law of the Sabbath. God delivered Him over into their hands. He went up on a certain mountain, and it
Fol. 8 *a* 2 is not known what | became of Him. They seized other thieves and another man, one Jesus, who was also a prophet, and Him they put to death on the wood of the Cross. This is He Whom ye now receive. Of Him nothing is found, in vain do ye go to worship Him. And it is not seemly to worship the work of men's hands, nay, we must worship God alone, even as He spake unto our father Moses, for He gave unto him the Law, saying, 'Thou shalt not worship any strange god.'[1]

And when Apa Bacchus the presbyter had heard these
Fol. 8 *b* 1 things he was wroth | with a divine wrath, and he said unto
ⲓⲁ the Samaritan, 'The name which the Patriarch gave unto thee is good, but thy faith is vanity, and thou hast become diseased through thy sins. However, neither the name nor the apparel of a man can save him if he be not perfect in the Orthodox Faith. Verily I hold the pagans to be more blessed than thou, for they have no right knowledge whatsoever, and they have never read about the Creator-God as

[1] Compare Exod. xx. 3; Deut. v. 7; vi. 14.

thou hast done. Thou sayest, All the works which God hath created, and which the faithful receive with thanksgiving, are abominable to me. Hast thou never enquired, O Samaritan, or dost thou know what is written, "Everything which God hath created is good, and nothing is to be despised, and all are to be received with thanksgiving?"[1] O thou senseless Samaritan, we do not worship the Cross as God, but we bow down to it, and we glorify it because the Son of God glorified it, inasmuch as He | completed His Fol. 9 *a* 1
dispensation upon it. Hearken unto me, O Samaritan, and ιε
I will speak to thee. The serpent of brass which Moses made in the desert in days of old, and which was made manifest, was a marvellous thing, for it resembled a living serpent; and if one of the children of Israel came to the serpent of brass quickly when he was bitten by a serpent, and looked at it, he obtained relief. For ancient [writers] say that the serpents which God sent among the children of Israel were so deadly that | if a man were bitten by one of them Fol. 9 *a* 2
his limbs rotted away and fell from [him] little by little until his whole body perished. If then the serpent of brass, concerning which God spake to Moses, made the spitting serpent, that is to say, the viper, to be of no effect, shall not the wood of the Cross make to be of no effect the poison of the serpent of the mind, that is to say, the Devil, to which thou givest a place within thee? The wood of the Cross became a resting-place for my Lord Jesus, the Christ. He Who was the God of the wood of the Cross Himself went up on it | of His own Fol. 9 *b* 1
free will. He died for our sakes, for us sinful men. When ιϛ
the Lord bowed His head upon it, and yielded up His breath, according to the wish of His Good Father, it was the wood of the Cross that removed the "middle wall of partition"[2] which was between us and God, our Father, through His Only-begotten Son, Jesus the Christ, Who went up on it for us.

[1] 1 Tim. iv. 3. [2] Eph. ii. 14.

The ark which Noah made in days of old, according to the command of God, carried both men and beasts, which were saved from the waters of the Flood. But thou, O Cross, didst
Fol. 9 *b* 2 carry | Him Who commanded Noah to make the ark, and to gather together in it creatures of every kind, and food for their sustenance, like a good steward, and to give a remnant to the world. And again, O Cross, thou didst create a new world, when the blood of the spotless Lamb, the Christ Jesus, the Son of the Living God, was shed upon thee.'

And when Isaac the Samaritan had heard these things which Apa Bacchus was saying he marvelled, and spake unto
Fol. 10 *a* 1 him, saying, 'Behold, thou sayest that Moses | wrought
ⲓ̅ⲍ̅ great miracles, and that he made powerless the spitting serpent[1] which used to kill those who were bitten by it. [Very well. Now tell me] what miracle the Cross ever did, so that I also may believe in it.' And Apa Bacchus answered and said unto him, 'O Isaac the Samaritan, thou hast neither seen Moses nor his miracles, and hast, in any case, only heard about him, [and yet thou believest in him]; if thou wert to
Fol. 10 *a* 2 see the power of the | Christ, wouldst thou believe on Him, and on His Holy Cross?' The Samaritan said unto him, 'Even if Moses and Joshua were to speak to me I should never believe in this wood of which thou speakest, unless I had seen some mighty deed performed by it.' And Apa Bacchus the presbyter answered, saying, 'Not for thy sake only will I perform this wonderful sign, but for the sake of this multitude of people who have come to worship the wood of the
Fol. 10 *b* 1 Holy Cross of our | Lord Jesus the Christ, so that they may
ⲓⲏ̅ not be offended like thyself, and I will pray to Him that went up on the Cross, and died for us of His own free will, and for our salvation.' And he prayed by the side of the lake, saying, 'O Thou Who didst make the rivers to flow with sweetness, so that men of every race might drink

[1] Num. xxi. 9.

thereof, O Thou Who didst make the sea to be bitter, and then didst cause the rivers to flow into it, whereupon it ceased to be bitter, and became salt, who is there, O Thou man-loving | God, that can comprehend Thy wisdom? For in the Fol. 10 *b* 2
very beginning Thou didst gather together the floods and waters into one place, and Thou didst make firm the earth in the heart of the waters. Thou didst divide the waters and didst make them into three parts. One part Thou didst make the firmament, and another part Thou didst make the sea and the rivers, and the third part Thou didst place under the earth, and Thy foresight did make beneficent regulations for them. Thus in the countries which have no rivers Thy goodness gathereth together the rains, and those who have need of the water which is | under the earth will find it there. He Fol. 11 *a* 1
who hath heard of Moses the Prophet [knoweth] that he ιθ̄
made sweet the waters in Elim[1] that were in twelve wells. Thou didst shew him a certain kind of wood, that is to say, the wood of the Holy Cross. Thou art able to make these waters sweet, for unto Thee alone belongeth power over everything. Now therefore, O Lord my God, as Thou didst reveal this wood to Moses, so that every one who belonged to the people of Israel might believe, let now also Thy Name be glorified, even as Thou hast | been glorified by all Thy works. Fol. 11 *a* 2
And let not the heathen say, Where is their God?'

And as Apa Bacchus was praying to God a voice came unto him, saying, 'He who believeth upon Me shall say to this mountain, Remove thyself to this place, and it shall move itself [there], and nothing shall be impossible for him that believeth.[2] For whosoever shall believe in the Cross shall be able to do these miracles, and he shall obtain whatsoever he seeketh; and whosoever receiveth Me receiveth Him that sent Me. | Now therefore, that for which thou hast asked Me Fol. 11 *b* 1
shall be [given] unto thee, for the sake of the faith that is in κ̄

[1] Exod. xv. 23–7; Num. xxxiii. 9.
[2] Matt. xvii. 20; xxi. 21; Mark xi. 23.

thy heart. Whosoever layeth hold of perfect faith unto him belongeth everything.' Thereupon the holy man, Apa Bacchus, took two little pieces of wood, and tied them together in the form of the Holy Cross, and threw them into the lake of water, and cried out, saying, 'This lake hath Christ healed by His Cross, and the waters thereof shall be sweet from this time forth, and for ever and ever. Let every one who |
Fol. 11 *b* 2 believeth in the Cross of Christ drink thereof in faith. But let not those who are enemies of Christ, and who do not believe in Him or His Cross, drink of the water of this lake, for it shall [taste] to them like vinegar and bitter gall.'

And when Apa Bacchus had finished pronouncing these words he cried out to the multitude in the voice of the Gospel, 'Whosoever thirsteth let him come to me and drink,[1] and whosoever believeth in the Cross of Christ.' And a multitude of believers went to the lake, and took [water] from it, and they found it to be sweeter than honey, and exceedingly good. And when those who were pouring out (or, drawing) the water
Fol. 12 *a* 1 looked down into the lake, they discovered and saw | there
ⲢⲀ a little cross in the form of a torch of light, and they all cried out, 'One is the Christ Jesus and His glorious Cross.' And when the Samaritan heard these things he was afraid, and he did not wish to speak against the Cross again. And when the Samaritan was thirsty he went to drink water at his own watering place, and when he did not find any there he was greatly troubled in his mind, and he did not know what to do, for he and his men were consumed by thirst. And when he was suffering sorely from thirst, he rose up and
Fol. 12 *a* 2 went to the lake, he and his men, to draw | water to drink, and the Samaritan looked down into the lake, and he saw the similitude of a cross which was in the form of a torch of light. Then taking boldness to his heart, and casting fear from him, he drew some water from the lake and drank, and he found that it was like unto vinegar, and that it was bitter and was

[1] Isa. lv. 1; John vii. 37.

stinking. And the Samaritan cried out, 'Verily, the Christ and His Cross are not working miracles for us to-day.'

And straightway he went to the holy man, Apa Bacchus, and he said unto him, 'Take my possessions which I have brought on the road with me, and give them to the | poor, and Fol. 12 *b* 1 shew thou me the place of the wood of the Holy Cross, and ⲕⲃ I will worship it.' And the presbyter said unto him, 'My son, money may not be taken for the gift of the Holy Spirit. Nevertheless, if thou wouldst become perfect, arise, go into Jerusalem, and seek out the holy place of the Resurrection. Go thou into the church there, and thou wilt find our father the bishop, and the orthodox believers assembled with him, for they are celebrating the festival of the Holy Cross, to-day being the day of the festival of the finding thereof. And when thou hast gone in he will instruct thee in the way of salvation, and thou shalt see | the power of the Christ and Fol. 12 *b* 2 of His Holy Cross.' Then the holy presbyter, wishing to strengthen the heart of the Samaritan, and to confirm him in the faith, made the Sign of the Cross over the waters which had been drawn from the lake, and which were as acid as vinegar, and straightway they became sweet, and [the Samaritan] and his men drank of them in faith. And a very great multitude of people came to the holy man, Apa Bacchus the presbyter, and received a blessing at his hands. And when the [Samaritan] saw the multitudes he was greatly afflicted, and he departed and hid himself, and then he came into Jerusalem. And the multitudes of people who were by the lake rose up and came to Jerusalem, and | Isaac the Fol. 13 *a* 1 Samaritan came with them, following after them with those ⲕⲅ who formed his company.

We will [now] describe unto you a great miracle which took place, and which is worthy not to be passed over. Now certain men, who were round about the lake whereof we have been speaking, told us that the holy man, Apa Bacchus the presbyter, was praying over us, and when he ceased the water

which had been stinking and full of worms became sweet water. And they said, moreover, 'When Apa Baechus had gone into the lake we saw with our own eyes the form of the Cross, which was like unto a fiery torch, and shone exceedingly |
Fol. 13 *a* 2 brightly.' And when the people had drunk they found the water exceedingly sweet, and they would never have known that the waters were at one time putrid had it not been that one of them knew how to read. He saw certain letters written upon a wall which was plastered with ashes, and there were written upon it letters which had been traced by the holy man, Apa Baechus, thus: 'Concerning the matter of its waters. The Christ and His Holy Cross made them sweet, so that believing men might drink of the same freely, and with thanksgiving, and so that they might be unto them for healing. When, however, the enemies of the Christ, who believe neither in Him nor in His life-giving and saving |
Fol. 13 *b* 1 Cross, drink this water it shall become unto them as acid as
ⲢⲤ strong vinegar and bitter.' And when the believing men heard these things from the man who knew how to read letters they drew some of the water, and they drank, and they found it to be exceedingly sweet. And they marvelled when they saw the place of the Cross of light at the bottom of the lake; now it was like unto a torch of fire. And when those who were sick bathed themselves in the water they obtained
Fol. 13 *b* 2 relief. Now the lake was in the field of Pidôn, in | Diospolis.[1] And when those who were enemies of the Christ passed on to drink from the lake the water thereof became [in their mouths] like exceedingly strong acid, and it was to them putrid; but to those who confessed the Christ and who believed on His Holy Cross with all their hearts the water was sweet and cool. And because of this matter many pagans transferred themselves to the faith of the Christ, that is to say, through the appearance of the Cross which was visible to

[1] The pool, or lake, referred to is clearly the famous pool now called by the Arabs '*Ain ash-Shems*, at Heliopolis, near Cairo.

every one at the bottom of the lake, for it was shining brightly like a flame of fire. | And the very large number of believers Fol. 14 *a* 1 from that district gathered themselves together, and they were ʀᴇ all of the same mind, and they built a church close to that lake, and they called it the 'Similitude of the Cross'. And I, Cyril, the least of men, consecrated it, and the miracle which took place therein I myself saw with mine own eyes. And behold, I will tell you about it by the love of God. Now lest it should appear to you that we are forgetting the principal subjects [of our discourse], that is to say, the Cross of our Lord Christ, | and the verse which is written in the Fol. 14 *a* 2 Psalms, 'The Lord is King; let the earth rejoice,'[1] and the words which God spake unto Moses, saying, 'Make ye to Me a feast three times every year,'[2] and also Isaac the Samaritan, whom I baptized, we will now finish our discourse on these subjects, and we will then bring it to a close, by the Will of God, to the glory of the Cross, the festival of which we are celebrating this day, and by Him Who went up on it, our Lord Jesus the Christ.

And it came to pass that when Isaac the Samaritan had come | into Jerusalem he enquired at once for Cyril, my Fol. 14 *b* 1 feeble self, and he was told by a deacon, 'Cyril is celebrating ʀᴇ the festival in the shrine of the Resurrection, the festival of the Holy Cross.' And Isaac said, 'Wilt thou take me to him? I am not a Christian, but a Samaritan; I have, however, seen a great miracle in connection with the power of the Cross.' And the deacon came and told me, and I gave him permission to bring Isaac to me. And I said, 'Go, bring in the | wandering sheep, and take him into the church of the Christ, Fol. 14 *b* 2 and let him hear the words of the catechism; and when his repentance is manifest to every one we will baptize him.' And the deacon went to Isaac and said unto him, 'Come into the church, and thou shalt see the might of the Holy Cross.'

[1] Ps. xcvii. 1. [2] Exod. xxiii. 14.

And he put the men of his company into a certain part of the church, and he saw what made him greatly afraid, namely, a multitude of beings dressed in white. And he was terrified and seized with quaking, and he would most
Fol. 15 *a* 1 certainly have fled from the church if the | deacon had not
ⲢⲤ put courage into his heart, saying, 'Fear not, for the Christ shall receive thee to Him.' And he remained and listened to the passage that was being read, that is to say, the verse that we read in [the Book of] Ezekiel the Prophet (and the words were fulfilled in him), 'I do not desire the death of a sinner, but that he turn, and repent of his evil ways, and live.'[1] And again, 'There is joy in heaven over a sinner that repenteth.'[2]

And when he heard these things he drove fear out of himself, and his spirit exulted, and he hearkened to the word
Fol. 15 *a* 2 of God, and | he paid diligent attention to the words which he heard. And they burned within him like a fire, and they were as sharp as a sword, according to what the prophet spake, saying, 'The Lord spake unto me, saying, Behold, I have set my words in thy mouth like a fire, and my people like wood for the burning.'[3] Thus then do we complete the fundamental argument of our discourse on the verse which is written in the Psalms, 'The Lord is King; let the earth rejoice.'[4] The kingdom [is that of] the Only-begotten Son of God the Father, and of His great exaltedness. He arrayed
Fol. 15 *b* 1 Himself in humility, He came to us, | He humbled [His]
ⲢⲎ pride, [and He was] not like the sacrifice which is slaughtered straightway, but He was left bound until the appointed time of the Father. And when the appointed time for which He had come was fulfilled, according to His own free will, and according to the dispensation of the Will of His Father, [the Jews] crucified Him for our sake, and He died and rose from the dead. He despoiled Amente, He brought up therefrom

[1] Ezek. xviii. 32; xxxiii. 11.
[2] Luke xv. 7, 10.
[3] Jer. v. 14.
[4] Ps. xcvii. 1.

the [souls who were in] captivity, and departed with them to His Good Father, and sat down upon the glorious throne on the right hand of His Father. And the hosts of heaven cried out, saying, 'The Lord is King, from the trees of the | wood Fol. 15 *b* 2 ..... Let the heavens be glad, let the earth be glad, for He hath had mercy on His people, and hath redeemed their captivity. The Lord is King. He hath put on strength, He hath girded it on,'[1] that is to say, the flesh which He took from the holy Virgin Mary, and which she put on Him. And she became one with Him in His Godhead. He went up into heaven, He sat down at the right hand of His Father upon the throne of His glory, He created a thing of might, He bound Himself to it, that is to say, the wood of the Holy Cross, and He loaded Himself therewith, and took it up with Him into heaven. And He will bring it again with Him at His second coming | when Fol. 16 *a* 1 He shall come to judge those who are living and those who RO are dead.[2] The righteous and the sinners, [and] those who have believed in the Cross, shall see [it] going before Him, and the angels carrying along the Cross like the standard-bearers of an army.

But some one will say unto me, 'Why did they crucify Him, and bring the Cross to the place of giving judgement? Why did they bring Him?' [They did so] because of the stupid Jews, and because of every one who did not believe in the Cross of Jesus, and in order that they might not think that He was different from Him that would come as a judge to judge those who were living and those who were dead. For He shall come in the glory of His Father, and with His angels, and He shall display the Symbol of | the Fol. 16 *a* 2 Cross of heaven (?), that Cross which is the hope of every one who shall be sealed therewith. To sum up the matter: Baptism is incomplete without [the Sign of] the Cross. And

[1] Ps. lxxxv. 1; xciii. 1; xcvi. 6, 12. [2] Acts x. 42; 2 Tim. iv. 1.

doth not the priest make the Sign of the Cross over the vessel of baptism with his finger? Otherwise it would lack the Holy Spirit. It is the Cross wherewith demons and unclean spirits are driven away, and when the Sign of the Cross is made against them they flee from (?) the Holy Life; it is the pledge of the kingdom which is in the heavens.

Now observe, O my sons and daughters, that the hour is far advanced. And I observe also the multitude of people who have come to the festival, wishing to hear the word of God in purity, and to celebrate the festival, for the Lord said, |
Fol. 16 *b* 1 'Make three seasons [of the year] festivals to Me,' that is
א to say, 'Make a festival to Me three times.' On the fourteenth day of the new month, which is Parmoute,[1] God commanded Moses to cause to be slain a sheep, perfect in every respect and a full year old, and to smear the doorposts of their houses [with the blood], so that the destroyer might not destroy their first-born.[2] And for us also who are Christians a spotless Lamb hath been slain for us, Christ Jesus the Lord, to Whom the true lamb, Mary, the spotless Virgin, gave birth. For He was slain upon the Cross on the fourteenth |
Fol. 16 *b* 2 day of the new month, and He was slain upon the rock of stone, Golgotha,[3] that is to say, 'the place of a skull'.[4] And they pierced His right side, and blood and water came out. On what was His Blood poured out? Behold, it was shed on a rock of stone, on Golgotha, and that Blood shall never disappear until the end of the world, and that Blood shall be a mark of shame for the Jews, and of disgrace for the people. And we Christians take that Blood and shed it on the doorposts of our houses, that is to say, on our mouths, and on our lips. And when we have received His perfect Blood, and

[1] April 9. [2] Exod. xii. 1–13.

[3] Heb. גֻּלְגֹּלֶת, Chald. גֻּלְגֻּלְתָּא, Ar. جلجلة.

[4] The skull referred to is said to be that of Adam, whose bones were buried in this place by Melchizedek, الموضع الذى دفن فيه ملكيزاداق عظام ادم. See Bar Bahlûl, ed. Duval, col. 448.

have drunk thereof, | we eat His Flesh, and we are safe from Fol. 17 *a* 1
destruction, and we trample upon the Devil and all his evil ܐܠ
thoughts.

Where did they lay the Body of the Lord? They laid it in a tomb, which was in the place wherein we celebrate the festival this day. And who was it that raised Him from the dead? No man is able to find out this matter, nor doth any one know it, except the Father alone, Who raised Him up from the dead. For it saith in the Book of Psalms, 'The Lord hath risen like a man who hath been asleep, and like a warrior who hath been | drunk with wine.'[1] Who was the Fol. 17 *a* 2
first person to meet Him, or unto whom did He shew Himself except Mary the Magdalene, the Mary who was the sister of His mother, who conceived Him without [the help of] a man, and brought Him forth without birth pangs, and reared Him without anxiety and pain? For a period of forty days He appeared unto the Apostles eating and drinking with them. And afterwards He addressed them, and spake unto them, saying, 'Go ye forth into all the world, teach ye all the heathen, and baptize them in the Name of the Father, and of the Son, and of the Holy Spirit.'[2] | And He promised to Fol. 17 *b* 1
them straightway the Spirit, the Comforter,[3] after the holy ܐܒ
Pentecost.

As concerning the season of which God spake unto Moses, saying, 'Thou shalt rejoice therein, and thy wife, and thy son, and thy servant, and thy cattle, and thy servants whom thou hast bought for money, and everything which is thine,'[4] this season is for us the seventh festival, that is the festival of Pentecost, which is the first day [of the week] whereon the Spirit came upon the Apostles. For as the diligent husbandman is wont to go into his field, and to cleanse it, and to pluck up the thistles and the tares, which have taken root therein, | and afterwards to sow it with seed with a generous Fol. 17 *b* 2

[1] Ps. lxxviii. 65.
[2] Matt. xxviii. 19.
[3] John xiv. 26.
[4] Deut. xvi. 14.

hand, and to plough it with a plough, and as the diligent husbandman also considereth the weather at that season of the year, and whether rain will be likely to fall on the seed and make it to sprout vigorously, and whether the seed will become a good crop through the wind and the dew which shall come upon it from heaven through God, even so did our Lord Jesus the Christ act towards the holy men, that is to say, towards our Fathers the Apostles. He cleansed them from every defilement, and from every kind of guile, up to the time of the holy Pentecost, wherein He sent upon them the Paraclete, the Holy Spirit, the Spirit of truth, and He filled
Fol. 18 *a* 1 them with all knowledge, and they spake | with divers tongues,[1]
ܐܦ which they knew not, and they performed mighty deeds and miracles, and they brought forth the things which belonged unto the Lord, some a hundredfold, some sixtyfold, and some thirtyfold. This now is the season wherein we keep the festival according to the command of the Lord, not with over-eating and not with excess of wine and merriment, but with partakings of the Sacrament, and with the singing of psalms and hymns, saying, 'Let us come out openly, and let us sing psalms unto Him joyfully; for He is our God, and we are His people.'[2]

And when He had gone up to His Father, and had seated Himself on His right hand, [the angels] cried out, saying, |
Fol. 18 *a* 2 'The Lord is King over all the heathen, the Holy God sitteth upon His Holy Throne.'

Now the Lord said unto Moses, 'Make a feast to Me three times each year.'[3] Which then of your festivals is the greatest to-day, O my beloved? [Is it not] this which taketh place in the first month of each year, that is to say, the festival of the Manifestation of the Cross? And we will now make the matter clear to you, and shew you why we celebrate the festival of the Holy Cross to-day. Now the

[1] Acts ii. 4; x. 46; xix. 6. [2] Ps. c. 2, 3. [3] Exod. xxiii. 14.

Jews lied concerning the Resurrection of the Lord, and they said, 'He did not rise from the dead, but His disciples came by night and carried Him away secretly whilst we were sleeping.'[1] And | it was their intention to conceal the glory Fol. 18 *b* 1 of the Cross, according to the representations of Irenaeus, ϡβ and Josephus, and Philemon on the authority of Hebrew writers, because of the wrath of the Jews against the disciples of our Lord and the Cross of our Lord. And there was very great wickedness in the hearts of the Jews, who crucified the Lord upon the wood of the Holy Cross, and they wished to burn the Cross after the Lord had risen from the dead. Now the wood of the Cross was fixed in the ground, in the place where they had crucified the Lord upon it. And when, little by little, a tumult [had arisen]—now the disciples | hid themselves because of the fear of the Jews— Fol. 18 *b* 2 Joseph of Arimathea rose up, and came to Nicodemus, and said unto him, 'Behold, the Jews, and the chief priests, and the other [members] of the Sanhedrim are taking counsel together, saying, Let us burn the Cross. Now therefore, let us take it and hide it, so that they may not be able to carry into effect what they are planning.' And the two men rose up, and came to the 'Skull' by night, and they found the holy wood of the Cross of Jesus and the superscription which Pilate affixed thereto. And there were nails that were standing in it, that is to say, the nails that had been driven into the body of the Lord, and through His | hands and His Fol. 19 *a* 1 feet, and they hid them, and also those of the thieves, for ϡε they could not [carry them away], because of [their] fear of the Jews. And Joseph said unto Nicodemus, 'Let us cut the wood of the Cross off close to the base, and carry the Cross away together with the [other] crosses, and place them in the tomb, in the place where they laid the body of the Lord; for the tomb is mine, and I have never laid in it any

[1] Matt. xxvii. 64; xxviii. 13.

other body except the body of Jesus, and behold, He hath risen from the dead.' And they did according to these words, and they took [the crosses] into the tomb, which was hard by the place where they had crucified Jesus; and they
Fol. 19 *a* 2 rolled | a stone before the mouth of the tomb and departed, and no man knew what they had done for a very long time. Now the disciples used to go into the tomb daily, and they prayed there by night secretly. And they used to carry thither the sick, who received healing through Jesus and His Holy Cross. And when the devils who had taken up their abode in men approached the tomb they used to cry out, saying, 'Jesus laid a penalty on us in the flesh. And now that they have crucified Him the wood of the Cross continueth His work in the tomb, and inflicteth suffering upon us, and casteth us out from the bodies wherein we have sojourned.'

Fol. 19 *b* 1 Hear, moreover, another great miracle which our | lords
ⲁⲉ fathers the ancients have related unto us. A certain man who was a Jew used to live in Jerusalem in the old days, and he was exceedingly rich, and his name was Kleopa. He suffered cruelly from gout, and he was never able to walk upon his own feet, and he was wholly unable to mount a beast to ride, and he was always carried about on a litter; and [his servants] used to wash him, and carry him whithersoever he wished to go. And that man had not entered into the counsels of the lawless Jews who crucified the Lord of glory for our sakes, and he commanded his slaves, saying, 'Take no part with these lawless Jews who wish to put to |
Fol. 19 *b* 2 death Jesus the Nazarene through jealousy and envy, for I know that He is the Son of God, according to the prophecy of our Fathers the Prophets, and that Mary, our sister, conceived Him by the Holy Spirit. Now this Mary is the daughter of Kleopa, who is surnamed Joachim, the brother of my father, and I believe that she never knew man, and that it was the Holy Spirit Who came upon her,

according to the voice of the archangel.' And this righteous man, that is to say, Kleopa, had an only son whose name was Rufus, and who was grievously sick of a fatal disease. And when only a few days remained | before Rufus would Fol. 20 *a* 1 ϡϛ
die, Kleopa called his slaves, and said unto them, 'Get ye a stone-mason, who can hew stone, and let him hew a tomb for my son in the rock near the tomb of Jesus the Nazarene. There will I bury my son, and when I die do ye bury me in it.' And they did according to his word, and prepared the tomb. I have made to live Rufus, the son of Kleopa.[1]

And it came to pass that after two days Rufus died. Now the day on which he died was the Sabbath, and Kleopa did not wish to take his body out to the tomb [on that day], so that the Sabbath might not be profaned. And on the morrow, which was the first day of the week, | they took Fol. 20 *a* 2
the body to the tomb upon a bier. And his father put himself on a litter(?) and they lifted him up, and carried him out with the body, and he kept close to it, and wept for his son with very bitter sorrow. And when they had arrived at the tomb of Jesus, they set down the body of Rufus on the ground, and they placed his father by the tomb of Jesus. And Kleopa was sorrowing for his son, and he wept and cried out, saying, 'O my beloved son, would that these were the days when Jesus the Nazarene, Who raised the dead, was on the earth, for then I would have gone to Him, and made entreaty to Him, and He would have raised thee up for me. For He raised up others, | and they are in the body with us Fol. 20 *b* 1 ϡϩ
to-day. He raised up Anna,[2] the daughter of Jairus, the chief of the synagogue, thy mother's brother, and behold, she also is in the body this day. He raised up Lazarus[3] our brother from the dead. If, however, it be His will, may the Lord Jesus receive thee into His kingdom for ever.'

And Kleopa said these words to the Christ Jesus in great

[1] Either some words are omitted or this sentence is out of place.
[2] Mark v. 22, 42; Luke viii. 41. [3] John xi. 44.

faith. And straightway a strong, sweet odour came forth from the tomb of Jesus, and Kleopa saw with his own eyes the form of a Cross of light that proceeded from the tomb, and rested on the bier of the dead man; and straightway the dead
Fol. 20 *b* 2 man | rose and sat up. And when his father saw that his son had risen and sat up, he leaped up in the joy of his heart, and stood upon his feet, and became like a man who had never been ill at all. And a mighty fear seized upon those Jews who were walking with him, for they saw the dead man sitting up, and his father, who had been sick of the gout, rushing about from one place to another. And they removed the grave-clothes [from Rufus his son], and they dressed him [in others], and he rose up and stood in their midst. And the Jews said unto him, 'Who is it that raised thee up?' And he said unto them, 'It was a Man of light
Fol. 21 *a* 1 Who came forth | from the tomb bearing a Cross of light,
$\overline{\text{Λθ}}$ and He stood over me, and raised me up, and I have come to life once again, even as ye see.' And they said unto Kleopa, 'By what means art thou able to walk? Who healed thee?' And Kleopa answered with great joy, saying, 'He Who hath raised up my son, who had been dead for two days, He it is Who hath healed me.' And he took hold of his son's hand, and went with him into the city with great joy, and they blessed God and His Only-begotten Son Jesus the Christ, our Lord, and they cried out, saying, 'Great is Thy power,
Fol. 21 *a* 2 O Jesus the Nazarene, for Thou hast put | Thy power into Thy Holy Cross, which giveth life unto those who believe in Him. In the place of grief Thou hast given unto me two-fold joy and gladness, and the resurrection of my son, and the healing that hath come to me.'

And when all the people heard what had happened unto them they marvelled, saying, 'Kleopa hath recovered from the disease from which he suffered, and his son hath been raised up from the dead.' And they brought to Kleopa the widows and the orphans, and he provided full meals for them,

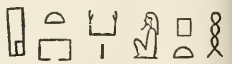
and he distributed among them much money, and on the morrow he made his slaves free men. And he and his son went to the Apostles, and together with all his household received | baptism in the Name of the Father, and of the Son, Fol. 21 *b* 1 and of the Holy Spirit, and they became excellent disciples, and they preached the Christ and His Cross. And when the Jews saw the miracle which had taken place they believed on the Christ Jesus.

Now when the scribes and the Pharisees heard of the great miracle which had taken place at the tomb of Jesus they said, 'Let us burn it with fire.' And the chiefs of the synagogue and the Jews said unto the high priests, 'Let the fire seize it [if ye wish], but rather let the Jews | defile the place with Fol. 21 *b* 2 their filth, so that the tomb may nevermore be had in remembrance.' And this counsel was pleasing unto them all, and a proclamation was sent out through the whole city of Jerusalem, saying, 'Let men and women, when they clear out the dung from their houses, and from their workshops and stables, bring it every day, and cast it on the tomb of this deceiver Jesus. Whosoever shall be found not doing this shall be expelled from the synagogue and shall be fined a drachma of copper.' And this decision was promulgated throughout all Jerusalem, and the people were in the habit of carrying out their dung every day until the time of the Emperor | Vespasian, who laid waste Jerusalem. And up to Fol. 22 *a* 1 the time of his coming against all the Jews they did not cease to do thus, according to the descriptions of Josephus, and Irenaeus, and other historiographer[s]. And the gate of light was defiled (?)[1] from that time until [the coming of] Vespasian, so that there was a vast mass of dung over the grave of Jesus, which was brought thither from the whole city. Now Vespasian brought great destruction upon the Jews. He slew thirty thousand of them, and he banished

[1] Rendering very doubtful.

three thousand to Egypt, and he wrote to Ptolemy, the
Fol. 22 *a* 2 Governor of Ekeptia,[1] | saying, 'Thou shalt not permit the Jews to possess any freedom whatsoever in the country of Egypt. Thou shalt neither permit them to traffic in things which are slain for sacrifice nor shalt thou permit them to have control over the milk and the wine. They shall have no control whatsoever over the oil-presses, and the wine-presses, and the threshing-floors, and the places wherein field produce is sold. But let them do the work of watering and tending the cattle in the country of Egypt, until they have gotten it all out of your hands.'

And the Egyptians afflicted the Jews severely, and they reduced them to a state of misery, which was worse than that wherein they suffered under the ancestors of the Egyptians in days of old under Pharaoh, when they were the bond-slaves of the Egyptians. If a young man encountered ten strong men of the Hebrews, even though they were not doing
Fol. 22 *b* 1 any harm to him, they would cry out to him | to spare them;
ⲁⲙⲏ to this degree had God humbled them because of the arrogant wickedness which [they] had committed towards Him. Moreover, the whole of that generation which had crucified the Lord of glory came near to perish utterly, for they were slain by kings, and God also brought pestilences and famines upon them because of their sins. And the rest [of the Jews] who were left in Jerusalem forgot the custom of their fathers, and did not shoot out dung on the tomb again. And there was a very large quantity of dung on the tomb of Jesus, and on Golgotha; so great was it that no man remembered that the tomb was there. Moreover, men called the heap of dung |
Fol. 22 *b* 2 the 'Skull of Jesus', that is to say, 'Golgotha'. And the Devil was pleased with this, saying, 'I will remove the remembrance of the Cross from among those who were followers

[1] The Coptic equivalent of Ḥe-t ka Ptaḥ-t  , i.e. 'temple of the double of Ptaḥ,' one of the names of Memphis.

(or, ministers) of Jesus.' Assuredly the Devil did not know that the Cross would very surely receive glory from kings, and from all those who believed upon Jesus, and that those kings would close the doors of the temples.

And even though these people were the instruments (or, tools) of the Devil, who wished to hide the Cross, they were not able to hide it either partially or wholly. For the Cross was graven in the hearts of the faithful, and they all remembered it as if it were an *eikon*, and they contemplated | it as if it were an *eikon*; and if it were hidden for a short time they awaited [its reappearance]. But it was like unto the sun in its strength, which setteth in the evening, and sheweth itself during the day. It was like unto a bridegroom who cometh forth from his marriage chamber; even so was the Cross. The Jews hid it because of their wicked jealousy of the Lord Jesus the Christ, but it made its appearance again, being more splendid than ever, and it beautifieth the altar and the sacrifice. It is the Cross that strengtheneth the God-loving kings, and they mount it on their crowns, and they set it on the | golden sceptres in their hands. The Cross is sculptured in the royal palace, and men set it up by the roadside. It is raised upon pillars and upon the corners of houses, so that it may be strength [for those who dwell therein], and for every one who passeth by. The Cross is also [found] on ships, and it delivereth them from storms and violent gales. It is in the coenobium of kings, and it giveth grace unto them; and [the mark of] the Holy Cross is prefixed to the documents of every kind that are written under their orders. Hail, thou strength and object of boasting of the Christians and the believing people! | Nothing is done in the world without the Cross. No church is built without the Cross. No altar is dedicated without the Cross. No Sacrifice is offered up without the Cross. No bishop or member of the clergy is ordained without the Cross. None is baptized without the Cross, for those who are baptized are

Fol. 23 *a* 1 ⲁⲙⲍ

Fol. 23 *a* 2

Fol. 23 *b* 1 ⲁⲙⲏ

sealed with the Sign of the Cross at the baptismal vessel. Whosoever hath the Cross with him hath a great help near him. For the Cross putteth a bridle on littleness of heart (i. e. depression), and the Sign thereof maketh anger to disappear, and it giveth tranquillity in the place of wrath at the [holy] Table.

Fol. 23 *b* 2 As for believers, | the Cross blesseth their food through those who make the Sign over it. It is present at dinners (or, suppers), and with those who drink wine with joy. The Cross destroyeth the infidel enemies of the Cross, even as it destroyed Diocletian, and made him blind in both his eyes, and left him without strength; moreover, it became an exceedingly bitter enemy to him. And the Cross destroyed also Maximinianus, whose body suffered putrefaction whilst he was still alive, and whose tongue rotted in his mouth, because he had blasphemed the Cross. And again the Cross destroyed Julian the Apostate, because he forsook Jesus. And

Fol. 24 *a* 1 that apostate became a horn of the Devil | before Antichrist.

ⲣⲛⲉ He reviled the Holy Scriptures on which he had meditated very many times, and which he had recited with his mouth, which deserveth to be stopped for ever, and with his tongue, which deserveth to be cut out, because he read them and then reviled them. Verily he neither read them [with seriousness] nor understood them. For if he had known their meaning he would have glorified the object of praise of the Christians, that is to say, the Cross, and he would not have died an evil death. For he made himself an enemy of the Holy Cross whilst he was alive, and for this reason [he drank] waters other than those wherewith men are wont to slake their thirst, and this lawless man died through thirst.

Fol. 24 *a* 2 Now he drank the urine | of horses, and made himself mad (?). And his body was not worthy of a tomb, and it was not worth preparing for burial, and it was even as that of a poor man, since he made himself an enemy of the Holy Cross. Therefore let us not make ourselves love those who do works of this

kind, lest we inherit their destruction. Let us not make ourselves enemies of the Cross, so that those things which happened to the Jews may not befall us. For those who defiled the wood of the Cross, wishing to hide it, slew their children with their own hands, and they devoured their own flesh, because of the great hunger which was sent upon them by the God of truth, Jesus the Christ, | our Lord, in return Fol. 24 *b* 1
for the impudent and wicked act which they committed ⲱⲛⲉ
against Him when they crucified Him.

And again, they wished to hide His Holy Cross, according to what Josephus and Irenaeus, who report Hebrew tradition, have said in their histories of ancient things and times concerning the events that happened to the Jews. O brethren, far be it from us to make ourselves unbelievers in the Christ and in His Holy Cross, lest all these evils come upon us, for great is the might of the Cross. And I dare to say concerning the father of all mankind, Adam (and concerning all his sons, that is to say, ourselves), whom God | formed in His Fol. 24 *b* 2
own image and likeness, that if Adam was the image and the likeness of God, according to the Scriptures, with the exception of the [death on the] Cross, the whole of him was God the Word. When [Jesus] spread out His hands on the Holy Cross, He was of the same type as Adam, until He delivered us from our sins. And we who have believed in Him are of the same type as He when we spread out our hands in prayer. Finally, let us make ourselves to resemble our orthodox Fathers, who have gone to their rest, glorifying the Cross which giveth salvation.

I will now declare unto you | the principal object [of my Fol. 25 *a* 1
discourse], especially as God hath acted graciously towards ⲱⲛⲍ
us through Constantine, the God-loving Emperor, who rose like a bright and shining star, and who rose upon us from heaven. Now this Emperor Constantine was sprung from a stock that loved God exceedingly, and because of this the Christ gave him glory through His Holy Cross, and He

guided him through every country, and through every war until the day of his death. Constantine adorned the Church with every kind of royal adornment, and he placed his hope
Fol. 25 *a* 2 in God the Christ Jesus, and in | His Holy Cross. And he continued to cling to Him with a firm faith, and he caused the doors of the temples of those who worshipped idols to be closed. He bestowed great honours on the orthodox Fathers the Bishops, and great benefactions on the holy churches in every country that was in subjection unto him; and Constantine, who glorified the Holy Cross, made their enemies to disappear, and suppressed them. Now this Constantine knew nothing about the Cross at first, because of the numerous kinds of idolatry which had spread throughout every country with the help of the apostate Emperors Diocletian and
Fol. 25 *b* 1 Maximinianus. Constantine was | descended from parents who
ⲁⲙⲏ were righteous men and Christians, and under their influence he became like unto them; and he shone like a bright and shining light upon those who were in the whole earth. Because of his skill in the art of the physician, and his knowledge, and his strength, every one was eager to see him. He suppressed idolatry of every kind, and for this reason Diocletian loved him, and delivered over into his hands the whole administration of his kingdom, for he was his equal as an Emperor, and was of the race of the old Roman Emperors. And he was such a mighty man of war that, in every war which he
Fol. 25 *b* 2 undertook, God humbled [his adversaries] | before him, for He loved him.

And it came to pass on a certain day that the God-loving Emperor Constantine was, during his early manhood, engaged in fighting the Persians in a place which is called Kallamakh. Now the Persian host was very numerous, for they had hired seven other nations to join them and to give them assistance, and they said, 'We will take all the countries of the Roman Empire, and we will subdue their people with them.' And they made bridges (? pontoons) in the ships so that they

might cross the river on the morrow. And they said, 'We will kill Constantine, the general | of the army, who hath Fol. 26 *a* 1 laid waste our country, and we will go into Antioch, and ⲙⲉ seize the Emperor, and all his possessions, and take all the captives who are there.' And Constantine was afflicted in his spirit, and he said, 'Who is there that hath power sufficient to do battle with this host of nations?' And when he rose up he sent a message to the Persians, saying, 'Let us not fight against each other until we and our hosts are overthrown. If we are not strong enough to fight you [successfully], we will abandon our country to you, and we will go away.' Thereupon the Persians rejoiced, because they believed that Constantine was faint-hearted. | And Fol. 26 *a* 2 Constantine went to his bed that night with his heart sad within him. And slumber fled from him, and his eyes were staring up into the sky, and he was thinking deeply because of the sore sorrow which was upon him. And he saw among the stars a Cross of light, and there was an inscription written upon it in Greek (Roman) letters, and he read the inscription which was written thus: 'Constantine, through this sign thou shalt conquer those who are fighting against thee. Seek thou the God of thy fathers, and thou shalt find Him.'

And when he rose up in the morning he was marvelling and saying, 'Unto which God doth this sign belong?' And he caused the priests to be called | and the chiefs of all Fol. 26 *b* 1 the Government, and he asked them about the sign which [ⲕ] he had seen, saying, 'Unto which God doth this sign belong?' And some of them said unto him, 'Assuredly it belongeth to Phiblarion, the conqueror and disposer of battles, who hath appeared unto thee to give thee the victory; therefore let us pour out libations unto him.' And others said, 'It belongeth to Herakles, and we must pour out libations unto him. It is he who wisheth to give thee victory in the war.' Now Constantine did not know what he ought to do. He was a Christian, and the son of a Christian, and yet he did

Fol. 26 *b* 2 not know the Sign (or, symbol) | of the Cross, because at that time no church was being built, and the Cross was as yet unknown [to him], because it was the period wherein they were pulling down churches. Now Constantine was born during a time of persecution, and he and his parents went to Christ secretly. And whilst the noble Constantine was meditating upon these things, a certain soldier, who was a mighty man of war and a believer in God, and whose name was Eusignius, and who was very honest—now he did not declare himself openly because it was the time of persecution—this man, I say, went unto Constantine, and said unto him

Fol. 27 *a* 1 secretly, | 'My lord, hearken unto the word of thy servant.
ⲓⲗ̅ⲍ̅ The sign which thou didst see in the sky doth not belong unto any one of the gods of the Emperor Diocletian, but it belongeth to Jesus, the Christ, the Son of the Living God. He came down into this world, and took flesh in Mary, the holy Virgin, and became the selfsame flesh and Godhead. He lived for thirty-three years, and He did everything which men do in the same manner as ourselves, with the exception of committing sin. He effected very many cures, He raised

Fol. 27 *a* 2 the dead, to the blind He gave the | light, He cast out the devils, He cleansed the lepers, and He healed those who were sick of the palsy. In short, His miracles and the mighty works which He did upon earth are innumerable. The godless Jews were jealous of Him, and they rose up against Him. They bound Him, they delivered Him over into the hand of Pilate the governor, who ruled over Palestine for Tiberius, and when he found in Him no offence [which merited] death he wished to set Him free. And the Jews were wroth [at this], and they rose in rebellion, and against his free will he delivered

Fol. 27 *b* 1 Him over into their hands, and they did unto Him | according
ⲓⲗ̅ⲏ̅ to their wish. And the Jews took Jesus, and they raised Him up on the wood of the Cross, and they crucified Him along with two thieves, and He died upon the Cross. And they brought Him down, and they laid Him in a tomb, and

He rose on His third day, according to the Scriptures. He went up into heaven, He sat down at the right hand of God, and He shall come to judge the living and the dead. This sign which thou hast seen in the sky bringeth His heart (?).'

And when Constantine had heard these things from Eusignius he said, 'Shall not then this sign which I have seen give me victory? I believe | in it, because that same Jesus Fol. 27 *b* 2
is the God of my fathers.' And straightway Constantine took his good spear, and fixed upon it a cross of gold, and set it before him. And when the period which Constantine had agreed upon with the Persians had come to an end, he passed over the river to do battle with them, and he trusted boldly in the sign which he had seen in the sky, and God gave unto him that day victory from out of heaven. And all the host of the Persians took to flight before him, and all those who were with them, and the two hosts took the same road, and the Romans slew the Persians as far as their frontier. And Constantine saw with his own eyes | [angels] Fol. 28 *a* 1
among the host of the soldiers with their swords drawn in [ⲛⲓⲥ]
their hands awaiting them. And having obtained the victory through the Cross he returned to the city with his company of soldiers, and not one of them was wounded. And these things happened thus according to the statements which we have gathered together from early Hebrew writers. And God, Who establisheth kings, and removeth them out of their places, destroyed the two eyes of Diocletian, because of what he had done in the matter of the worship of idols, and likewise thrust him from his throne. And by the forethought of God, the Members of the Senate, and the Councillors of the two cities, Rome | and Antioch, took Constantine, and seated him Fol. 28 *a* 2
upon the throne of Rome, and put the crown of sovereignty upon his head, and the sceptre [in his hand]. And the nobles of the two cities brought him gifts, and glorified God because of His gracious goodness and loving-kindness towards men,

which He had made manifest to every one. And straightway Constantine remitted taxes to all classes of people everywhere, and he caused great peace to be in all the churches, and he wrote epistles to the orthodox bishops in every diocese wherein he ordered them to pray for him and for all his kingdom, so
Fol. 28 *b* 1 that God might protect him. And great | peace encompassed
ⲓⲅ Constantine on every side, and God bestowed upon the churches great benefactions through him, and also on the heads of the churches, to whom he entrusted the work of building churches everywhere on a scale worthy of the glory of his kingdom. And there was born to him a son, and he called his name Konstantos (Constantinus II), according to his own name. And after these things another son was born
Fol. 28 *b* 2 to him, and he called his name | Kos[tantos] (Constantius II), according to his name, and when they were grown up a little they were crowned with the crown of sovereignty, and the sceptre [was put into their hands]. And the Emperor Constantine, being informed that the worship of idols went on in many places, straightway issued an order to every city to close the temples, and to take away their keys, and to give them to those who were in charge of the churches. And they took away from them large quantities of money, which they spent in building churches everywhere, according to the Emperor's decree.

Fol. 29 *a* 1 And | Constantine rose up quickly, and he took with him
ⲓⲉ his mother, and his sister, who was a virgin, and a large quantity of baggage, and a large escort of soldiers and slaves, and many holy bishops, and he departed with them to Jerusalem. And he caused to be brought before him the chief Jews, and he asked them questions, saying, 'I wish you to shew me the place where [stood] the Cross whereon Jesus was hung, and the tomb wherein His Divine Body was laid, for the glorification of my kingdom.' And the Jews said,
Fol. 29 *a* 2 'O Lord Emperor, | behold, it is a long time since they crucified Jesus, and lo, this event happened six generations

ago. And the city was laid waste and burnt with fire by the order of the Emperor Vespasian. They slew our fathers first of all, and then they led [some] away into captivity, and [others] they banished to Egypt. And if a remnant remained [after] the destruction of Vespasian, behold, we have been slaves of our lord the Emperor of the Romans, until this present.' And the Emperor said unto them, 'Ye may expect a very heavy punishment from me if ye are unwilling to shew | me the place wherein they crucified the Lord, and the Fol. 29 *b* 1
wood of the Cross itself, and the tomb wherein they laid His ܐܚ
Body.' And the Jews made answer, saying, 'O our Lord Emperor, enquire of those who understand the Law thoroughly among the Jews, and the high priests among them, and they will be able to inform the Emperor concerning the matters about which he maketh enquiries. There is no one among us who hath knowledge about this city, but there may be some one of whom the Emperor could ask questions.' And the Emperor said unto them, 'Tell me [the names] of those among you who are well instructed in the Law. [If] ye [do this, I will] | dismiss you in peace, and ye can depart to Fol. 29 *b* 2
your houses.' And they gave him [the names of] seven men, saying, 'These men are well instructed in the Law, for they are chief priests. And these are their names: Judas, [Ben]jamin (?), Abidôn, Adôth-Iêsou, Iêsou (Joshua), Sulôm, Iassôn.'

And the Emperor said unto them, 'If ye wish to live your lives in [this] world, and your lives in the next, make haste and tell me where is the place of the wood of the Cross of my Lord Jesus, the Christ, and where is the tomb in which His Body was laid. If ye will not tell me where it is then I will destroy | your bodies by a cruel punishment, and the Lord Fol. 30 *a* 1
shall burn up your souls in the fire which can never be ܐܙ
quenched.' And one of the Jews whose name was Iamîn answered and said, 'May my Lord Emperor live for ever! Command me, and I will declare that which I know.

Now this city was destroyed three times by the Roman Emperors, and they slew our fathers, and a certain few of the people they banished to Egypt, and in that country they are until this day, and they have never rebuilt their houses [here]. If there be a remnant of our race existing,
Fol. 30 *a* 2 behold, they are in this | city. We live under the yoke of the Roman Emperors, and pay them tribute. And we do not [seek to] circumcise any one of all those who live about us, but we seek to live according to the Law of our fathers. As, however, for the matter concerning which thou dost ask us questions, we have no knowledge thereof.' And Constantine had the men thrown into a pit wherein there was no water, and he [ordered] that they were to be kept there without bread and water until they died.

And after they had been in the pit for seven days the Jews cried out, saying, 'Let our Lord Emperor command us to be taken up [out of this pit], and we will inform our
Fol. 30 *b* 1 Lord | Emperor concerning the matter about which he hath
ΜΗ enquired of us.' And the Emperor commanded them to be brought up, for their bodies were transformed by the cold of the pit, which went a long way down into the ground. And one of them, whose name was Judas, said, 'Let the Emperor order [his servants] to give me a little water, and I will tell thee about everything concerning which thou hast asked me'; and the Emperor ordered them to bring some pure bread and some water, and he made them eat and drink. And when Judas had strengthened his heart with this food he cried out, saying, 'O my God-loving and man-loving
Fol. 30 *b* 2 Lord | Emperor, our father David said in the Spirit, "The things which we have heard we know, and the things which our fathers have spoken are not hidden from their children of another generation."[1] My father Simeon said unto me, "My father Judas informed me, saying, 'At the time when they

[1] Compare Ps. xliv. 1; lxxviii. 3.

crucified Jesus the Jews were gathered together, and they decided upon a plan. When they knew that Jesus had risen from the dead they gave a large sum of money to the soldiers who were keeping guard over the tomb, saying, [Say ye] that it was His disciples who | came [and stole Fol. 31 *a* 1 Him away[1]] by night, whilst we were asleep, and we knew nothing about it. And our fathers denied the Resurrection of the Lord because of the blindness of heart. Then, afterwards, miracles took place at the tomb of Jesus, and He even raised those who were dead, and He cast out devils from men. And the Jews became jealous of Him because of this thing, and, having thought out the following plan, they made a proclamation, saying, "Let all the Jews who are in Jerusalem, and in every place which is nigh unto them, cast their dung upon the tomb of Jesus." And they issued the following abominable proclamation also, "Let [all the Jews] throw all the filth which they | clear out of their houses upon the tomb Fol. 31 *a* 2 of Jesus." And this thing they did for a very long time, in fact until the Roman Emperor Vespasian came. He put to death our kinsmen, who did not cease from acting in this wise until a very large quantity of filth covered [the tomb]. Of this thou hast proofs from the Book of the Gospels of Jesus the Christ, O Emperor, in the words, "Where have they laid Him?"'''[2] And the Emperor commanded them to bring a Book of the Gospels to him, and he read them through, and he found that there was no difference in the Four Gospels,[3] but that each said, They | took Him to the place of Fol. 31 *b* 1 Golgotha, that is to say, the 'place of the Skull',[4] and that they crucified Him there, and that the tomb wherein they laid His Body was nigh thereto. And the Emperor Constantine answered and said unto Judas, 'Shew me the place of Golgotha, and thou shalt become a free man.' And Judas

[1] Supply ⲁⲩϥⲓⲧϥ ⲛ̄ⲥⲁⲓⲟⲩⲉ (?).
[2] John xx. 15.
[3] Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17.
[4] i. e. the Skull of Adam.

said, 'Let thy lordship take the trouble to come with me, and I will shew thee Golgotha, which is the place of the Skull.' And the Emperor rose up, and his God-loving
Fol. 31 *b* 2 mother | Helena, and the nobles who were with him, and Judas took them up on Golgotha, and he also took them up on the great mound of dung which towered above all the city by many cubits. The mound covered twenty arable fields, and the dung enveloped and filled the place of the tomb and [the place of] the Skull. And Judas said unto the Emperor, 'According to thy language [it is called] Golgotha, but in Hebrew, our own language, Gabbatha.'[1]

And when the Emperor had looked at the immense quantity of dung, and the waste character of the place, he was filled with tribulation. And when Judas saw that the Emperor was sorrowful of heart he said unto him, 'Let not my Lord
Fol. 32 *a* 1 Emperor be sad, for [it is | very easy] to perform all thy will.
ⲉ[ⲍ] Inasmuch as it was the men of our race who committed this great act of wickedness, send an order throughout all thy kingdom, and let [thine officers] seize all the Jews in thy kingdom, and let them bring them hither, from every region, together with their beasts, and their implements for digging, and their carts, [and let them clear the dung away]; because the fathers heaped up the dung there their children must be those who shall carry it away, for our fathers have eaten sour grapes, therefore let their children's teeth be set on edge.'[2] And this counsel at once pleased the Emperor and
Fol. 32 *a* 2 his nobles, | and straightway the Emperor issued an edict to all his kingdom, saying, 'I am the Emperor Constantine, a beggar at the feet of Jesus the Christ, the Great King in truth. I hereby write unto the chief officers of every city in every country and district, even those of the village or hamlet wherein there are ten men, who are under the dominion of my kingdom, and order you to seize all the Jews who dwell among you, and to send them to Jerusalem, together with

[1] John xix. 13. [2] Jer. xxxi. 29; Ezek. xviii. 2.

their beasts, and their implements for digging, and their carts. And whosoever | concealeth one of these shall be Fol 32 *b* 1 seized as a criminal, and he and his house shall be put to death.' ⲍⲏ

And when the copies of this decree of the Emperor were received [the officers] seized all the Jews in every place, and they sent them to Jerusalem, together with their implements for digging, and their beasts, and their carts. And they came out from every country to Jerusalem, and they were as many in number as the stars of the heavens. And the Emperor appointed over them taskmasters to oversee them in their labour. And he appointed two thousand soldiers in Jerusalem, and captains of thousands, | and captains of Fol. 32 *b* 2 hundreds, and gangers to compel all the Jews to work both by day and by night until the command of the Emperor Constantine was fulfilled. And he appointed to be with his mother certain holy bishops, that is to say, Apa Athanasius, Archbishop of Antioch, and Apa Joseph, Archbishop of Jerusalem, who was the fourteenth bishop of the circumcision who sat in Jerusalem after the Holy Apostles. And I myself, Cyril, am the successor of the [God-loving] |. . . . . he Fol. 33 *a* 1 brought me into the church [and] I preached in his holy [ⲍⲏ] name. And the God-loving and truly charity-loving Emperor Constantine rose up and departed to Rome because of the business of the kingdom. Then the Empress Helena called the chiefs of the Jews, and she said unto them, 'Come ye and finish that which the Emperor commanded to be done, so that ye may not become liable to punishment by death'; and the soldiers hurried on the Jews by day and by night. And the word of the Emperor was exceedingly urgent, and the Jews were anxious to fulfil the | bidding of the Emperor. And Fol. 33 *a* 2 they worked from the first day in which they worked, which was, in our opinion, the twelfth day of the month of Martius, that is to say, the month of Paremhot,[1] until the sixteenth

[1] i. e. April 7.

day of the month Thoth,[1] before the top of the tomb became clearly visible. And they told the Empress, saying, 'Behold, they have found the tomb of the Saviour.' And she rose up straightway, and all the bishops, and all the nobles, and they came to see the tomb, and they threw themselves down upon the ground and worshipped before it. And, behold, a great light burst out therefrom like a flash of lightning. And

Fol. 33 *b* 1 Judas took | a digging tool, and he dug a hole close to the
ⲅⲍ wall on the eastern side of the tomb, and there were many bishops with him who dug also, and they found a great stone which they rolled away, and then the opening of the tomb appeared. Now the time of day was the evening, and they went away from the tomb until the following day, and did not enter it; and those who were believers slept in that place, and they saw the light emitting a flame like unto a fire until

Fol. 33 *b* 2 the daylight appeared. And | [the Empress rose up] early, and the bishops, and the believing folk, and they went forth to the grave of Jesus. And they took with them [censers of burning] incense and lighted lamps, and they looked into the grave of Jesus, and they saw three crosses resting one on the top of the other, and there was a leather roll lying upon them.

And when they had cleared out the tomb the bishops went in, and they took up the leather roll, and found that it was inscribed in Hebrew characters; and they gave it to Judas, who read them whilst the Empress and all the multitude listened. And this is what was written on the leather roll:

Fol. 34 *a* 1 'We, that is to say, Joseph of Arimathea and | Nicodemus,
ⲅⲉ have carried away the Cross of Jesus and the crosses of the two thieves from Golgotha and have laid them in this tomb, which is the place wherein they laid the Body of Jesus, Who rose from the dead. And we did this by night because of [our] fear of the Jews. We have not permitted [any] man

[1] i.e. September 13.

to have knowledge of what we have done, because the Jews took counsel to burn the Cross of Jesus the Christ. For this reason therefore we removed them from the place of the Skull, and have put them in the place wherein the Body of the Lord was laid.' And the Cross whereon was written the legend 'This belongeth to Jesus the | Christ' the bishops laid Fol. 34 *a* 2
hold upon, and they clasped it to their bosoms, and they kissed it, and they lifted it up and carried it to the Empress. And the Empress laid her breast upon it for a very long time, and she clung to it, together with the most honourable and the most believing men. And she had it swathed in the purple apparel which belonged to the Emperor Constantine, and she had it wrapped in costly stuffs, and she made [the bishops] guard it most carefully for her until she wrote to the Emperor and told him what had happened. And she made the soldiers compel the Jews to cleanse the place well, and she | took the number of all the people [there], and she found Fol. 34 *b* 1
them to be one hundred and three thousand in number of the ⳓ
race of the Hebrews.

And the Empress Helena wrote a letter to her son, saying, 'Blessed art thou, and well shall it be with thee, for that which thou hast asked from God He hath granted unto thee. Thou hast sought, O my beloved son, and thou hast found, thou hast knocked, and there hath been opened unto thee the door of the Resurrection of the Lord. Thou hast found that which is of more value than all the world, that is to say, the Holy Cross of our Lord Jesus the Christ. Blessed art thou, | O my beloved son, for thou hast cast behind thee the affection Fol. 34 *b* 2
for this world, and the vain possessions thereof, until at length thou hast found the choicest of all choice possessions, which is not a precious stone of great value. Trouble thyself, and come and look upon that which carried God upon it, nay more, that which God carried. Thou shalt look upon it in its beauty and splendour, and thy weakness shall renew itself like [the strength of] an eagle. Trouble thyself, O my

beloved son, and come, and bow down, and worship, and kiss
Fol. 35 *a* 1 this very Cross which thou didst see | clearly, and which hath
ⲍⲍ given thee victory in battle.' And when Constantine had received his mother's letter he read it, and when he knew that they had found that for which he had been seeking, that is to say, the Holy Cross of our Lord, he felt very great joy and gladness. And he rose up quickly and came to Jerusalem. And when his mother and all the bishops had been told that the Emperor was coming, and that he was nigh unto them, they took the Precious Cross, which had been wrapped up in the imperial purple and in napkins of costly
Fol. 35 *a* 2 stuffs, | and they lifted it up on a white mule, and they went with it to the Emperor for a distance of about six miles. And when the God-loving Emperor, the Emperor Constantine, saw the Cross he reached down from his chariot, and took the Cross, and lifted it up to his bosom, and wept over it. And he lifted up his eyes to heaven and said, 'I see my Lord Jesus the Christ, the God of my righteous fathers, during [His] exile in the flesh working great miracles by means of that
Fol. 35 *b* 1 whereon He rested, | the Life-giving Cross. And I also
ⲍⲏ see the Saviour of the whole world giving strength by the Holy Cross to those who seek Him and who believe on Him.' And the bishops and the 'work-lovers'[1] sang spiritual songs, and they went on before the Emperor and the Cross to the interior of the city.

And when they reached the city and were entering in through the gates they sang the following hymn, 'Rejoice, O Sion, the city of the Great King, the Christ, for behold, thy King hath come unto thee with joy.' And the nobles
Fol. 35 *b* 2 who were with him | glorified the King, the Lord, Who became King from the wood of the Cross. And the Emperor went to the place where the work had been carried on, and he entered into the tomb of Jesus, and he bowed down to the

[1] A class of religious workers.

ground and worshipped, saying, 'I give thanks unto Thee, O Only-begotten Son of the Father, that I am held to be worthy to bow before Thee in homage in the place wherein Thy Holy Body was laid.' And he inspected the whole of the sites which the Jews had cleared out and cleansed, and he went to the Rock of the Skull, the place whereon the Lord was crucified, and he bowed down and worshipped on it. And besides these things he took [the Cross] and laid it in Fol. 36 *a* 1
the tomb until he could build for it a shrine which should be ⲭⲟ
worthy of its glory. And the Emperor spake unto the bishops, saying, 'I wish to build a new city on the spot where the Lord appeared to me in a cloud because of His wish to deliver me from the hands of those who sought to slay me, that is to say, the Persians. And I will build churches meet for the Christ in this place, to the glory of His Holy Cross.' And the bishops answered and said unto him, 'May God Almighty, | unto Whom belongeth the Fol. 36 *a* 2
Universe, and His Only-begotten Son Jesus the Christ, our Lord, and the Holy Spirit, maintain for thee and thy great dominions a long period of peace, so that thou mayest bring to completion everything which thou hast planned.'

And forthwith they began to burn bricks for the church, and Constantine set handicraftsmen to work, each at his own trade, and he made foremen to supervise the work which was carried on in all the workshops. And he also gave to his mother a very large amount of money from his own private purse, so that the building of the churches might be completed thereby. | And he ordered to be brought to him vast Fol. 36 *b* 1
quantities of alabaster, and stone slabs for tesselated pave- ⲟ
ments, and marble, and well-grown timber (?), and silver, and copper, and a very large quantity of lead; in short, he made to be brought everything which was required for the building. And he gave charge of the whole affair into the hands of his mother, and he appointed her to build in Jerusalem one church in the place of the tomb, which was to be called [the 'Church

of] the Holy Resurrection, Holy Love, Holy Peace', and an-
Fol. 36 *b* 2 other, which was to be called 'Saint | Dimiou ..... the Skull'; and she built fine courtyards and other works. And the Emperor Constantine returned [to Rome] safely, and he glorified the Christ and the Holy Cross. And he sent to his mother in Jerusalem whatsoever things she found to be necessary. And those who were working at building the new Jerusalem were very many, and one may say that they were more in number than those who worked on the Temple of Solomon in days of old. And the work was carried on until the shrines were completed, and they decorated them
Fol. 37 *a* 1 and made them to be like unto the | firmament of heaven in
ⲟⲍ its beauty. And the holy man Apa Joseph consecrated the [Church of] ..... in the city, and there were with him many orthodox bishops who had come for the festival of the dedication of the Holy Cross. And the day whereon they consecrated the holy church was the seventeenth day of the month of Thoth,[1] which is the day of the manifestation of the Holy Cross and the Holy Tomb. And Judas was baptized by Apa Joseph the bishop and other orthodox bishops, and he |
Fol. 37 *a* 2 became an orthodox man and an excellent Christian. And a multitude of Jews and a multitude of the heathen were baptized, and they came to partake of the Holy Offering.

And on the holy evening Apa Joseph related [the following]: Behold, a Cross of light appeared above the tomb of the Saviour, from the first hour of the day until the ninth. And they all saw it, that is to say, every heathen who was living in Jerusalem, and every one who lived around the city. And at the ninth hour of the day the Cross went up into
Fol. 37 *b* 1 heaven, and the gaze of every one followed it, both | righteous
ⲟⲏ and sinners, and they were sorrowful of heart because they did not see it again. And when the morning had come they came to the tomb to pray, and they saw a Cross of light

[1] i. e. September 14.

within the tomb, and it shot out rays of light like flashes of lightning. And things having happened in this wise, the holy Apa Joseph, the God-loving and pious man, wrote letters and informed the Emperor Constantine of everything that had happened. And after these things Apa Joseph went to his rest (i.e. died), and Judas was appointed in his room; now he was the fifteenth | [bishop] of the circumcision Fol. 37 *b* 2
from our Fathers the Apostles. And he became famous in his diocese because of the confession of his orthodoxy. And when Judas died one Mark received his bishopric, and he was the first man who was not a native of Jerusalem to fill the office of bishop [in that city]. I have related all these things to your beloved persons, and I have revealed them unto you, for it is right so to do, so that we may keep the feast of the manifestation of the Cross, that is to say, the seventeenth day of the month of Thoth. Behold now the matter is manifest to us, through all | the proofs [which we have adduced con- Fol. 38 *a* 1
cerning] the manifestation of the Cross, and the dedication of ⲟⲩ
the Holy Church of the Resurrection, which is [commemorated] on the seventeenth day of the month of Thoth, according to the [reckoning of the] Egyptians.

Behold, up to this point I have spoken about the glory and honour of the Holy Cross, and now let us rest satisfied, and go into the baptistery to the Holy Sacrifice, for the hour is advanced. More especially let us do this because of the fatigue of those who have come to us in this holy place to-day, and who ascribe glory to the Lord Jesus the Christ, and His Holy Cross, which saveth every one who | believeth Fol. 38 *a* 2
in Him. For the words of God are more excellent than gold and precious stones, and sweeter than honey and wax (i.e. honey in the comb). The servants of God must have a single aim: Let us not find ourselves celebrating the festival of the Holy Cross openly, and at the same time mixing ourselves up with the works of the heathen. Let us not find ourselves ascribing glory to the Christ, and blessing Him with our lips

only, whilst our thoughts are outside our hearts and are running on the polytheism of the Greeks. For the word is one thing and the thought is another; and the confession of the tongue is one thing and the faith that is perfect in the
Fol. 38 *b* 1 heart is another. The natural philosopher | [informeth] us
ⲟⲁ about a certain animal which is not endowed with reason, and which liveth in the wilderness, and is called a 'camelopard'. It is an exceedingly large animal, and its forepart is like unto the forepart of a camel, and it has the face of a lion, and its hind-quarters are like those of a camel, and its habits are like those of the camel, as, for example, it thrusteth itself into the heart of high trees, and eateth their branches. It is irregular in form and variegated in colour. The inside of it is foul, and its body is likewise. Exactly thus are the godless heretics, and their thoughts are like unto this animal. |
Fol. 38 *b* 2 . . . . . [1] the name of the Cross, and they make Him to be a mere man. If the Christ is merely a man, and He is not God, O thou heretic, thou thyself dost worship a mere man. Now thy heart (or, mind) is inconsistent, and thou dost not always hold the same opinion, O heretic; a very little more and thou wouldst say, 'Emmanuel is not God.' For thy hatred, O heretic, is the indication of our orthodoxy from which thou fleest. Thy hatred and thy thought utter what is vain. Thou eatest |
Fol. 39 *a* 1 [parts of six lines are wanting] and hide their words [as]
[ⲟⲉ] the madness of old men (?). O ye Christians, let us never think upon the things that are heretical, neither let us go into their churches to pray, for they are not churches. But produce within yourselves the thought that is good, and the faith that is perfect towards God and His Holy Cross. And ye shall say with all your hearts, Emmanuel Who became
Fol. 39 *a* 2 man was not | God and His divinity was not transferred to His humanity in one moment or in the twinkling of an eye,

[1] Text mutilated.

but He glorified us exceedingly, for He put on flesh. He was God in truth of the Substance of the Father and the Holy Spirit, Who made His Cross an altar. And it was He Who received to Himself His own sacrifice. And thou, O Isaac the Samaritan, who didst wish to . . . . . the Christ through the baptism which thou wouldst receive. . . . . .[1] | and the words of Apa Ba . . . . . the presbyter, and thou didst Fol. 39 *b* 1 believe in God with thy whole heart. Thou didst go to [ⲟⲉ] baptism, thou didst receive it in purity and faith, for it was the character of thy faith and the readiness of thy will [which are praiseworthy]. Since thou wast pleasant in all thy heart, we ourselves would have been prepared to fulfil all thy desire. And Isaac the Samaritan cried out with a loud voice, '[I] believe, and I confess our Lord | . . . . . .[1] Fol. 39 *b* 2 holy [Virgin], and . . . . . , and was crucified for us, He rose from the dead on the third day, He ascended into heaven, He sat down at the right hand of God, and He shall come to judge the living and the dead, He shall reward every man according to [his] works.' And he, and all those who were with him, confessing these things with a right heart, received baptism in the Name of the Father, and of the Son, and of the [Holy | Ghost]. [About five lines wanting.] Let [us] Fol. 40 *a* 1 ascribe glory to God and to His Holy Cross. For verily [ⲟⲍ] great is the glory of our God, and the glory which He hath bestowed upon us, and upon the race of us who are Christians, to make us to become like unto Him in all the works which we shall do, so that they may please God at all times, and so that we shall worship the Cross because He went up on it. | . . . . to Whom, and to His Good Father Fol. 40 *a* 2 with Him, and the life-giving and consubstantial Holy Spirit, be glory now, and always, and for ever and ever. Amen.

[1] Text mutilated.

COLOPHON

This day [is] the fifteenth of the month Paône, and this year [is] the seven hundred and sixty-ninth of the Era of the Martyrs (i.e. A.D. 1053), and the four hundred and forty-eighth year of the Era of the Saracens, i. e. A.D. 1070. Christ is King over us! Amen.

Of your charity remember me, me the greatest sinner on all the earth, the man who is unworthy of the name of . . . . . Mercurius. Remember me with kindliness, for I am little (or, incompetent) and I do not well understand . . . . . and
Fol. 40 *b* learned matters, | [one or two lines wanting and seven lines
[OH] broken] . . . . . our father . . . . . widow Irene . . . . . of our father . . . . . our God-loving . . . . . the son of Mashenka . . . . . my district, my country which he spent of his own toil. He had the volume of this book made, and deposited it in the Church of the Cross in the [village of ?] Serrah (?), for the salvation of his soul. May God bless him with every spiritual and celestial blessing, him and his wife, and his children, and everything that is his. May He write his name in the Book of Life, may He hold him to be worthy of the joy of his resurrection with all the saints. Amen.

Let there be mercy on the scribe, understanding to the reader, and repentance to him that heareth. Amen. So be it!

THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6801)

THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL, THE HOLY MARTYR OF THE CHRIST, WHICH HE COMPLETED THIS DAY, THAT IS TO SAY, THE TWENTY-[FIFTH] DAY OF THE MONTH ATHÔR,[1] IN PEACE. AMEN. Fol. 2 *a*

At the time when Decius and Valerianus were reigning in the great city of Rome they promulgated a decree, and issued a general order to compel every one, in every place, to offer up sacrifices and to pour out libations to the gods. And they summoned all the nobles of senatorial rank, and they set before them the terms which they had thought out concerning this general law, and the Emperors found that the nobles were of the same opinion as themselves, and they rejoiced exceedingly, saying, 'We give thanks unto you, O ye immortal gods, who have revealed this same opinion.' And in that hour they ordered an ordinance to be drafted to this effect, and it was written in the imperial | writing and ran as Fol. 2 *b* follows: 'Decius and Valerianus, the pious Emperors with absolute power, and all the nobles of senatorial rank in Rome, [hereby] write unto those who dwell in every place, and we consider that it is incumbent upon us to make you to know the things that seem good in our sight. Now for a very long time past we have been sure that it is the gods of our fathers who maintain our own kingdom, and who graciously

[1] November 21.

bestow benefits upon every one who is under our dominion, and we know their benevolent goodness and the benefits which they give according to what hath been said. And, moreover, it is through their means that we enjoy victory over all nations, and not this only, but they also supply us with crops and fruit in very great abundance, through our temperate climate. For these reasons we and all the men of senatorial
Fol. 3 *a* rank have, with great readiness, | drawn up a general ordinance
ר which is to compel every one, in every place, both freemen and bondmen, and soldiers and rusties, to bring sacrifices to the gods and to pour out libations to them, and to make prayers and supplications unto them. If, however, there be any man who shall wilfully reject this our holy ordinance, which we have promulgated by common consent, our authority ordereth that he shall be forthwith committed to a dark prison, where he shall be delivered over to the most severe punishments. And whosoever shall hearken unto our decree shall receive very great honour at our hands. If there be any man who shall shew himself disobedient to us and to our ordinance they shall deliver him over to the death penalty by the sword or by water, or they shall give him to be the food for wild beasts and birds of prey; and Christians especially shall be liable to death sentences of this kind. And those
Fol. 3 *b* who shall hearken to | our ordinance shall continue to live in
ס a state of happiness.' And when this Imperial Edict was published the whole of the city of Rome was filled with quaking and fear, and not only was the city of Rome troubled, but likewise all the other cities, because this general order was dispatched also to them. And the governors of all the cities commanded the multitudes to do what they were ordered to do with all possible speed.

And it came to pass at that time that war broke out among the Barbarians, who attacked the Romans. And the Romans equipped their ships, and made them ready to receive their troops, to [go and] fight against them. And [the Emperors]

ordered regiments from every district and every city to come and give them help; and when they had arrived from all the various remote cities they prepared [for war] with all diligence. | And there came also the regiment which was called Fol. 4 *a*
the 'Martusian', which had served formerly in Armenia, ϵ̄
and which was commanded by a tribune whose name was Sardonicus. And Decius came out to the war, but Valerianus remained in Rome directing the affairs of the kingdom. And the battle waxed fierce between the Barbarians and the Romans, and each army resisted the other. And when they had continued to do this for many days, a certain man in the regiment which was called 'Martusian', whose name was Mercurius, saw the vision of a man of light; and the man was tall, and he was dressed in gorgeous apparel, and he held a drawn sword in his right hand. And the man of light said unto him, 'O Mercurius, fear not, neither be cast down, for I have been sent to help thee, and to enable thee to shew thyself the conqueror. | Take this sword from my hand, and go and attack Fol. 4 *b*
the Barbarians, and thou shalt conquer them. Forget thou ϵ̄
not the Lord thy God.' Now these things happened to him in an ecstasy, and he thought that it was one of the Emperor's chief governors who had spoken to him. And having taken the sword, and being filled with the Holy Spirit, he dashed into the midst of the Barbarians, and slew the captain who commanded them and so large a number of the men who were with him that his arm became tired and fell [by his side]; and the quantity of blood [which he shed] was so great that his hand slipped up and down on the handle of the sword. This was how the Barbarians were put to flight, and how they were vanquished before the Romans.

And when Decius learned concerning the valour of this mighty man of war he summoned him to his presence, and promoted him to honour, and he made him a general, and commander-in-chief of his whole | army. And Decius thought Fol. 5 *a*
that he had conquered in the war through the Providence of ζ̄

God, and he rejoiced exceedingly, and he distributed a large amount of money among the soldiers on that day, and the troops were dispatched to their own quarters. And Decius celebrated a festival in every city which he passed through as he was marching to Rome. And it came to pass in the night season, whilst the army was asleep, that the angel stood by the side of Mercurius in the form of the man whom he had seen in the battle, and he touched his side, and woke him; and when Mercurius saw the angel he was afraid. And the angel said unto him, 'Dost thou remember the words which I spake unto thee during the fight, O Mercurius? See that thou dost not forget the Lord thy God, for needs must
Fol. 5 *b* that thou shalt suffer | for His Holy Name. And thou shalt
H receive the crown of victory of the kingdom in the heavens, which is prepared for all those who love Him.' And when the angel had said these words he straightway withdrew himself from him. And when the blessed man had recovered his senses he remembered the words, and he marvelled at the strength of God's love for man.

Now Mercurius had heard about the Christian faith through his parents. His father [was called] Gordianus, and he was the commander of the First Regiment; and Mercurius was, at that time, a young man, about twenty years of age. And many and many a time he heard his father say, 'Blessed is the man who is a soldier in the service of the King of heaven, [for] God shall bestow upon him great honours, which shall never pass away, and he shall fight for Him
Fol. 6 *a* against His enemies. And that King | is He Who created
Θ the universe by His words. The heavens He hath stablished like a canopy, which He hath adorned with light-giving stars. He made the earth and the multitudes of flowers which produce sweet odours, and they are [intended] for the gratification and the healing of men. He made the sea that ships might sail thereon, and He made it to be a place for the rearing of fish. And also, it is He Who shall come to

judge the living and the dead, and He shall give unto each man according to his works.' And when Saint Mercurius remembered within himself the words of his father, and the revelation which he had seen, he was greatly moved, and he began to weep and to heave sighs, saying, 'Woe unto me, a sinner! I am like a tree which is without fruit, and which, even though it hath abundant foliage, hath no root, that is to say, the knowledge of the glory of God.'

And whilst he was saying [these things], | straightway the Fol. 6 *b* king sent two of the messengers who are called 'Silentiarii', ī and a few other attendants with them, to summon him into his presence, because he was in the habit of taking counsel with him. And Mercurius begged to be excused from going, saying, 'My body hath no strength'; and the Emperor held his peace that day. And on the following day likewise Decius sent messengers to fetch him, and when Mercurius had entered his presence they took counsel together concerning the matter which was before them. And the Emperor said unto him, 'Let us [go], O Mercurius, to the great temple of Artemis, and we will offer unto her sacrifice.' And when the Emperor set out on the road a great crowd of people followed him. And the blessed Mercurius turned back, and hid himself in the praetorium. And a certain man, wishing to stir up a quarrel between Mercurius and the Emperor, said, 'O great and powerful Emperor, victorious and pious, who hast been | chosen by the gods to govern the whole Fol. 7 *a* kingdom of Rome, give me permission and let me speak, īā and do thou hearken unto me graciously. Mercurius, whom thy mighty right hand hath exalted, and whom thou hast made most honourable in the kingdom of the Romans, hath not, in accordance with thy command, come with us to offer up sacrifice in the temple of the great goddess Artemis, and to bring offerings unto her, according to thy mighty command.' And the Emperor answered and said, 'Who is this man?' And [the slanderer] said, 'It is Mercurius, unto

whom thou didst ascribe victory and greatness yesterday and the day before. And thou didst promote him to high rank, and especially to greatness. And this is not all, for he hath not only made himself disobedient to thy Majesty, but he hath made bold (?) to persuade many folk to cease to worship the gods. If thou wilt make enquiries thou wilt find full proof of the things which I have said unto thee.'

Fol. 7 *b* ιϐ And Decius | said unto him, 'Perhaps thou art envious of the man in thy heart, and dost therefore say these things against him. However, I will not believe thee except I know the truth of a certainty, and I see the matter absolutely with my own eyes, face to face; for the sight of the eyes rather than the hearing of the ears is what usually maketh one believe. Be silent then, and do not utter another word against the man. If thou hast made these accusations against him through jealousy, as I have already told thee, know thou that thou shalt very soon receive severe punishment; if the things which thou hast spoken are really true thou shalt receive great gifts from my hands, since thou art of one mind with us in respect to the gods, and art [well disposed] towards the Emperors.' And Decius commanded [his servants] to bring Saint Mercurius into his presence with the honour which was his due. And when he had come into his presence the

Fol. 8 *a* ιϛ Emperor said unto him, 'Mercurius, was | it not I who bestowed upon thee this great honour and promotion? Did I not make thee general over all the governors because of thine intelligence, and because of the victory which the gods bestowed upon us in the war? Why shouldst thou change this great affection which is in me towards thee into bitter hatred? These great honours [which I bestowed upon thee] thou hast turned into nothingness. By such behaviour thou dost treat the gods with contempt, according as we have been informed concerning thy piety (?).'

Then the truly noble soldier of the Christ stripped himself of the old man and his works, according to the word of Paul

the Apostle,[1] and put on himself the new man, which through God was created in him by baptism. And the holy man answered with gentleness and courage, and said, 'Let this honour be unto thee, for even though I did go out to the war and fight, | it was not I who conquered, but God, Who hath Fol. 8 *b* been gracious unto me in Christ. Furthermore, take back ⲓⲃ thine honour about which thou hast spoken, for when I came forth from my mother's womb I was naked,[2] and I will depart hence naked.' And having said these words he stripped off his military cloak, and took off his belt, and he threw them at the feet of the Emperor, and he cried out, saying, 'I am a Christian. Hear, O all ye people, I am a Christian.' Then Decius became like unto one of the stupefied, and he stared into the face of Mercurius for a long time. And he marvelled at the youthful beauty of Mercurius, for the blessed man was of a most goodly presence, and his countenance was very handsome, and his complexion was red and white, and his hair was red. His body was adorned with beauty and strength, and the looks of many were directed after him, and the people admired him. And after these things the Emperor Decius shook his head, and he | commanded [his men] to cast him Fol. 9 *a* into the prison, saying, 'Let now the man who cannot ⲓⲉ appreciate honour obtain some experience of disgrace.' And this he said thinking that his ordinary good sense would return to him. So they took the martyr of the Christ to prison, and he rejoiced and was glad in the Spirit, and glorified God. And that night an angel stood by him, and said unto him, 'Mercurius, be of good cheer, and fear thou not the revilings of the tyrant. Believe thou on the Christ God, and confess that He is the Christ God, for He is able to save thee from every tribulation.' And the martyr was greatly strengthened by these words. These were the words which the angel spake unto him when he appeared unto him.

[1] Eph. iv. 22. [2] Job i. 21.

And on the following day Decius took his seat on the tribune, and he commanded that the blessed man should be
Fol. 9 b brought before him. | And he said unto him, 'Peradventure
ⲓⲉ the honour which thou hast just received from me, that is to say, the disgrace which thou alone didst choose for thyself, is the kind of honour which suiteth thee?' And the blessed man answered and said [unto him], 'It suiteth me exceedingly well, for I have received a mark of honour which is indestructible.' And the Emperor said unto him, 'Tell me concerning thy family and thy native city, for I would know from what grade of life thou hast sprung.' And Saint Mercurius said unto him, 'If thou wishest to know about my family and my native city I will tell thee. As to my father according to the flesh, he was a native of Scythia, and his name was Kordianus (Gordianus). He once served as a soldier in the Martusian regiment, but at the present time he is acting as the chief officer of this same Regiment. My father is a follower of the True God, and my city is the
Fol. 10 a Jerusalem of | heaven, the city of the Great King.' And the
ⲓⲍ Emperor said unto him, 'Wast thou called by this name of Mercurius by thy parents or did some of the soldiers give it unto thee?' And Saint Mercurius said, 'My father used to call me Philopator, the interpretation of which is "lover of his parents", but when I became a soldier I was called Mercurius because the captain called me thus.' And the Emperor said unto him, 'Mercurius, consider well what thou art going to say. Wilt thou do according to our ordinance which we have published abroad for every man, and bow down to the gods, and take again thy former rank and honour in the army or not? Consider what thou art going to say, and tell us what it is quickly, for thou knowest well that thou hast been brought to this place for this very purpose.' And the martyr answered and said, 'Inasmuch as I have come to this place
Fol. 10 b I shall conquer thee and thy father Satan, through whom
ⲓⲏ all evil | existeth. And when I shall have conquered a

crown will be set upon my head by the true Master of the contest, my Lord Jesus the Christ. Therefore whatsoever thou wishest to do unto me that do quickly, and make no long tarrying. For I have upon me the whole armour of God, and the breastplate of faith, by means of which things I shall overcome all thy designs and all thy crafty arts in respect of me.'

Then the Emperor was filled with wrath and said, 'Although this man saith "I have upon me the whole armour for work", he is nevertheless standing naked. I therefore command that he be fastened to four stakes, and that he be stretched at the height of a cubit above the ground.'[1] And when they had done these things unto him the Emperor said, 'Where now is the armour wherein thou didst put thy trust? By the great god Zeus they shall stretch thee well.' And the holy man looked up into heaven and said, 'My Lord, help Thou me, Thy servant.' And the Emperor further commanded them to make gashes in his body with sharp knives instead of with scourges, and afterwards to scatter red-hot coals upon him so that he might be consumed; but little by little the flames of the coals were extinguished by the blood of the righteous man which was flowing freely. And the holy man bore himself with great bravery under this severe torture. And Decius commanded him to be released in order that he might not die [too] quickly, and to remove him at once to a dark place, and to set a strict watch over him. And the soldiers lifted him up, and he was half dead, but there was still a little breath left in him, although they thought he was dying. And after a very little time | the angel of the Lord appeared unto him, and said unto him, 'Peace be unto thee, O valiant athlete!' And having said these words the angel healed the wounds which were in his body, and he made him so sound and whole that he rose, and stood up, and glorified God Who had helped him.

Fol. 11 *a* ιθ̄

Fol. 11 *b* κ̄

[1] Rendering doubtful.

And after these things the Emperor commanded the soldiers to set him up before the tribune, and when he saw him he said unto him, 'When thou wast taken away from me [last night] thou wast half dead; how is it now that thou art able to walk? Perhaps there are no wounds in thy body at all.' Then Decius commanded his spear-bearers to make a thorough examination of his body, [and when they had done so] these men said unto the Emperor, 'We swear by thy might, O pious Emperor, that his whole body is sound, and that there is no diseased spot in it, and that it is like that of one whose body hath never been touched by a finger.' And
Fol. 12 *a* Decius | said, 'Assuredly will he say, It is the Christ Who
ⲂⲀ hath made me sound and hath healed me. But did ye not take a physician into the prison to treat him?' And they said unto the Emperor, 'We swear by thy glorious majesty which ruleth the whole world, that assuredly no physician treated him, and, moreover, we thought that he would die. Now in what way he hath maintained his life, or in what way he hath been healed, we know not.' And Decius said unto them, 'Ye know now what the magic of the Christians is like! How is it that yesterday he was only fit for burial, and yet to-day he is standing up well and whole?' And Decius was filled with wrath, and he said unto Mercurius, 'Who was it that healed thee without magic?' And Saint Mercurius answered, saying, 'It was my Lord Jesus
Fol. 12 *b* the Christ, the True Physician of our souls | and of our
ⲂⲂ bodies, Who was pleased to bestow healing upon me, even as I have said. The dealers in magical drugs, and those who use enchantments, and the worshippers of idols, are strangers unto Him. And He will bind them in bonds which can never be loosed, and He will deliver them over unto the fire of Gehenna, because they do not recognize the True God Who created them.'

And the Emperor said, 'I am now going to make an end of thy body by means of severe torturings; let me see if the

Christ, in Whom thou trustest, will heal thee.' And the saint said, 'I believe in my Lord Jesus the Christ, and though thou mayest bring upon me multitudes of punishments thou wilt not be able to disturb me. For He saith, "Fear not those who can kill the body, but cannot | kill your souls; but Fol. 13 a
fear ye rather Him that hath the power to destroy [both] ⲘⲄ
your souls and your bodies in the Gehenna of fire."'[1] Then the Emperor commanded the soldiers to bring a red-hot iron instrument and to thrust it under his members, and after that to apply blazing torches to his sides. And when they had done this, instead of smoke, a strong, sweet odour was spread abroad to every one who was in that place; and, although he was suffering the most agonizing tortures, Mercurius neither uttered a groan nor dropped a tear. And Decius said unto him, 'Where now is thy physician? Let him come and heal thee. And moreover, thou didst say, He hath power to raise me up if I die.' And Saint Mercurius said unto him, 'Do whatsoever | pleaseth thee. Thou hast power over my body, Fol. 13 b
but as concerning my soul God is its master. And even if ⲘⲤ
thou destroy my body, my soul shall endure, for it is incorruptible.' And the Emperor then commanded the soldiers to hang him upon a tree head downwards, and to suspend a large stone from his neck, in order that it might cause him to suffocate and to die quickly; but as the power of God and His grace dwelt in the martyr, he was able to bear this torture for a long space of time. And when Decius saw that the martyr was enduring the punishment valiantly, and that no manner of torture had any fatal effect upon him, he commanded them to remove the stone from his neck, and to bring a leather whip with four thongs, and to flog him with it until the ground was saturated with his blood. And the noble man was like unto a stone of adamant, and he bore this torture | bravely, and he said, 'I give thanks unto Thee, my Lord, that Fol. 14 a
ⲘⲈ

[1] Matt. x. 28; Luke xii. 5.

Thou hast held me to be worthy to suffer for Thy Holy Name.' And when the Emperor saw that his determination was immovable, and that he was unable to persuade him to offer sacrifice, and having, moreover, received advice that he himself must make haste to go to Rome, he passed sentence of death upon him, and ordered him to be slain by the sword, saying: 'The head of this man Mercurius, who hath treated the gods with contempt, and hath despised [our] holy and gracious ordinance, and hath slighted our Majesty, shall be taken off in the country of Cappadocia, in that place where every one shall see him. Stripes shall be given unto him that, having received glory from the Emperor, speaketh against his commands, and finally they shall deliver him over into the hand of the sword.'

And those who were appointed to carry Mercurius away
Fol. 14 *b* took him up, and set him upon a beast, | and tied him on it,
ⲕⲉ because the body of the martyr swayed about on all sides, and it was like unto a dead body. And they travelled on the road, which was long, and after a few days' journeying they arrived at the city of Kaisaria (Caesarca), and in this way, little by little, they brought him down. And the Lord stood by him, and said unto him, 'O Mercurius, come thou and rest with Me, for thou hast finished thy course. Thou hast kept the faith. Receive thou the warrior's crown, which it hath been appointed for thee to inherit.' And when the Lord appeared unto him the martyr gained strength, and he said unto those who were near him, 'Do what ye have been commanded to do quickly, and the Lord Who inviteth every one to repentance shall make you worthy of His grace, for He is rich, and He
Fol. 15 *a* sheweth grace unto those who go to Him | with a gift and
ⲕⲍ without envy.' And when he had said these words they took off his head, and he completed a good confession of our Saviour on the twentieth day of the month of November, that is to say, the month Athôr. And a very great miracle took place which is worthy of mention. After the martyr

had finished [his course] his body became as white as snow, and it exhaled a sweet odour like unto that of the choicest incense and aromatic herbs. Now because of this sign very many men became Christians. And they laid the holy man in a shrine in a prominent place (?), where very many miracles and cures took place to the glory of God the Father, and of His Only-begotten Son Jesus the Christ our Lord, and of the Holy Spirit, for ever. Amen.

[This is] the miracle which was manifested through Saint Mercurius, and how the saint smote Julian, the lawless Emperor, with his spear; | and the [account] thereof is written Fol. 15 *b* in the ninth [section] of the History of the Church. Amen. ⲔⲎ Now at that time, when Cyril was bishop of Jerusalem, a mighty sign of the Christ was made manifest. From the third until the ninth hour of the day a great cross of light appeared standing above the grave of the Saviour, in the sight of all flesh, both believers and unbelievers, Barbarians and Romans. [It was so wonderful] that all the multitudes who lived in the city gathered together with their meat, and their drink, and their wine, [and whilst they were eating they gazed upon[1]] the cross until it ascended into heaven [about] the ninth hour. And the eyes of every one were gazing after it.

And Cyril, the Bishop of Jerusalem, wrote [an account of] the miracle which had taken place, and he wrote a letter, and sent it to the Emperor Kôstos (Constantius), | to the Province Fol. 16 *a* wherein was the town of Athanasius. Now Athanasius ruled ⲔⲐ over the Church of Rakote (Alexandria) for twenty years consecutively, and no strife whatsoever rose up against him; and the time which he passed in his diocese and in exile was twenty-two years. And when the Emperor Kôstos died Julian became Emperor in his place. He was a lawless pagan, and was descended from the sister of Constantine the Great,

[1] The text is here illegible to me, the leaves having been stuck together by damp.

whose husband was a pagan.[1] And the sons of Constantine saw that the young man had a strong voice, and fearing that he could not endure the . . . . . of the empire . . . . . they gave him to the Church, and made him a reader.[2] And certain men of his father's household led him into paganism,

Fol. 16 *b* and when Kôstos was dead Julian | reigned in his stead.

ϡ And Julian gave himself over to paganism straightway, and he sought to open the temples with the general consent of the public. Now he dwelt in the palace of Antioch, for he was unworthy to take up his abode in the buildings which had been occupied by Constantine. And he went into a place (i.e. shrine) of the pagans and their idols, and he took a hawk, and gave it to the priest, who offered it up as a sacrifice to the demon; and the priest took out the liver and gave it to Julian, who ate it up. And Julian was the son of his sister, and the empire was confided to him. And when he saw the purpose of the brother of his mother he seized Theodorichus the presbyter and steward of the church, and put him to death. And Julian came and received a report concerning him, and he was exceedingly angry, and said,

Fol. 17 *a* 'Though thou disturbest me I do not | wish to put the

ϡϩ people to death, in order that they may not boast themselves and say, We have been made martyrs by thee. But when I shall come into the country of Persia I will impose a law upon them, namely, the Christians [shall pay] each year three oboli of the pagan per head, and the councillor three *ouggia*.[3] And these things he did so that he might harass the Christians by every means possible.

At that time the Church was rich in the valour of the men who were arrayed in the Spirit, and it was supported by

[1] Julian was the son of Julius Constantius by his second wife Basilina, the grandson of Constantius Chlorus by his second wife Theodora, and the nephew of Constantine the Great.

[2] The text is here illegible to me, the leaves having been stuck together by damp.

[3] The οὐγγία = the twelfth part of the *libra*.

four pillars, and these were they: Athanasius of Rakote, and Anthony and Pachomius in the southern country, and Basilius in Cappadocia. Basilius was a friend of Julian, because they had passed their childhood together at school. | And when Basilius heard of Julian's evil deeds he went to Fol. 17 *b* visit him, together with certain God-worshipping friends who ⲁⲗ belonged to his diocese. And when they had entered into Julian's presence, and he saw the humility of their condition, and that their beards were grown long, he said unto them, 'What are these men seeking after?' And Basilius answered and said, 'We are seeking after a shepherd who will be good to his flocks.' And the Emperor said unto Basilius, 'Where hast thou left the Son of the carpenter, that thou comest here?' And Basilius said unto him, 'I have left Him making a chest (?) for thee wherein thou shalt be cast [into hell].' And the Emperor said unto him, 'I am not going to enter upon a philosophical discussion with thee, because thou art my friend, and I do not want to have thy head taken off.' And Basilius said unto him, 'Thou art not a philosopher. If thou wert a philosopher thou wouldst not cast behind thy back the wisdom which thou didst learn when thou wast a reader of the | Books of the true wisdom.' The Emperor said unto Fol. 18 *a* him, 'I read them, and I understood them.' And Basilius ⲃⲉ said [unto the Emperor], 'Thou didst neither read them carefully, nor didst thou understand them, for if thou hadst understood them thou wouldst never have reviled them.' And the Emperor said unto them, 'I will shut you up until I have arrived in Persia, and I will make you to know what it is to oppose the Emperor. Ye shall be filled with affliction in the place of restraint.' And Basilius said, 'If thou shalt go into Persia and shalt return, then hath God not spoken by Basilius.' And Julian said, 'What shall I do to the Galilean, the liar? For He said in His heart, They shall not leave one stone upon another[1] in the Temple of the Jews. I myself will build an

[1] Matt. xxiv. 2; Mark xiii. 2; Luke xix. 44; xxi. 6.

imperial palace, and I will make His word to be a lie, and I will make you to know that He is a liar.' |

Fol. 18 *b* ٨٠٥ And the Emperor commanded Basilius and the other two men who were with him to be shut up in prison, and he betook himself to his expedition into Persia. And he came to Jerusalem, and he saw the ruins of the Temple, and that there was not one wall standing round about it; and it was in the same state as when Vespasian destroyed it at the time of the destruction which he wrought against the Jews. And Julian commanded his servants to clear out the place in order that he might build an exceedingly splendid palace thereon. And he appointed a count over the Temple who should clear the site so that he might lay the foundations and build [the palace]. And he betook himself to Persia, and waged war there, and he left the holy men shut up in prison. And they cleared out the ruins of the Temple, of which not one stone remained that had not been torn away from the other, according to the word of our Saviour; and they began to

Fol. 19 *a* ٨٥ build, | and they used to work on the building from sunrise to sunset. [When] the workmen arrived in the morning they used to find the portion which had been built up [the day before] thrown down, but this was not done by the hand of man. And they continued to work for two months of days with the same result, and they were miserable, for their work did not progress, according to the Divine Providence that hindered them. And the Jews there spake to the workmen, saying, 'Burn the tombs in which the Christians have buried [bodies], and then ye will be able to build'; and they hearkened unto them, and burned the tombs. And when they came to the tombs wherein were John the Baptist and Elisha the Prophet the fire would not touch them. And for many, many days the fire filled the region round about them, but it would not touch them. And certain of the brethren gave

Fol. 19 *b* unto him (i.e. the count?) | money, and entreated him to ٨٦ allow them to take away the bones of the holy men; and he

took the money and did even as they spake unto him. And he let them have their will, and made them come by night and carry away the bones of the holy men John the Baptist and Elisha the Prophet. And the hand of the Lord was with them, and they were moved [thereby] to take the bones to Egypt unto Athanasius, because he very much desired to see them. And they came to the sea, and they embarked in a ship hurriedly, and they sailed and came to Rakote very quickly, and they gave the bones to Athanasius, and he rejoiced over them as if he could see them, that is to say, as if he were looking upon John the Baptist and Elisha in the flesh. And he hid the bones in the baptistery, and looked forward to the time when he would be able to build a martyrium over them.

And Saint Athanasius used to eat by | day in the garden of our fathers with the brethren, and daily he invited the chief clergy [to come there], and he ate with those who came to him of their own accord. And they did not only eat, but they hearkened also unto the words of the wisdom which God had given unto him, according to that which is written, 'Everything to the glory of God.'[1] Whether at the moment of fasting, or at the moment of eating and of drinking, he ate [and] he drank by the word of God at all times. He ate then with the brethren, and with the clergy, and with the chief 'lovers of work' of the Church in the garden which he had in the quarter of the city which was called 'Hermes', [and which was situated] to the south of the city. It was open towards (i. e. faced) the dunghills and the open spaces formed by waste ground. And he was wont to say, 'If I can find the time I will clear away the dunghills and will build | on the site where they stand a martyrium to John the Baptist.' And at that moment Theophilus was standing by the table eating, because he acted as secretary to him, and he

Fol. 20 *a* ϡζ

Fol. 20 *b* ϡη

1 Cor. x. 31.

heard the words which Athanasius said, and kept them in his heart. And Julian, according as he was impelled by wrath to go to Persia, [went thither], and the Christ Jesus God gave him into the hands of the Persians because he had left the holy men shut up in prison when he departed to Persia.

And the death that he died took place thus: He saw one night a multitude of soldiers coming against him in the air, and, behold, a spear transfixed him in his loins, and he knew that they (i. e. the soldiers) were the holy men (Mercurius and his friends). And he took his blood and threw it up towards heaven, saying, 'Take this, O Christ, for Thou hast taken the
Fol. 21 *a* whole world.' And having uttered [this] | blasphemy he
ϡϑ straightway fell down, and God took away his rule from the people, and delivered us, and the Romans occupied their country. Three days before the death of Julian, Basilius in prison saw a vision, and he awoke and spake unto his companions, saying, 'This night I have seen the holy martyr Saint Mercurius. He went into his martyrium, and drawing forth his spear said, "Shall I permit this lawless man to blaspheme the God of heaven in this manner?" And having said these words he departed, and I ceased to see him.' And the two companions of Basilius answered, saying, 'In very truth we also ourselves have just seen this very same vision.' And when they perceived this purpose which God had shewn
Fol. 21 *b* them they believed, and they said unto each other, | 'Let us
ϡϡ send in to the martyrium of Saint Mercurius and see if his spear is fixed in its place or not.' And they sent, and finding not the spear they believed in the vision. And after three days letters were sent to Antioch, saying, 'The king hath died in battle.'[1] And as the result of a vote [directed] by God the whole Senate took Jovianus and made him Emperor in place of Julian; now Jovianus was a believer, and he had been a man of God from his youth. And he set at liberty

[1] June 26, A.D. 363.

immediately the holy men, Basilius, the pillar of truth, the Cappadocian, and the brethren. Thus then, according to the word of Basilius, Julian did not return. In the peace of God. May the prayer and supplication of this great general, Saint Mercurius, come upon us, and may we all be saved [thereby].

[Here follow in the MS. the extracts from the Psalms and the passages from the Holy Scriptures which are to be sung and read on the day of the festival of Saint Mercurius. These are: Ps. viii. 6, 7; xxi. 4, 5; Luke xiv. 25–35; Matt. ii. 1–12; Mark i. 1–11; and Matt. viii. 5–13. The Colophon states that the MS. was written by the most miserable of sinners and the most wretched and unworthy among men, Aurillios (Aurelius) Victor, the deacon, the son of the blessed Mercurius, deacon of the church of Saint Mercurius, the great General, in the city of Asna in Upper Egypt, who asks for the prayers of those who shall read the book, &c.]

THE MARTYRDOM AND MIRACLES OF MERCURIUS THE GENERAL

(Brit. Mus. MS. Oriental, No. 6802)

Fol. 1 *a* THE MARTYRDOM OF SAINT MERCURIUS THE GENERAL, WHO COMPLETED HIS GLORIOUS STRIFE ON THE TWENTIETH DAY OF THE MONTH ATHÔR, IN THE PEACE OF GOD. MAY HIS HOLY BLESSINGS BE WITH US. AMEN.

And it came to pass in the twelfth year [of the reign] of the Emperor Decius, Valerianus and Maximinianus being Caesars and rulers with absolute authority, a persecution arose of all the . . . . . and of every one who confessed the Christ. And he published an edict in every city, and in every country, and in every province compelling every race of men
Fol. 1 *b* . . . . . to offer up sacrifice to the gods . . . . . | in the whole world at that time. And these were the words which were written in this ordinance: 'Decius, Valerianus, and Maxentius, the great Emperors who rule with absolute authority, and who are masters of the whole world, hereby issue a decree to [all those who are] in the world, and in the countries and provinces under our dominion, ... victory . . . . . the glorious gods have made manifest to us, according as they have had a care for us through their benevolent providence, more especially in the matter of the great victory which they give unto us in the contest of war, and they deliver us from out of the hands of our enemies, who rise up against us from time to time, and who make the dominion of

the Romans glorious in every country, and the barbarians become subject unto us . . . . . .

[The rest is wanting, as also is the text of the First, and that of a part of the Second Miracle.]

[The Second Miracle.]

'I will teach thee.' And he came forward immediately Fol. 2 *a* to leap upon the animal, and to beat the man, who was a poor workman. And straightway Saint Mercurius turned himself on the bier, and the mule, whereon the man was riding, backed, and his feet were at once caught up in the saddle, and the animal ran away and fled with him, with the man hanging [head downwards] . . . . . blind. And the mule took the voice of men, and she cried out, saying, 'O thou man of perdition, and O ye pagans, whose god hath been destroyed, come ye out and look upon the holy martyr Mercurius, and the punishment (?) of your son, and believe ye on Jesus the Christ, the God of heaven and of earth.' And again the mule took to flight with him, and did not return . . . . . [five or six lines wanting]. | O how very many were the wonderful things and Fol. 2 *b* sights which took place that day! There was not a single man who remained in all the city; for whether he were small or whether he were great, they came forth before the holy martyr, being driven out by [his] power. And the man, and his wife, and his daughter gave chase to the mule, and they suffered trouble, ... [seven or eight lines wanting] with him, and she took the image of gold which she used to worship, now it was in two halves, and [she] came out into the midst of the city, and every one was looking at her idol. And her daughter went to her like one of those who are demented, and she cried out, saying, 'O Saint Mercurius, look thou upon my wretched state, and upon my great disgrace, and the disgrace of my image, and have mercy upon me.' And when she had come out, her daughter told her, saying, Saint [Mercurius] . . . . . [five or six lines

Fol. 3 *a* wanting] | the coffin, she cried out, saying, 'O thou martyr,
ⲕⲏ who didst receive the [power?] from the King, the Christ, forgive me. I will believe in thee, and in thy God, Whose Name I am not worthy to utter from my polluted mouth.' And straightway the white matter ran down from her eyes as if she were shedding tears, and she was able to see, and her eyesight was restored, and it became even as it had been originally. And afterwards she hacked to pieces the image, and she pounded the fragments of it together, and she cried out, saying, 'O Apollo, take shame to thyself! O Christ, take honour to Thyself! May His martyr do the same!' And when her parents saw the healing which had taken place during the night, they cried out, saying, 'We are Christians! Alike are the God of heaven and His holy martyr, Saint Mercurius. Glory be unto Him for ever and ever! Amen.'

The Third Miracle of Saint Mercurius.

And it came to pass after these things that the Christian folk held converse together, saying, 'Let us take the body of the martyr into the city'; and a few of them answered and
Fol. 3 *b* said, 'Perhaps | the heart of the righteous man will not be
ⲕⲑ persuaded [to allow this].' And after these things they began to strive each against the other, and straightway the righteous man moved of his own accord, and he departed into the city. And the mule cried out, saying, 'Sing praises to the martyr.' And the father of the young man who had been dragged at the saddle of the mule cried out, saying, 'I beseech thee, O my lord the martyr, as thou hast given light unto my daughter, let thy mercy assist also another child of mine, who is suffering, and is hung up (?).' And straightway the martyr put himself upon the ground, and he rose up and stood upon his feet, and there was not any [sign of] corruption in his body, neither was there in it any mark of a wound, and it had suffered in no way whatsoever. And

the clergy and the 'lovers of work' sang hymns before him, and censers (?) filled with burning incense of the choicest kind were there, and branches of shrubs with sweet-smelling flowers, [and these went with him] until they brought him into the city. And a certain man wished to take him into his house, but the righteous man would not be persuaded to allow this; now his body was as heavy as lead, and the people were not able to move it at all. And the multitude cried out, saying, 'He will not be persuaded to allow this; let us take him into the | church'; and he went with them, Fol. 4 *a* ⲕⲁ
and they took him into the church, and they left him there until a martyrium worthy of him was built. Glory be unto him for ever and ever! Amen.

The Fourth Miracle of Saint Mercurius.

And it came to pass after seven days, during which all the multitude of the city had eaten and drunk, and had kept the festival with exceedingly great joy because of the manifestation of the body of the saint, that the father of the maiden unto whom the saint had given the light went to the bishop and asked him for holy baptism. And when the bishop had appointed to him a certain number of days wherein to fast, he baptized him and all his house, in the Name of the Father, and of the Son, and of the Holy Ghost. And when the number of his kinsfolk who had received baptism with him openly was made clear, it was found that fifty-three souls had been baptized.

And after all these things, behold, Saint Mercurius appeared unto the poor man as he did formerly, and he said unto him, | 'Why art thou lying here leading a life of ease? Why Fol. 4 *b* ⲕⲃ
dost thou not get up and make bricks for my shrine?' And the man said unto him, 'My lord, I am a poor man, and I have no workmen, and I have neither beasts of burden nor money for the expenses [of the same].' And the saint said unto him, 'I will give unto thee whatsoever thou hast need

of, only thou must remain a poor man. When thou goest into my house, if thou shalt have no doubt in thy mind, thou shalt see my power. And when thou hast risen up early to-morrow morning, come thou to the eastern part of the first of the quarters of the city, and thou shalt find there the young man [who owneth] the mule and who shall go thither by chance, because he is wishful to meet thee and to talk about my body. Say thou unto him, "Whatsoever thou hast in thine hand give thou unto me, for I have need thereof." And he shall give unto thee three oboli, which he is wishing to give as alms. Assuredly I will not permit thee to lack anything, and they shall bring [money] unto thee [in such a quantity] that thou wilt not know what to do therewith. And if he shall ask thee, "Whence didst thou know that I had anything in my hand?" say thou unto him, "It was Mercurius, who healed thee, and it was he who told me to speak
Fol. 5 *a* unto thee." And, moreover, the young man shall | speak
RC unto his father, saying, Thou knowest at the moment when thou didst entreat me how I made haste, and hearkened unto thee, and how I gave light (i.e. sight) to thy daughter. And again I gave thee thy son, safe and sound. If there be anything that is lacking, make use of thy friend the martyr, for the honour of a friend [resteth] upon a friend, and the martyr is wont to perform abundantly. For to-morrow, however, this is abundance. If he shall give work unto thee, do thou do it; and if he will not hearken unto thee, feed thyself on the three oboli until we come to thee, by the Will of God, for I will come unto thee again and will not tarry.' And when the [saint] had said these things unto him he came out from him in peace.

And when the morning of the next day had come, the poor man rose up, and he walked into the first quarter of the city, and came upon the young man, and took [from him] the three oboli, and told him everything which Saint Mercurius had said unto him in the dream; and the young

man went and told | his father in fear. And when his father Fol. 5 b
had heard these things he glorified God and His holy martyr ⲕⲍ
Saint Mercurius. And he was not unmindful in the least degree, for he made ready his camels, and a large number of hired workmen, and a large number of waggons, and he collected a very large quantity of materials for building, and delivered them over into the hands of the poor man, so that the men might make bricks. And he gave him tools for digging up the ground, and everything of which he had need.

And it came to pass on a certain day that, whilst the beasts were occupied in ploughing, suddenly one of the oxen attacked the other, and gored him with his horns. And when the poor man saw what had happened he was greatly grieved, and he said, 'Woe unto me because of this thing, for the archon's servant hath slain his beast! Would that I had never related this dream to the young man, and would that he had not told it to his father, because he trusted me in this matter, and now this serious calamity hath come upon me.' And whilst he was saying these things, behold, Saint | Mercurius took the form Fol. 6 a
of an archon of the city, and came out for a walk, and he ⲕⲏ
saw the poor man, and went up to him, and feigning to be surprised at what he saw said unto him, 'O man, why didst thou let thy beasts be so close together that one of them could gore the other? His master will hold thee liable for him.' And the labourer grieved exceedingly; and again he glorified the God of Saint Mercurius. And when the people unto whom the ox belonged heard [of this] they came to see what had happened, and they were exceedingly sorrowful, because the animal was a very fine one, and was very strong. And Saint Mercurius was sitting some way off, and no one saw him except the poor man. And a very large number of people collected round about the animal, and they took him into the city, into a place where he would be by himself; and they put food before him to make him eat, but he would not taste the food at all. And his master was very much

Fol. 6 *b* grieved | about him, for he was a powerful animal, and his
ⲢⲞ body was goodly and large. And when the people had departed to their houses the poor man remained behind and was alone with the animal; and he was exceedingly sorrowful, and he was meditating upon his poverty. And suddenly, behold, Saint Mercurius came in, and he smiled a holy smile, and stood up by the side of the animal of the poor man, because he was in the habit of appearing unto him face to face. And the saint said unto him with a smile, 'Thou hast not tarried in becoming fatigued, O brother.' And the man said unto him, 'Come, and see what hath happened.' And after these things Saint Mercurius moved the ox with his feet, and he said unto him, 'In the Name of Jesus the Christ, my Lord, rise up, and perform thy work without suffering.' And the ox rose up with great vigour, just as if he had not received any injury whatsoever, and he ate some of the grass that was there. And straightway Saint Mercurius rebuked the ox which had fought with the other ox, and he said unto
Fol. 7 *a* him, 'Thy horn shall fall out of thy head, | and thou shalt
ⲗ never again have the power to drive it into any man or animal, and thou shalt be gentle for evermore.' And straightway his horn withered away and fell out of his head, and he became gentle and docile. And the poor man cast himself down before Saint Mercurius, and said unto him, 'I thank thee, O my lord Mercurius, thou martyr of Christ Jesus, for the sake of whose Holy Name thou didst become a martyr'; and straightway Saint Mercurius hid himself (i.e. disappeared) from him. And the man came out, rejoicing and saying, 'Saint Mercurius hath appeared unto me and hath healed the ox, and hath rebuked the quarrelsome animal that attacked him, and he hath become a rational creature.' And the multitude came to see what had taken place, and they all cried out, 'One is the God of Saint Mercurius. Glory be unto Him for ever and ever. Amen.'

The Fifth Miracle of Saint Mercurius.

And it came to pass after these things that the people began to work at the making of bricks for the shrine | of Saint Mercurius, and, behold, the pagan archon himself came and put himself near to the workmen who were making the bricks for the shrine of Saint Mercurius. And he quickly prepared for himself a place on his property for making bricks, which was nigh unto theirs, for he wished to build an entrance hall (or, portico) to his house. And he came one day and sat down by the workmen who were making bricks for him, and he rose up and examined the bricks, and when at length he came to the bricks that were being made for the saint he felt that he would rather have [a few of] those than all his own put together. And he said, moreover, [within himself] 'I will carry away one hundred loads of these bricks which [are made by] the Christians, and I will give orders to the workmen to set them aside [for me]. And if they say we cannot permit thee to take them away, I will beat them, and then carry away the bricks by force, and I will see what this person Mercurius shall do unto me.' And he departed to his house on that day. And when a few days had passed he went and looked at the bricks of the saint, and he heaved deep sighs because both small and great in the city had turned themselves into day-labourers, and were working [at the brick-making] because they were eager to | [help in] building the martyrium for the saint. And, moreover, the alien pagan coveted with a great covetousness, which was of the devil, the bricks of the holy man. After these things he called to the poor man unto whom Saint Mercurius used to appear, and he said unto him, 'Come, shew me the limit of my stack of bricks and of thine, for I wish to add a building to my house.' And the man said unto him, 'Thy men know the number of thy bricks.' And the archon said unto him, 'I have taken no man with me except thyself, but, according to

Fol. 7 *b* ϡα

Fol. 8 *a* ϡβ

my own opinion, up to this place the bricks belong to me.' And the poor man became greatly terrified, and said unto the [pagan], 'Punish not thine own soul, and lay not a finger on the bricks of this holy man, lest some calamity befall thee. Nevertheless, if thou dost determine to take them, I know thy might and thy strength.' And the pagan struck the poor man a blow, and said unto him, 'It is not as thou sayest. That one (i. e. the saint) shall strike a blow at thee, and I shall carry away more than these, [and then] I shall know thy strength, and [the strength] of that one, and what
Fol. 8 *b* he will do unto me.' And the [poor] man said | unto him,
ϡϵ 'Do whatsoever pleaseth thee. Behold, the God of Saint Mercurius is looking at thee, and thou wilt certainly not overcome Him.' And the archon straightway, with arrogance, sent a message to his servant, and he went and brought camels, and he walked before them in a haughty manner, and he loaded the camels with the bricks of the saint. And as he was standing before a very large male camel which belonged to him, he ordered with great arrogance his servant to load this camel with bricks, and he said, 'Let me now see the power of this Mercurius.' And straightway, before the words ceased in his mouth, the camel in front of which he was standing opened his mouth, and seizing the pagan archon he cast him down under him, and then lay down (or, rolled) upon him. And behold, straightway Saint Mercurius came riding upon his horse of the spirit,[1] and he stood by the camel who had gained the mastery over the man, and he smote him with his spear in his left leg, and |

[One leaf wanting—pages ϡϵ and ϡϵ]

Fol. 9 *a* 'now he threateneth me, for thou art he who shall give
ϡϵ a mark (or, sign) in my martyrium, and thou shalt hang [therein] head downwards.' And the multitude followed after him in fear and trembling until he entered (?) the lower part

[1] i.e. a phantom horse.

of the shrine hanging head downwards. And the man cried out, saying, 'My lord, Saint Mercurius, forgive me because of my ignorance, and I will give unto thee all my bricks for the building of thy shrine. And I will give unto thee the finest wood of every kind, and all the materials which I have collected in my house, and all the members of my house shall become Christians. And I will set at liberty my servants, and they shall become free men, and I myself will become the door-keeper of thy shrine until the day of my death.' And when the man had said these words the camel let him down on the ground, and Saint Mercurius laid his hands upon his wounds, and he healed him, and he set him free, and there was no sign of any wound whatsoever in all his body. And great fear seized upon every one who had been standing by and looking on whilst | the camel was inflicting wounds on the Fol. 9 b
archon. And the archon made a confession before them and ٨٦
said, 'I saw Saint Mercurius driving his spear into me,' but when the man examined his body he could not find in it the mark of any wound whatsoever. And the people enquired of him, saying, 'Where is the wound in thy body? Assuredly thou didst cry out, saying, "Behold, the righteous man speared me in my legs with his spear."' And the archon said unto them, 'From the very moment wherein the camel dropped me, and [the saint] laid his hands upon all my body, I became healed.' And immediately the archon went to the bishop, who baptized him, and all the people of his house, and all his slaves, whom he set at liberty, and they left in peace. And he gave to the shrine of the saint all the materials which he had collected for the building of his own house, and the wood, and the stone, and all his bricks. And he sent them into the shrine, together with fine gold, and many cart-loads of materials. And he himself worked with his own hands among the workmen, and all his men did likewise, and all his beasts worked [for the saint] for nothing. And he said unto those who were working, 'Continue, and

build the house of this mighty man.' And he died, according
Fol. 10 *a* to the fate of all men, before the martyrium | was completed.
ϡH Glory be to God, and to His holy martyr Saint Mercurius!

The Sixth Miracle of Saint Mercurius.

And it came to pass that, when the building of the martyrium of Saint Mercurius had once been begun, it progressed rapidly, for the materials were abundant, and the workmen on the shrine of the saint were many. And after these things a certain man in the city came and walked about the shrine, and when he saw the timber and bricks for the shrine of the martyrium he marvelled, and he coveted some of the wood which was lying about. And he said, 'I have need of this fine plank of wood, and I am going to carry it off.' And he went to where the wood was, and lifted it up on his back, and he walked away with it until he came to within a short distance of the city. He then lost his way, and did not know where he was walking, because the saint had made his mind to wander, and at length he came and stood at the door of the poor man, the steward of Saint Mercurius, unto whom the saint used to appear. Now the man who had stolen the wood did not know whither he was going. And, behold, the saint spake unto the steward,
Fol. 10 *b* and said unto him, 'What doest thou | sitting here [idle]?
ϡΘ Behold, the wood is being stolen from my shrine! Rise up, and go to the door of thy house, and there thou shalt find the man with the wood on his back, and he is staggering about hither and thither, and he doth not know whither he is going. Now it is I who have made him lose his way, and I have prevented him from knowing where he was going, until at length he came to this place. Thou wilt see him there carrying the wood which he hath stolen.' And when the thief saw the house in front of him, and that one had opened the door to him, he recognized that the opener of the door was the steward of the martyrium, for his understanding

had returned unto him. And straightway he cried out, saying, 'One is the God of Saint Mercurius! Have mercy upon me, and be not angry with me, and bring [not] evil upon me. I have sinned against thee and I have stolen thy wood.' And, behold, the saint spoke again unto the steward, saying, 'Speak thou unto the man in this wise: Why didst thou dare to come and commit this outrageous robbery at my shrine? Moreover, the wood which thou didst go and steal was given unto my shrine [by men] for the redemption and salvation of their souls. But through the compassion of God, behold, I will set thee free. Take the wood and carry it away and lay it in the place wherein thou didst find it, and then get thee to thine own house. And when the morning hath come let him proclaim what hath been | done to him, in Fol. 11 *a*
order that others may fear, and may not again steal the ⲓⲁ
building materials from my shrine, lest I bring evil upon them.' And when the saint had said these things he disappeared from the steward.

And the poor man rose up, and came forth, and he found the man with the wood on his back, standing by the door of his house; now the thief knew not whither he had come. And he was saying, 'O Saint Mercurius, have compassion upon me, and have mercy upon me, for I have sinned, O my lord.' And the poor man spake unto him, saying, 'O my beloved brother, whence camest thou carrying [this] wood on thy back? I say unto thee this wood belongeth to Saint Mercurius; moreover, tell me all that hath happened unto thee.' And the man told him how he had carried off the wood, and how Saint Mercurius had made his mind to wander so much that he at length arrived at the door of the house of the poor man without knowing what he was doing. And the man unto whom Saint Mercurius [was wont to appear] announced to the man who had stolen the wood everything which Saint Mercurius had declared unto him. Fol. 11 *b*
And when the thief had heard these words he marvelled | and ⲓⲃ

said, 'I will not do it for one day only, but if the God of Saint Mercurius will graciously grant unto me health, I will never cease to labour at his shrine until it be finished. And I will proclaim his mighty power in every place whereinto I shall go.' And straightway his senses returned unto him, and he departed to his house, and glorified God and His holy martyr, and he lay down and slept until the morning.

And when daylight appeared [the thief] proclaimed in all the city what had happened. And he went to the place where the wood had been brought, and he lifted it up on his shoulders—now every one was looking at him—and he carried it to the shrine of the saint, and laid it down in the place wherefrom he had taken it. And great fear fell upon every one who saw him, and no other man again laid a hand upon any other material for the shrine until it was completed. And the man [who had stolen the wood] did not cease to toil in mixing mud and making bricks for the shrine of the saint until [the building] was completed. And he glorified the
Fol. 12 *a* God of Saint | Mercurius.

The Seventh Miracle of Saint Mercurius.

Hearken also, O my beloved, to the following great miracle, which is to the glory of the God of Saint Mercurius. And it came to pass that when the building of the shrine had been successfully finished, and it had been beautified with adornments of every kind, they made and placed in it a screen (or, grating) made of *shouebe* wood. Now there were three large *shouebe* trees which were the property of the woman unto whom Saint Mercurius had given the light, and these had belonged to her blessed husband, who before his death had intended them to be made into a large *kinbêl*. And besides [these], when God visited him, according to the fate of every man, and he died, he left very large possessions to her. Thereupon the apse was made of good and sound *shouebe* wood. And when a very large number of men had been gathered

together to lift it up into its place, a few of the workmen said among themselves in a jesting manner, 'I really do wish that the heart of Saint Mercurius would be gracious unto us who are building his martyrium, and that he would make the *shouebe*-wood apse to put forth | branches, laden with fruit, Fol. 12 *b* just as if it were growing, so that we might eat thereof.' And suddenly, whilst yet the words were coming out of their mouths, the wood sent forth branches laden with very fine ripe fruit. And when the multitude saw what had taken place, they cried out with a loud voice, and glorified God, and His holy martyr who doeth great and mighty and marvellous things. And certain zealous men brought away some of the fruit, and laid it up for themselves in their houses as a phylactery. And O how very many were the cures which were performed by means of that fruit! And the multitudes ate, and drank, and gave thanks unto God and to His holy martyr, Saint Mercurius. And every person who was in the city and in its neighbourhood, both small and great, heard of this, and they came with one accord to see the great miracle; and both men and women came and saw what had happened, and [learned] that it had been done by the righteous man.

And there was in the city a certain Jew who was called Gaipios, and he behaved in an | uncouth and savage manner Fol. 13 *a* to every man, more especially to the Christians. And he too heard of the wonderful thing which had taken place in the shrine of the saint, and he said, 'I will go and see if these things which these Christians are saying are true or not; peradventure they are telling lies.' And he commanded one of his slaves to saddle a white she-mule, and he mounted her, and he said unto his servant, 'Come, and let us see the stupid fraud which the Christians are celebrating.' Thereupon they set out together, and went on until they came to the shrine of Saint Mercurius, and the Jew went into the shrine riding upon his beast. And one of the Christian young men who cleaned and tended the shrine said unto him, 'Whither goest

thou, O godless man, with this beast? Wouldst thou go into the church of God [riding upon an ass]?' And the Jew paid not the smallest regard to him, nor to his words, but he
Fol. 13 *b* went in and stood still, and looked up | into the apse, which
ⲙⲉ was laden with fruit and leaves that seemed to be growing upon a tree in the ground. And the Jew said, 'Who is it that hath been adding leaves which are out of season to the crowns? They tell lies about the saint in saying that it is he who hath done this.' And the incorruptible young man, who had at first spoken to the Jew about [bringing] the beast upon which he was riding [into the shrine], answered and said unto him, 'He who shall destroy thee forthwith is he who maketh manifest all the miracles.' And straightway [the Jew] was filled with wrath, and in a mighty passion he rode his beast at the young man in order to trample him under foot. And straightway the feet of the mule sank down into the ground, as if it had been mud, and the Jew fell upon his face, and cut himself on the stones and bricks which were lying scattered about on the floor of the building. And, behold, straightway Saint Mercurius came to the door, and he was accompanied by an angel, and he was holding his spear in his
Fol. 14 *a* hand. | And he said unto the Jew, 'What doest thou in this
ⲙⲍ place, O thou man? . . . This place is not one in which to stable beasts, [though] thou hast brought thy mule into it. The leaves (or, foliage) are out of season, and so likewise is the fruit. Thou hast come into this place for the purpose of driving away those who are working at my shrine. Thou wilt neither work thyself [for me] nor wilt thou let others work.' And straightway the saint thrust his spear into the middle of the body of the Jew, and his bowels came out, but no man saw the saint except the Jew, whom the saint was piercing. All they saw was a man lying stretched out upon the ground in a state of unconsciousness, and knowing nothing whatsoever about what had happened to him.

And it came to pass that after a time the Jew cried out

with a loud voice, saying, 'O Saint Mercurius, help thou me in this hour of necessity, and I will never, never again be ignorant concerning any of the saint's deeds. And if thou wilt shew mercy unto me, and wilt bring me out of this sickness, I will become a Christian. And | I will make and Fol. 14 *b*
dedicate a stele to thee whereon thou shalt be represented in ⲁⲙⲍ
all thy glory, and I will make thee [to appear as thou art] now, with thy spear thrust into me; and I will also make a figure of myself lying prostrate under thy feet, in great shame and helplessness.[1] And I will gild thy figure with the finest gold, and will [inlay it] with precious stones which shall sparkle like fire, that is to say, with chrysolites, and the figure of thy spear I will inlay with precious stones of great price, that is to say, with diamonds. Help thou me, O my Lord Mercurius.' And having said these words he fell back prostrate and lay there half dead.

And after these things the angel of the Lord spake unto Saint Mercurius, saying, 'Withdraw thy spear from him, if he will truly believe in our King the Christ. Far better is the sinner [who repenteth] that he hath sinned than a righteous man, and there is joy among the angels over a sinner who shall repent of | his sins,[2] even according to what the Saviour Fol. 15 *a*
told His disciples when He was with them, saying, "Let Thy ⲁⲙⲏ
mercy come to him, for he is without knowledge."'[3] And the saint released the Jew. And when his senses returned to him, he related unto the multitude that were gathered together everything that had happened to him, and they glorified God Who worketh these miracles by the hand of His holy martyr.

And after these things the man rose up, and departed to his house, and he related to his wife and to his servants everything that had happened unto him; now he had no son, for [his wife] was barren. And on the morrow he said unto his wife, 'Whatsoever God willeth let it come to me.' And

[1] See Plate XIV.
[2] Luke xv. 10.
[3] Compare Luke xxiii. 34.

he took his wife and his servants, and he went to the bishop, who baptized them in the Name of the Father, and of the
Fol. 15 *b* Son, and of the Holy Ghost. And the bishop called | the
ⲡ (*sic*) name of the Jew Zacharias, and that of his wife Elisabeth. And when he had gone into his house he knew his wife, and she conceived two male children at one time. And when nine months were fulfilled, she brought forth male twins. And she called the first-born Mercurius, after the name of the saint, because, [said she], 'I have obtained salvation through him'; and the second she called John, after the name of the Baptist. And after all these things the Jew summoned an artificer in metals, and gave unto him ten pounds of fine gold, and a number of very fine precious stones, and the artificer made a portrait figure of Saint Mercurius, holding in his hand his spear, which was inlaid with diamonds. And he made also a figure of himself (i. e. of the Jew) in gold, inlaid with precious stones, [lying] at the feet of Saint Mercurius, who was thrusting his spear into his body. And the Jew took |
Fol. 16 *a* this stele into the church, and after it had been consecrated
ⲓⲑ at the shrine he deposited it in the sanctuary, where it remaineth to this day. And it is at this moment a testimony of the miracles of the holy martyr, Saint Mercurius. In the peace of God! Amen.

The Eighth Miracle of Saint Mercurius.

And it came to pass that, after the shrine of the saint had been consecrated, the report of the miracles which were performed therein spread abroad into every region. And a great multitude of people came to visit his holy relics, and worshipped them, and those who were sick obtained healing, and departed to their houses. And he (the saint) cast out devils, and the people paid many vows and gave offerings to his shrine. And there was a certain archon who lived on an estate which was nigh unto this place, and who was called, according to his name, that is to say, 'Kuri[o]s Hermapollo.'

And he had | a little daughter, who was an only child, for he Fol. 16 b
had not begotten a son, and had no child except her. He [ⲛⲏ̅]
had brought her up [from the time when] she was a little
orphan, and he was wont to regard her in the same way as
he regarded God. And he heard of the mighty deeds and
miracles of Saint Mercurius, and he rose up and took as a
little benefaction thirty oboli, and he went into the shrine of
the saint, and he prayed, and gave the thirty oboli to the
steward of the shrine. And the clergy made a great feast in
his honour, for they were very hospitable men, and they
drank a large quantity of wine, and they ate very much food,
and they pleased the archon very greatly. And when at
length the opportunity offered itself the archon said, 'Of
what thing have ye need? Tell me, and I will dedicate it
to this shrine.' And the clergy and the steward said unto
him, 'We wish to have a good bier whereon we can carry
the body of the martyr.' And the | archon made answer, Fol. 17 a
saying, 'If the God of Saint Mercurius will fulfil the petition [ⲛⲑ]
which I shall make, I will have made a bier for the martyr.
I will decorate it with the finest carvings in ivory, and it
shall be like unto the couches of the Roman Emperors.' And
after these things the archon laid himself down to sleep in
the night, and behold, Saint Mercurius appeared unto him in
the form of a general, and he said unto him, 'When thou
shalt have risen up, and mounted thy beast, and entered into
thy house, do not omit to have this bier made for me even
as thou hast promised. For I know that thou art liable to
be a little careless about the ordering of the bier concerning
which the clergy informed thee in the evening. Now I will
not make a bargain with thee, but I know that after a certain
time thou shalt beget [a son]. Come to my shrine, and I will
shew mercy unto thee.' And the archon awoke from his
dream, and he marvelled exceedingly. |

And when the morning was come the archon went into the Fol. 17 b
church and worshipped before the body of the martyr, and ⲛⲍ

he came forth and mounted his beast, and departed to his own house. And when the day had arrived whereon the archon was to come into the martyrium of the saint, a certain archon of the city, hearing that his daughter was a virgin, and that she was very beautiful, sent some of the people of the city to him, saying, 'I wish to take thy daughter to be my son's wife. And I will give thee [for her] a crown (or, sceptre) in gold and silver, and men slaves and women slaves, and camels, and ships with crews that sail on the sea, in such numbers as befit the honour of thy greatness.' Then the mother of the maiden, that is to say, the wife of the archon, called to him, and she informed him of the matter. And the archon said, 'If I cannot find a young man whom I can bring into my house, and to whom I can transfer all my
Fol. 18 *a* | income, I shall never | be able to let her leave me[1]; and
ΝΕ
besides her I have no other child. I regard her as I regard God.' Then the wife of the archon told everything [which the archon said] to the women who had come [from the other archon], and they departed sorrowfully, and reported the matter to the young man and to his parents, and they were grieved exceedingly, and spake never a word.

And when the evening had come the parents of the young man called to their son, and they spake unto him about several other maidens in the city, but they did not please the young man; on the contrary, he was sad of heart because of the maiden. Now he knew that she was exceedingly beautiful. And the young man was still a minor, and he attended school (or, college), and was under the direction of his master. And the master was in the habit of sending the young man daily to the maiden, and he told her the things which his master wrote down for him upon his writing tablet. And besides this the young man, because of the intensity of his love for her, would spend the whole night lying on his bed pondering

[1] Rendering doubtful in places.

what he could possibly do to obtain possession of the | maiden, Fol. 18 *b* ΠΕ
either by lawful matrimony or by fornication. In short, he continued to be in a very sorrowful state, but he told no man [the cause] of his sorrow.

And it came to pass that in less than a month after these things had taken place the mother of the young man died, and because of his great grief for the young man's mother the archon did not again seek out a wife for his son. And as for the young man, his mind never ceased to run upon the maiden, and he pined away daily, and at length he came nigh to die. And he paid visits to many magicians, for he wished to compel the minds of the parents of the maiden to incline to the giving of her to him, but he did not attain this object. And at last he found a mighty magician who said, 'I will make thee to see her, and thou shalt have speech with her several times mouth to mouth.' And the young man by reason of the intensity of the desire of his heart for [the maiden] |

[One leaf, or more, wanting]

the corner. And they made the wooden supports to stand on Fol. 19 *a*
bases, and they carved leaves in ivory [and affixed them to [?]
them]. And they made the bier, and they fastened to it the image of the martyr made in brilliant precious stones, and three crosses of gold and three crosses of silver. At length the bier was finished satisfactorily, and with great splendour, and he laid the bier upon his beasts by night, and he and his wife, and his sick daughter, and his servant set out and arrived at the shrine of the saint on the third day, which was [the day of] the festival of Saint Mercurius, that is to say, the twentieth day of the month Athor. And when the clergy saw the bier they marvelled exceedingly, and they sang hymns of praise, and they took it into the church. And the archon, and his wife, and his daughter went into the martyrium, and they worshipped before the body of the saint with great joy. And the steward took them away into a place by themselves, where

Fol. 19 *b* [?] they rested | from the fatigue of the journey. And their daughter was suffering greatly, because her disease, which was like unto that caused by a devil, was aggravated by the church.

And, behold, Saint Mercurius arrayed himself in the garb of a general, and he went to the city of the archon, and entered into the house of the young man who had brought the serious sickness upon the maiden. And he appeared unto him in a very terrifying manner, with his drawn sword in his hand, and he struck him thrice with [the flat] of the sword, being full of wrath. And the young man awoke from his sleep, and he saw the holy man standing over him, face to face, and he rose up quickly upon his bed so that he might leap to his feet and make his escape. And straightway he fell upon his face at the feet of the saint, who continued to beat him very severely for a long time. And the young man kissed the feet of the saint, saying, 'Woe unto me! I am a sinful man!' And he wept, and he said, 'What is the sin which I have committed against thee, O my lord?' And

Fol. 20 *a* [?] the holy man said | unto him, 'Hast thou never heard what is written: "Thou shalt not curse the governor of thy people, neither shalt thou [raise] thine hand against the anointed of the Lord?"'[1] And the young man said, 'It is thus written, my lord. But tell me thy name, and do thou make me to know my sin, for I repent of my sin, and I know that there is repentance [for me].' And the holy man said unto him, 'I am Mercurius, who work these miracles in this city of Caesarea. I have come to scourge thee and thy magician, who hath caused this severe illness to fall wrongfully upon the daughter of Hermapollo of this city. But inasmuch as I see repentance in thee, I will not destroy thee this time. Only take heed, and when thou risest in the morning forget not to go unto the magician who is causing [this] sinful thing,

[1] Exod. xxii. 28 *Θεοὺς οὐ κακολογήσεις, καὶ ἄρχοντας τοῦ λαοῦ σου οὐ κακῶ ἐρεῖς.*

[and bid him cease]. And when thou comest to my shrine thy joy shall be fulfilled in every particular.' And the young man said unto the saint, 'I myself will come joyfully, but perhaps that magician will not agree to come.' And Saint Mercurius answered and said unto him, 'Deliver thyself, | and do not Fol. 20 b permit that man to come and assume authority over thee.' [?] Then the holy man disappeared from him.

And when the morning had come the young man went to [his] father, and said unto him, 'My father, help me. I wish to go to the shrine of Saint Mercurius and pray.' And his father cherished him exceedingly, for he had no other child besides him, and he said unto him, 'Go, my son, but do not tarry in coming back, for my bowels yearn for thee, O thou light of mine eyes.' And he gave him a large quantity of goods, and three male slaves to escort him on his way. And he travelled on his way in great haste, and came to the city wherein lived the man who was a magician. And the young man said unto him, 'Magician, rise up, let us go to the shrine of Saint Mercurius, and pray there'; and he related to the magician everything which had happened unto him. And when the magician heard that the man and his daughter were in the martyrium of the saint he was afraid, and he said, 'If thou wert to kill me at this moment I would not come [with thee] to the shrine of Saint Mercurius, for it hath been revealed unto me that the father of the | maiden will kill me because of Fol. 21 a [the illness of] his daughter.' [?] And straightway the young man continued his journey, with great strenuousness, until he came to the martyrium of the saint in great fear; and he worshipped before the body of the saint, and he saw the maiden lying as it were on the body of the saint, and her father and her mother were crying to the saint to help her, and he afforded her some relief (?). And the young man called the steward, and gave to him ten oboli. And the archon, who was the father of the maiden, looked [behind,] and saw the young man, and he recognized him, and he went

to him, knowing nothing about the matter, and saluted him, and enquired of him concerning the health of his house. And when the two of them had prayed the archon urged the young man, and took him to the upper chamber wherein he lodged, and they ate and drank together, and the young man saw the maiden, and he rejoiced exceedingly; but he was grieved for her because she had suffered torments, and the
Fol. 21 *b* heart of | her parents was shamed because [she had not
[?] recovered] from her illness. And besides this the young man was afraid that the martyr would not appear, and, in short, there was very great anxiety in the heart of the young man.

And Saint Mercurius appeared to the father of the maiden, and he lifted him up as he lay upon his bed, and he took him outside the place wherein he slept, and he said unto him, 'Give thy daughter to the young man who is with thee, if thou wishest to have her healed, and do not seek out evil in him, lest some other trouble, far more serious than this, come upon her.' And he informed him that after three [months] had passed his (the young man's) father would die, and that the young man would attain full age, and he said, 'Neglect not to take him for thy daughter after the death of his father.' And the saint told him how the young man had caused magic to be worked upon his daughter, and how she had fallen sick through his longing for her; and he also told him how he himself had appeared to the young man, and how he had chastised him with his own hand, and concerning everything which had happened to the young man until he came to the martyrium. And when Saint Mercurius had said these
Fol. 22 *a* things | he disappeared. And the archon awoke from his
[?] dream, and he smelled a very strong sweet smell, and he said, 'Verily it is Saint Mercurius himself who hath come and appeared unto me.' And he continued to think about the young man, and about what he had done to his daughter, because of his desire for her, and about the giving of his daughter to him, and he pondered and wondered whether or

not it would be the wish of the saint to make the mystery clear, and whether he should keep [the matter] secret.

And whilst he was meditating upon these matters a trumpet was sounded to make all those who were sleeping in the shrine to get up, and to come to church, and to sing hymns with the 'lovers of work' (?), because it was the day of the great festival of the saint, that is to say, the twentieth day of the month Athor. And the people rose up, and arrayed themselves in white garments with joy, and they came into the church, and they continued to sing hymns until the day came. And the archon also rose up, and he called his wife and his daughter, and they came to the shrine, followed by their slaves, and the young man also came with his slaves, and they went in | and worshipped at the body of the saint; Fol. 22 *b* [?] and they rejoiced. And the young man looked at the bier and marvelled at its beauty, and he found the magician tied to the bier of the martyr like a muzzled dog. And when he saw the young man he cried out, saying, 'Woe is me, O my lord brother. Come and look upon my most wretched state.' And the young man said unto him, 'Wherefore hast thou come into this place?' And the magician said unto him, 'O my brother, it came to pass when thou didst depart from me that Saint Mercurius came to me, and he gagged me, and he brought me hither, and tied me up to this bier, and the people treat me with scorn.' And forthwith he cried out, 'Help me, [O] my beloved brother, for even whilst I am talking to thee the saint is slapping my face, and I am greatly shamed.' [And the young man] said unto him, 'Have they not informed thee concerning the mystery—that it hath been revealed? Why dost thou seek to make it manifest?' And behold, immediately, a demon leaped upon the magician, and | he overpowered Fol. 23 *a* [?] him, and thrust him to the ground, and cried out, saying, 'Let me alone. I will teach him! Saint Mercurius hath commanded me [to do so], for very great are the blasphemies which he hath made (i. e. uttered) against God Who made

him.' And behold, a devil took possession of a woman also, even in the presence of the body of the saint.

And when the Eucharist was ended all the people gathered themselves together to see how the saint had put to shame the devils. And the archon came and sat down. And the woman who was possessed of the devil cried out, 'O Hermapollo, ...[1] the evil of this magician, for it is he who hath enchanted (or, bewitched) thy daughter. And, moreover, give thou thy daughter to the young man, according to what thou wast told in [thy] dream, otherwise she will never be healed. And do not thou neglect to accept the person of the young man for thy daughter's sake, for his father hath only another three months [to live]. And after these things thy heart shall have rest.' And the heart of the archon's wife wondered by reason of the things which she had heard; |
Fol. 23 *b* [?] and behold, immediately the mother (?) of the maiden looked upon her, she was relieved of the torturing pain, and she was as if she had never been ill at all. And the woman through whom Saint Mercurius had spoken said unto the magician, 'From this moment onwards thou shalt never dwell among men, but thou shalt flee to a remote place, and thither shalt thou abide by thyself in the wilderness until the day of thy death.' And he (Mercurius) rebuked the spirit which was in him, and cast him out, and he made good his faculty of sight, and the magician departed into the desert, and there he dwelt until the day of his death.

And when the day of the festival was over Hermapollo mounted his beast, and he, and his wife, and his daughter, and his slave[s], and the young man, and his slave[s] departed, and they came to their native city. And the archon announced to his wife everything which the saint had said to him in the dream. And when his wife knew (or, understood) what the archon told her of the dream she saw that what he had told

[1] Text illegible.

her was the same as that which the saint spake by the mouth of the woman who was possessed of a devil. And when the people heard [these things] a great trembling of heart took place in their midst, and they sent | messengers to him, Fol. 24 *a*
and they ate and drank with him. And they told him, saying, [?]
'Cease to be anxious, and we will arrange the marriage according to what Saint Mercurius spake unto us.' And when the young man heard these things he rejoiced exceedingly; and when the feast was ended the young man went into his house, and he told his father everything, and his father rejoiced exceedingly. And when the morning had come the father of the young man gathered together all the rich noblemen of the city, and they came to the house of Kuri[o]s Hermapollo, and they spake to him concerning his daughter. And they agreed together, and the archon gave her a large quantity of gold and silver, and numerous ornaments of jewellery, and men slaves and women slaves, and boats and ships with crews that sailed the sea. And they brought singers, and players upon pipes and tambourines and [other] musical instruments, and play actors, and acrobats and buffoons, and they celebrated the wedding with very great pomp and ceremony. And one week later a very large number of rich men and a very large number of archons were invited, and they celebrated the | wedding with great splen- Fol. 24 *b*
dour and they rejoiced exceedingly. And within three months [?]
after the wedding the father of the young man died at a ripe old age. And when the days of mourning were fulfilled, the young man took his gold and his silver, and all his possessions, and his slaves, and brought them to the house of his father-in-law, and they remained together until the day of their death. And they (i.e. the young man and his wife) used to come every year to the shrine of Saint Mercurius, on the day of his holy festival, and pray there and give thanks unto God, to Whom belongeth mighty miracles. And, O my beloved, ye see these great and gracious acts which God

performeth for His chosen ones from time to time! And, O ye God-loving people, I wish I could set a few of them before you; but I know that I have not the strength to complete the description of the miracles [of any one] of the saints, especially those of the martyr Saint Mercurius! And, moreover, moderation is good in everything. Blessed be every one who readeth

. . . . . .

[The rest is wanting]

THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON MERCURIUS THE MARTYR

(Brit. Mus. MS. Oriental, No. 6802)

THE ENCOMIUM WHICH SAINT APA ACACIUS,[1] BISHOP OF CAESAREA, PRONOUNCED IN THE MARTYRIUM WHICH WAS BUILT IN THE NAME OF SAINT MERCURIUS, ON THE DAY OF HIS HOLY COMMEMORATION, THAT IS TO SAY, THE TWENTIETH DAY OF THE MONTH ATHÔR, WHEREIN HE PRAISED THE NUMEROUS MIGHTY DEEDS AND MIRACLES WHICH TOOK PLACE THROUGH THE HOLY MARTYR, SAINT MERCURIUS. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING BE WITH US ALL TOGETHER. AMEN. Fol. 25 *a* [ⲁ]

Verily, 'the light hath risen upon the righteous,' in respect of this Saint Mercurius, according to the words which the sacred singer, the father of the Christ according to the flesh, the righteous king, the hymn-writer, David spake.[2] He crieth out, he crieth out | with his sweet voice, and he singeth to his harp with the plectrum in his hand, saying, 'The light hath risen upon the righteous.'[2] And again he saith, 'The light hath risen in the darkness for those who are right in their hearts.'[3] The Christ Himself saith in the Gospel, 'Then shall the righteous shine like the sun in the kingdom Fol. 25 *b* [ⲃ]

[1] Perhaps Acacius the 'one-eyed' who ascended the episcopal throne about A. D. 340.

[2] Ps. xcvii. 11.

[3] Ps. cxii. 4.

of their Father.'[1] Now Saint Mercurius .....[2] was a pagan before thou didst know the Christ well. And having buckled on his armour he went forth to fight against the Barbarians. Now before these things he served as an officer under Decius, the lawless Emperor. He took in his hands arrows, and ceased (?) not to destroy the Barbarians with them. And the angel of the Lord came down from heaven, and gave unto him a sword, saying, 'Destroy the Barbarians [with this] ..... [several
Fol. 26 *a* words are wanting here] | it is seemly that we should
ⲣⲁ manifest great readiness of disposition towards them (i. e. the gods), and that we should pay honour and glory unto them according to their merit, and offer gifts and offerings in return for the good things which they have performed for us in times past. We order the doors of all the temples to be opened, in every city and in every town, from Rômania [in the north] to Pilak (Philae) and Kûsh[3] in the south, and incense to be offered up therein to the glorious gods, and their worship to be performed therein with great zeal. And we command that no Christian shall be allowed to appear in any sacred place, and that the governors of the provinces shall pursue the Christians in every place, whether bishop, or presbyter, or reader, or monk, or layman, or male, or female, or soldier, or peasant, or civil officer; in short, every
Fol. 26 *b* class of man [that existeth] for thé | administering of my
ⲣⲃ kingdom, and shall compel them to offer up sacrifices to the glorious gods. And whosoever shall gainsay (or, resist) my command him shall they deliver over unto severe tortures of various kinds until he dieth.'

Then Decius, the lawless Emperor, ordered the herald to make a proclamation throughout the whole city, saying, 'Take heed, O all ye people, whether soldier or peasant, and

[1] Matt. xiii. 43.

[2] Text mutilated.

[3] A portion of the Nile Valley which lies between the First and Second Cataracts.

every man of every class and of every age whatsoever, and come, all of you, to the temple of the gods and offer up sacrifice to them therein. Build firmly altars at the gate of the temple, offer up sacrifices upon them, frankincense, and bulls, and goats, and feathered fowl, and let the firmament be filled full with the smoke of the heavy fumes of their burning carcases.' And there was great quaking among the Christians, for [the servants of Decius] pursued them, and beat them, and dragged them to the gates [of the temples], and to the secret shrines, and they compelled | them to offer up Fol. 27 *a*
sacrifices. And there was very great trouble in every place, ܥ
for the tyrant commanded [his soldiers] to produce before him every kind of terrifying instrument of torture in order that when the Christians saw them they might fear the glittering swords, and the iron beds, and the instruments for drawing out the sinews, and the knives for slitting and cutting out the tongue, and the metal helmets, and the sharp butchers' knives, and the brazen cauldrons filled with boiling bitumen, and the brazen cauldrons filled with [boiling] oil (?), and the wheels with knives attached thereto, and all the other terrifying instruments of torture. And that impious Emperor said, 'Whosoever shall gainsay (or, resist) my command I will gouge out his eyes, I will tear out his tongue, I will take out his entrails, I will cut through the soles of his feet, and I will take out his brains, and the rest | of his Fol. 27 *b*
body I will give to the fire that it may consume it.' And ܪ
when the men who were pious saw these things great despair laid hold upon them, and they were afraid, and they dropped their hands by their sides in helplessness. Every man was delivering his neighbour over unto death, fathers were delivering their sons over unto death, and forgot the truth (i. e. tie) of nature, and brethren dragged out [brethren], and thrust them forward, and delivered them over unto death. And every one who confessed the Name of Jesus was greatly disturbed.

And there was in the army a certain valiant young man

whose name was Mercurius, and he was an officer in the Martusian regiment, and he feared God. He was exceedingly goodly in appearance, and the whole army loved him because
Fol. 28 *a* of his intelligence and his cultivated manners. | He was by
ϛ̄ race a native of Cappadocia, and he was a Christian from his childhood, and his parents were Christians. He was a mighty man in battle, and God was with him in all his works. And when the tribune saw that he was far advanced in his knowledge of the theory and practice of the craft of the soldier he made him a commander[1] of his regiment. And when the Emperor saw the valour of the young man he loved him, and clave to him, and took counsel with him about the affairs of the Government. And it came to pass after these things, when the persecution had spread abroad, that the heathen Barbarians revolted against the Romans. And the Emperor Decius and the whole Senate found themselves in a position of great difficulty through their great lack of troops and equipment, and through the defeat which had come upon
Fol. 28 *b* them suddenly. For the Barbarians | had fought against
η̄ them with such success that they captured the great country of Armenia which was on the frontier between them and the Romans. And the Emperor Decius commanded the soldiers of every troop and regiment to be called up to go to the war and to fight against the Barbarians. Then the Emperor reserved for his own command certain armies and regiments, and he marched out to do battle with the Barbarians. He crossed the Euphrates, the great river, which is on the frontiers of Armenia, and he conquered the Barbarians in the twinkling of an eye, and defeated their king and his army.

And it was at that time that the great valour of this noble man, Saint Mercurius, the true believer, the commander of the Martusian regiment, was revealed. He was a man who was perfect in his service of God, and in his daily life and conver-

[1] ⲧⲣⲓⲙⲁⲛⲕⲓⲣⲓⲟⲥ, for ⲡⲣⲓⲙⲁⲛⲕⲓⲣⲓⲟⲥ = primicerius (?); see ⲡⲣⲏⲙⲁⲛⲕⲓⲣⲓⲟⲥ, p. 864, note, and ⲡⲣⲓⲙⲁⲛⲕⲩⲣⲓⲟⲥ, p. 234, l. 25.

sation he practised piety of every kind. The Word of God was sweeter than honey in his | mouth every moment. And Fol. 29 *a* ϴ̄
it came to pass that one night when he was sleeping among his troops, having finished reciting his prayers, he lost consciousness for a little while. And behold, the angel of the Lord stood over him, and touched his side, and awoke him. And the angel had a sword in his right hand, and his appearance was awe-inspiring, and he was arrayed in the panoply of war which was marvellous [to behold]; and when Saint Mercurius saw him he was greatly afraid. And the angel answered and said unto him, 'Mercurius.' And Mercurius said unto him, 'Behold me, O Lord.' And Mercurius opened his eyes, and when he saw the angel he was greatly afraid, and he thought that he was one of the imperial officers or a general. And the angel reached out to him the sword which was in his hand, now it was in his | hand and drawn from Fol. 29 *b*
its sheath, saying unto him, 'Take this drawn sword which is ī
in my hand, for by means of it thou shalt destroy the whole host of the Barbarians. I am the Commander-in-Chief of the hosts of the Lord. I have come to help thee and thy fellow soldiers who believe in the Lord Jesus the Christ. Now therefore conquer and prevail, for I will be with thee until the end of thy strife, in peace. Behold, the time hath come, and behold, the contest is arranged. Strive in such wise that thou mayest receive thy strength,[1] for no athlete receiveth the crown unless he hath striven skilfully, and the husbandman who hath toiled strenuously is he who receiveth the fruits first. Now, therefore, hearken unto the words which I shall speak unto thee, and delay not to place thy confidence in the Lord thy God. For a mighty contest is prepared for thee, and thou shalt be a valiant | martyr. The fame of thy Fol. 30 *a*
martyrdom shall be bruited abroad throughout the whole ιā
world, and every one who heareth concerning it shall marvel at thy valour, and they shall glorify God because of the

[1] Read ϯ ⲡⲉⲕⲗⲟⲩⲥ, 'thy crown' (?).

mighty deeds, and miracles, and works of valour which the Lord thy God shall have performed for thee. Great tortures await thee at the hands of the lawless Emperor, and cruel tribulations; but endure patiently, and thou shalt receive a crown incorruptible. Whosoever is held to be worthy to touch thy body shall be saved. And if any man shall be in any need or necessity, or shall be suffering torture (?), or [in peril] in the desert, or in peril by sea or by river, or in tribulation, or in prison, if he remember thy name with faith, and call upon thee, he shall be saved. Whosoever shall build
Fol. 30 *b* a | shrine in thy name, and shall give an offering in thy
ιϐ name on the day of thy commemoration, on them will I bestow my blessing and happiness in their habitations, and I will never allow them to lack anything whatsoever. Of the man who shall make a copy of the book of thy martyrdom I will tear up the bill of indictment of his sins, and I will nevermore remember all the evil deeds which he hath committed, and I will bestow him upon thee as a son in my kingdom. And behold, I will bestow upon thee three crowns; one for thy riches (*sic*), one for the sufferings which thou hast endured in My Name, and one for thy virginity. Be strong and prevail, for I am with thee.' And when the archangel had said these things unto him he went up into heaven surrounded with splendour. Now, when these men who were
Fol. 31 *a* round about Saint Mercurius saw the | great vision which
ιϛ appeared, they became like unto those who are dead.

And on the morrow the Emperor Decius commanded his officers to set the hosts and troops in battle array, and when they had arrayed themselves in the panoply of war to attack the Barbarians in battle. Then the truly valiant man Saint Mercurius set out to attack the host of the Barbarians, and he rushed in among them through the power of God which was with him. And he lifted up his eyes to heaven, and saw the Archangel Michael, who was in the form of a general of the army. There was a drawn sword in his

right hand, and he reached it out to Saint Mercurius, saying unto him, 'Be of good cheer! Take this sword, and make thy way to the Barbarians, and slaughter them therewith in the Name of the | Christ Who shall give strength unto thee.' Fol. 31 *b* And Saint Mercurius stretched out his hand and took the ⲓⲍ sword from the hand of the Archangel Michael, and he set out for the hosts of the Barbarians. And he slaughtered them in the Name of the Christ, giving them no quarter, until his hand stuck to the sword by reason of the great quantity of blood [upon it]. And he destroyed the Barbarians with an exceedingly great and severe slaughter that day. And the remnant betook themselves to flight and made themselves invisible, and these fire from heaven consumed. And when the Emperor saw the deeds of valour which Saint Mercurius performed, through the strength of God, which was with him, he rejoiced exceedingly over the victory and the conquest which had accrued to the Romans. And the Emperor bestowed upon Saint Mercurius great | honours and very many posses- Fol. 32 *a* sions, and he determined to make him the captain of the ⲓⲉ Martusian regiment.

And it came to pass after these things that the Emperor Decius commanded all his army, and all the troops and companies thereof, and the *exarchs*, and the generals, and the patricians, and all the Romans of senatorial rank, to assemble in the temple of Apollo, and to offer up sacrifice. Then, when the blessed man perceived the grievous error which had obtained dominion over the Emperor and over the army through the Devil, he withdrew himself from them, and he went into his house, and he made supplication unto the Lord, saying, 'O Lord Almighty, the Father of our Lord Jesus the Christ, take good heed unto Thy clay which Thou hast fashioned, and scatter Thou abroad the | stumbling-blocks Fol. 32 *b* which the Devil hath cast into the hearts of all mankind. ⲓⲥ Stablish Thou the hearts of the people, and of [every] one who feareth Thy Holy Name. O Lord, give Thou strength

to Thy Church, so that every one may believe in Thy Holy Name. Glory be unto Thee, and unto Thy Good Father, and unto the Holy Spirit, for ever and ever. Amen.'

And it came to pass that when the Emperor had come to the door of the temple, the whole army was gathered together inside it to offer up sacrifice, each one according to his rank. And when it came to the turn of Saint Mercurius to offer up sacrifice, he was not to be found among the soldiers. And when the Emperor had sought for him, he found him in his house sitting in sackcloth and ashes, and he was grieving
Fol. 33 *a* exceedingly over the great schism which had arisen | through-
ז out all the world through the Devil. Then certain of the soldiers of the regiment of Mercurius made their way to the Emperor, and they laid information against the blessed Mercurius, saying, 'O our Lord Emperor, live for ever! Thy glorious sovereignty hath commanded all classes of men to offer up sacrifices to the glorious gods. Behold now, there are those who are nigh unto thee, and who are attached to thy personal service, who treat thy glorious decree with contempt, to wit, Mercurius, who is under the rule of thy kingdom, and whom thou hast exalted to honour, and thou hast bestowed upon him the rank of Count, and hast set him over the regiment. So great is this honour that the whole of the Roman army, when it heard of it, glorified him, and put
Fol. 33 *b* itself into subjection to him because of the great | honour
ח which thou hadst conferred upon him. Behold, he hath treated thy sovereign power with contempt, and he hath not joined us in the temple to offer up sacrifices to the gods; but he hath gone into his house, and stripped off himself the insignia of his rank, and hath thereby disgraced the Roman fame, and hath cast a blemish on the holy law. We found him in his house, sitting in sackcloth and ashes, and praying to the Lord his God with tears. And he was persuading every one to turn away from the worship of the gods, and was making them follow Jesus the Nazarene, Whom they crucified,

and he said, "It is He Who is God; He created the heavens and the earth"; in this wise he was making every one withdraw from the gods.'

And the Emperor spake unto those who related these things unto him, saying unto them, 'These | things which ye say Fol. 34 *a* ⅋ unto me about Mercurius, who was attached to me, to the effect that he treateth me with contempt, may be true; nevertheless, let two of the officers who are here go and summon him hither, so that I may know that these things which ye say unto me about him are really true or not.' Then they brought the blessed Mercurius into the presence of the Emperor Decius. His eyes were filled with tears, he was arrayed in the garb of humiliation, and they set him in the presence of the Emperor. When Decius saw him in the garb of humiliation he shook his head, and he found it very difficult to understand what had happened [unto him]. Then he spake unto Mercurius, saying, 'Mercurius, tell me what hath happened unto thee, and what excuse thou hadst for treating with contempt the great honours and the high rank which I have bestowed upon thee. I held thee to be worthy of the forethought of the gods, and thou hast reckoned as dross the high rank which I conferred upon thee, which was above that of | every one else in the Army. Furthermore, explain unto Fol. 34 *b* ⅋ me whence this error hath come to thee. The whole of the Roman army is assembled in the temple to offer sacrifice to the righteous gods, and it is thou only who hast separated thyself from the troops. And further, tell me what is the country of which thou art a native. Did thy parents call thee by this name [of Mercurius]?'

And the blessed Mercurius answered and said unto the Emperor, 'Thou wishest to know of what country I am a native: listen, then, [and I will tell thee] about my origin (or, kin). I am a native of Cappadocia, so far as this world is concerned; but as for my own native city, I belong to the heavenly Jerusalem, the mother city of the saints. The name

which my parents gave unto me originally was Philopator,
Fol. 35 *a* the | interpretation whereof is "lover of his father", but
ΡΛ when I became a soldier I was called Mercurius by the commander[1] of my regiment. I am a servant of Jesus the Christ, my Lord, the Son of the Living God.' And when the Emperor heard these things he remained stupefied for a very considerable time. Then he shook his head, saying, 'Cast away from thee this silly boasting and this mad idea of thine, and get thee into the temple, and offer up sacrifice to the great god Apollo. Then get thee back to thy troop, where thy fellow soldiers are, and take up thy rank and duty as before.' And the holy man Mercurius said unto the lawless Emperor, 'Let this fact be quite plain before thee, O lawless Emperor: I will not offer up sacrifice unto thy [god] Apollo,
Fol. 35 *b* that vain thing, and forsake my God, Who is the | Creator of
ΡΒ the heavens and the earth, and of everything [in them]. For I am a Christian. To the liberty and the life of the soldier of this world I bid farewell, and as for the high rank [which thou gavest me] I need it not. I am a servant of the Christ Jesus, the Son of the Living God.'

And the Emperor Decius answered and said unto him, 'Mercurius, up to the present I did not believe the things which thy accusers told me concerning thee, for I knew well how envious [of thee] were those who made accusations against thee, and that they did so because they saw the great honour which I had conferred upon thee over the whole regiment, and over the whole army. Now, therefore, hearken unto me: Sacrifice to the gods. Do not let the matter force me to forget the friendly disposition which I had towards
Fol. 36 *a* thee, and to deprive | thee of thy rank, and to inflict severe
ΡΓ tortures upon thee.' And the blessed Mercurius answered and said unto the Emperor, 'The friendship of this world is of no account whatsoever, and it is a thing inimical to God. Similarly, these honours are for a season only, but the glory of

[1] πρηαικιριος.

God endureth for ever. Now, therefore, trouble not thyself to no purpose, for I am a Christian, and I will not offer up sacrifice to thine abominable god; moreover, whatsoever thou wishest to do unto me that do.' And Decius said unto him, 'O Mercurius, offer up sacrifice, and do not die a terrible death.' And the blessed Mercurius said unto him, 'O Emperor, let [this] one word be sufficient for thee. I will not hearken unto thee and serve strange gods, and cast my God, Jesus | the Christ, behind my back.' And when Decius Fol. 36 *b* heard these things he was exceedingly wroth, and he commanded them to strip off his apparel, and to make ten soldiers lay him on the ground, and all of them to beat him with leather whips at once; [and they did so] until the ground under him [was soaked with] his blood. And Decius the Emperor said unto him, 'Mercurius, thou findest tortures to be troublesome things. Are they worse than thy offering of sacrifice or no?' And the blessed Mercurius answered, saying, 'As long as I have with me my Lord Jesus the Christ to help me, I shall not sink under thy tortures. For I am a servant of my Lord Jesus the Christ, Who helpeth me, and Who is the King of what is in heaven and of what is on the earth.'

And when the Emperor Decius heard these things he said, 'Mercurius, hearken unto me. Offer sacrifice unto the gods, and take heed | to these terrible tortures, in order that thou Fol. 37 *a* mayest [not] die an evil death. Up to this point I have had compassion upon thee, and have been long-suffering in respect of thee. For I did not wish to do thee harm, especially because thou wast my friend during the attack upon me in the war. Hearken unto me, and offer up sacrifice to the gods. Destroy not thy early manhood by [these] divers tortures. I am considering carefully thy youth and thy friendship [in speaking thus].' And the blessed Mercurius answered and said, 'Every suffering which shall be unto me through confessing [my] God will add to my holy reward, for the

sufferings of this present are not worthy of the glory which shall be revealed unto us.'[1] And when the Emperor Decius heard these things he said unto Mercurius, 'Since thou hast stablished thy heart on words of folly, and reckonest Roman
Fol. 37 *b* honours to be as dross, | and since thou wilt not permit thyself
ϘC to sacrifice to the righteous gods, according to the ordinance of the Senate, and wilt not obey the Imperial Law, I will punish thee according to thy foolishness, and I shall see whether the God in Whom thou believest can save thee from my hands.' And Saint Mercurius said unto the Emperor, 'It is written in [the Book of] the Holy Apostle, "Who shall separate us from the love of God? Not tribulation, or affliction, or persecution, or hunger, or nakedness, or danger, or the sword. Even as it is written, For Thy sake they slay us all the day long. For we are persuaded that neither death, nor life, nor angel, nor principality, nor power, nor things which are, nor things which shall be, shall be able to separate
Fol. 38 *a* us from | the love of the Christ."'[2]

ϘZ And when the blessed Mercurius had said these things the Emperor Decius was wroth, and he commanded [his men] to put Mercurius on the rack and to rack him. And the executioners racked him until the bones of his back were pulled asunder, yet the blessed man never ceased to bless God, saying, 'O Lord Jesus the Christ, the Only-begotten of the Father, Who wast born of the holy virgin Mary, Who didst take flesh upon Thyself of the true lamb, and didst at length deliver the whole race of Adam, and didst set us free from the slavery of our sins, I give thanks unto Thee that Thou hast made us worthy of Thy great goodness. Hearken Thou unto me this day. I am Thy servant Mercurius. Make Thou me to be worthy of Thine invitation, and of the participation in Thy holy sufferings, and of the faithful witness of Thy God-
Fol. 38 *b* head. Now, therefore, | O my Lord, forsake me not, and go
ϘH

[1] Rom. viii. 18. [2] Rom. viii. 35–9.

not Thou far from me, for tribulations await me, and fetters have fallen upon me. But give Thou me strength, O my Lord, until I have finished my contest in peace. Let not my enemies rejoice over me, and let not them say among the heathen, Where is their God?'[1] And when he had said these things, behold, a voice came unto him, saying, 'Be of good cheer, O My athlete Mercurius. Bear patiently, O My chosen hero, for I will be with thee, I will give strength unto thee, and I will be with thee as a Protector. I will help thee in every suffering which thou shalt endure in My Name. Be not dismayed, neither be thou downhearted at the tortures. I will be with thee; I will give strength unto thee, until thou hast completed thy contest bravely.' Then straightway the | Archangel Michael kissed him, and made the Sign of Fol. 39 *a* the Cross over his whole body, and immediately the rack split ΚΘ asunder and became two parts, and the fetters wherewith he was bound were burst asunder, and he leaped up, and stood upon his feet, and there was no injury on him; on the contrary, he was glorifying God.

And when the Emperor saw what had taken place he was filled with wrath, and he said, 'Since this man said, "We have a panoply in which to fight," I hereby give the order for him to be stretched out on four stakes, and to suspend him between heaven and earth one cubit.'[2] And when they had done this unto him the Emperor said, 'Where is now thy panoply in which to fight, wherein thou didst put thy trust? I swear by the greatest of the great gods, Zeus, that thou hast been well handled.' And the holy man looked up into heaven and said, 'O Lord, help me, | I am Thy servant.' Fol. 39 *b* And the Emperor further commanded them to make gashes Λ in his body with sharp knives and goads of iron, and after-

[1] Ps. lxxix. 10; cxv. 2; Joel ii. 17.

[2] Rendering doubtful. The four stakes were probably well sharpened, and the martyr's body probably rested on their points at the height of one cubit from the ground.

wards to sprinkle burning coals of fire upon it, so that little by little it might be consumed; and [when they did these things] the fiery coals were extinguished by the blood which flowed from the righteous man. And the holy man bore up under this new torture with great fortitude. Then Decius made them carry him away, saying, 'Let him die quickly'; and the soldiers bore him away quickly into a place of darkness. And when they were carrying him away he was half dead, but there was a little breath left in him, although they thought he was dead.

And behold, a very short time after this, the angel of the Lord appeared unto him, and said unto him, 'Peace be unto
Fol. 40 *a* thee, O thou mighty | athlete!' And when he had said this
ϡϡ he healed the wounds which were in his body, and made him to stand up, and he was so sound and well that when he rose and stood up he [was able to] glorify God Who had helped him. And after these things the Emperor made them to set him before the tribune. And when the Emperor [saw] him he said unto him, 'Hast thou been rescued from my hands? Thou art half dead. By what means now wilt thou walk? Perhaps even there are no wounds on thy body?' Then he commanded his spearmen to examine carefully the body of Mercurius, and they said unto the Emperor, 'We swear by thine own power, O pious Emperor, that his entire body is in a healthy state, and that there is no sign of injury upon it, and that it is as if it had never been touched.' And Decius
Fol. 40 *b* said, 'Assuredly he will say, | "It was Christ Who healed
ϡϧ me." Did ye not take a physician into the prison to treat him with medicines?' And they said, 'By thy glorious majesty which ruleth the whole world, it was none of the men who heal that cured him. We thought that he would die, and how he is alive and how he hath been relieved we do not understand at all. The magic of the Christians is exceedingly powerful. Yesterday he was a dead man, and to-day he standeth up whole and well.' And the Emperor was filled

with wrath, and he said unto Mercurius, 'Tell me truly who it was that healed thee without magic.' And Saint Mercurius answered and said, 'It was my Lord Jesus the Christ, the Physician of souls and bodies, who bestowed a cure upon me: for it is said, "The man who useth magical drugs, and the men who use incantations, and the worshippers of idols shall be | strangers unto Him; and He shall bind them with fetters Fol. 41 *a* that cannot be loosened, and shall deliver them over to the fire of Gehenna, because they know not the God Who made them."'[1] אמ

And [the Emperor] said, 'I am going to inflict the most terrible tortures upon thy body; let me see if the Christ, on Whom thou believest, will heal thee.' And Saint Mercurius said, 'I believe on my Lord Jesus the Christ; even though thou shalt inflict multitudes of punishments upon me, thou shalt not make me to be troubled. For He said, "Fear not those who can kill your bodies, [but] who have no power to kill your souls; but fear Him Who hath the power to destroy both your souls and your bodies in Gehenna."'[2] Then the Emperor commanded [the executioners] to bring a red-hot iron and to apply it to his members, and to apply blazing torches to his | ribs; and when they had done this, instead of Fol. 41 *b* smoke, a sweet odour arose and it spread about among all those who were in that place. Now although they tortured him horribly he neither uttered a groan nor wept. And the Emperor said unto him, 'Where is thy Physician now? Let Him come and heal thee. And thou didst also say, If I die He is able to raise me up [again].' And Saint Mercurius said unto him, 'Do whatsoever thou wishest. For thou hast power over my body, but God is the master of my soul. And even if thou shalt destroy my body, my soul shall endure, it being incorruptible.' And the Emperor further ordered them to hang him up head downwards, and to bring a large stone אנ

[1] Compare Rev. xxi. 8.

[2] Matt. x. 28.

and to suspend it from his neck, so that he might become suffocated and die quickly. And the power of God dwelt in
Fol. 42 *a* the martyr, and [His] grace, and he subsisted | for a long time
ϡε under this punishment.

And when the Emperor Decius saw that he bore the pain with fortitude, and that the torture in no way affected him, he ordered them to remove the stone which was attached to his neck, and to bring a leather whip with four thongs, and to beat him until the ground [under him] was saturated with his blood. And the noble man bore up under this torture also, and he was even like unto an adamantine stone in his fortitude. And Mercurius said, 'I give thanks unto Thee, O my Lord, that Thou hast held me to be worthy to suffer for Thy holy Name.' And when the Emperor saw that his resolution was immovable, and that he could never persuade him to offer up sacrifice [to the gods], he came to a decision, for it was urgent for him to go to Rome, and he passed the sentence of death upon him, and ordered them to dispatch him with the
Fol. 42 *b* sword, | saying, 'Mercurius having treated the gods with
ϡϛ scorn, and despised the holy dogma of our compassion, and esteemed our power of no account, [I] hereby command that he be taken to the city of Cappadocia, and that he be beheaded there, in the sight of all men. For unto every one who, having received honour from the Emperor, shall contradict his command, shall stripes be given, and finally he shall be delivered over to the sword.' When those who had been appointed to remove him lifted him up, and set him on a beast, they had to tie him on because the body of the martyr swayed about from side to side, for he was, as it were, dead. And they journeyed on the high road, and after a few days they reached the city of Caesarea, and in this state they
Fol. 43 *a* carried him along, | little by little. And the Lord stood by
ϡζ him, and He said unto him, 'Mercurius, come, take thy rest with Me, since thou hast finished thy course, and hast kept the faith; receive thou the crown of the athlete's craft, and

that which hath been allotted to thee thou shalt inherit.' And when the Lord had appeared unto him the martyr became strong, and he said unto those who were in charge of him, 'Do quickly that which ye have been commanded to do. The Lord Who calleth every man to repentance shall make you to be worthy of His grace. For He is rich, and He is wont to be gracious unto those who go to Him willingly, and without ill will.' And when he had said these things they took off his head, and he completed the good confession of our Saviour on the twentieth day of November, which is Athor. |

And a great miracle took place which is worthy of mention. Fol. 43 *b* After the martyr had ended [his course] his body became as ϡH white as snow, and it emitted a sweet smell which was like unto choice incense, and because of this sign very many men became Christians. And they laid the holy man in a prominent place, wherein very many works of power and miracles were performed. Glory be to God the Father, and to His Only-begotten Son, Jesus the Christ, our Lord, and to the Holy Spirit, now and always, for ever and ever. Amen.

A DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME

(Brit. Mus. MS. Oriental, No. 7028)

Fol. 2 *a* ☧ THE DISCOURSE WHICH THE GLORIOUS PATRIARCH, WHO BECAME A HABITATION FOR THE HOLY SPIRIT, APA CELESTINUS, THE ARCHBISHOP OF THE GREAT CITY OF ROME, PRONOUNCED ON THE GREAT HONOUR OF THE MESSENGER OF GOOD TIDINGS OF THE WORDS OF LIGHT, THE ARCHANGEL GABRIEL, ON THE DAY OF HIS HOLY FESTIVAL, WHICH IS THE TWENTIETH DAY OF THE MONTH KHOIAK[1] (*sic*). AND HE SPAKE ALSO CONCERNING THE DEEDS OF POWER AND THE MARVELLOUS THINGS THAT TOOK PLACE IN HIS HOLY SHRINE WHICH HAD BEEN BUILT IN [HIS HONOUR] IN THE CITY OF ROME. AND [HE SPAKE] ALSO ABOUT THE WORDS WHICH 'ARE WRITTEN IN THE LAW, 'WHATSOEVER THING THOU WOULDST NOT WISH TO BE DONE UNTO THEE, THAT DO NOT UNTO ANY ONE.'[2] AND [HE SPAKE] ALSO CONCERNING [THE WORDS], THE GREATEST SIN [OF ALL] IS A LYING TESTIMONY,[3] ESPECIALLY THE CONFIRMATION OF THE LIE BY MEANS OF FALSE SWEARING.

[1] December 18 or 19.

[2] Compare Lev. xix. 18; Matt. v. 43; xix. 19; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

[3] Compare Exod. xx. 16; Prov. xxv. 18; Zech. viii. 17.

AND [HE SPAKE] ALSO CONCERNING [THE WORDS], PRAYER HELPETH A MAN,[1] AND DELIVERETH HIM FROM THE SNARES OF SATAN. IN THE PEACE OF GOD! BLESS US. AMEN. AMEN.

THANKS be unto God! Now His grace hath acted as a protector | to us, and He hath prepared us by His invisible Fol. 2 *b* hand, and hath brought us into the circle of this year of our ꜣ lives, and hath brought us together in the shrine of the announcer of glad tidings of the worlds of light, the holy Archangel Gabriel. For this reason I will take (i. e. borrow) the voice of the holy hymn-writer David, the collector of the words (?) that are sweet, and the righteous king, and I will say with my poor tongue, 'This is the day which the Lord hath made; let us gather ourselves together and rejoice and be glad in it.'[2] And [to] Judah [he] saith, 'Celebrate thy feast, and give the things which thou hast vowed.'[3] Therefore blessed be God, for He hath made us worthy, and hath gathered us together in the shrine of His holy steward and messenger of glad tidings of the worlds of light, the holy Archangel | Gabriel. Let us assemble then in purity of heart and purity Fol. 3 *a* of body, and let us celebrate the festival of him whose festival ꜥ both God and His angels keep. Let us cast out from us every blemish and all hypocrisy, and let us celebrate the festival of the Archangel Michael, and let us cry out and say with the sacred Psalmist David, 'Bless the Lord, O all ye His angels, ye mighty ones of power, who perform their words.'[4] Verily, O holy Archangel Gabriel, great is the glory which God hath given unto thee over all the spiritual and angel hosts that are in the heights of heaven, O thou archangel who wast called by this name of 'Gabriel' by God from the beginning, and who dost continue to serve the

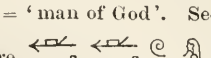
[1] Compare Jas. v. 16.
[2] Ps. cxviii. 24.
[3] Compare Ps. l. 14; lxxvi. 11.
[4] Ps. ciii. 20.

Fol. 3 *b* offspring of God, that is to say, the Word. | Now the interpretation [of the name] of Gabriel is 'God and man', according to the type of our Lord,[1] Who came in humility, and Who put on the flesh for our sakes. He was God and man, and His Godhood was not separated from His manhood, not even for the twinkling of an eye, God forbid! But He was God and man, completely and at the same time, in the womb of His mother. She brought Him forth: He was God and man. They crucified Him: He was God and man. He became the very same flesh [as man], in Godhood in the same nature, indivisible, immutable, inseparable each from the other.

Come now, O Nestorius, thou truly godless man, thou mouthless person, who didst deserve to be buried, fill thyself full of shame, and hold thyself to be covered with disgrace! Come now, and look at the King Christ. He is One One.[2] He is God and man. Kings and their armies come and bow down to Him in worship, and the whole world partaketh of |
Fol. 4 *a* His Body and of His Blood. They cry out in the voice of that blessed man, saying, 'Remember Thou me, O Lord, when Thou shalt come into Thy kingdom.'[3] And thou, O thou profane man, didst languish in thy misery (?), and didst die in exile because of thy blasphemy, and because of thy tongue which was full of poison.[4]

Now we had well nigh gone and forgotten thy honour and thy glory, O thou great Archangel Gabriel. But shew unto us consideration, for I am exceedingly helpless in my actions, and my feeble tongue is unable to describe the glory which God hath given unto thee, O Gabriel, thou archangel of joy. What tongue of flesh and what human mouth is there that can describe thy honour, O thou holy priest of the Great King? Let my withered (?) face rejoice, O Gabriel, thou

[1] גִּבְרִיאֵל = 'man of God'. See Dan. viii. 16; ix. 21; Luke i. 19, 26.

[2] Compare  Maspero, *Mission Arch.* i. 594.

[3] Luke xxiii. 42.

[4] See Evagrius, *H. E.* i. 7.

messenger of glad tidings of the angel hosts, | O thou true Fol. 4 *b*
ministrant, who dost minister to the offspring of his Lord, ר
O thou orator of the truth, thou herald of the kingdom which is in the heavens! I wish to see thee, O holy Archangel Gabriel, who didst hold converse with the Virgin; O thou traveller for the journey from heaven of God, the Almighty One of mankind, I desire to see thee. O thou who didst hold converse with the Queen of Women, I wish to see thy face resplendent with joy. Thou didst hold converse with the choicest woman in heaven and in earth, thou didst say unto her, 'Hail, O thou who hast found favour! The Lord is with thee.'[1] O thou Commander-in-Chief of the King of kings, my feeble tongue is incapable of describing thy glory! I will, however, say, 'Blessed be God, the Merciful, who did say with His mouth of God (i. e. divine mouth), "In the place where two | or three are in My Name, there am I in their Fol. 5 *a*
midst."'[2] If God is with two or three, then who shall be able ר
to estimate this day His joy, and that of His Good Father, and that of the Holy Spirit, when they see this great multitude of listeners who are gathered together to glorify His great and holy Archangel Gabriel, the archangel of joy? Let us then drive away from us all violence, and all backbiting, and all blasphemy, and all hatred, and all lying, and every evil deed, for those who do them [fall] under a curse. For every man who uttereth a lie is like unto the Devil, who never stood in the truth. Hast thou never heard what is written, 'The Lord shall destroy | every one who uttereth Fol. 5 *b*
a lie?'[3] and also, 'Every one who uttereth a lie is not of the ה
truth, but is of Satan.'[4] Therefore, he who uttereth a lie, or taketh a false oath about the possessions of this world, [which] he must depart and leave, is like unto Judas the Iscariot, who betrayed his Lord for the sake of money. Hast

[1] Luke i. 30.
[2] Matt. xviii. 20.
[3] Compare Ps. v. 6; lii. 4, 5.
[4] 1 John ii. 21, 22.

thou not heard what is written, 'Cursed is the man who shall utter the Name of the Lord over a matter which is vain?'[1]

Now I wish to speak to you for the benefit of your souls, but it is our God of the Archangel Gabriel, whose feast we are celebrating this day, Who urgeth me on. For all the angels whom God sent under the Old [Covenant] ministered unto men who died; but it was thou thyself, O holy archangel, whom the Father sent under the New Covenant unto Mary, the holy Virgin, to announce to her the birth, according to the flesh, of His Only-begotten Son. O thou Archangel Gabriel, to whom honour is meet, O thou wise herald, O thou
Fol. 6 *a* holy innocent, whose | wings are laden with sweet odour,
ē O thou master of the house who art ready, and who preparedst a house for Him that laid the foundation of all the world! God looked through all creation, and He found among the whole race of women none who could be compared with Mary, and He was pleased to dwell in her under a dispensation, until He had redeemed our race. God looked through all the hosts of angels in heaven, and He found no one who could be compared with thee in the dispensation of thy holy name [O Gabriel]. For this reason He sent thee to His Mother, the Virgin, to give her glad tidings, and a being incorporeal was sent unto the holy and believing woman. He sent the messenger of the glad tidings of life to the Queen of the race of women. And Gabriel was sent, and upon him rested the cloud of life, wherein was the life of every man, and it was his duty to make it to dwell for nine months in the womb of her who was the choicest woman of heaven and earth. And when the [arch]angel appeared unto her, he said unto her, 'Hail, O thou who hast found favour! The Lord is with thee. Behold, thou shalt conceive,
Fol. 6 *b* and thou shalt bring forth | a Son, and thou shalt call His
ī Name Jesus.'[2] And immediately he had said these words to

[1] Compare Exod. xx. 7.

[2] Luke i. 31.

her, she conceived through the hearing of her ears, and through the salutation of the Archangel Gabriel, and the Son of God went down into her womb, she being unconscious of it.

I beseech thee, O holy Archangel Gabriel, thou messenger of the good tidings of life, when thou comest into our midst this day, wherein this great festival is celebrated everywhere, bless thou this great multitude which is gathered together in thy Holy Name. For, behold, thy Lord, and the Lord of us all, is with us this day, together with all His holy angels, and His Mother, the Virgin, and they celebrate the festival in thine honour. And all the incorporeal angel hosts rejoice with thee on the day of the revelation of thy holy name. O Gabriel, thou consolation of the angel hosts, thou object of boasting of the ranks of angels who are in the heavens, great is the honour which God hath given unto thee | in heaven Fol. 7 *a* and on earth. In heaven thou art called 'messenger of glad ܐ̈ tidings of the worlds of light', and on earth thou art called 'angel of joy', because of the great and marvellous services which have been entrusted unto thee, O Gabriel, thou truly faithful ministrant. For when persecution (?) rose up against Daniel the Prophet, and they cast him down into a pit of lions, and he was in sore affliction through hunger and thirst, the holy Archangel Gabriel had pity upon him, by the command of his Lord. And he seized Habakkuk by the hair of the head—now he had the dinner in his hand—and by the fervour of the Spirit he transported him from Judea to Babylon, a distance of forty caravan stages, and took him straightway into the den of the lions, and gave the dinner to Daniel. And Daniel ate, and blessed God, saying, 'Thou hast | remembered me, O Lord, O Thou Who forsakest not Fol. 7 *b* those who love Thee.'[1] ܒ̈

And it was also Gabriel who shut the mouths of the lions, so that during the seven days[2] in which he (Daniel) was at

[1] Bel and the Dragon, *vv.* 33–8.

[2] Bel and the Dragon, *v.* 39.

the bottom of the pit of the lions they attacked him not. And it was the Archangel Gabriel who appeared unto Daniel, and taught him [the meaning] of the vision, even as it is written, 'Gabriel, make me to understand the vision'[1]; and, 'Behold, the man Gabriel came to me, and gave me strength according to the former [measure]'.[2] It was the Archangel Gabriel who appeared unto Zacharias in the Temple, and announced to him the birth of John, and when he made himself unbelieving he caused dumbness to make its appearance in him.[3] And it was Gabriel who appeared unto the shepherds, and proclaimed unto them the glad tidings, that is to say, the news of the birth of God the Word, of the truly spotless lamb, the God-bearer Mary.[4] It was the Archangel Gabriel who brought out the Hebrews from captivity, and
Fol. 8 *a* delivered the people in the land of their servitude. | And he
ⲓⲉ saved them in the desert, and wrought all these signs by the hand of Moses, the greatest of the Prophets. And Gabriel is the faithful messenger who is equipped for service in the midst of the angel host, and it is he who bringeth glad tidings among the angels. And Gabriel is the body-guard(?)[5] of God Almighty, and the steward of the kingdom which is in the heavens. O Gabriel, thou faithful messenger of glad tidings, who is there that can declare thy glory? What tongue of flesh belonging to the men who are on the earth can declare thy great glory, O thou Archangel Gabriel? Thou standest before God at all times, according to what thou thyself didst testify to Zacharias in the Temple, saying, 'I am Gabriel who stand before God.'[3] And what human heart, even though it be that of the wisest man on earth, can make manifest unto us thy honour, O thou Archangel Gabriel, unto whom belongeth the face that radiateth gladness
Fol. 8 *b* and | joy?
ⲓⲍ

[1] Dan. viii. 16. [2] Dan. ix. 21. [3] Luke i. 19, 20.
[4] Luke i. 19. [5] ⲙⲓⲧⲁⲧⲱⲣ seems to be an incomplete word.

Moreover, there is no honour which is like unto thine, for thou standest before God at all times, and thou dost make supplication unto Him on behalf of the whole race of Adam. And at the moment when all the orders of angels, and these Cherubim and Seraphim cast themselves down before God, and confess the glory, and honour, and power of God, the King of heaven and earth, and they cry out always, saying, 'Holy art Thou, Holy art Thou, Holy art Thou, Lord of Hosts, the heavens and the earth are full of Thy glory,'[1] [at that moment I say] the great Commander-in-Chief, the messenger of the good tidings of life, Gabriel, and the great Commander-in-Chief Michael, the governor of the heavens, cast themselves down before God, Who is seated on His throne, | saying, 'O Lord God Almighty, have mercy on Thy Fol. 9 *a* people. Shew compassion on Thy likeness and image. Redeem ⲓⲉ the work of Thy hands. Accept not the accusation of the Enemy against them, for he hateth Thy servants. Give strength unto the men whom Thou hast created according to Thine image and likeness. Bless the work of their hands. Increase the fruits of their ground. Send unto them the dew and rain at all times. Make thou the waters of the river [Nile] to rise for them, according to Thy will. Forgive them their foolish wickednesses. Make not a reckoning with them of their iniquities, for Thou well knowest that it is [their] ignorance of the [wiles of the] Devil which hath led astray their hearts from Thee.' And they neither cease from their prostration on their faces, nor from their invocations of Him by day and by night until | He hath forgiven His Fol. 9 *b* image and His likeness, and this His loving-kindness and ⲓⲥ compassion come upon them (i.e. men) through their supplication.

But, I beseech thee, O holy archangel, forgive me, for I have made bold to undertake a work of which I am un-

[1] Isa. vi. 3.

worthy, and which is beyond the measure of my ability, that is to say, to declare thy honour; nevertheless the excuse of my halting tongue shall not prevent me from singing a little song in thine honour. And He Who is in truth the Great King shall be able to [pay unto thee] honour according to thy merit. I will now turn back, and will declare unto you certain of the works of power and of the marvellous deeds of the great Archangel Gabriel, which took place in the holy martyrium wherein we are gathered together to the glory of God and of His great and holy Archangel Gabriel, whose festival we are celebrating this day.

There was a certain rich man in this city whose name was
Fol. 10 *a* Philip, and this man was | exceedingly rich in gold and
ז silver, and in flocks and herds. And according to what was commonly reported about him, he possessed more than fifty denarii of gold, for he was a very great merchant, and he carried on business in many countries. And a very large number of men in his employ used to work in foreign countries, and they brought to him great quantities of merchandise from all lands. And the people used to shower upon him blessings innumerable because of the good works that he did. And this good man was naturally charitable, and he was very generous to the poor whom he loved, and he used frequently to give large gifts and alms to the poor and to the orphans, and besides these he gave large offerings to the shrine of the holy Archangel Gabriel. Now he lived hard by the shrine of the holy Archangel Gabriel, and there was a certain poor man
Fol. 10 *b* who lived near him, | whose name was Stephen, and he begged
ח his bread day by day. And Philip, the rich man, in his goodness used to provide the poor man with everything which he needed, for the love of God, and as I have already said he lived near him. Now the poor man Stephen knew how to read and write well, and the rich man Philip was uneducated, and did not know how to read or write. And Philip often made the poor man conduct his correspondence

for him with his customers, and with the men who did business under his directions, and he trusted him with all his confidential matters; and Stephen wrote letters about every matter which concerned Philip's business. And very often the men who bought from the rich man and sold to him gave much money to the poor | man secretly, to make him to keep Fol. 11 *a* the rich man ignorant of his various transactions in business, ꝺ and to prevent him from knowing what [moneys] he should be receiving from them day by day. In this wise the poor man gradually became a rich man, but the riches which he had gathered together wrongfully were scattered abroad suddenly, even as I shall now make clear unto you, according to the words of the honey-sweet writer David, who saith, 'Trust not in wrongdoing, neither set thy heart to snatch at riches; if [riches] come unto thee, set not thy heart upon them.' [1]

And when the poor man had, little by little, gained wealth, he found bread, and ate thereof. And on a certain day he went to the rich man, and said unto him, 'I wish thee to do me a favour. Give unto me a little gold, for I want to become a merchant and, together with my sons, to traffic therewith, and when | the time [cometh] wherein thou shalt Fol. 11 *b* ask for thy gold to be returned I will give it unto thee, ꝛ together with thy share of the profit which I shall make, and I shall be under an obligation to thee.' And the rich man said unto him, 'Go, and prepare thy bond for me, setting out therein of what thou hast need, and I will give it unto thee.' And the poor man sat down, and prepared the bond [asking] the rich man for seven hundred oboli, and he swore by God Almighty that, when the business was done, he would give unto the rich man one half of the profit which he should make on them. And the rich man took the bond, and gave the seven hundred oboli to the poor man, who went and traded with them for three years. And although he gained

[1] Ps. lxii. 10.

a very large sum of money thereby he made no attempt to give any of it to the rich man, either as capital or as interest.

Fol. 12 *a* ⲕⲁ And when many days had passed, | the rich man brought the poor man into his house to set his accounts in order for him. And when he had opened the chest wherein the bonds (or, contracts) and the ledgers were kept, he set Stephen to search for the documents of which he was in need. And when Stephen, the man of whom we are speaking, found his own bond he slipped it inside his under garment (or, shirt), without the rich man, on account of his innocence and want of suspicion, knowing anything about it; and he came out of the house without the rich [man] knowing [that he had it].

Thus day by day the poor man waxed rich little by little, but the riches which are gathered together by means of wrongdoing perish quickly and become scattered, even as I have already said. And when Stephen went into his own house he rent his bond and tore it up into little pieces, and he said in his heart, through his evil thoughts which Satan

Fol. 12 *b* ⲕⲃ thrust into his mind, 'Verily I shall | never now pay this man any part of the seven hundred oboli which I owe him. And if he shall say unto me, "Give me the oboli," I will say unto him, "I owe thee nothing. Produce [my] bond (or, contract) which thou must hold if I really owe thee [money], and if thou canst not do so I owe thee nothing. I have no need of gold for myself." Then I will take them for myself and become rich thereby, and they will suffice me for a very long time. I will eat with them, and I will drink, and I will heal my soul.' And he did not remember that which is written, saying, 'Thou fool, thy soul shall be taken from thee. The things which thou hast prepared, whose shall they be?'[1]

We are, however, delaying our narrative. Now when four years had passed, and the rich man saw that the poor man had

[1] Luke xii. 20.

paid him nothing, | either as regards principal or interest, he Fol. 13 *a*
made haste and sent a message unto Stephen by his servants, ⲕⲅ
summoning him to him. And when the poor man had come to him, he said unto him, 'Give me the seven hundred oboli which thou owest me, for I am in need of them.' And that godless man began to make a denial to the pious rich man, saying, 'I have no money whatsoever of thine, and thou didst never give me any.' And the rich man said unto him angrily, 'O thou wicked man, behold, have I not in my hands the bond (or, contract) which thou didst make with me, for seven hundred oboli? Behold, it is five years since I gave them to thee. Not only hast thou not paid me any interest on them, but lo, thou now wishest to take possession altogether of that which belongeth to another.' And the poor man | answered Fol. 13 *b*
and said, 'If the bond is in thy possession, produce it here so ⲕⲍ
that I may see it, and then I will go and deliver unto [thee] my house and my children, and thou wilt be master of seven hundred oboli.' .And the rich man examined all the bonds and all the [other] documents [in the chest], and when he could not find the bond he knew forthwith that it had been stolen and carried away. And he said unto the poor man, 'I know of a certainty that it is thou who hast carried it away by theft. But if thou art bold enough in thy heart to say that I did not give thee seven hundred oboli, come and let us go to the shrine of the holy Archangel Gabriel which is in our quarter of the city, and [if] thou wilt swear unto me [there], and wilt convince me, I will make no further claim upon thee.'

Then that fool thrust aside all fear of the Lord from him, and the [remembrance of] the very many benefits which he had received from | the rich and pious man, and he forgot Fol. 14 *a*
altogether that which is written, saying, 'The Lord shall ⲕⲉ
destroy every one who uttereth a lie.'[1] And he said unto

[1] Ps. lxiii. 11; Prov. xix. 9.

the rich man, 'Let us [go], and I will swear to thee'; and straightway they walked to the shrine of the Archangel Gabriel. And when they arrived there [they found] a great multitude of people gathered together, and they wondered what had happened. And the rich man said unto the poor man, 'Give me the seven hundred oboli which I gave unto thee. Swear not to a lie lest evil come upon thee.' And that fool said, 'I owe thee nothing.' And the rich man said unto him, 'If thou owest me nothing, swear it to me so that I may depart.' And that godless man held in contempt the powers
Fol. 14 *b* of the holy Archangel Gabriel | in respect of moneys which
ⲔⲈ were lost (i.e. bad debts). And in his foolish stupidity he laid his hand upon the door of the altar-chamber, and he swore an oath, saying, 'I swear by the mighty power of the Archangel Gabriel that I owe thee nothing, and that thou didst never give unto me the seven hundred oboli for which thou art harassing me.' And straightway, whilst yet the words were in his mouth, a power smote him, and he fell headlong on his face, and both his eyes became blind, and his face was turned round behind him, and his tongue filled his mouth. And he fell down on the pavement of the sanctuary, and he bit his own tongue and lips in great agony, and he foamed at the mouth like a man who is possessed of a devil.
Fol. 15 *a* And when the multitude saw what had happened | they
ⲔⲤ marvelled and were greatly amazed, and they cried out with a loud voice, saying, 'One is the God of the Archangel Gabriel.' And after a considerable space of time, during which he was suffering torture, the poor man Stephen cried out with a loud voice, saying, 'Forgive me, O my Lord Archangel Gabriel, that I dared to swear a false oath in thy name. This rich man did lend me seven hundred oboli five years ago, and I worked (i.e. traded) with them, and I have not given him anything at all for them. And having found a favourable opportunity I stole and carried away the bond, and I deceived him, wishing to keep possession of the oboli

and to become rich thereby. Woe is me! What shall I do? For I have sworn a false oath.' And straightway he sent a messenger to his house in haste, and his wife brought seven hundred oboli, and gave them to the rich man. And the man Stephen | remained in a state of torture the whole day, Fol. 15 *b* RH and it seemed to him as if a spear was being driven into his body, and he yielded up his spirit in the most miserable way that it is possible for a man to do. He swore a false oath, and he gained nothing at all thereby except the destruction of both his soul and his body. Thus ye see, O my beloved, the manner in which the power of the Archangel Gabriel prevaileth, in whose honour we are celebrating the festival this day, and that he who sweareth a false oath in his name shall surely die in misery. Let us put ourselves far away from lying, that evil vice, and especially from those who confirm the lie by a false oath. Do ye not hear the Lord crying out to every one, 'Let your words be Yea, Yea, and Nay, Nay, so that judgement may not be passed on you?'[1] And let us take care to guard our life against | the terrible oaths Fol. 16 *a* RΘ which we are in the habit of swearing, especially concerning subjects of the most trivial character, lest we receive great condemnation and punishment everlasting in the place wherein a man will not be deemed worthy of visitation.[2]

And this maketh me remember that I promised to relate unto you a few of the works of power and of the miracles of the great Archangel Gabriel, whose festival we are celebrating this day, to the glory of God and of His great Archangel Gabriel, the messenger of glad tidings. Now there was another man in this city who had been blind in both eyes from his childhood. And when he heard about the works of power and the miracles of the Archangel Gabriel, he asked the servants of his household to take him into the shrine of the Archangel Gabriel, saying, 'Assuredly his mercy will come to me, and he will graciously give me the light of mine

[1] Matt. v. 37; Jas. v. 12. [2] Rendering doubtful.

Fol. 16 *b* eyes.' And they took him into the shrine | of the Arch-
ⲗ angel Gabriel, and he was saying, 'Assuredly his mercy shall come to me.' And when he had gone inside he cast himself on his face before the holy altar, and he wept, saying, 'O my lord, thou holy Archangel Gabriel, shew compassion upon my misery, and graciously grant unto me the light of my eyes, for I suffer exceedingly.' And whilst he was weeping, and saying these words, he felt the hand of a man touch his eyes.[1] And when all the people who were gathered together in the shrine of the Archangel Gabriel saw that the man who was blind could see, and that he was uttering loud cries for joy, saying, 'One is the God of the holy Archangel Gabriel, for His mercy hath come to me, and He
Fol. 17 *a* hath | bestowed upon me the light of my eyes,' the
ⲗⲇ whole multitude rushed to him, and the people asked him, saying, 'Tell us what hath happened unto thee, and how it is that thou canst see.' And he told them the good news and about everything which had happened unto him, saying, 'It happened to me after I had come unto this holy shrine. I cast myself down before the holy altar, and I made entreaty to the holy Archangel Gabriel. And straightway I felt the hand of a man come down over my face, and it made the Sign of the Cross over my eyes, and straightway I was able to see. And I heard a voice saying unto me, "Behold, I grant unto thee the light of thine eyes, according to the supplication which thou didst make to me."' And I said unto him, "Who art thou, my lord?" And he said unto
Fol. 17 *b* me, | "I am Gabriel, the archangel." These are the words
ⲗⲧ *ic* which I heard, but I saw no man talking to me.' And when the people heard these things they lifted up their voices and cried out loudly, saying, 'One is the God of the Archangel Gabriel.' And the man who had recovered his sight remained in the shrine of the Archangel Gabriel, and ministered therein until the day of his death.

[1] Some words seem to have fallen out of the text here.

And there was another man, who was rich in gold and in silver, and he was dumb, and he after a time fell sick of the disease which is called 'gout', and he suffered excruciating pains in his feet by day and by night. And he had spent ample means on the physicians, and was in no way benefited thereby; on the contrary, his disease became more severe. And when he heard of the works of power and the miracles which took place in the shrine of the holy | Arch- Fol. 18 *a*
angel Gabriel, he made his slaves take him up and carry him ⲗⲍ
into his holy shrine. And he lay down in the shrine, and he was in great pain, and he cried out, saying, 'My lord, thou holy Archangel Gabriel, have compassion upon me, and graciously heal me, for I am suffering exceedingly great pain.' And there was likewise another man there who was paralysed in his legs, and he had always to drag himself along the ground like a child. And he was in the shrine lying down, and he was entreating the archangel to grant him healing, and he was lying down by the side of the blind man in the shrine, and he was suffering agony in his feet, and the two men were seeking for healing at the hands of the holy Archangel Gabriel. And at that moment the archangel had compassion upon them, and he was pleased in his | benevolence Fol. 18 *b*
to bestow healing upon both of them at the same moment. ⲗⲉ
Thereupon he appeared unto the paralysed man in a dream, and he was in the form of a man of light, whose face was emitting rays of light. And he said unto the man who was paralysed, 'If thou wishest earnestly to be healed and to recover [thy] health stay where thou art until all the people who are in the shrine have lain down. And when thou art sure that they are all asleep rise up, uncover thy hands and thy feet, and go to the bed of the rich man who is suffering pain in his feet, and begin to lift up (or, carry off) the bed whereon he is, and thou shalt find healing. Thou shalt walk on thy feet, and thou shalt recover straightway, and thou shalt depart to thy house like one who hath never | suffered Fol. 19 *a*
from illness.' ⲗⲏ

And when the man awoke from his dream he marvelled, and he said within himself, 'Verily I have been deceived by this dream. If I were to do this, and to go and carry away the rich man's clothes, he would certainly wake up, and his slave would seize me. And, moreover, I am helpless, being paralysed, and they would deliver me over into the hands of the Eparch of the city, and he would kill me. I should be going in quest of healing for my body, and should ruin my soul through the tortures which they would inflict upon me. No, I will never do this thing.' And on the coming night the Archangel Gabriel came to him, wearing royal apparel of great magnificence, and he was shining more brightly than the sun. And he spake unto the paralytic—now a very strong
Fol. 19 *b* sweet odour | issued from his mouth—and said unto him,
ΛΖ 'For what reason hast thou been careless, and hast not done that which I commanded thee? Be certain of this thing: if thou wilt not obey me never till thy dying day shalt thou be relieved of thy disease. If, however, thou wilt do what I command thee thou shalt recover thy health forthwith.' And when the archangel had said these things unto him he departed from him immediately; and the paralytic woke up trembling and afraid. And he strengthened his heart boldly, saying, 'Verily it was the Archangel Gabriel who spake unto me. Now, therefore, even though it happen that [the slaves of the rich man] seize me and put me to death, I will not be disobedient on this occasion. Let the will of the Lord be done.' Thus the paralytic hid the matter in his heart, and he informed no man of what had taken place.

Fol. 20 *a* And when the evening was come | the paralytic waited
ΛΗ until all the people who slept in the shrine were asleep, and then he rose up, and stripped his hands and his feet, and he went to the deaf man, who was suffering [from gout] in his feet, and he seized the clothing which was on him and began to pull it off him. And the man who was diseased in his feet and who was dumb awoke from his sleep in a state

of fright, and God and the Archangel Gabriel had compassion upon him, and the fetter of his tongue was broken straightway, and he spake, although he had never uttered a word before, and he cried out with a loud voice to his slaves, saying, 'Get up quickly and seize this thief who hath come and carried off my clothes which were on me.' And the paralytic trembled lest the slaves of the rich man should seize him, and straightway | the power of control came to his hands and Fol. 20 b
his feet, and he leaped up from the ground, and took to flight ϡϴ
on his feet like unto a trained runner until he reached the place wherein he slept. So likewise also was it with the man who had gout in his feet, for the power of control came to him, and he jumped down from his bed like a man who had never ailed at all, and pursued the paralytic and his servants, and he wished to seize him. And after a little time, when they had realized the act of grace which had been vouchsafed to the two of them, that is to say, to the rich man who had been relieved of his gout and also of his dumbness, and to the paralytic, and that they had gotten control of their limbs, the two men came forward, and they acknowledged the healing which had come to them both, and they cried out both together, | 'One is the God of the holy Arch- Fol. 21 a
angel Gabriel.' ϣ

And when the whole multitude of people who were gathered together in the shrine of the holy Archangel Gabriel had seen this great miracle they were filled with very great fear, and stupefaction came upon them. Then they asked the paralytic, 'What happened to thee to make thee act thus?' And he declared unto them everything that had happened to him, saying, 'Behold, this is what happened to me. It was the Archangel Gabriel, who appeared unto me twice, dressed in a garb of light, who did this.' And all the people who were gathered together in the shrine of the holy Archangel Gabriel lifted up their voices and cried out, saying, 'One is Fol. 21 b
the God of the | valiant archangel! Great are the works of ϡϰ

power of the messenger of the glad tidings of life, Gabriel, whose name is most honourable.' And the men who had obtained healing remained in the shrine of the Archangel Gabriel, and they prayed and fasted therein until the day of their death. What shall I say about the miracles which thou hast wrought, O thou mighty orator of God the Word, thou holy Archangel Gabriel? Verily, if I were to carry out my intention to its full extent, I would do my utmost to describe each and every one of thy miracles, and I would not narrate a part of them only. However, I must only describe a few, and I therefore make a selection from the great and important works which thou hast performed, to the glory of the Christ our Saviour and of His great and holy Archangel Gabriel, whose festival we are celebrating this day.

There was a certain man who lived in a village which was about six or eight miles distant from the city, and this man
Fol. 22 a had an only son | who had arrived at the age of manhood.
ⲁⲛⲃ After a time he fell sick of the disease of the gout (?), and he suffered excruciating pains in his hands and his feet, both by day and by night, and he was wholly unable to lift up his head. And he passed six years lying upon a bed, and never once rose up from it during that period. And his parents and his kinsfolk often fell into despair about him, and said, 'Verily death would be far better for him than this suffering which attacketh him.' And his parents spent very large sums of money on physicians, from whom he received no benefit whatsoever; on the contrary, he became worse. And when his father heard of the works of power and the miracles that were taking place in the shrine of the holy Archangel Gabriel, which was in the city of Rome, he made a vow, saying, 'If the God of the Archangel Gabriel will hearken unto my supplication, and will graciously bestow healing upon
Fol. 22 b my son, I will give six | oboli to thy shrine yearly until the day
ⲁⲛⲅ of my death. For I know well, O my lord Archangel, that thou art [able] to do everything. Now I cannot bring my

son to thy shrine, for he is neither able to walk nor to ride a beast because of the pain that is upon him, but I believe that thy holy power filleth every place. Let thy mercy come to me, and grant unto me the healing of my little son, and [if thou wilt] I will acknowledge thy power until the day of my death.' And straightway the Archangel Gabriel hearkened unto the entreaty of the man, and he wished to bestow healing upon his son, for he is compassionate. And he brought a little drowsiness upon the young man, and he slept more than he usually did, for he slept neither by day nor by night, and he was [always] crying | out because of the excruciating pain Fol. 23 a which consumed him. And when the young man had fallen asleep the holy Archangel Gabriel came unto him in a dream. He was arrayed in great and indescribable glory, and he was enveloped in a mantle which emitted rays of light, and he said unto the young man, 'Behold, I am going to remove the pain from thee, and no suffering shall attack thee from this hour.' And the young man said, 'My lord, who art thou that art surrounded with such great glory as this?' And he said unto him, 'I am Gabriel the Archangel'; and straightway he disappeared from him. And when the young man awoke in the morning he found that all his body was bathed in sweat. And when he perceived that healing had come to him, and that there was no pain whatsoever in his body, he leaped off his bed | and stood upright, and he ran Fol. 23 b along and skipped, and he blessed God; now he had become like unto one who had never been ill at all. And straightway he cried out, saying, 'I glorify thee, O great and holy Archangel Gabriel, because thou hast remembered me, and hast granted healing unto me.' And when his father and his mother saw the healing which had come to their son unexpectedly they wept many tears, and then they asked their son, saying, 'What was it that happened unto thee, O our beloved son?' And he described unto them the dream which he had seen, and straightway they cried out, saying, 'One is the God

of the holy Archangel Gabriel. Great is the benefit which thou hast performed for us, O good messenger of glad tidings.' And there was great rejoicing in all their house because of the healing of the young man which had taken place, more espe-
Fol. 24 *a* cially because he was the only son. And every | one who
ⲁⲙⲥ heard marvelled exceedingly, and they glorified God and the holy Archangel Gabriel, and the report [of the healing] reached every one.

And on the morrow, which was Sunday, the man called his son and gave unto him the six oboli and certain other gifts of value, and he sent him to the city of Rome to present them to the shrine of the holy Archangel Gabriel, according to the vow which he had made. And the young man took them with gladness, and he put them in his [wallet] to go to the shrine of the holy Archangel Gabriel. And having journeyed on by himself until he drew nigh unto the city, which was about three miles off, he came to a wood (or, forest) of large trees and thick undergrowth through which it was very difficult to travel. And behold, straightway a very fierce lion rushed out of that dense forest, and with a roar sprang
Fol. 24 *b* upon the young man, | and leaped upon him, and digging his
ⲁⲙⲍ teeth into his side dragged him away into the forest, wishing to devour him. And the young man cried out in great distress, saying, 'O my lord, thou Archangel Gabriel, help me in this great distress, for thou knowest, O my lord, that my father hath sent me to thy shrine to present these little gifts to thy holy shrine, and then to return to my house, but behold, I shall die through this lion.' And at that very moment, behold, the holy Archangel Gabriel came forth from heaven, wearing a garb of light, and he took the young man out of the mouth of the lion, and he made the Sign of the Cross over his side, and healed him of the wound which the lion had inflicted upon his |

[The remainder of the Encomium is wanting]

ENCOMIUM OF THEODOSIUS, ARCHBISHOP OF ALEXANDRIA, ON SAINT MICHAEL THE ARCHANGEL

(Brit. Mus. MS. Oriental, No. 7021)

THE ENCOMIUM WHICH OUR HOLY FATHER, Fol. 2 *a*
WHO IS HONOURABLE IN EVERY RESPECT, APA
THEODOSIUS,[1] ARCHBISHOP OF RAKOTE, PRO-
NOUNCED ON THE FESTIVAL OF THE HOLY
ARCHANGEL MICHAEL, WHICH IS THE TWELFTH
DAY OF THE MONTH ATHOR. HE RELATED ALSO
VERY MANY APHORISMS CONCERNING ALMS
AND OBLATIONS. HE SAID, 'IT IS THE ARCH-
ANGEL MICHAEL WHO SERVETH EVERY ONE
WHO GIVETH ALMS, AND HE TAKETH THEIR
ALMS AND THEIR COMMEMORATION INTO THE
PRESENCE OF GOD, AND HE FULFILLETH ALL
THEIR PETITIONS'; AND HE SAID, 'THE CHEER-
FUL GIVER IS HE WHOM GOD LOVETH'.[2] AND
HE DISCOURSED ALSO CONCERNING ALL THE
SAINTS WHO ARE [MENTIONED] IN THE SCRIP-
TURES, AND WHOM THE ARCHANGEL MICHAEL
ASSISTED IN ALL THEIR TRIBULATIONS, AND
DELIVERED FROM ALL THEIR AFFLICTIONS. IN
THE PEACE OF GOD. BLESS US. AMEN.

I RECEIVE the first-fruits of the speech of my mouth from the hand of Him Who shall give me consolation and en-

[1] He ascended the patriarchal throne about A. D. 536.
[2] 2 Cor. ix. 7.

Fol. 2 *b* couragement | in everything, Who knoweth everything,
ⲃ̄ Who openeth the door of speech to those who seek Him, Who giveth wisdom to the wise, Who alloweth Himself to be seen by every one that seeketh Him with benevolent eagerness. Who is this, except the Word of the Good Father, Who is broken in His Holy Body by my sinful hands, Whose precious Blood I pour out into the cup and administer unto those who crave for it, my Lord and my God, Jesus the Christ, the God and Saviour of us all? He crieth out, saying, 'Every one who asketh shall receive, and he who seeketh shall find, and to him who knocketh it shall be opened.'[1] And now I have seen the munificence of my Lord with gladness, and I will go unto Him this day, and I will ask that I may receive in large measure, and I will knock so that He shall open unto me. But now, O thou who art listening, and who lovest to be instructed, thou wilt say,

Fol. 3 *a* 'What is this petition which thou wilt ask of Him | this day,
ⲅ̄ after what thou hast already received? Thou hast previously uttered a Discourse on the New Moon, which is the beginning of all the festivals of each year in the Lord. Similarly thou hast already pronounced an Encomium on the life of him than whom among those who were born of women none hath arisen who is greater, the holy forerunner of our Lord Jesus the Christ, and His kinsman, John the Baptist.[2] And thou now sayest, "I am going to ask for something else." O my holy father, dost thou not know that moderation in everything is good, and whether thou eatest, or whether thou drinkest, or whether thou prayest, there must be moderation in everything,[3] even according to what the master Paul saith, "The worship of God in a sufficient degree is a great advantage (or profit)?"'[4]

And I will make answer unto thee straightway, O beloved friend, saying, 'Right well doest thou in speaking, for thou hast revealed friendly anxiety on my account. Nevertheless,

[1] Matt. vii. 7; Luke xi. 9.
[2] Matt. xi. 11; Luke vii. 28.
[3] Compare Phil. iv. 5, 6.
[4] 1 Tim. iv. 8.

I shall make bold to speak, even as did the "Friend of God" who became the father of a multitude of nations, namely, our father Abraham the | Patriarch, who said, Since I have already Fol. 3 *b*
once taken upon myself to speak to my Lord, I will speak ⲁ
this time also.'[1] And even though it may be over [bold] on my part to make myself equal unto him with whom God and His angels sojourned, I will nevertheless make a petition unto Him even thrice, and He will not repulse me, for this God is the same God, and this Lord is the same Lord, and this loving-kindness is the same, and it abideth for ever. Behold, I will further prove to thy mind that it is God Who hath commanded us to receive from His hand, and if it be not so, why did ye ask me to bring into your midst on this great festival to-day not only the whole world, but all the heavens likewise? Ye all cry out to me, whether small or great, or male or female, saying, 'We beseech thee not to defraud us of this great benefit, but to lead us to this great festival this day. We wish to hold converse with him, and to enjoy the honour of thy commemoration of him this day. He it is who serveth on behalf of all of us before God, Who sheweth compassion upon all mankind. He it is who is full of mercy and loving-kindness towards | all the images of Fol. 4 *a*
God.' Who is this? It is the great Archangel Michael, ⲉ
the Commander-in-Chief of the hosts of heaven.

I conjure you, O my beloved, my God-loving children, to stretch out your hands to me this day to help me in this great undertaking, lest, having set sail on this boundless sea, I shall not be able to guide my little boat to land; now ye all know my poverty, and that I have not great stores laid up in my barns. [Help me] to load up a great ship which shall be able to sail over the sea, and to bear up under gales of winds. But my cargo is a little one, and my boat is very small, and I fear lest, when I have begun to sail my boat

[1] Gen. xviii. 32.

with its cargo out of this harbour into the next, it will approach the quarter whence the winds blow, and the squalls will capsize my boat, and hurl my cargo and myself into the sea. And alas! I know not how to swim and to save even my own life. And assuredly every one will say, [if I escape,] that I have found favour (i.e. been fortunate), for the soul of man is better than the whole world filled with money. For this very reason I am afraid to launch my boat
Fol. 4 *b* on the sea, for I know that [my] boat is frail, | and that
ϵ̄ I do not know how to swim, and that perhaps if I were to set out I should not be able to return to shore in comfort. And besides, even if I were able to endure all the dangers and all the sufferings of the sea, I should not be able to bear the ridicule, that is to say, the following words which men would most assuredly cast at me, saying: 'O thou man, who was it that compelled thee to attempt to do a piece of work that was beyond thy power? Since thou knowest that thou art a wretched creature, set not thy hand to a task which is wholly beyond thy capacity. Behold, there are large numbers of shipping merchants who are well versed in the craft of seamanship, and if thou hadst committed thy little freight to them they would have traded with it, and thou wouldst have had thy profit on the price of its sale; and besides, thine own boat would have been safe. And thou dost not know how to swim.'

Now I will shew you, O brethren, what manner of boat mine is, and of what kind is the freight thereof, and what I mean by [my ignorance of] swimming. My boat is my sinful body, which I have never been able to steer properly; the freight, which is very insignificant, is the blindness of my heart; the art of swimming, [which] I know
Fol. 5 *a* [not], is the knowledge of the Holy | Scriptures of which
ϛ̄ I have no [adequate] understanding. And [yet] ye compel me this day to set my hand [to a task] which is beyond my power, especially as ye have asked me to make a discourse

about the honourableness of this great and holy Archangel Michael. Still more especially is this the case seeing that Michael doth not belong to the earth as do we, and that he is a denizen of the heavens and not a being of flesh like unto ourselves. On the contrary, he is an angel of light, and he is not a creature of the earth but of the Holy Spirit. He is not a messenger of the earth who shall come to an end, but he is a ministrant, a flame of fire. He is not an archon who will perish, but an archangel in the heavens. He is not an earthly Commander-in-Chief who will come to an end, and whom the king can dismiss whensoever he pleaseth, but he is the Commander-in-Chief of the hosts of heaven, and he shall endure, with the King thereof, for ever. He is not one who taketh counsel about souls to destroy them, but he is a minister unto both souls and bodies at all times before God the Creator. He maketh no accusation, but is a messenger of Fol. 5 *b* glad tidings unto every one. He is not a foe of man, but ה a friend that loveth the image of God. He is not an enemy against us, but one who ensueth peace for every one. He is not haughty (or, arrogant), but gracious, and all the qualities of compassion of the Father abide in him. His arrival is not announced unto the King, but he is wont to go before the throne of his Lord with boldness, because of his being known unto Him. His rule is not over one order [of angels] only, but all orders of heaven are subject unto him, according to the command of the Almighty. In short, his station is not on the left hand, but he standeth on the right hand of God at all times, and he taketh counsel for the salvation of man, who is the image and likeness of the Living God.

And who is this being who is clothed with such great honours as these, and with the glories that are never-ending? Hearken, and I will tell you. It is Michael, the great archangel of the King of all the denizens of heaven, | and of Fol. 6 *a* all the beings of earth, and all virtues befit him, that is to ט say, Michael, the archangel of the hosts of heaven. And

who is this being on whom the King of kings bestoweth such majestic rank and royal dignities as these? It is Michael, the governor of the kingdom. And who is this being to whom the Great King giveth such great glories, and such splendid consolations as these? He hath girded him with a girdle set with precious stones of great price, and hath arrayed him in a glorious mantle, of the measure of the majesty of which no man can describe, for it is immeasurably superior to anything which man can compare with it. It is Michael who contended against and seized the Enemy who opposed his Lord, and chastised him. And who is this with whom all the ranks of heaven rejoice when they have crowned themselves with crowns? It is Michael the archangel whom God hath this day established to be the governor over all His kingdom. And who is this being who giveth commands unto the heavens, and they obey him? It is Michael the archangel, | who obeyed the word of his King, and cast out the Accuser who worked evil round about him. And who is this being for whose sake the whole world standeth idle, and every handicraftsman ceaseth work in order that they may celebrate his festival with great honour? It is Michael the archangel, the comforter of the denizens of the heavens, and he delivereth those who are on the earth, and bringeth them to our God the Creator, in his love towards us which is very great.

Fol. 6 *b* I

But assuredly ye will say unto me, 'The denizens of the heavens indeed celebrate the festival [of Michael] this day, and they rejoice because God hath appointed over them their Commander-in-Chief, but why should the beings of earth rejoice in exactly the same manner? And why should they celebrate the festival of the holy Archangel Michael? He is not formed in exactly the same way as those who are upon the earth. In his glory he is unable to stand upon the earth, according to what is written in another place. For he is a spirit, and he is [not] flesh. Michael is an incorporeal

being, | and no corporeal being is able to look upon him and Fol. 7 *a*
to abide his glory.' ⲓⲇ̅

And I will make answer to thee, and I will give thee satisfactory proofs that it is most right for the beings of earth to rejoice [over Michael]. Now the denizens of heaven do not commit sin, and they have in them neither hatred, nor envy, nor enmity, nor backbiting, nor murder, nor theft, nor impurity, nor fornication, nor any evil quality whatsoever, but they are holy, and they dwell in holiness and rest in holiness, through Him that is exalted for ever. And they celebrate an endless festival with Him at all times, because there hath been cast out from them him that made accusations against them, him that was the Enemy of Him that created them, the Enemy of all righteousness, the Hater and the Satan, that is to say, the Devil. Therefore this day do they celebrate the festival of the archangel, for it was he who fought and prevailed, and it was he who hum|bled the Fol. 7 *b*
haughty one speedily. And when he had made him helpless ⲓⲉ̅
he cast him out into a place from which there was no escape on the earth. And the Archangel Michael did not [only defeat] this [being] and set him down upon the earth, but he received power from the Lord in such wise that he came down and seized him, and bound him with fetters which cannot be loosed. And he did not leave him merely bound on the earth, but it is written that he cast him into the lake of fire, which blazeth with flames of fire and sulphur (or, bitumen), wherein he shall be kept until the day of the Great Judgement. For if he had been left upon the earth no creature of flesh would have been able to escape from his snare. But I think that when it is said that he was cast down into the lake of fire, and [into] the abyss, and [into] the darkness, it is [said so] that thou mayest know the truth, for it is written, 'Those who are in the heavens, and those who are on the earth, and Fol. 8 *a*
those who are | below the earth.' And I say unto you that ⲓⲋ̅

from that time until this present he hath been punished in the lake of fire.

Now thou wilt say unto me, 'O friend, if the Devil is fettered [as we read] in the Book of Job, why was he able to inflict all these evils upon Job[1] at the moment when the angels of God were standing [near]?' Listen with attention and I will shew you [why], not with my own words, but with those that come unto me from another place, for it saith that 'The Devil taketh upon himself the form of an angel of light.'[2] But if one [testimony] be not [sufficient for thee], the Master Paul saith, 'The messenger of Satan inflicteth buffetings upon me, lest I become exalted above measure.[3] And our Saviour said as He drove him away, 'Get thee behind me, Satan,' and Scripture saith also that the Devil tempted | Him.[4] And David also said, 'Let the Devil stand at his right hand.'[5] And the Apostle also saith in the Catholic Epistle, 'From the beginning the Devil received disgrace, and was a worker of sin.'[6] I must not, however, tarry in [my] discourse because of him who hateth our race, but hearken, and I will describe [the matter to] you. When a king, or a governor, or any one whatsoever who is under authority, sendeth an order to one of his fortresses, those who go [to the garrison] take great pains to carry out their orders, because it is the business of the king upon which they have come. And they say, 'Let us perform the orders of the master, lest he revile and abuse us.' In precisely the same way is the existence of the evil with the good. However, at the moment when the Devil was cast out of heaven, a multitude of angels followed him; now these were they who loved cursing, and they . . . .[7] and they came to the end of their glory, and they were . . . . . .[7] Moreover, the Devil had meditated so much upon his own greatness | in his heart that he dared to say concerning Him that created him, 'I will become like

Fol. 8 *b* ⲓⲍ

Fol. 9 *a* ⲓⲉ

[1] Job i. 6–19. [2] 2 Cor. xi. 14. [3] 2 Cor. xii. 7.
[4] Matt. iv. 1, 10. [5] Ps. cix. 6. [6] 1 John iii. 8.
[7] Some words obliterated by damp.

unto Him.' And in his pride he set himself to appoint certain orders of angels under his authority, and to make himself like unto his Lord. And straightway God sent His great Archangel Michael, and he bound him in fetters and placed him in a region of darkness under the earth, and those who were in his following became devils along with him. For this reason they are called by a name that indicateth their close association with him, that is to say 'demon', which is 'devil', and until this day they have assisted him in all his evil deeds; now in his pride he had massed armies under his authority, and he made himself to be like unto his God. And straightway God sent His great governor, His Archangel Michael, [who] curtailed his power and placed him in a region of darkness which was under the earth, together with those who were in his following, even as it is written, 'The [evil ones], and the [wicked], and [the abominable], | and the perverse.'[1] Fol. 9 *b*

Behold now, I have shewn thee, O friend, that the Devil is fettered; but the demons still perform his will, according to his envy and his hatred towards us. But let the words of the fable (or, legend) which we have just uttered concerning these matters suffice us, and let us return to the consideration of the victorious warrior bearing the crown of victory, the mighty one, the greatest of the great masters of war, the Commander-in-Chief of the armies of the heavens, who hath made for us the heavens to be the table of his great festival, which is spread for us this day in the heavens and on the earth, according to the command of our Lord Jesus the Christ. For He is One God and One Lord, and One Kingdom, which endureth [for ever], and which is the type of the Holy Trinity, and is One substance with the Father, and the Son, and the Holy Spirit, inseparable, unchangeable, indivisible, incomprehensible, cannot be searched out, inscrutable. . . . . His power (?), ... [2] those who are in |

[1] Compare 1 Cor. v. 11.

[2] Some words obliterated by damp.

Fol. 10 *a* the heavens, and those who are on the earth. And as for us,
ιζ O my beloved, inasmuch as we know, O my beloved, that great is the joy of this great feast which is spread for us this day, let us also keep the feast which God and His angels are celebrating in his honour. Let us array ourselves gloriously within and without this day, and let us this day go into the great banquet of the great warrior of the King of kings, the holy Archangel Michael.

But ye will say, 'Since this is a royal banquet, is it not meet that we should keep ourselves in the background until those who are great nobles have been summoned first of all into the hall of the King and of His Commander-in-Chief Michael, and then for us to follow in after them?' Right well is it that ye asked the question, O my beloved, for humility exalteth and directeth rightly; but come ye, follow me, for the great nobles have already gone into the banquet with Michael, and have taken their places. These are the nobles who went in first of all, hearken ye attentively: Adam, and |
Fol. 10 *b* Seth and Abel, his sons. Enoch, and Methuselah, and Noah.
ιη Abraham, and Isaac, and Jacob, and Joseph his son. Moses, and Aaron, and Joshua the son of Nun. Gideon, and Barak, and Samson, and Jephthah. David, and Solomon, and Hezekiah, the righteous kings. Isaiah, and Jeremiah, and Ezekiel, and the three holy men, and Elijah and Daniel, these great prophets. Zacharias the priest and John his son. The Twelve Apostles. And Stephen the archdeacon. And the holy and aged priest Simeon. And the martyrs and all the righteous.

And why should I speak [only] of the beings of earth, for there are there the Lord in glory, and all the Hosts of heaven, the Angels and the Archangels, the Cherubim and the Seraphim, the Principalities and Powers, the Thrones and
Fol. 11 *a* Dominions; and all these hosts | are there. And they
ιθ ascribe glory unto God and unto His great and holy Archangel Michael. Verily the great and holy men who have lived upon earth feast with us, and I will enquire of them

concerning this great feast which is spread out for us this day throughout the whole world, and I know well that I myself shall rejoice with those who rejoice,[1] according to the words of Paul the Apostle. And more than this, I will begin first of all with our father of all mankind, whom God created in His image and likeness, our father Adam, for I see that he is the first at the feast this day in the place where those who belong to the earth are reclining at meat. What shall I, peradventure, be bold enough to say unto him? I am afraid and I tremble with awe. And behold, now, I observe also that all those who are with him this day at this banquet yield place to him, and I reckon myself among their number. And though I be a sinner I will also give unto him joy (i. e. congratulations) with my tongue in these words, saying, 'Hail, my holy father, lord! Hail, thou father of my fathers and | of all the men who have been and who shall be!' And Fol. 11 b
if I give unto him these three congratulations, which are ר
appropriate to his glory, assuredly he will cry out like a father to his son, saying, 'My son, come thou and rejoice with me at this great banquet this day.' And finding freedom of speech before him I ask him, saying, 'My lord father, art thou not he whom God formed with His own hand? And did He not fill thee with the glory of His own image and likeness? Art thou not he concerning whom God [spake] unto all His hosts in heaven, saying, "Come ye, and worship the work of My hands, My image and My likeness?"' And Adam answereth and saith, 'Yea, my son, I am indeed he to whom all these things have happened.' And I make answer to him also, and I say unto him, 'My lord father, did not all these things take place, that is to say, that all the angels bowed down in homage before thee with the exception of one only and his host?' And Adam [answereth and saith], 'Yea, | my Lord made everything subject unto Fol. 12 a
רא

[1] Rom. xii. 15.

me when He placed me in the Paradise.' And I make bold and say unto him, 'Why art thou at this banquet this day? The angels are not more exalted than thyself, [for] thou art the likeness and the complete image of God.'

Adam saith, 'Hearken unto me, O my son, and I will inform thee concerning [my] honour at this great banquet this day, for I have more knowledge than thou, and I was present when these things happened. At the time when [my] Lord and my God and my Creator made me in His own likeness and image He fashioned me splendidly. He breathed into my face a breath of life, He set me upon an exceedingly glorious throne, and He commanded all the hosts of heaven who were in truth under His power, saying, "Come ye, and worship the work of My hands, My likeness and My image." And there was there [a hateful being], who was of the earlier
Fol. 12 *b* creation, that is to say, Satanaêl, | who is called the Devil,
[R]ⶆ and he was an archangel. Furthermore, when the command had issued from the mouth of God, Michael, the archangel, who was one of the Seven Archangels, and his host came and worshipped first of all God our King, Jesus the Christ, and afterwards they worshipped me; and they answered and said, "We worship Thee, O God the Creator of the Universe, and we worship the work of Thy hands, Thy likeness and Thy exact image." And afterwards Gabriel the archangel and his host came, and they bowed low in homage even as did Michael, and so likewise did all the hosts of angels, each rank in its proper order. Finally the Master said unto that Mastêma, the interpretation of which is "hater", "Come thou also, and worship the work of My hands, which I have fashioned in Mine own likeness and image, even as have thy companions all the other ministrants." And Satanaêl
Fol. 13 *a* answered | boldly and said, "There is no rank under Thine
[RC] which is superior to mine, Thine own alone excepted. And besides, I am in glory, and I am [of] the first creation, and shall I come and worship a thing of earth? Far be it from

Thee to make me worship this thing! On the contrary, it is he who should worship me, for I existed before he was."

'And the compassionate God said unto him, "Satanaêl, hearken unto Me! I am thy Lord, I am thy Creator. Come now, and worship the work of My hands." And the Mastêma said, "Far be it from me! Neither myself nor any of my legion will do so. Far be it from us to worship that which is inferior to us! Moreover, we are beings of spirit, but this creature is of the earth, and we will not worship him." And God spake unto him the third time, saying, "O thou who dost belong to My first creation, was it not I Who appointed thee to be a general under My authority, and made My angels | subject unto thee in this Fol. 13 *b* place? Wouldst thou now set in revolt My kingdom? [ʀϡ] Wouldst thou now display disobedience, which shall be [an example] for ever? Wouldst thou now make foolish servants to rise up against their masters? Wouldst thou now point out the way to disobedience, O Mastêma? Art thou not My servant? Am I not thy Lord? Have I not the power to cast thee away from before My face, and to take away from thee thy great glory, O thou with whom there is no equal in all My kingdom except Myself, and My Father, and the Holy Spirit? Now hearken unto Me, Come thou and worship My clay." And that boastful and envious being said unto Him unto Whom all Creation is in subjection, "Far be it from me for ever to worship two Lords! I and all my host will never do so, especially since, besides Thyself, there is no one greater than myself in all the kingdom of heaven. And if I should be willing to do so, | I should not be able to make my host Fol. 14 *a* do so, for they worship me only.[1] Far be it from me to ʀϵ worship a being who is inferior to myself!"

'And straightway God was angry, and He commanded a mighty Cherubim (*sic*), who smote him and reduced him to

[1] Rendering doubtful.

helplessness. And He ordered Michael to take away from him his sceptre, and his crown, and his staff which was of light, and his girdle of sapphire, and He removed from him all his glory, and He gave him a staff of darkness, and He expelled all those who were with him from His kingdom. And Michael did everything which he had been commanded to do, and he seized him, and he broke him by his power, and he cast him and all those who were with him forth from heaven. And the Good God cried out unto Michael when He saw the archangel's good will and compassion towards His clay, and said unto him as he stood in the midst of all the hosts of the heavens, "Michael" [now the interpretation of this name is] the 'strength of Êl', "come, O My holy general
Fol. 14 *b* Michael. Come, O thou who hast | contended and prevailed.
ⲕⲅ Come unto Me, O Michael, thou minister of the commands of thy King. For behold, I know thy desire towards Me, and towards all My created beings, and I also will make straight My desire towards thee. And thy mouth shall be opened, O Michael, and thou shalt receive all My loving-kindnesses within thee, so that thou mayest continue to make supplication unto Me at all times on behalf of My likeness and My image, and I will shew mercy unto them. For I know that the Mastêma will fight against My created being, wishing to cast him away from Me even as I cast Mastêma forth from My kingdom. But behold, I entrust My created beings unto thee so that thou mayest deliver them from his snares. And thou shalt entreat Me on their behalf when they shall commit sin, for I am long-suffering. Behold, O Michael, I appoint thee this day to be the General-in-Chief of all the hosts of the
Fol. 15 *a* heavens, and with the exception of Myself, | and My Father,
ⲕⲍ and the Holy Spirit, among all the ranks of angels which are in the heavens there is none so great as thou, O thou General-in-Chief Michael. Come, stand thou at My right hand, and strengthen thou My throne at all times, and thou shalt command all the hosts in the heavens, and they shall obey thee in every-

thing, O Michael. It is thou who shalt teach all the ranks of angels in the heavens to serve thee with integrity, O Michael, the object of [My] boasting, thou rectitude of My kingdom. Come, lift up thy head which thou didst bow low, and with which thou didst worship My created being, and I will put upon it this great crown, which I removed from the head of the Enemy. Stretch out thy [right] hand, and receive the staff of office, and thou shalt be Commander-in-Chief in the place of the Accuser of shame. O Michael, stretch out thy left hand and receive this mighty armour, and be thou prepared to fight against | the enemies of thy King. O Michael, take Fol. 15 *b* ꝟꝟ the girdle of sapphire, and [gird it] about thy loins, so that when those who are waging war against thy Lord see thee they may be quickly overcome. Open thou thy mouth, O My minister, and receive strength, so that thy word may become like the sound of the roar of a multitude. Come, array thyself in My glory, O Michael, so that thou mayest teach every one to glorify Me. Behold, I know, O Michael, all thy desire towards My clay, come now, and serve Me during the whole life of My image. Behold now, thou seest that Adam is alone and that he hath no one with him of his own kind, but behold, I have placed a mark on his side which shall become a being like unto himself. And since, O Michael, I have said, It is not good for man to remain alone,[1] let us make for him a helper of his own kind, O Michael the helper, and she shall be of the same kind as himself at the moment when I fashioned him, before | I bring her unto him. O Michael, Fol. 16 *a* if I had created Adam and made him to remain by himself, ꝟꝟ it would have been unnecessary for Me to have planted the Paradise. O Michael thou Archangel, all this world which is beneath My throne I will make to be inhabited by the likeness of Adam, that is to say, by My image. And now, O Michael, I have appointed thee to be the steward of my

[1] Gen. ii. 18.

kingdom, so that thou mayest minister compassionately unto My clay. O Michael, the whole of the race of Adam shall know God through thee, O Michael, thou Commander-in-Chief of My kingdom. Thou, Michael, art the governor of the denizens of heaven, and also of the beings of the earth. O Michael, thou art the sweet-smelling savour at the moment of the Holy Sacrifice, and thou, O Michael, art he who shall present the Offering on behalf of the whole race of the sons of Adam. Very many things shall arise through the sons of Adam, and thou, O Michael, art he who shall make supplication unto Me on their behalf and I will forgive them. The
Fol. 16 *b* sons of the race of Adam | shall blaspheme Me through him
ϡ that shall lead them astray, but I will forgive them through thy supplication, O Michael." And when the Lord had said all these things unto Michael, He stretched out His hand, and put upon Michael's head the crown, and He made him an archangel. And he set upon it three seals in the form of the Holy Trinity, and the similitude of His image was upon the seals, so that the Archangel Michael might continue to invoke God at all times on behalf of His image, that is to say, of myself. For this reason I, your father Adam, have come to the banquet of Michael.'

And thou, O Abel, the righteous man, the little sinless child, I entreat thee also [to tell me why thou art rejoicing] at this great festival this day, which is the festival of the holy Archangel Michael. Abel saith, 'I rejoice because he whose festival we celebrate this day was [the angel] who made supplication [to God] on behalf of my father and my mother, and God forgave them their transgressions, and it
Fol. 17 *a* was he who took | my gifts up to God, Who received my
ϡϧ sacrifice from me, and Who paid not attention [to that of my brother, because he brought it not] with a right heart. Therefore do I rejoice this day.'

And I see thee, Seth, this day, and I see that thou art rejoicing at the festival of the holy Archangel Michael.

[Why dost thou rejoice?] Seth saith, 'I am rejoicing because, when Kaein (Cain) had slain Abel my brother, God gave me as a gift to my parents. And my mother could not find milk to suckle me, for she had ceased to produce any on account of her grief for my brother Abel. But the holy Archangel Michael gave me every kind of spiritual food from heaven. Therefore do I rejoice this day.'

O Enoch, thou righteous man whom God removed from [the earth], wherefore art thou present at this great festival this day, which is the festival of the holy Archangel Michael? The righteous man saith, 'I am rejoicing because it is I who write with my own hands in the register the sins, and the wickednesses, and the good deeds which are committed in the whole world. And the holy Archangel Michael taketh them into the presence of God, and presenteth unto Him the good deeds, and for the bad deeds he maketh supplication unto Him, and He forgiveth those who belong to my race. For this reason I rejoice this day.'

O Methuselah, thou righteous old man, who didst wax exceedingly old in days, is not thy joy this day genuine, for I see that thou art very glorious | in the midst of this banquet Fol. 17 *b*
this day? Methuselah saith, 'Wherefore should I not rejoice? ⲁⲃ
I am the eighth from Adam. The Archangel Michael took my prayer up to God, and He bestowed upon me so long a life that my age and my years exceeded those of our father Adam by thirty-nine years.[1] Therefore do I rejoice this day.'

O Noah, thou righteous man, I see that thou art rejoicing this day. Noah saith, 'Hearken, wherefore should I not rejoice and be glad? For when God was wroth, [and wished] to destroy the world, He put me, and my wife, and my children, and all the creatures that move on the earth, into the Ark, and shut the door of the Ark. And the cataracts of the heavens and of the earth were opened, and they surrounded

[1] Gen. v. 4, 27.

us for forty days and forty nights, and we saw neither sun, nor moon, nor star. But the holy Archangel Michael acted as steersman for us and the Ark, and he continued to make supplication to God until the waters diminished, and [the land] that was dry appeared, and I and those who were with
Fol. 18 *a* me were | delivered. Therefore do I rejoice this day.'

אצ And dost thou, O thou patriarch Abraham, rejoice this day at the festival of the holy Archangel Michael? 'Yea,' saith Abraham, 'I do rejoice this day; for I am the first man with whom Michael, and my Lord, and his fellow Archangel Gabriel became friends. And Michael made supplication to God on my behalf, and He gave me my son Isaac. And I ate with him—would that I had been worthy!—under the tree of Mabrê (Mamre). Therefore do I rejoice this day.'

And thou, Isaac, thou righteous man, thou son of a holy promise, the holy sacrifice which was accepted by the living God, why art thou so splendidly arrayed at the festival of the holy Archangel Michael? Isaac saith, 'I am arrayed thus gloriously because I was the only son of my father and my mother. My mother was a barren woman, and she had no child except myself, neither did she give birth to any child after me. My father bound my hands and my feet, and offered me up on a stone [which was set] upon a desert mountain. I saw with my eyes the sacrificial knife in the hand of my father as he was about to drive it into me, when straightway the Archangel Michael came, and snatched the sacrificial knife from the hand of my father, and he provided
Fol. 18 *b* a sheep for the offering in my stead, | and my sacrifice was

אצ completed. Therefore do I rejoice this day.'

And thou, O patriarch Jacob, who prevailedst with God, and wast a mighty one with men, dost thou also rejoice this day at the festival of the Archangel Michael? Jacob saith, 'I rejoice exceedingly this day, because when my brother Esau pursued me to slay me I departed to Mesopotamia of Syria to the feet of Laban. And Michael came to me, and appor-

tioned to me [my wages from the cattle], and blessed me, and my children, and my wives, and because of this Israel took the name from me. Therefore do I rejoice this day.'

And thou, O Joseph, thou righteous man, thou man of understanding, who wast envied [by thy brethren], what art thou doing in this place this day? Dost thou rejoice at the festival of the Archangel Michael? Joseph the righteous man saith, 'Verily I am right in rejoicing this day. For when my brethren, who were envious of me, sold me into a strange land, and when I became a miserable outcast, and was without friends in my great tribulations, the Archangel Michael came to me, and delivered me, and made me king. Therefore do I rejoice this day.'

O Moses, and Aaron, and Joshua, | the son of Nun, why Fol. 19 *a*
do ye rejoice so greatly at the festival of the Archangel ϡe
Michael? The saints say, 'The festival assuredly belongeth unto us, and we rejoice therein, for it was Michael who walked with us and with his people, and who captured our enemies, and guided us into the land of promise. Therefore do we rejoice this day.'

And thee also, O Gideon, do I see rejoicing at the banquet of Michael? Gideon saith, 'I rejoice this day because it was Michael who came to me, and filled me with his power, and went and crushed Midian, and delivered my people.'

O Manoah, and Anna thy wife, how great is your joy this day! And the judges say, 'Because we were barren from our youth, and had no children, we continued to pray and to offer up offerings to God, that they might be a memorial for us; and God gave us Samson, the strong man, and our son also rejoiceth with us this day.'

And thee, O David, thou father of the Christ according to the flesh, thou righteous king, do I see this day striking a ten-stringed harp of the spirit at the banquet of Michael?[1] |

[1] The words ⲕⲁⲗⲉⲓ ⲙⲙⲟⲓ ⲉ ⲣⲟⲩ ⲙⲡⲟⲟⲩ, 'calling me to him this day,' make no sense here.

Fol. 19 *b* David saith, 'Yea, I do rejoice, and I am arrayed in rich
ϡϵ apparel, because all the verses of the words of God and His Words are [inscribed] upon the tablet of my heart, and the verse which is appropriate to this festival is this: The angel of God eampeth round about those who fear Him and delivereth them.[1] Therefore do I rejoice this day.'

Solomon, thou wise man, dost not thou rejoice this day in the joy of the holy Archangel Michael? Solomon saith, 'Yea, I do rejoice this day, for it was Michael the archangel who stood by my side from my youth up, and he made peace to be in my days, and he took my prayer up to God, and I builded His house.'

Hezekiah, thou righteous king, dost thou rejoice this day at the festival of Michael, the Commander-in-Chief? Hezekiah saith, 'Yea, I do rejoice, for when the Assyrians camped round about me and my people, Michael the archangel went and crushed them by night. And their number amounted to eighteen and a half times ten thousand men, and I and my people were delivered. Therefore do I rejoice this day.'

O Isaiah, thou great Prophet, hast thou occasion for rejoicing
Fol. 20 *a* at the festival of the Archangel Michael? | Isaiah saith,
ϡ϶ 'This is the occasion of my joy: Through all the revilings and abuse which were heaped upon me by Manasseh and those who were with him, it was Michael who stood by my side, and it was he who gave me strength to endure even up to the point when they sawed me down in twain with a wood-saw. Therefore do I rejoice this day, O my holy father.'

And do I see thee also this day, O thou holy man Jeremiah, with thy great lamp of light, rejoicing at the festival of the Archangel Michael? Jeremiah saith, 'Yea, I do rejoice greatly this day, because I passed seven years in captivity with my people, and the holy Archangel Michael made supplication [on my behalf] unto Him that liveth for ever, and

[1] Ps. xxxiv. 7.

He put mercy into the hearts of the Babylonian men, and they set me free, and I returned to Jerusalem with my people. Therefore do I rejoice this day.'

Come, Ezekiel the Prophet, and shew us what is the reason that thou dost leap with joy and boldness at the festival this day of the holy Archangel Michael. Ezekiel saith, 'I leap and I rejoice [this day] because it was Michael, the great archangel, who brought unto me the roll of the books, and he commanded me, and I ate it, and the prophecies were revealed unto me. | Therefore do I rejoice this day.' Fol. 20 *b*

ΛΗ

And, O Ananias, Azarias, and Misael, peradventure ye are rejoicing this day at the festival of the holy Archangel Michael? 'Yea,' say the three holy saints, 'we rejoice and are glad because it was he, whose festival we are celebrating this day, who came into the midst of the blazing fiery furnace and quenched the flames for us, and he made the king to believe in God. Our martyrdom was completed, and we rejoice this day at this great festival.'

[And thou Daniel,] I think that thou art rejoicing exceedingly, and what kind of joy is thine? Daniel saith, 'Neither once is it, nor twice, that I have seen Michael, who is the governor in very truth. And at the moment when I was cast into the den of lions, it was the Commander-in-Chief, Michael, who came to us, and shut the mouths of the lions. Therefore do I rejoice this day.'

O ye Twelve Apostles, do ye rejoice this day at this great festival, and are ye rejoicing greatly? They say, 'We do rejoice, for after the great sorrow which came upon us at the time when they crucified our Lord Jesus the Christ, and we hid ourselves through fear of the Jews, Mary | the Virgin Fol. 21 *a* came and informed us, saying, I and those who were with me

ΛΘ

went to see the tomb at the break of day on the first day of the week, and we found the holy Archangel Michael. He had rolled away the stone, and was sitting upon it, and he gave us the good news, "The Lord hath risen." Therefore do we rejoice this day.'

And thou, O holy priest Zacharias, and John thy son, do ye rejoice at the festival of the holy Archangel Michael? The holy men say, 'We rejoice because the holy archangel was appointed to be Commander-in-Chief, and I am priest unto him, and my son John is the son of Elisabeth the kinswoman of Mary; and the mother of Jesus is my kinswoman, according to the flesh. Therefore do I rejoice this day.'

And thou Stephen, thou archdeacon and protomartyr, dost thou rejoice this day at the festival of the Archangel Michael? Stephen saith, 'Yea, my joy is great. For when they were stoning me, I lifted up mine eyes unto heaven, and I saw the heavens open, and I saw the Archangel Michael and all his angels, and they were making supplication on my behalf. And I saw Jesus standing by the right hand of God the Father. Therefore do I rejoice this day.'

O all ye Martyrs and Righteous, do ye rejoice at the | festival of Michael this day? The saints say, 'Yea, verily, we do rejoice this day because in all the tribulations that came upon us, and in all the tortures which they inflicted upon us, it was the Archangel Michael who gave us strength, and we bore them until at length we completed our strife; and we received great honours because of him. Therefore do we rejoice this day.'

Fol. 21 *b*

O all ye orders of angels who are in the heavens, do ye rejoice this day with us at the festival of the holy Archangel Michael? They say, 'Yea, all joy is ours because on the day when our Creator rebuked the Proud One, He set us at the feet of the Humble One, the great and holy Archangel Michael. Therefore do we rejoice this day.'

Verily, O my beloved, great is the honour of this great feast which is spread out for us this day, not only upon earth, but in the heavens also. Now therefore, O [my] listeners, who love instruction, let us hasten to betake ourselves to the feast of the Archangel Michael, so that we ourselves may partake of the multitude of good things that shall be laid out

before us and before all the saints whose names we have enumerated. Perhaps, O my beloved, if we dare to go into the banquet of the Commander-in-Chief, and we are not arrayed in | rich apparel, and we enter in [dressed] in mean Fol. 22 a
attire, with our bodies full of imperfections, we shall find ⲗⲍ
ourselves in a state of shame among those who wear their rich garments draped about them. And they will thrust us away so that we may not approach them, and so that they may not be defiled by us, and after looking upon us with looks of disgust and contempt they will betake themselves to casting us forth [from the hall]. And assuredly those who are arrayed in splendid attire will reproach us with words of abuse as follows: 'O ye fools of men, are ye not ashamed to be in this state? And if ye are not ashamed, are ye not afraid of Him Who is the King in truth, the Christ, and of His holy Archangel Michael? Is it possible that ye do not know unto Whom this hall belongeth, and whose banquet this is? If ye do not, then learn that the hall belongeth to the King, and the banquet is that of the holy Archangel Michael, who conquered in the war in the presence of his Lord, Who, because of his valour, hath bestowed upon him all these honours. Verily, I am stricken with wonder that ye were so bold as to come into the inner hall, and especially so seeing that your bodies are uncovered. Have ye never heard Him say, "Come not into My marriage chamber | without being arrayed in the wedding garment?" Have Fol. 22 b
ye not heard Him [speak] concerning the man who was so ⲗⲏ
bold as to go therein dressed in mean apparel, like unto your own? Ye know well what happened unto him, for it is written, He made them bind his hands and his feet, and he cast him out into the outer darkness, where there is weeping and the gnashing of teeth.'[1]

Now therefore, O brethren, rise up and withdraw yourselves

[1] Matt. xxii. 13.

into the outer hall, a little way from the door, so that when our Lord the King cometh in with His holy archangel we may make supplication unto him. Peradventure he will shew a little mercy unto us, even as he doth unto those others who beg for alms at the door of the hall, for the archangel is compassionate, and if ye shall keep the festival in his honour he will never forsake you in any matter whatsoever. But take heed to your outward apparel, and do not let them find us in an unprepared state in the midst of this festival this day, so that we may not depart to the sufferings of the others. Behold, I have told you, and ye have heard, O my beloved, the rebukes which these men suffered, more especially [because] they were men [like unto themselves] who spake
Fol. 23*a* unto them, and not God. | But perhaps one will say unto
ⲁⲣⲉ me, 'What kind of mean garments are these to which ye refer, and what are these imperfections of the body? There is no respect of persons with God, and God doth not care more for the rich man than the poor man. Cannot I wear what I like? No man wisheth to receive an insult.'

O my beloved, the matter is not in this wise at all. Far be it from us to cause any man to say that God is a respecter of persons, or that He hath more pleasure in a rich man than in a poor man. Hearken, and I will tell thee what is goodly and what is mean apparel. When thou goest to enter into the banquet of Michael, anoint thy head, and wash thy face, and cast away from thee hypocrisy, and thou wilt do what is very useful for thyself. When they invite thee to the banquet of Michael, cleanse thy heart wholly from every kind of wickedness, and cast away from thee backbiting gossip, and thine apparel shall be splendid, and thou shalt rejoice, and shalt do very well for thyself. When thou goest into the church of God, that is to say, into the house of Michael, strip off thyself fornication and every kind of foul passion, and array thyself in gentleness, and in purity, and in righteousness. And thou shalt go into the hall with joy,

and thou shalt keep the feast with the holy Archangel Michael. When they summon | thee to the wedding of the Fol. 23 b
King and His great general, let thine alms and thy charities
open for thee the door of the bride-chamber; and the things which thou shalt give thou shalt find tenfold on thy table. If thou wishest to glorify Michael, the King's Commander-in-Chief, let the widows and the orphans come away from thee with their faces joyful, and their hearts happy, and arrayed in apparel according to thy ability. And I say unto thee that thy gift shall be great before God and the holy Archangel Michael. If thou wishest to go into the banquet of Michael joyfully, receive strangers into thy house on the festival of the Archangel Michael, and do thou acts of kindness unto them, and Michael shall come forth with joy, and shall take thee into the hall of his King in peace. If any man maketh supplication unto thee, and asketh thee for something in the name of Michael, refuse not to give it unto him. I tell thee, O my beloved, that whatsoever thou shalt give to men, Michael shall take into his hands and present before God on thy behalf, and He shall reward thee twofold | upon earth in everything, and God shall shew Fol. 24 a
mercy unto thee in His kingdom, for it is written, 'Mercy
shall enable a man to triumph over judgement,'[1] and again, 'Shew mercy, and mercy shall be shewn unto you.'[2] If thou shalt continue to keep the festival of the holy Archangel Michael once each month, that is to say, on the twelfth day, the day on which it is celebrated, and thou shalt keep in remembrance his offering, and an oblation, and an act of service, according to thine ability, the archangel shall continue to make supplication to God on thy behalf at all times, and he shall bestow upon thee everything of which thou hast need, as the thought thereof ariseth in thy mind.

But perhaps there is some one who will say unto me,

[1] Jas. ii. 13. [2] Matt. v. 7.

'If I must give alms and oblations I will give them to God. Michael is not God that I should offer up sacrifices unto him. There is no god except the God of heaven, the Father, and the Son, and the Holy Spirit.' And I on my part will make answer unto thee, saying, Thou speakest well; a faithful man indeed is he whose faith is right towards his Lord. But hearken, and I will tell thee. Let us take the case of a king who hath taken possession of a certain (?) country, and who hath a vast number of soldiers (or, armies) with
Fol. 24 *b* him; wilt not thou find among all these hosts one man | who
ⲙⲉ is superior to all the rest, even though the king is over them all? And if it happen that the king hath an affection for some individual among these royal troops he will bestow upon him honours and possessions. And these will not be given unto him because of the troop of which he is a member, but they will be bestowed upon him because the king knoweth well that his company is mighty. And he hath power to approach the king at all times, and he is able to deliver him from every [evil] thing, and from every danger, and he is such a valuable member of his body-guard that other folk find favour through [him]. And thus it is with every man who giveth alms and oblations unto God on the day of Michael; for the archangel taketh the sacrifices and gifts from his hands, and presenteth them unto God as a sweet-smelling savour, and he receiveth commands from God concerning these men, and he prepareth for them a multitude of good things, and he offereth them up before God as acceptable gifts, and they escape punishment for ever. Furthermore, if ye wish to know what things men give as alms and oblations to God on the day of the holy Archangel Michael, and how he is wont to
Fol. 25 *a* minister | unto them whilst they are in the world, listen to
ⲙⲍ the following great and wonder-worthy history which redoundeth to the glory of God and of His holy Archangel Michael.

There was a certain righteous man who was a lover of God,

and who loved to give alms, and he lived in close agreement with his wife, who was a prudent and pious woman, and who was as wholly devoted to works of charity and almsgiving as was her husband. And these two people were devoted followers of the holy Archangel Michael; now the name of the man was Dorotheus, and the name of his wife was Theopistê. And from the time when they were married—now both of them were still quite young—they had each possessed a large and certain income, which had descended to them from their parents, and they possessed flocks and herds, and also other necessary goods of this world. And these two people observed a good custom in respect of the holy Archangel Michael on the twelfth day of each month. When the twelfth day was drawing nigh they prepared offerings on the eleventh day of each month, and on the morning of the | twelfth day, at Fol. 25 *b* daybreak, they used to send their first-fruits and their offerings ⲙⲏ with gladness to the shrine of the holy Archangel Michael. And afterwards they used to kill a sheep, and stew the meat thereof with pot-herbs in a cooking pot, and they baked as much bread as was likely to be required. And when they had made an end of these preparations they would receive the Holy Mysteries, and then they would summon every needy person whom they could find and bring him into their house, and the blind, and the halt, and the widows, and the orphans, and the strangers (i. e. pilgrims), and every one whom they could find. And when they had brought them into their houses they would stand by them, and both Dorotheus and Theopistê would minister unto their wants until they had eaten, and then they gave them wine in abundance. And when the [guests] saw fit to come out they would anoint their heads with oil, and set them on their way with joy, saying, 'Depart ye in peace, O beloved brethren, for we esteem your coming unto us as a great act of grace.' And these things they did on the twelfth day of each month, until at length the sweet savour of their alms and charities entered

Fol. 26 *a* ρκθ into the presence of God | in the heavens, and every man glorified them in their turn because of their excellent dispositions. And they hid their virtues entirely, and sought not for any glory from men; on the contrary, all their hope was in God and in the Archangel Michael.

And it came to pass that after they had acted in this manner for a very long time God gave the command for a cessation [1] to take place, and He prevented the waters [of the river] from coming upon the land, in order to admonish the children of men concerning their sins. Moreover, He made this to happen in the country for three successive years, and at length there was exceedingly great distress in the land of Egypt; and those who lived there forgot wholly the former abundance (or, plenty) of Egypt,[2] even as it is written. Furthermore, multitudes of men and cattle died because the waters did not come upon the land for three successive years. And this holy man and his wife did not cease to do that which they had been in the habit of doing every month, and they made supplication unto God and unto His holy Archangel Michael, saying, 'Let not cease [materials for] thy gift and thy offering in the hands of thy servants.' And thus were they when they themselves began to be in want,

Fol. 26 *b* ρκ and a very large number | of their beasts died. In brief, they had passed through the second year [of scarcity], and they entered upon the third year, and everything which they had came to an end, and all their sheep died one after the other. And the pious and believing man said unto his wife, 'My sister, bestir thyself, for to-morrow will be the twelfth day of the month Paone,[3] and let us take care to prepare the offering. Let us kill the sheep and celebrate the festival of the holy Archangel Michael, for if we die we belong unto God, and if we live we belong unto God.' And she said unto him, 'As the lord my brother liveth, this duty hath been

[1] i. e. a low Nile. [2] Gen. xli. 30, 31.
[3] Paone = May 26–June 24.

present in my mind for the last two days, but I found no opportunity to ask thee about it. See what hath happened unto us. I rejoice greatly this day that thou hast not forgotten the sacrifice of God; do, O my brother, according to what thou sayest.' And Dorotheus rose up early in the morning on the twelfth day of the month of Paone, and they performed all their service; but of their former abundance they had no remains whatsoever, and there was nothing at all left them except a little bread and a very small | quantity of Fol. 27 *a*
wine. And all the apparel which they had were the gar- ⲓⲏ
ments wherein they partook of the Sacrament, and in these they returned thanks unto God and the holy Archangel Michael.

And they prayed and blessed God by day and by night with tears, saying, 'O holy Archangel Michael, entreat thou God on our behalf, and beseech Him to open His hand for us for blessing, so that there may not cease from us the hope of thy alms and sacrifice which we give in thy name. O Michael, thou great and holy archangel, thou knowest well our heart and our good will towards thee, and that we have no protection whatsoever except thine. Thou hast been our protector from our earliest youth until this present, and thou hast ministered on our behalf before God our King. And now, we beseech thee, O our good guardian Michael, if it be that this great sorrow of heart is really to continue with us to our death, notwithstanding these agreements which we have established with thee and with God not to make to cease thy sacrifices and thy oblations, then let thy goodness intercede for all the likenesses (or, images) of God, and do thou perform this great favour for us. | Entreat thou God, the King of Fol. 27 *b*
kings, on our behalf, so that He may shew mercy unto us, ⲓⲑ
and remove us from this life, even as He hath removed all our fathers. For behold, O our protector, thou seest the misery that hath come upon us. But all these things have come upon us in return for our sins. And it is far better for us to

die than to forget thy sacrifice and thy offering. For poverty is very many times worse than [death], because it maketh those who are suffering from it to deny out of sheer fear the Name of Him Who created them. And now, also, we cast ourselves down before thee, O thou holy Commander-in-Chief Michael; forget not thou us, [for] we are thy servants. For we know well that thou dost go into the presence of the King at all times, and that thou art never afar off from those who call upon thee, and that thou dost draw nigh unto them, as it is written, 'The angel of the Lord encampeth round about those who fear Him, and delivereth them.'[1] And he saith in another place, 'He sheweth mercy, and he giveth all the day long.'[2] Behold then, O thou ministrant Michael, thou seest that all
Fol. 28 a our necessity resteth upon us, | and that we have no words to
ⲙⲉ utter with the exception of these, "We are utterly destitute; help us, O God our Saviour, and relieve us for the glory of Thy Name." And there is yet one other thing which we must say with thanksgiving: It is the Lord Who gave, it is the Lord Who hath taken away; what hath come to pass is that which hath pleased the Lord. Blessed be the Name of the Lord for ever![3] Amen.'

And when the holy man and woman had said these things, they continued in supplication to God and to His holy Archangel Michael from the twelfth day of the month Paope to the ninth hour of the twelfth day of the month Athôr, which is [the day of] the great festival of the holy Archangel Michael. And when the morning had come—now the time for their making ready the offering was from the evening of the eleventh day, and they had always been in the habit of preparing it early in the festival—the holy and truly believing man went to his wife, and said unto her in humility and shamefacedness of heart, 'My sister, what art thou doing sitting down? Knowest thou not what kind of a festival

[1] Ps. xxxiv. 7. [2] Compare Jas. i. 5. [3] Job i. 21.

it is to-morrow? Do not, O my sister, forget our good custom, and do not let the remembrance of the holy Archangel Michael | cease from thy heart. Do not, my sister, do Fol. 28 *b* not, I say, fall into despair and abandon hope.' Hearken ⲕⲍ now to the words of consolation which this blessed woman addressed to her husband with understanding. She said unto him, 'Right well is it that thou hast come, O my lord brother! Right well is it that thou hast come hither to me now with the comfort of our wealth, that is to say, the joy of our souls united! Verily, O my brother, from the first hour of this day until the moment wherein thou hast come to me hither, a fountain of tears hath not ceased to flow from my eyes. A fire consumeth my innermost parts because of the remembrance of our protector and our ambassador, the holy Archangel Michael. Now therefore, O my brother, consider what we shall do, so that our sacrifice may not cease from us; let us give unto him anything which we have left unto us. Furthermore, I have heard our master Paul the Apostle say, Whosoever hath begun [to do] a good work, let him complete it until the day of the being present of our Lord Jesus the Christ.[1] Now behold [we have begun], let us fulfil our quest.'

And her husband said unto her, 'What is there [left] to us [to give], O my | sister? [Tell me] so that we may know if Fol. 29 *a* it will be sufficient for our wants or not.' And she said unto ⲕⲉ him, 'We have some broken pieces of bread left, but they are not sufficient to set before the brethren to eat, and there is a little oil in the flask which might be sufficient for us to use in anointing the head[s] of the guests after their meal, but there is not a loaf of bread nor any flour left.' And her husband said, 'In truth, my sister, even if we had these there is no sheep to kill; nevertheless, let God's Will be done! God will not demand from us anything which is beyond our strength, and

[1] Phil. i. 6.

it is far better for us to give a little than not to give at all. Moreover, that which hath entered into my mind I will carry out, and I will tell thee what it is. Behold, we each have still left to us the apparel in which we receive the Sacrament. I will arise, and will take the cloak that is mine first of all, and I will exchange it for flour for the offering. Its price, however, will hardly suffice [to buy sufficient flour] for the guests, because it is very much torn. If we succeed in exchanging the cloak, I will go and see if God will provide us with a sheep, and I will give thy cloak in exchange for it, and we will slay it for the festival, and we will celebrate the festival of the archangel to-morrow gloriously, for this is
Fol. 29 *b* his great | festival. If we find [a sheep] we shall eat, and if
ⲡⲉ we do not find [it], it is the dispensation of the Lord.' And the wise and understanding woman said unto him, 'My lord brother, not only will I sell my cloak together with thine, but I will sell my very soul for my lord the archangel.' And her husband said unto her, 'My sister, very right is the good disposition which thou hast exhibited towards the holy Archangel Michael.'

Thereupon the man took his cloak, and sold it, and bought some wheat, and he gave it to the miller to grind, and he returned to his house rejoicing, and he said to his wife, 'Behold, God hath arranged the matter of the offering for us.' And, moreover, when they came to the twelfth day of Athôr, the worthy woman went to her husband early in the morning, and she said unto him, 'My brother, take my cloak, and get thee gone and sell it, and see if thou canst find a sheep, so that we may be able to provide for the feast for the brethren who will come unto us.' And he, wishing to find out the extent of her [good] disposition towards Michael, said unto her, 'My sister, if I take away thy cloak, how wilt thou be
Fol. 30 *a* able to go and partake of the Sacrament on this | great
ⲛⲍ festival this day? Now I am a man, and I can go about just as I am everywhere, but it is seemly for a woman to

take good heed to herself in respect of her body, and most of all in church.' And she lifted up her voice and wept, saying, 'Woe is me, my brother! What is this thing which thou hast said unto me this day? Am I to make myself a stranger unto thee this day? Are we to separate ourselves this day and become two people? Am I not of the same flesh as thyself? Have I not a portion with thee in the sacrifices? Wouldst thou rob me this day of my love towards the holy Archangel Michael? Do not, my brother, do not, I say, think in thy heart that I can abandon my purpose towards the Archangel Michael. The Apostle hath already fully proved to us that there is neither male nor female in Christ.'[1] And as she spake these words she wept, and her soul was sorely disquieted within her. The man, however, rejoiced very greatly over the greatness of her faith, and he took the cloak from her hands, saying, 'Make ready the offering, and the first-fruits, and the oil, so that we may send them to the Church; and set out the table in the midst and the bread, and make ready the vegetables by the time I return, according to the Will of God, | with the sheep.'

Fol. 30 b
ⲘⲎ

And the man went out, and as he walked along he supplicated the holy archangel to make straight his ways before him. And as he was walking along he came upon a shepherd, and he said unto him, 'Hail, friend!' And the shepherd said unto him, 'Peace be unto thee, O honourable man!' And the believing man said unto him, 'Can I find with thee this day a sheep [suitable] for this great man who is coming unto us this day?' And the shepherd said, 'A sheep of what price dost thou wish for?' And the believing man said unto him, 'I want one worth a *termêsion*.'[2] And the shepherd said unto him, 'Give me the price and I will give thee the sheep.' And the believing man reached out to him

[1] Gal. iii. 28.

[2] A coin that seems to have been worth about half a crown or three shillings.

the cloak of his wife, saying, 'Take the cloak, which belongeth to my wife, and keep it in thy hands for three days; if I do not bring the money to thee [before the end of that time], I will assign it to thee.' And the shepherd answered and said, 'What can I do with this thing? There is nothing in my house except wool and stuff; I will not take it.'

And when the believing man saw that the shepherd spurned both him and the cloak, he turned away on his road with great sorrow of heart and abundant tears. And whilst he was walking along sadly and thinking what he should do, or
Fol. 31 a what he should | say to his wife, suddenly he looked straight
ⲡⲑ before him and saw the Archangel Michael riding upon a white horse, and he was in the form of one of the chief imperial noblemen. And the believing man was greatly afraid, and he withdrew himself to one side out of the way of the archangel's path until he should have passed by. And when the archangel in the form of a nobleman came up to him, he pulled his horse's bridle, and stood still and said unto the man, 'Hail, Dorotheus! Whither walkest thou by thyself?' And with trembling Dorotheus said unto him, 'Hail, master, my lord archon! Welcome is thy coming unto us this day.' And the nobleman, who was Michael, said unto him, 'Is Theopistê thy wife still alive?' And Dorotheus, with his face turned towards the ground through shame, said unto him, 'Yea, thy servant is alive.' And the nobleman, who was Michael, said unto him, 'What is this which thou art carrying?' And Dorotheus said unto him with confusion, 'It is a cloak which belongeth to my wife.' And the nobleman, who was Michael, said unto him, 'What art thou doing with it in this place?' And Dorotheus said unto him, 'A very great man is coming to visit me this day, and I
Fol. 31 b have not been able to find everything | which I wanted, and
ⲛ there is no gold in my possession. And because of the time of suffering whereunto we have come, I brought the cloak hither to give in exchange for a sheep, but no one will take it

from me, and I do not know what to do.' And the nobleman, who was Michael, said unto Dorotheus, 'I will make myself surety for a sheep, and I will obtain it for thee, and thou shalt cook it for me and for those who are with me this day.' And Dorotheus answered, 'Yea, very gladly will I do so, my lord. May I be found worthy! Come thou into my habitation.'

And Michael said unto one of the angels who were journeying with him under the forms of soldiers, 'Walk thou with Dorotheus, and go to this shepherd, and say unto him thus: The nobleman who passed thee by recently saith, Send me a sheep of the value of a *termêsion*. I will be responsible for it, and will send unto thee the price thereof by the hour of noon this day.' And the soldier walking with Dorotheus went unto the shepherd in the name of the nobleman, and they brought away the sheep. And the nobleman said unto Dorotheus, 'Behold, the sheep is ready for the need of the great man whom thou hast invited. See now if thou canst find some wood and a fish for my need, because I do not eat [the flesh of] sheep.' And Dorotheus said unto him, | 'I only wish that I could find a fish, my father, and [if] I Fol. 32 *a*
could obtain one I would rejoice.' And the nobleman said ⲅⲇ
unto Dorotheus, 'What wouldst thou give for a fish?' And Dorotheus said, 'I would deposit my wife's cloak as a surety for one until I could send the price for the same.' And the nobleman, who was Michael, said unto him, 'If the matter be thus, let the cloak stay with thee. I will send in my own name, and I will take the fish until thou art able to send the price thereof.' And the nobleman called one of the soldiers who, in the forms of angels, were travelling with him, [and said unto him], 'Get thee to the river, and cry out to the fishermen there, and say unto them, The nobleman who came and passed by you and spake to you this day saith, Send me a fine fish worth a *termêsion*, and I will send you the price thereof by the hand of Dorotheus the husbandman, by the hour of noon this day.' And the soldier went to the fisher-

men, and spake unto them in the name of the nobleman according to the message which he spake to him. And the fishermen gladly gave him a large fish, which was still alive, and he brought it quickly to the nobleman, who was Michael.

And the nobleman, who was Michael, said unto Dorotheus, 'What more dost thou wish for? Is not the matter good?
Fol. 32 b Is not the need supplied? | Is not the material for the dinner
ⲍⲏ provided?' And Dorotheus answered and said, 'Yea, my lord. Thou hast performed for me this day a very kind act. The day hath advanced, and our business hath prospered well, and thou hast done a very great favour to thy servant.' And the nobleman said, 'Let us make haste'; and they took the sheep and the fish, and they departed. And as Dorotheus was walking along he was thinking about the price of the sheep and of the fish, and where he would be able to find the things required by the nobleman, both apparel and wine, and where he could get bread suitable for him; in short, multitudes of thoughts were surging up in him. And he made supplication to God with his whole heart, saying, 'O Archangel Michael, my protector, stand thou by thy servant this day, for I am doing all these things in thy name, and in that of thy Lord, this day'; and whilst he was pondering these things the archangel knew his thoughts and his patient long-suffering.

And after these things they knocked at the door of the house of Dorotheus, and Michael was the first to knock, and he saw that it (i.e. the house) was decorated with garlands. And he walked inside [the courtyard], and the God-loving woman came out to him and said, 'Welcome, O my lord nobleman!' And the nobleman said unto her, 'Hail,
Fol. 33 a Theopistê,' | the interpretation of which [name] is 'she who
ⲍⲑ believeth in God'; 'what art thou doing in these days?' And Theopistê answered, saying, 'Thou art welcome, my lord, and we glorify God and thy grace. Come thou in,

O nobleman, and do not stand outside.' And whilst she was saying these words, behold, Dorotheus brought in the sheep, and the large fish, and the cloak, and set them before her. And she said unto him, 'Whence hast thou obtained these things (i.e. the sheep and the fish), my brother? For I see that thou hast brought back the cloak.' And Dorotheus said unto her, 'The nobleman made himself responsible for me, and they were given unto me.' And Theopistê said, 'Well spoken, my brother! God and the archangel have brought the nobleman and those who are with him unto us this day.' And the nobleman, who was Michael, said unto them, 'We are going to the Sacrament, for it is a festival, and the time of service hath come, but remain ye here, both thou and thy wife. Kill the sheep, make [your] preparations here carefully and suitably. And look to this fish, and do not touch him until I come, when I will dress him according to my own liking.' And they said, 'As my lord nobleman commandeth even so shall it be.' And the nobleman went forth | from them. And Dorotheus Fol. 33 b
and his wife did not know who he was, but they thought ꝯ
that he was a nobleman of the district.

Then Dorotheus said unto Theopistê, 'My sister, what shall we do? How shall we be able to prepare for the nobleman's reception? Where shall we find bread or wine suitable for him? Would that we could do as we did in the days that are past, when our path was prosperous!' And Theopistê said, 'My brother, God will not forsake us. Meanwhile arise, and let a man kill the sheep, and we two will do what is necessary here'; and they did so. And Theopistê said unto him (i.e. the servant), 'Let us go and bring out a little wine, and let us see if it be suitable for the nobleman or not.' And when they went [to the wine cellar] and opened the door they found that it was filled with [jars of] wine up to the very door. And Dorotheus was greatly disturbed, and he said unto his wife, 'Hath any man been bringing [jars of] wine in here since I went out this morning?' And his wife

said unto him, 'As the Lord liveth, since the time when I brought out the offering of first-fruits this morning, only one jar of wine hath been brought in here.' And Dorotheus
Fol. 34 a said unto her, 'Be patient, my sister, until | we see what is
ⲉⲥ the end of the matter.' Afterwards he said unto Theopistê, 'Let us go in and fetch out a little oil for the meal and for the needs of the brethren.' And they both went into the cellar, and they found seven jars filled with oil up to their very brims, and they found there also large vessels and jars filled with every kind of rich meats and sweets according to the need of the house. And very great fear fell upon Dorotheus and Theopistê. And afterwards they went also into the house and into their bedchamber, and they found there the boxes wherein they kept their clothing filled with splendid apparel of every kind, which was similar to that which they had worn in the time of their wealth, and one might almost say that, in very truth, they were the actual garments. And after these things they went into the chamber wherein the bread was kept, and they found it full of loaves of bread of the finest quality and of whiteness like unto snow. Then straightway they perceived that it was the favour of God which had come unto them, and they glorified God and the holy Archangel Michael.

Then Dorotheus said unto Theopistê, 'Behold, God hath prepared everything. Let us make ready for the nobleman,
Fol. 34 b because it is time for us to go | to the Sacrament'; and they
ⲉⲥ did everything that was necessary. And they made ready their large broad cushions whereon the nobleman might recline at meat, and they covered them with costly cloths befitting his exalted rank; and they set out the tables for the brethren in their places, according to their custom. And they dressed themselves carefully in fair white apparel, and went to the Sacrament in the shrine of the holy Archangel Michael with great fervour and with great joy. And when they had gone into the church they cast themselves down

upon their faces together before the holy place, and they prayed to God and made great thanksgivings unto Him. And they gave thanks unto the holy Archangel Michael with great earnestness, saying, 'We render thanks unto Thee, O my Lord Jesus the Christ, and we glorify Thy Good Father, and we render thanks unto Thy great, holy Archangel Michael, because Thou hast neither deprived us of Thy mercy, nor been unmindful of our supplication, but hast quickly sent unto us Thy loving-kindness.' Then after these things they partook of the Sacrament and received the benediction.

And they made haste and went home and opened with great zeal their house to the brethren who were in attendance | upon the nobleman. Moreover, they compelled to come into Fol. 35*a*
it every one, that is to say, men, and women, and children, in ⲍⲍ
such numbers that the whole hall was full. And Dorotheus and Theopistê his wife girded up their loins, and stood and ministered unto the brethren in all their wants, and they supplied them with wine in great abundance. And whilst matters were happening in this way, behold, the nobleman, who was Michael, and who was with all his company of soldiers, knocked at the door of the house. And Dorotheus and his wife made haste and came forth therefrom rejoicing, and they bowed low in homage before him, saying, 'Right well is it that thou hast come to us this day, together with all thy company of soldiers, O our lord nobleman. Verily we rejoice exceedingly that we have been held worthy for thee to come unto us on a day that is especially glorious. May the Archangel Michael rejoice with thee! Come in, O blessed man! The Lord be with thee!' And the archangel, who was the nobleman, went into the hall of the house, and he found it to be filled with men, and women, and children, both small and great. And pretending to be astonished, he said unto Dorotheus | and Theopistê his wife, Fol. 35*b*
'Brethren, why have ye with you this company of people ⲍⲏ

whom I see in such great numbers here? Peradventure ye are giving yourselves additional trouble on my account, because I have come to you this day. Do ye not perceive what serious difficulty and trouble arise therefrom? Surely ye could only, with the greatest difficulty, have made [such a feast as] this in the days when ye were prosperous and wealthy.' And Dorotheus and Theopistê answered and said, 'O our lord nobleman, forgive us. We have not added to our trouble because of thee--thanks be unto God and unto the holy Archangel Michael—and among all these people whom thou seest here this day there is no stranger present, for they all belong to our family, and all are descended from our fathers.'

And as they said these words the Archangel Michael rejoiced over their perfect dispositions, and he said unto them, 'Come, the time hath arrived when I and those who are with me would take the food we need.' And they went into the place which they had prepared for him, and when they had entered the dining hall the nobleman took his seat upon a chair, and he commanded, saying, 'Bring hither the fish to me so that I may prepare it for dressing according to my wish'; and they made haste and brought the fish to
Fol. 36 *a* him. And the nobleman said | unto Dorotheus, 'Open his
ⲕⲍ belly'; and he did so. And the nobleman said unto him, 'Take out his stomach'; and when he had taken it out it was very large. And the nobleman said unto Dorotheus, 'Open it'; and he opened it, and he found inside the stomach a large bag which was sealed with a seal. And Dorotheus was struck with wonder at the matter, saying, 'What is this, O nobleman, which I have found in this stomach?' And the nobleman said unto him, 'It happeneth that large fish swallow everything which they find; meanwhile open the bag, and let us see what is inside it.' And Dorotheus said unto him, 'My lord, how can I possibly open it? Behold, it is sealed.' And Michael, that is to say, the nobleman, stretched out his hand, and took the bag, and opened it, and he found

it full of choice pieces of gold; and they counted the gold pieces and found that they amounted to three hundred oboli with heads.[1] And afterwards he found under all the gold pieces three *termêsia*, one under the other. And Dorotheus lifted up his eyes to heaven | and said, 'Righteous art Thou, Fol. 36 *b*. O Lord, and Thy Name is true; there is no limit [to Thy ϖ gifts] for those who love Thee.' And the nobleman, who was Michael, cried out to Dorotheus and Theopistê his wife, and said unto them, 'Come hither to me, O brethren. Since ye are compassionate folk ye have obtained a large sum of money through me; I came to you indeed, but, behold, God prepared you. And I know these gold pieces and the seal, and I find that they belong to my Lord the King. Now therefore, in return for the hospitality which ye have shewn to me and to my company this day, behold, I will bestow upon you three hundred oboli and also the three *termêsia*. Take them, and give one to the shepherd [in payment for the sheep], and one to the fisherman in payment for the fish; now I made myself responsible for them on your behalf, and, behold, the time of noon hath arrived when, according to the agreement [the money is to be paid], and as for the third take it and give it to the man with whom thou didst deposit thy cloak, and from whom thou didst take | the wheat for the offering.' Fol. 37 *a*

And Dorotheus and Theopistê cast themselves down before ϖϡ the nobleman, saying, 'What is this which thou sayest unto us, O our lord nobleman? We are thy servants. Didst thou come unto us that we should take anything from thy hand? Is it not an honour for us to receive into our house any officer of the Imperial Army? Art thou not master of our bodies, and canst thou not do what thou wishest with us? And besides these [considerations] also we cannot accept anything except the gift of God. Thou well knowest, O our lord, what day this day is. The little bread which we eat this day with

[1] Rendering doubtful. Perhaps the oboli were stamped with a figure of the head and bust of some Roman Emperor.

our kinsfolk doth not belong unto us, but unto God and His great and holy Archangel Michael, whose festival we are celebrating this day. Nevertheless, if it be thy will, O our lord, we will accept the [three] *termêsia* only, wherewith we will pay for the sheep and the fish, and redeem the cloak [pledged for the flour of] the offering, according to thy command.' And the nobleman said unto them, 'Verily, by God's Truth and by the salvation of my Lord the King, ye shall take
Fol. 37 *b* everything, leaving nothing | whatsoever behind. And lest
ⲟⲃ ye be afraid that should the King hear about this He may threaten you with punishment, I myself will explain the matter on your behalf to my Lord the King, and He shall bestow upon you also other great honours. And if ye would persuade yourselves that these are all the things which ye have to take from my hands [ye are mistaken], for this is only the interest on the same. When, however, I return to my city, by the Will of God, I will send to you in full measure the principal and the great honours which I wish to give to you.'

And Dorotheus and his wife Theopistê rejoiced when they heard these words, and they said unto the nobleman, 'O our lord, we beseech thee not to lead us thy servants astray by these words, for we, O our lord, we are thy servants. Take back from us the words, for they are beyond our measure [of understanding]. Where could thy servants obtain money [to give thee?] And besides, how can we accept interest [for money which we never lent]? On what day did our lord, unto whom we minister, come to us? For, by God's
Fol. 38 *a* Truth, we have never | seen thee enter our house [before].
ⲟⲅ We did not even know thy face before this day. And how canst thou possibly say unto us, O our lord, that thou hast received anything from us?' And the nobleman answered and said, 'It is I who will explain to you how I entered into your house, and when I did so. From the day whereon your parents died, and ye obtained possession of their substance,

I have been coming into your house once every month. And after I entered your house ye sent very great gifts to my city, to my Lord the King. And your names are written upon all of them, in order that when ye shall go to the city of the King He will reward you for them twofold.'

And Dorotheus and Theopistê answered, saying, 'We entreat thee, O our lord, to do us a very great favour and to tell us thy name, for then, perhaps, we shall understand the matter, and be able to find an explanation for thy words which thou speakest unto us.' And the nobleman, that is to say, Michael, answered and said, 'I will tell thee my name, and the Name of my King, | and the name of my city Fol. 38 b
Jerusalem; and if ye wish to learn them hearken, and I will ϙϛ
declare them unto you. I am Michael, the governor of the beings of heaven and the beings of the earth. I am Michael, the Commander-in-Chief of the hosts of heaven. I am Michael, the archangel of the worlds of light. I am Michael, the victorious warrior in battle before his King. I am Michael, the comforter and the object of boasting of the denizens of heaven and of the beings on the earth. I am Michael, in whose face is placed the loving-kindness of God. I am Michael, the archangel of the world of light, and the steward of the kingdom of heaven. I am Michael, and I receive the sacrifices and the supplications of men, and present them unto God, the King in truth, Jesus the Christ, our Saviour. I am Michael, who walk with all the men whose hope is in God. I am Michael, the archangel who ministereth unto all mankind with joy, and who hath ministered unto you, O Dorotheus and Theopistê, from your youth up even until this present. | And I will never cease to minister Fol. 39 a
unto you until I present you to the King of the denizens of ϙϝ
heaven and of the beings of earth. Inasmuch as ye have ministered unto us ourselves, as well as unto my Lord, with great strenuousness, I will not forget your sacrifices and your charities, which ye have been wont to give unto God in my

name. Was I not standing by you yesterday, and did I not hear you holding converse together concerning myself and the customary offering and gifts which ye give in my name during my festival? I was not remote from you (i. e. very close to) at the moment when ye were weeping and making supplication to me, saying, "Entreat thou and beseech God for us that He may remove us out of the [world] rather than that [our] sacrifices and charity towards the archangel shall come to an end." Did I not see you at the moment when ye bartered away your cloaks wherein ye were wont to receive the Sacrament, and gave them in exchange for the offering for my festival? I declare unto you that I was with you on all these occasions. Moreover, all the things which from your youth up ye have given in my name I have never forgotten; on the contrary, I have presented them all to God on your behalf.

Fol. 39 *b* Verily, | I have taken your sacrifices from you in truth, and
ⲟⲉ your gifts, even as I did those of Abel, because ye gave them with a true intent. O Dorotheus and Theopistê, blessed are ye, yea and ye shall be blessed,[1] even as it is written, and according to your names, which are also a blessing unto you, for Dorotheus [meaneth] the "gift of God", and Theopistê meaneth "she who believeth in God". I am Michael the archangel whom ye have appointed to be your protector before God. I am Michael, who take your prayers, and your sacrifices, and your tithes up to God, even as I did for Cornelius in olden time.[2] And also, as regards Cornelius, I went to him, and I taught him the way of salvation, that is to say, baptism, which he put on through Peter. Fear not, I am not remote from you (i. e. I am very near you) even as ye yourselves have drawn nigh unto me and unto my Lord, since it is written, "Draw nigh unto God, and He will draw nigh unto you."[3] And now, O Dorotheus and Theopistê,

Fol. 40 *a* take to yourselves strength, and arise, stand up, | and accept
ⲟⲍ

[1] Gen. xxvii. 33. [2] Acts x. 3. [3] Jas. iv. 8.

these gifts from my hands, for, as I have already declared unto you, these things are merely the interest, and when ye shall remove yourselves from this life I will give unto you the principal in the Jerusalem of the heavens, the city of all the saints. For I have already received you to favour at the hand of God in return for your sacrifices and your pious charities.'

And when the Archangel Michael had said these things to Dorotheus and Theopistê as they lay prostrate on the ground like dead folk, he took hold of their hands, and raised them up, and dispelled their fear. And he gave unto them the gold pieces, saying, '[Your offerings and charities] shall neither come to an end nor cease. And ye shall not be last in any good thing, and ye shall not fall behind in your sacrifices and your charities, which ye shall continue with praiseworthy zeal from this day, this festival, until ye end [your lives]. Now ye shall end [your lives] with joy. And ye shall send away [satisfied] the brethren who shall come unto you at my | commemoration. Thou shalt send to the [owners] the price Fol. 40 *b* OH of the sheep, and the price of the fish, and thou shalt redeem the cloak. And the three hundred oboli, and also the three *termêsia*, whereon is the seal (i. e. the Sign of the Cross), are given unto thee as a reward in the Name of the Father, and of the Son, and of the Holy Spirit, One perfect Godhead.' And when he had said these things unto them he gave them the salutation of peace, and went up into heaven with glory, and all his angels with him; and Dorotheus and Theopistê continued to gaze after him until he entered into heaven, in peace. Amen. And Dorotheus and Theopistê his wife did as the holy Archangel Michael had commanded them. And they kept the festival to the end of their lives with great zeal, and they did not cease to offer what they had been wont to offer in respect of sacrifices and offerings, in the name of the holy Archangel Michael, until the end of their lives.

Fol. 41 *a* ϞΘ And, O my beloved, do ye | fulfil even a very little of all the things which ye have just heard. Are not these profound proofs (or, examples) sufficient to convince your hearts? Is it possible that ye will hesitate any longer to give gifts to God on the festival of the holy Archangel Michael? Will ye not obtain boldness through the things which ye have given on the festival of the holy Archangel Michael, and which he shall give [back] to you, together with their increase (i. e. interest)? For behold, O my beloved, ye have seen the great gift of God which reached these holy people Dorotheus and his wife Theopistê, and how, since their hearts were right with God and His holy Archangel Michael, God Himself directed His love (or, charity) to them, and sent unto them His great Archangel Michael, and prepared for them great and unending riches, as well as the consolation of the riches of the heavens. And, O my beloved, my brethren, behold, we know in very truth that everything which we shall give unto God in the name of the Archangel Michael we shall
Fol. 41 *b* Π receive twofold in | this world, before we arrive at the things that appertain to heaven. Now therefore, O my hearers, let us not hesitate to give according to our ability, for we know that whatsoever we shall give unto the Archangel Michael he will employ in ministering unto us with gladness, and that whether it be little, or whether it be much, he will accept the good motive from us. For God doth not demand from you anything that is beyond thine ability, but it is the good intent which He requireth. If [ye think this is] not so, hearken: In days of old [when] our Saviour was in the world with us, all the rich men brought [gifts] and cast them into the treasury, yet God did not hold them to be justified over much. But when the poor widow woman had gone round about in her house, and had found two *lepta*, that is to say, two *nomisma*,[1] and had brought them quickly and cast them into

[1] ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης, Mark xii. 42.

the treasury, God accepted her intention, and ascribed blessing to her, saying, 'Everything which she found in her house hath she given to the Lord.'[1]

And do thou thyself, | O my beloved, use all care and Fol. 42 *a* diligence in giving gifts unto God on the festival of the ⲡⲍ holy Archangel Michael, and God shall give unto thee a multitude of benefits, and Michael shall minister unto thee therewith. If thou shalt give an offering unto God in the name of the holy Archangel Michael, God will feed thee with the bread of life in the heavens. If thou shalt clothe a naked man on the festival of the Archangel Michael, God Himself will array thee in apparel of light in the heavens. If thou shalt give a cup of wine to a man on the festival of the holy Archangel Michael, God Himself will give thee to drink of the produce of the True Vine. And if thou hast not wine wherewith to do this, give a man a drink of water in the name of Michael, and God Himself will give thee to drink of the fountain of the Water of Life, which floweth forth from the holy throne. And if thou shalt go and shalt visit any one who is sick on the day of the Archangel Michael, | God Himself will send Michael to visit thee on Fol. 42 *b* the day of thy great sickness, that is to say, the sickness ⲡⲏ whereof thou shalt die. And if thou shalt go to any one who is in prison on the day of the festival of Michael, and shalt comfort him, God will send unto thee Michael, and he will deliver thee from the prison of Amente, and God Himself will say unto thee, 'I was in prison, and ye visited me.'[2] And if thou shalt build a church upon earth in the name of Michael, God Himself will build for thee a house not made with hands in the heavens. If thou shalt see a man who is helpless through disease, or who hath a wound in his body, and thou shalt treat him with medicines on the festival of the Archangel Michael, God Himself will shew compassion

[1] Mark xii. 44; Luke xxi. 4.

[2] Matt. xxv. 36.

unto thee, and will heal thee of the wounds of Amente. For it is written, 'Blessed are the merciful, for unto them shall mercy be shewn.'[1] And again, 'Shew mercy, and mercy shall be shewn unto you.'[2] And 'Mercy shall make a man to
Fol. 43 *a* triumph over judgement.'[3] And again, | 'Charity covereth
ⲡⲉ a multitude of sins.'[4]

O my beloved, my brethren, let us call upon God, and let us take care and be diligent to love charity on the day of the Archangel Michael, for we know that he is an efficient being, and that he entereth into the presence of God at all times, and that he giveth unto every man according to his works. Let us follow after love, O my beloved, for love is from God, and God is Love. It was love which God shewed to our father Adam, and to Eve, and He accepted their repentance through the supplication of Michael, and forgave them their transgression. It was love which He shewed to Abel, the righteous man, when He accepted his sacrifice from him through the supplication of Michael. It was love which God shewed to Enoch, [when] He removed him and did not let him see death, through the supplication of Michael. It was love which God shewed to Noah, [when] He made him an ark, and kept him and all his house safe amid the waters of
Fol. 43 *b* the Flood, | through the supplication of Michael and his
ⲡⲍ angelic hosts. It was love which God shewed to our father Abraham, [for] He established a covenant with him, and He bestowed upon him Isaac, through the supplication of Michael and his hosts. And it was love which God shewed to Isaac, [for] He accepted his sacrifice, and took a sheep in his stead, through the supplication of Michael. [And it was] love which God shewed to Jacob, for He gave him favour in the sight of Esau his brother, through the supplication of Michael and his hosts. It was love which God shewed to Joseph, [for] He delivered him from the hands of his

[1] Matt. v. 7. [2] Compare Ps. xli. 1.
[3] *κατακαυχᾶται ἔλεος κρίσεως*, Jas. ii. 13. [4] 1 Pet. iv. 8.

brethren, and out of the hand of the Egyptian woman, through the prayer of Michael and his supplication. It was love which God shewed unto Moses the Prophet, [for] He delivered him from the servitude of Pharaoh, and filled him with more grace than any other man, through the supplication of Michael and his host. It was love which God shewed unto Joshua [the son] of Nun, [when] He made the sun to stand still in Gabaôn (Gibeon), and Joshua destroyed | all Fol. 44 a
his enemies by the prayer of Michael and all his host. And ϖε
it was love which God shewed to Moses [when] He gave unto him His Law, and Moses gave it unto the children of Israel. It was also love which God shewed unto King David, [when] He chose him from among his brethren, and set him to be king over Israel, through the supplication of Michael and his host. And it was also love which God shewed unto David's son Solomon, when He commanded him to build a house to the Lord, through the supplication of Michael, the holy archangel. And it was also love which God shewed unto Hezekiah, the righteous king, [when] he added fifteen years to the years of his life, through the supplication of Michael, the greatest of the governors, and of his host. It is love also which God shewed unto the race of Adam when He esteemed it to be worthy for Him to invite us to this great festival this day with Him Who took flesh in the holy Virgin Mary, and when He gave Him for us all so that He might withdraw us | from Fol. 44 b
Amente and forgive us our sins, through the supplication of ϖc
Michael and all his host. And it was also love which God shewed unto our Fathers the Apostles, whom He chose from the whole world, and through whose preaching we all have come into the knowledge of the truth, through the supplication of Michael, the great and holy archangel.

Now therefore, O my beloved, behold, we know that the Will of God existeth in love and charity, and that the Archangel Michael is our helper and minister with God. Let us follow after love and charity, for it is written, 'Charity (or,

love) shall make a man to triumph over judgement,'[1] and 'Charity exalteth, and love maketh straight.'[2] And the Compassionate said, 'Be merciful, and mercy shall be shewed unto you. Give, and it shall be given unto you. For with the measure wherewith ye measure, it shall be meted out to you.'[3] Let us measure with good measure this day, on the
Fol. 45 *a* festival | of the Archangel Michael, in order that he may
ΠΖ measure for us with a generous and abundant measure in the Kingdom of Heaven. Let us keep a spiritual festival this day, on the festival of the Archangel Michael, in order that he may keep the festival with us and with our Lord at the festival which shall endure for ever in the heavens. Let us then cast behind us the works of darkness this day at the festival of the Archangel Michael, in order that he may put upon us the armour of light.[4] Let us glorify God this day at the festival of His mighty governor, in order that He may glorify us with His great and perfect glory. Let us go to the holy Archangel Michael at his festival this day, with our bodies cleansed with holy water, and arrayed in garments [made from] the sheep, and our hands filled with branches of sweet-smelling trees. And let us make supplication unto him, saying, 'O thou archangel and Commander-in-Chief of the
Fol. 45 *b* hosts of heaven, Michael, do thou entreat God | on our behalf
ΠΗ to forgive us our sins. O thou archangel, entreat God on our behalf to allot unto us our food and our apparel, according to His wish. O Michael, thou great archangel, entreat God on our behalf, so that He may graciously grant unto us peace with one another, for thou thyself art peace. Thou, O our helper, knowest well that we are dust and ashes, and that our nature is prone to fall (or, slide). But God is the Compassionate and the Forgiver. Unto us belongeth the attribute of committing sin, and unto thee belongeth the attribute of making supplication on our behalf before God to forgive us

[1] Jas. ii. 13. [2] Cf. Eph. ii. 4–8.
[3] Matt. v. 7; vii. 2; Mark iv. 24; Luke vi. 38. [4] Rom. xiii. 12.

our sins. Unto us it belongeth to make supplication to God, and unto thee it belongeth to invoke God on our behalf to forgive us, O Michael our governor. Unto us it belongeth to go out of the right way, and unto thee it belongeth to set us in the right way before God our King.'

O Archangel Michael, of a truth we know that thou art our treasury of the compassion of God, and that thou dost | minister on behalf of us all at this moment before God Fol. 46a
the Christ, the God of all supplication, Who is blessed for ever. May He forgive us all our sins which we have committed, may He make it acceptable unto us to cast behind us the things which are behind, and to separate ourselves from those which are useless. And do thou present us to Him [as] holy folk, without blemish before Him, in love. For thou, O our great Archangel Michael, art he who careth for us, in order that we may live in thy place of rest in the heavens. Happily indeed hast thou come unto us, O great Archangel Michael. Happily hast thou come unto us, coming with our Lord, thy King! Happily hast thou come unto us, coming with our Lord, our King! Happily have all thine angelic hosts come at this great festival, which is spread before us this day, O Michael.

And the banquet which thou hast made for us is not a banquet for poor men, but a banquet for the rich men of an Emperor. They are not governors who are | sitting Fol. 46b
at meat at this banquet, but the Lord of the denizens of heaven and of the beings of earth. And they are not mere human beings who are waiting upon us, but those who serve us are angels. And this table is not a material table, but a spiritual, and it is a similitude which is filled with life for ever. Those who keep the festival with us this day are not men only, but it is God in very truth, Who stretcheth out His holy hand, saying, 'Right well is it that ye have come unto Us this day! Peace be unto you, O My brethren. And I rejoice with you all, for it is written, "Wheresoever

two or three are gathered together in My Name, there am I in their midst."'[1] Furthermore, if He spake in this manner about two or three only, how very great must be the joy of the Lord our King and of His holy angels at this moment this day, when they are in our midst and are celebrating the
Fol. 47 *a* festival with us at this great banquet, and with this | great
ⲥⲗⲉ assembly of men, and women, and little children, and great men, and believers, who are present at this great festival this day, which is the festival of Michael, the great and holy archangel! Besides [this] He glorifieth every one who keepeth the feast to Him in the festival of the holy Archangel Michael, the great, holy general.

Verily, O my brethren, I have set my hand to a task which is beyond my strength, and I have set sail upon a great and wide sea which I am unable to traverse. Now, I said at the beginning of this Encomium that my boat was a small one, and that my cargo was light, and that I did not understand the craft of the mariner, and that the sea, that is to say, the Encomium on the great, holy Archangel Michael, was exceedingly difficult. I entreat you, O my brethren, to give me your help in order that I may be delivered in the depth of [this] boundless sea, and may come to you on shore once more without mishap (or, directly). Furthermore, I undertook
Fol. 47 *b* to speak unto you the words of praise and honour | which are
ⲥⲗⲋ proper for him whose festival we celebrate this day, the great Archangel Michael. But my tongue is flesh, and my body is a body of earth, and I am not able to describe adequately the measure of his splendour and the fullness of his glory. O thou who, after God, art my lord! O Michael, thou art the joy of my heart! O holy archangel, thou art the comfort of my tongue! O Michael, thou art the word of my mouth and the comfort of my heart, and my prayer before God! What tongue, or what heart, or what understanding is there

[1] Matt. xviii. 20.

that can know or comprehend the perfectness of thine honourable rank and the glory wherewith God hath endued thee!

All these words which I have uttered, O thou governor of the kingdom which is in the heavens, and those which are like unto them, are appropriate to thy great glory; but, forgive me, O archangel, because I am a sinful man, and I am exceedingly weak in my deeds. I beseech | thee, O my Fol. 48 *a* helper Michael, accept from me my prayer and my supplication, that is to say, my insignificant offering which I have taken pains to give unto thee at thy festival. Blame not thy servant because my gift is little, but let my willing intent be before thee like the two *lepta* [of the widow], for I know that thou art merciful and long-suffering, and therefore I come to thee. I know that I have no other help but thine before God, O holy Archangel Michael. If thou wilt shew mercy unto me, and wilt accept my prayer at my hands, and my little gift, [good and well,] and if it be still too poor, I will be diligent in presenting unto thee as a gift my tongue and my heart at all times, all the days of my life. And indeed I am confident that, if I treasure up all these things rightly in my heart at the mention of thine angelic name at all times, I shall not be without reward and without fruit before | God. Fol. 48 *b* The remembrance of thy name, O holy Archangel Michael, is as sweet upon my tongue as is honey in my mouth. The mention of thy holy name, O holy Archangel Michael, is to me an equipment in my lying down and in my rising up. O great and holy Archangel Michael, the race of Adam hath found freedom of speech before God through thee. O holy Archangel Michael, the sweet scent of our prayers riseth up to God through thee; O Michael, thou holy archangel, it is thou who dost lift [them] up to God until He sheweth compassion upon us. And this day also, on thy great festival, mayest thou minister on our behalf before God the Father, and may He accept our intention which we bring

unto Him at thy holy commemoration. O thou great helper, Michael, make supplication on our behalf before God, and make us to walk in those [paths] that are pleasing unto Him
Fol. 49 *a* at all | times. May He deliver us from the snares of the
ϥϵ Devil, may He make us to be to Him a kingdom, and a priesthood, and a holy nation, and a people [destined] to life, through the prayers which the great and holy Archangel Michael, whose festival we celebrate this day, maketh on our behalf; and through the ministrations of our Lady, the pure God-bearer, Saint Mary, who in very truth gave birth to God; and through the prayers also of his fellow archangel, the bearer of good tidings of the worlds of light, through the grace and love to man of our Lord Jesus the Christ, unto Whom, and His Good Father, and the Holy, Vivifying and Consubstantial Spirit, be glory, now, and always, and for ever. Amen.

[Here follow in Oriental 6781 the texts of the passages from the Old and New Testaments which are ordered to be read on Saint Michael's Day.]

1. St. Matthew xxiv. 24–37. To be read at the time of lamp-lighting on the twelfth day of the month Paape (October 9). Fol. 30 *a*. ϴϪ.

2. St. Matthew xiii. 43–52. To be read at dawn on the day of the festival. Fol. 30 *b*. ϴϬ.

3. Psalm lxviii. 11–28. To be read at the 'setting ready' on the day of the festival. Fol. 31 *b*. ϴϪ.

4. 1 Timothy ii. The Epistle. Fol. 32 *a*. ϴϵ.

5. 1 Peter i. 1–12. The General Epistle. Fol. 33 *a*. ϴϛ.

6. Acts of the Apostles x. 1–13. Fol. 33 *b*. ϴϺ.

7. Psalm cxlviii (supplementary). Fol. 34 *a*. Ϻ.

8. St. Luke xiv. 1–15. The Gospel. Fol. 34 *b*. Ϻ.

COLOPHON

This book was produced by the zeal and care of our noble and God-loving brother, Sirê, the son of the blessed Phêu (?), who liveth on the plain to the south of the city of Snê (Asnâ), in the village which is called Pkourosê (?), with [money obtained by] his own labour. He hath given it to the shrine of the holy Archangel Michael in the district of Tbô for the salvation of his soul, and in order that the God of the Archangel Michael might bless him, and his wife, and his children, and his flocks and herds, and every possession which he hath. And when he goeth forth from the body may he also be held worthy to hear with joy [the words], 'Come, ye blessed of My Father, and inherit the kingdom which hath been prepared for you from the foundation of the world.'[1] Amen. So be it. Fol. 49 b ϥϵ

[The date is obliterated.]

[1] Matt. xxv. 34.

[HISTORIES OF THE MONKS IN THE EGYPTIAN DESERT BY PAPHNUTIUS]

(Brit. Mus. MS. Oriental, No. 7029)

[Some pages wanting]

Fol. 1 *a* 'and the service whereunto we have committed thee. Blessed are we [in] our country, which was worthy of Thy holy footprints! Rightly did the Psalmist David say, "Lovely are Thy dwellings."[1] And again, "Lovely are they because of their fathers." It is the Lord Who [speaketh], it cometh to pass with . . . . . and with great [fear] and joy towards us. I remember the word which the Lord spake in the Gospel, "In the house into which ye shall enter, say first of all, 'Peace [be] in this house. If there be therein the sons of peace, let your peace abide therein; but if not, then let your peace return to you."'[2] And when I found that they were sons of peace I permitted my peace to rest upon them, according to the word of the Master of us all, the Christ Jesus our Lord. And when the hour had come we celebrated the Sacrament. And they set before us a table, and we prayed, and we ate, [and we drank] |

[One or two lines wanting]

Fol. 1 *b* ate, and these saints of God, even as did the servant of Abraham, whom [he brought] in with joy, and they fulfilled all their desires. And I myself ascribed glory to God, Who doth not reject (?) him that seeketh after Him, even as it is written, '. . . . . fulfilleth the worship of God.' And after we had lighted the lamp we fulfilled all their [desires ?], and we prayed, and we talked about the words of God and the teaching of the holy men. Then I spake unto the holy old

[1] Ps. lxxxiv. 1. [2] Matt. x. 13.

man Apa Pseleusius, and asked about a certain sage, the good brother with whom thou didst dwell, that is to say, Apa Zauboulôn (Zebulon?), and he was a man who was profitable, and we profited by him exceedingly. And he said unto me, 'I myself profit in these respects; I received benefit from him by reason of his humility and his silence. He never wished to decide by his speaking any matter whatsoever. Whether it was a humble person who spoke to him, or whether it was a man of importance, he was wont to say, "I do not know."' I said unto him, 'How is it that [thou art able to speak thus], and to act | in this wise?' The old man said unto me, Fol. 2a
'Hearken, and I will tell thee. He took unto himself a wife in his youth. And he progressed in every work; he was a virgin from his childhood. And he fled from all intercourse with women, for he was afraid, according to the word which is written, "Whosoever looketh upon a woman to desire her hath already committed adultery with her in his heart."[1] And "lust, [when] it hath conceived, bringeth forth sin; and the sin, when it is fulfilled, giveth birth to death."[2] And he walked in all humility. And he saw a vision in this wise: It was as if he saw a man shining with glory, who stood before him, and said, "It is impossible for any man to act as the servant of two masters; either he loveth one, or he hateth one."[3] This is thy case exactly, my brother Pseleusius. Thou wouldst be zealous in a good work, according to that which is written by the Apostle, "No man who is a soldier hampereth himself with [the affairs of this life that he may please him] | that Fol. 2b
hath made him a soldier. And, moreover, if one strive he doth not receive the crown unless he hath striven lawfully."[4] Thou shalt be victorious on the right hand and on the left. And straightway the man who was speaking to him in the vision disappeared, and he ceased to see him. And there was a certain old man who lived close by him who had a knowledge

[1] Matt. v. 28.
[2] Jas. i. 15.
[3] Matt. vi. 24; Luke xvi. 13.
[4] 2 Tim. ii. 4, 5.

of the Scriptures, and a certain brother used to go unto him frequently and enquire of him concerning passages in the Lectionary which they read in the church (now he loved the poor exceedingly), and the brother used to tell his thoughts frequently to this old man, who would explain to him the Holy Scriptures. And it came to pass that when the morning had come the brother went to this old man, and when he had come to him he described to him the vision which he had seen, and he [asked him what] it was intended to mean. And the old man told him that he must strip himself of whatsoever he possessed, and "take up thy Cross and follow thy Lord, and let
Fol. 3 *a* the dead bury their dead"[1] | [one line wanting] vanity.
ⲧ (*sic*) Hast thou not heard the Lord saying in the Gospel, "No man who putteth his hand to the plough and looketh back shall enter into the kingdom which is in the heavens?"[2] And this word "looketh back" indicateth the affections for [this] vain world and for the things thereof, the which we have not renounced. And now, my beloved brother, I do not wish to make thee to go away and leave me because of thy knowledge and because of thy visits to me, which are full of profit [to me], but I wish also to make thee to go through the invitation with which thou hast been invited. Rise up, get thee gone to the brethren, and they will dress thee in the garb of the monk, and they will shew thee what it is right for thee to do.' And thereupon the brother departed according to what the old man said. And he went to the brethren who were in a place which is called . . . . . .

[Three lines wanting]

Fol. 3 *b* | and graciously courteous. And his face was exceedingly
ⲍ pallid, and his whole body also by reason of the excessive severity of his ascetic labours, even as it is written, 'The wings of a dove which are pale like silver, and the parts round about her neck which have the greenness of gold.'[3]

[1] Matt. viii. 22; Mark x. 21. [2] Luke ix. 62. [3] Ps. lxviii. 13.

He speaketh thus because the lifting up of the hands of the old man was like unto the [lifting up of] the wings [of the dove], according to the Scriptures. And he likened him unto the paleness of silver because of the purity of his prayers, and unto the greenness of gold because of the vigour of his asceticism, even as it is written, 'Blessed are the pure in heart, for it is they who shall see God.'[1] He was a man who suffered greatly, for he passed the whole night in vigil, and very frequently he ate tares, even as did John the Baptist, concerning whom it is testified, 'his food was locusts and wild honey.'[2]

[One line at least wanting]

| because of the purity of his heart and the purity of his body. Fol. 4 *a* H̄
And the holy father Apa Pseleusius said that he was in the habit of receiving revelations very frequently, and that every thing which he spake (i. e. foretold) used to come to pass in truth. And he used to see visions like Daniel the seer. And Apa Pseleusius also said, 'When then I had come to him, that is to say, unto the John of whom I spake first, and of whom I have said all these things, he received me with great hospitality, and I found nothing at all in his habitation except three cakes of bread, and they were only there for the sake of the strangers who used to pass by, lest they should say, "The old man doth not eat bread." And when I had tarried there some time I begged him to endue me with the garb of the monk

[Three lines wanting]

| the rules of life of the monk. And he said unto me, 'O (?) Fol. 4 *b* Θ̄
my brother Pseleusius, it is written, "Thy words are sweeter in my throat, O Lord, than is honey in my mouth."[3] Since, however, thou dost ask me, O my son, concerning instruction [say], Be ye honest with those who are outside. And be ye seasoned with salt, according to what the Saviour saith in the

[1] Matt. v. 8. [2] Matt. iii. 4. [3] Ps. cxix. 103.

Gospel to His Apostles, "Ye are the salt of the earth."[1] Be ye mild and simple, according to what our Lord saith, "Behold, I send you forth like sheep among wolves; be ye then wise as serpents and harmless as doves."[2] He said unto them, "like sheep," but He had no faith in the carelessness of sheep to make [them] to walk therein ..... their hearts ..... through the thoughts of the devil.

[Nearly four lines wanting]

Fol. 5 *a* | destruction, nor that we should abandon our hearts to eating, ī and drinking, and pleasure, for our adversary the Devil walketh about and lieth in wait for men, roaring like these lions and seeking to swallow up our souls.'[3]

And whilst I was passing some days with him he said these words and others which were like unto them. And I entreated him to take me to a place by myself. Thereupon he brought me to this place, and he remained with us for some days until he had instructed me concerning living by myself in the desert, and he gave me certain commands [concerning] the resisting of the thoughts of the Devil which rise up in the mind, and the bitter conflict therewith. And he left me by myself until my brother Zaboulôn came to me. Then he said unto me, 'I beseech thee, O my father Pseleusius, since there is .....

[Three or four lines wanting]

Fol. 5 *b* | The old man answered and said unto me, 'Since thou askest ıא me I will tell thee, and nothing shall be hidden from thee; and the things which are hidden from thee before men shall the Holy Spirit reveal unto thee.' I said unto him, 'Do an act of grace unto me, O my father, and pass not by me thy servant.' He answered and said unto me, 'Since thou askest I will tell thee.' He said, 'I went once into the inner desert, and I journeyed therein for two days, and I found a few palm trees in a little ravine and a spring of water, and round about

[1] Matt. v. 13; and see Col. iv. 6. [2] Matt. x. 16.

[3] Compare 1 Pet. v. 8.

the waters there were trees and plants. I sat down by the spring to rest myself a little, for I was exhausted by the fatigue of the road. I said, "I wonder if there is a brother living in this place or not." Whilst I was thinking in this wise I looked and I saw a man . . . . . .

[Four lines wanting]

| the palm trees, and they brought a little water for me to drink. Fol. 6 *a* And I wished to remain with them in that place, but I ⲓ֗ remembered my brother Zaboulôn, and I could not remain without him, according to what the Apostle saith, 'A great door hath been opened unto me [by] the Lord. And I could not rest in my spirit because I found not Titus my brother.'[1] And again, 'I have planted, it is Apollos who hath watered, and it is God Who hath given the increase.'[2] And I said unto them, 'How was it that ye were able to come to this place? How do ye obtain food? What are your names? Of what places are ye natives? And how do ye partake of the Sacrament whilst ye are in this place?' And they said unto me, 'We are natives of the town of Souan (Syene, Aswân), wherein we lived together, in one mind, ever since we [came] into the world. We were, moreover, friends each of the other. We used to go to church together daily, both evening and morning, and we heard [together] the Holy Scriptures, when they were read, and the passage in the Lectionary from the Gospel, which saith, "Whosoever loveth father or mother more than Me | is not worthy of Me," and Fol. 6 *b* "He who will not take up his cross and follow Me is not [ⲓⲉ] worthy of Me."[3] And when we heard these words of life from the mouth of our Lord Jesus the Christ, our Saviour, the Lover of men, and those which were like unto them, that is to say, the following, "Whosoever loveth his soul shall lose it"; and "Whosoever shall lose his soul for My sake shall find it"; and again, "If a man gain the whole world and

[1] 2 Cor. ii. 12, 13. [2] 1 Cor. iii. 6.
[3] Matt. x. 37, 38.

lose his soul [what shall it profit him], or what shall a man give in exchange for his soul?"[1];—when we heard these [words], we all made up our minds together, for the word of God was sweeter unto us than honey and the honeycomb, and we agreed together to go forth on a certain day from the town wherein we were. Now we waited for a few days, saying, "Peradventure it is the Devil who is tempting us." And when we felt the good resolve prompting us not to abandon our plan, we distributed among those who were in need the things that were superfluous for us, and we took
Fol. 7*a* a few bread cakes | and came forth from the town, and we
ⲓⲍ embarked in a small boat, and came to a mountain which is called the "Bend". And we dwelt with the holy brethren who were in that place, because there was great abundance [in the land] at that time by [the Will of] God. And we met a holy old man whose name was Zacchaeus, who had grown old in the life of the anchorite, and he was a very strict ascetic. And two brethren lived close by him, and they were his disciples; the name of the one was Sarapamôn, and the name of the other was Matthew. They were greatly advanced in the practice of ascetic valour, and in the giving of thanks, and they obeyed the old man Apa Zacchaeus in everything, doing all which he told them [to do]. And Sarapamôn developed a lovable quality, which was this: When a man came seeking for handiwork which he could buy from him, he would first of all gather round him the brethren, and would say unto them, "Whosoever hath any handiwork ready by him, let him bring it to me, [and I will give] to him its price." And he used to |

[Parts of two lines wanting]

Fol. 7*b* came to him, he knowing, and he would take it from him
ⲓⲉ by force and give him his own. And he loved loss more than gain, and contumely more than honour. And he continued

[1] Matt. xvi. 26.

to exercise this lovable quality until the day of his perfection (i. e. death). And Matthew developed the following habit: he could never be persuaded to bring his speech (i. e. to discuss) to any passage [of Scripture]. And if any man asked him concerning a reading of the Scriptures, he was in the habit of replying to him thus: "Excuse me; I do not understand it," although he was a very learned man, and had been well grounded in the Holy Scriptures. And thus he died on the fifteenth day of the month Paone.

'And as for the old man, of whom we have already spoken, that is to say, Apa Zacchaeus, he it was who taught us concerning dwelling in the desert, and he it was who endued us with the garb of monastieism. And the old man talked to us concerning the virtues of the holy men who were in the desert, and who desired earnestly never to see a human being. He laid down [for us] rules for a very strict form of the ascetic life, and he commanded us [saying, "Take good heed] to your souls!" | He himself led a very hard life of self- Fol. 8 *a*
abnegation, and although he was at that time in his old age [ιϛ]
he was a virgin, and had been one from his birth. He fled from all and every kind of intercourse with women, and all light conversation and jesting. He loved tears more than laughter, and he ceased not to weep, either by day or by night. And one day we said unto him, "My father, why dost thou weep in this fashion?" And he said, "It is meet to do in every way that which is specially ordained, and not to cease from doing it by day or by night." He wept for his sins, even as it is written, "Blessed are those who mourn, for they shall be comforted." [1] If this passage be kept strictly by you, ye shall have relief from your sufferings. For it is right that all men should keep before them these three (*sic*) things, that is to say, their departure from the body, and the sentence that shall be passed upon us on the great and

[1] Matt. v. 4.

terrible Day of Judgement. And besides, ye have heard concerning Moses the Great, and how while he kept both his hands raised he continued to vanquish Amalek, and how when
Fol. 8 *b* he dropped them Amalek vanquished | [the Israelites] and
[ז] prevailed. For Holy Scripture saith that Aaron held up the right hand of Moses, and Ôr (Hur) his left.[1] And in this manner, by their lifting up his hands together under one impulse, Moses vanquished Amalek. And the holy scribe saith also that Aaron supported the hand of Moses until the second hour of the night, that is to say, he supported it the whole day.

'And thus is it with a man. Every man who shall lift up his hands, after the manner of the Cross of the Christ, shall vanquish all his enemies, even as Moses vanquished Amalek by the lifting up of his hands. As for Aaron, the Scripture likeneth him unto the place of rest which is in the heavens, and the rejoicing in the Jerusalem which is in heaven, and the throne and the apparel which shall be given unto the saints, even as it is written, "Thou hast rent my sackcloth, Thou hast girded me with joy."[2] And again, "He shall be held worthy to be a partner with the first-born whose [names
Fol. 9 *a* are] written in the heavens, and [in] the Paradise | which is
[ח] in the East."[3] "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [to imagine] the things which God hath prepared for those who love Him."[4] And Ôr (Hur) the Scripture likeneth unto the judgement (?), and the worm which never sleepeth, and the [flood] of tears, and the gnashing of teeth, and the outer darkness, and the pit of the abyss, and the river of fire which punisheth and causeth exceedingly great fear. For when a man setteth the remembrance of these things in his heart at the moment wherein he prayeth, his supplication shall reach the throne of God, and everything which he shall ask for in [the Name of] God shall be [given]

[1] Exod. xvii. 12, 13.
[2] Ps. xxx. 11.
[3] Compare Heb. xii. 22, 23.
[4] Isa. lxiv. 4; 1 Cor. ii. 9.

unto him, even as it is written, "The supplication of the righteous man is exceedingly mighty and it hath effect," [1] and it vanquisheth the hidden Amalek and his power. And the second matter for which a man shall pray is joy and weeping, but joy because of weeping, and because the remembrance of the place of rest which is in the heavens; and weeping because of the remembrance of the punishments which are in Amente. | [O my brethren], my sons, it is Fol. 9 *b* right for all men to set before themselves the remembrance [ιθ] of these two matters—death and suffering—and when we have suffered a little, death cometh (?).'

And when we had heard these things from the holy old man Apa Zacchaeus, we were filled with joy, and we said unto him, 'Do us an act of grace, and take us to some place which is known unto thee, and wherein we can obtain salvation.' Thereupon he gave unto us . . . . loaves of bread and two books, and he journeyed with us until he brought us unto this place; and he tarried with us a few days until we understood how to live in the desert. And he gave us a number of very strict rules, and certain regulations concerning vigils, and eating and drinking in proper quantities. And he instructed us as to the way in which the devils tempt men in all their numerous forms, even as it is written in the [Book of the] Apostle, 'For our fight is not against blood and flesh, but against principalities and powers, and against the spirits | of wickedness which are under the heavens.' [2] For Fol. 10 *a* the demons fight with each other naked at night. And he [κ] gave us certain regulations which shewed us how to behave towards any brethren who should visit us. And thus, having departed from us, he went to his rest on the eleventh day of the month of Thoth, and we have remained in this place until this day, O our holy father. We obtain our nourishment here, and we go forth into the outer mountain (i. e. desert)

[1] Jas. v. 16. [2] Eph. vi. 12.

and partake of the Sacrament with the brethren on the Sabbath and on the first day of the week. Behold, we have informed thee about our appointed course of life. As for thee, do an act of grace, and pray for us, O our holy father.' And I came forth from them and I abode in my habitation. The name of one of them was Anianus, and the name of the other was Paul. And within a few days we heard from a certain brother who was in the habit of visiting them, and who had visited them frequently, that both of them had died,
Fol. 10 *b* Anianus on the twentieth day, | and Paul on the third day
[ⲔⲎ] of the month Paope. And when our brother Banouphiel heard [this] he went and brought their bodies and buried them in a spot near him.

Behold now, O my brother Papnoute (Paphnutius), these things do we tell thee concerning those who dwell in the desert, as the result of what I have seen and what I have heard, and of what I remember of the fathers who succeeded them there, and of the end of their lives. And there remaineth that which we have to say concerning the holy old man Apa Isaac, the remembrance of whom is good (i. e. blessed), whose life was ill-regulated before he became a monk in this place, and who dwelt on an island which was in the middle of the Cataract, about four miles to the south of us. He was a disciple of the old man Apa Harôn (Aaron), and he poured water on his master's hands, even as did Elisha the Great on the hands of the Prophet Elijah. He was in very truth a perfect man, and he possessed very many virtues widely different in character. And when I heard of the blessedness of this man, which was so exceedingly great, I entreated my
Fol. 11 *a* father | Pseleusius, and I said [unto him, 'I will go] to him
[ⲔⲒ] and make myself worthy of his blessing, and we will pray in his habitation.' And we came forth, and we embarked in a little boat, and we sailed towards the south to go to the holy old man Apa Isaac. And there were very large rocks growing up (i. e. standing) in the water in the middle of

the river, and the waters thereof roared in a terrifying manner. And when we had arrived at the south, and were drawing nigh to the habitation of the old man, a short time before [we arrived] he was informed by the Spirit of our coming, and he came out and stood on the bank of the river. And the man possessed a gracious appearance, and he was very far advanced in years.

And when we had tied up our boat to a post on the bank, he cried out to me by my name, saying, 'Welcome is thy coming unto us, O my brother Paphnutius, who hast been held worthy to salute the saints!' And when he had greeted us, he took us into his habitation with joy, and he said unto us, 'Do an act of grace, and let us offer up a prayer together, for ye are holy men who have come unto me this day.' And after we had offered up prayer we sat down, and he brought a vessel of water, and we washed our feet. | [And when we had washed our feet in] the water [he spake], saying, 'I am [not] worthy of this great favour, namely, your coming unto me this day, O holy brethren.' And afterwards he set before us a table, and we ate, and we returned thanks, and we sat down. And I talked to him about his system of work, and I said unto him, 'My father, thou art very far advanced in years.' And the holy old man answered and said unto me in a voice that was full of joy, 'Forgive me, O my father, my brother Paphnutius, I am the very least of men and a sinner. Since, however, thou dost ask me concerning my system of work, I will declare unto thee the things which I saw, and those which I heard when [I was] with my holy father Apa Aaron. Besides this I was a disciple at his feet, and I entreated him to relate unto me the things which he himself had seen, and those which had happened before his time. My holy father Apa Aaron said, "Assuredly I will declare unto thee, O my son, the things which I have seen, and those which I have heard from the blessed Apa Marcedonios (*sic*) | the bishop."

Fol. 11 *b* [ⲢⲒ]

Fol. 12 *a* [ⲢⲂ]

'Now he said, "When I became governor, and took over the rule of [Syene], I came to the South, and I passed through the towns in this district, and went into Pilak (Philae). And it was the Sabbath day, and I made enquiries for a place wherein I might receive the Sacrament, for I was an orthodox Christian. The people who lived there worshipped idols, and the very few orthodox Christians who dwelt in their midst possessed neither freedom of speech nor liberty of action because the majority of the people were idolaters. I next asked a man, who was a Christian, where I could receive the Sacrament, and he said unto me, O my lord governor, those of us who live in this town suffer violence at the hands of the worshippers of idols who are therein, but nevertheless certain clergy who belong to the city of Souan (Syene, Aswân) are in the habit of visiting us, and they administer the Sacrament to us on the Sabbath and on the Lord's Day. And I, Macedonius, laid up these words in my heart. And when I had [returned and] entered Rakote (Alexandria) to pay my respects to the military governor, I sought out Apa
Fol. 12 *b* [RE] Athanasius, Archbishop of Alexandria, | and I related unto him everything which I had seen. And the holy sage and veritable patriarch said unto me, Are there many worshippers of God in that place? And I said unto him, Yea, my father, for a certain man who was a Christian, and who spoke to me said, Certain of the clergy belonging to the city of Souan visit us, and administer the Sacrament unto us on the Sabbath and on the Lord's Day. Now, therefore, O my lord father, do thou look out a man who is worthy to minister in this most necessary work, and do thou consecrate him bishop, and then I will take him to the South with me.' And the holy archbishop answered and said unto me, Because thou hast sought after a good work, what man hath more prudence than thyself, or who is there that can be compared with thee in understanding? It is thou who shalt be the shepherd of the sheep who are in that place. And I said

unto him, Forgive me, O my holy father, I am wholly unworthy of work of this kind; but he persuaded me | with his gracious words, and [prevailed over] me. Fol. 13 *a* [ʀc]

'And when I had come to the south I distributed the things which it was unnecessary to keep among the [dwellers] in this place, O my brother Aaron, and I did not permit myself to act with freedom of speech and as a bishop, but I behaved as one who was of the very least importance in their midst. And I saw them going into their temple, and worshipping a certain bird, which is called "hawk", inside a mechanical contrivance. And it came to pass that after some days I came into the court of the temple, and the priest had gone forth from the city, having departed on certain business, and his two sons remained [in the temple], so that one of them might offer up sacrifices to the idol. And I, Macedonius, went to them, and I spake unto them with guile, and I said, I wish to offer up sacrifice unto God this day. And they said, Come, and offer it up. And when [the young man] had gone into [the temple], he commanded [the servants] to lay wood upon the altar, and to kindle fire beneath it, and the two sons of the priest remained by the side of the wood until it had become thoroughly burnt through.' | [Meanwhile] the [holy] bishop Apa Macedonius went to the place wherein was the mechanical contrivance, and he took out the hawk, and cut off its head, and threw it from him upon the blazing altar; and he went forth from the temple and departed. Fol. 13 *b* [ʀz]

When the two sons of the priest saw what had happened they rent their garments. And the elder said unto the younger, 'What shall we do? We are in difficulties on every side. When the inhabitants of the city hear about it they will stone us, because we have been careless and permitted their god to be burned. And again, supposing that we are able to save ourselves from them, we shall not be able to escape from the hands of our father, because he loveth the divine hawk more than us. Now therefore, O my brother, let us rise up and flee

unto some place in the desert; peradventure we shall escape from him.' And in this way did it happen that the two young men came forth from the city that day, and no one knew about their flight because God watched over them, and they were set apart for a good stewardship. And they crossed the water (i. e. the Nile), and they came to the east, and they
Fol. 14 *a* looked at the mountain in the inner desert, | saying, 'It is
[RH] better for us to die [here] where the wild beasts will eat our bodies than to let the people of the city stone us.'

And it came to pass that their father came and went into the temple to offer worship to the idol early in the morning, according to his habit, before he departed to his house. And when he had gone into the temple and did not find his sons he went to the innermost part (i. e. the sanctuary), and when he did not find them there he turned back to the mechanical contrivance wherein the hawk had been, and found it not, and he came out in a state of bewilderment, saying, 'What can have happened? For I can find neither my sons nor the divine god.'

And a certain old woman who was standing nigh unto him in the temple heard him, and she cried out to him, saying, 'Come to me, O blessed priest, and I will tell thee what I saw this day. This day I saw that wicked monk, who is leading into error certain of the people of this city, go into the temple with thy sons, and this is not all, for he it is who is corrupting their minds, and they carried away the divine [hawk], and
Fol. 14 *b* then betook themselves to flight.' And when the priest | had
[RO] heard these words from the old woman he departed and made his way towards the city [to seek for] his sons, saying, 'I will not only kill my sons, but if I can find that monk I will destroy him.'

And a certain man, who was a believer, having heard the old woman talking to the priest, went to the holy bishop, and said unto him, 'My noble father, hearken unto the words which this cursed priest of the temple spake concerning thee,

saying, "If I can only find him, I will kill him." Now therefore, O my holy father, arise, and get thee gone into a quiet place for some days until the matter hath passed by.' And the bishop said unto that man, 'Wherefore, my noble son? I have heard the blessed mouth of our God, our Saviour Jesus the Christ, our Lord, saying, "Fear ye not those who can kill your bodies, but who are unable to kill your souls."'[1] And that man said unto the bishop, 'He said also, "When they persecute you | in this city, flee unto another."'[2] And the Fol. 15 *a*
bishop said [unto that man], 'Who told him that I went into [ʾA]
the temple?' And the man said unto him, 'I heard a certain old woman who was near him in the temple [tell him].' And the bishop said shortly, 'May her tongue become like iron and remain without motion until the gift of God shall make itself manifest.' And this took place according to the bishop's words, even as were fulfilled the words which Peter the Apostle spake unto Simon, saying, 'Thou shalt be blind and shalt never see the sun again.'[3] And when the holy bishop had said these words the man went forth from the presence of the holy man.

And [the bishop] rose up and departed to the north, to a place which is called Pia (or, the Valley). And he lived in that place, and made supplication to God, and he fasted and passed whole nights in vigil frequently. And he said, 'O Lord God, turn the heart of the men (?) to repentance this night.' [And straightway] he saw a vision, and it seemed as if he himself was standing up, | with the two sons of the priest before Fol. 15 *b*
him, the one on the right side of him, and the other on his left [ʾAḍ]
side, and they were kneeling down. And a man of light came and stood over them. And he placed a crown upon the head of him that was on his right side, who was the elder, and another crown upon the head of him that was on his left side. And he placed in the hand of him that was on his right side

[1] Matt. x. 28. [2] Matt. x. 23. [3] Acts xiii. 11.

a sceptre whereunto was tied a key, and in the hand of him that was on his left he placed another sceptre whereunto was tied a key. And the [man of light] went up into heaven, and he (the bishop) watched him depart.

And the holy bishop Apa Macedonius rose up in the morning, saying, 'What is [the meaning of] this vision which I have seen? Are sons to be born unto me after I am become worn out? The matter is somewhat late. Nevertheless, Thy Will be done, O my Lord Jesus the Christ.' And whilst the bishop was pondering over the matter in this wise, a voice came to him, saying, 'How long art thou going to remain careless about the sheep which have been committed to thy charge? Rise up, get thee to them, and thou shalt find chosen vessels | Fol. 16 *a* in that place.' And he rose up and set out on the journey [ⲁⲗⲃ] according to what he had been told. And when he had travelled into the desert a distance of about three miles he looked to the right side of him. And he found the two sons [of the priest] lying under the top of the mountain, being half dead of hunger and thirst, for for six days they had neither eaten bread nor drunk water. And when the bishop saw them he remembered the vision which he had seen, and he said, 'These are the two young men about whom I was instructed in the vision, and these also are they concerning whom I was told, saying, Go, thou shalt find chosen vessels.' And Macedonius the bishop said, I went towards the young men, and when they saw me they plucked up courage, and they rose up and cast themselves down at my feet, and they showered kisses on them; and I helped them, and I raised them up, and having seen that they were exhausted by hunger and thirst, I tarried there with them. And the elder Fol. 16 *b* brother made a sign to the younger, | saying, 'Speak,' and the [ⲁⲗⲅ] younger brother made a sign to the elder, saying, 'Do thou speak.' And the elder brother answered and said, 'In very truth, my father, I felt as if I had eaten when I saw thee, though from the day wherein we came forth from the city

we have neither eaten nor drunk, and I have seen no man whatsoever with the exception of thyself. And this is our sixth day. And it happened during the night which is past—now I was not asleep, and my eyes were open—that a man of light came unto us, and he had a book in his hand, and his sandals were ....., and he was arrayed in very splendid apparel; and he stood over me, and he made me rise up. And when I had risen up he dressed me in a tunic and fastened it by a band over the shoulders. And when I had passed a short time in the tunic he stripped it off me, and gave it to my younger brother, and fastened it by a band over his shoulders; and when the tunic had been on him for a short time he stripped it off him, and put it on me again. And I looked on my right hand, and | I saw thee, O my holy Fol. 17 *a*
father. And that man of light seized me with his hand of [ܟܒ]
light and threw me up into his bosom, and afterwards he seized my brother and threw him up into his bosom. And straightway he became invisible, and I ceased to see him. And now, O my father, since we are held to be worthy of thy visiting us, behold, our souls and our bodies are in thy hand, for it was actually through thee that we fled from the city and came unto this place.'

And when the bishop had heard these word he remembered that the apostle had said, 'The spirit of the prophets shall come upon thee.'[1] And he said unto them, 'Arise, my sons, let us away, for it hath been appointed by God that we should dwell together.' And they rose up, and they came forth from the mountain together, and departed to the place wherein the holy bishop lived, and all three of them dwelt together. And the bishop said, | 'I cannot eat with them because they have Fol. 17 *b*
not received baptism.' And he rose up, and filled a vessel ܟܐ
with water, according to his usual practice, and he prayed over the water, according to the Canon, and he said unto

[1] Cf. Acts ii. 17.

them, 'What are your names?' And the elder brother said, 'It is difficult to find out our names, because the titles whereby we are called are the names of gods'; and they told them to the bishop. And he said, 'From this time onwards ye must never be called by them again.' And he gave a name to the eldest when he baptized him, and called him Mark, and the other brother he called Isaêas (Isaiah); and when he had baptized them he administered to them the Sacrament. And afterwards he set a table before them so that they might eat. And after they had been living with him for a number of days, they paid great attention to his habits of prayer, and to his manner of life, and to his methods of work; for they knew no prayers and could only follow the holy man [when
Fol. 18 *a* he said his prayers]. And Mark said, 'O my holy | father,
ⲗⲥ we wish thee to shave the hair of our heads, in order that we may serve before thee'; and he shaved their heads, and they obeyed him in everything. And it came to pass that after some days the holy bishop remembered the vision of the two young men which he had seen, and he said, 'Verily, these are the two young men whom I saw, one on my right hand and one on my left.' And he took Mark first and made him a presbyter, and Isaiah his brother he made a deacon.

And it came to pass [one day] when the bishop was in his habitation reading the Holy Gospel, and when Mark was sitting by the door, that certain Anouba men, who were sojourning in that place, approached with their camels, and one of the strong savage camels knocked one of the weak ones down, and broke its leg; and when the Anouba saw what had happened they quarrelled with each other over it. And the master of the camel, the leg of which was broken, |
Fol. 18 *b* said unto the other, 'I shall take thy camel in place of mine';
[ⲗⲍ] and great strife broke out between the two men. And when Mark the presbyter saw them fighting together he went up and informed the bishop, who decided in his mind not to go down to them. When, however, he came at length to the

passage which is written, 'Blessed are the peacemakers, for it is they who shall be called the sons of God,'[1] he straightway tied (or, wrapped) up the Book, and came down to the Anouba men. And when they saw him, he who had suffered an injury rushed to him, and said, 'Come, sit down, my father, and hear our case'; and the bishop sat down. And the Anouba man said, 'I tethered my camel, but my neighbour did not do so, and his camel came and knocked mine down on the ground, and broke its leg.' And when he had finished speaking the other man said, | 'Indeed, I did Fol. 19 *a*
tether [my camel], but it broke loose without my knowing ϡH
it.' Meanwhile the bishop sat and held his peace until they had finished all their arguments. And the bishop said unto them, 'Hath there never been any matter of dispute between you before this day? Is the matter of the camel the only one about which ye have quarrelled?' And one of the Anouba men said, 'I will declare the truth unto thee, O my holy father. Behold, we have travelled together for thirty years, and neither of us hath quarrelled with the other even for a day.' And the holy bishop said, 'Bring hither to me the camel the leg of which hath been broken'; and they brought the camel to him. Now the bone was broken, and the fractured parts were only kept in position by the hide, and the camel walked with the greatest difficulty dragging its leg. And when the holy bishop had looked at the beast,[2] . . . . . he said unto the younger brother, |
that is, unto Isaiah the deacon, 'Go and bring me a little water Fol. 19 *b*
in a basin,' and Isaiah went and brought it to him. And the ϡΘ
bishop said unto Isaiah, 'Sprinkle it on its leg, saying, In the Name of the Father, and of the Son, and of the Holy Spirit.' And he made the Sign of the Cross over the broken leg, according as he was told, and the broken bones of the leg rejoined, and it became as if it had never been broken at all. And when the Anouba men saw what had happened

[1] Matt. v. 9.

[2] The beginnings of three lines are wanting.

they marvelled, for they knew not God. And certain men who were inhabitants of Pilak (Philae) passed by, and when they saw what had taken place they ascribed glory to God, and they went into the city, and they published therein the fame of the holy bishop, because of what they had seen. And they told the high priest of the temple, that is to say, the priest, about his sons, through one of whom, the younger, the miracle had taken place.

And when the priest heard thereof he made haste to come
Fol. 20 *a* forth from [the temple], | and he went to the place wherein
ⲙⲁ was the bishop with his sons. And when he was approaching the bishop's habitation, the bishop was informed of his coming by the Spirit, and he went forth and said unto him, 'Aristus, what benefit hast thou in leading astray this multitude and in inflicting harm upon their souls?' And straightway Aristus cast himself down at the feet of the bishop, and he kissed them again and again, saying, 'Forgive me, O my lord father.' And the bishop took him by his hands, and raised him up, and took him into his dwelling. And it came to pass that when the priest saw his elder son Mark, he went towards him to embrace him, but Mark would not permit him to do so, saying, 'Thou art not yet worthy of holy baptism.' And when his father saw this he marvelled, and he said unto Mark, 'Art thou not my son?' And Mark said unto him, 'Indeed I am no son of thine; this very day
Fol. 20 *b* have I gotten a Good Father.' | And his father said unto him,
ⲙⲃ 'Shew me the way in which it is meet for me to live.' And Mark, his son, said unto him, 'Behold our father the bishop! He it is who shall tell us how we ought to live.' And the bishop began to speak to Aristus out of the Holy Scripture, and he helped him to [understand] the ordinance of baptism and the Orthodox Faith. And when the priest had heard these words he said unto the bishop, 'Blessed indeed am I, O my holy father, in that I am held to be worthy to hear these sweet words from thy holy mouth. I beseech thee,

moreover, O my holy father, to give me holy baptism, even as thou hast given it to my sons.' And when the bishop knew that the fear of God was stirring [in] him, and that his heart was firmly fixed on God, he said unto him, 'I will not baptize thee in this place. But arise, get thee into the city, and attend to the affairs of thy house, and build a church.' |

And when the bishop had been instructing them for a considerable time they said [unto him], 'Delay no longer; perform the ordinance of the water'; and the bishop consented. And the bishop said, 'Bring me the oil'; and he (i. e. Mark) brought it. And the bishop took it, and prayed over [the water] and the oil, according to the Canons of our holy Fathers the Apostles, and he said unto Mark the presbyter, 'Make a proclamation in the church, saying, Let him that wisheth for the Lord come unto me.' And [the people] went to him in a body with joy and gladness, and he baptized them; and the bishop baptized the priest first of all, and he called his name Jacob. And after him [he baptized] all the people of the city, men, and women, and young children, and there was not one person left who did not receive baptism on that day. And when, having finished baptizing the people, the bishop went into the church, he sent and called the man whom he was wishing to ordain presbyter, ...[1] | . . . . . [1] our Lord Jesus. And the man (i. e. the priest) rose up and departed, even as the bishop had commanded him, and he put his house in order, and [gave away] everything which he had. And he filled [a vessel] with water, and washed himself, and he arrayed himself in festal linen apparel. And the priest sent a message to the bishop, saying, 'I have set everything in order, even as thou didst command me; rise up, and come into the city'; and the bishop rose up, he and his disciple, and departed thither.

Fol. 21 a [ⲁⲗⲃ]

Fol. 21 b [ⲁⲗⲅ]

And when the people of the city heard [of this] they all rejoiced together, from the youngest to the oldest. And

[1] Mutilations in the text.

they came forth, and they took him into the house of the priest, and they set a throne under him. And when he had sat down the multitude gathered themselves together about him, and he taught the people the words of doctrine about God, [and exhorted] them to the ordinance of holy baptism, and to love each other with the love wherein there is no
Fol. 22 *a* hypocrisy | . . . . . [1] him. [And] he motioned to him
ⲙⲁ[ϩ] to hide himself, lest the people might pursue him because of the priest, and he ordained him [to be] a deacon. Then the bishop said unto the people, 'Where are the vessels wherewith ye celebrate the Sacrament?' And they said unto him, 'They are in a secret place.' And he commanded them to bring them quickly, and they rose up and went straightway, and brought them forthwith upon their shoulders from the place where they were; and he commanded them to set them down in the middle of the place. And the bishop said unto Mark the presbyter, 'Strike the bells, and let the multitude assemble in the church'; and Mark did according to what he had been commanded, and all the multitude was gathered together. And the bishop said unto Jacob, 'Provide wine and fine bread in order that I may administer the Sacrament to [the multitude] . . . . . [1] remember . . . . . [1] forgive [their sins] . . . . . [1] |

[Two lines wanting]

Fol. 22 *b* your Father which is in heaven.'
ⲙⲉ And the bishop commanded the people to bring unto him the old woman [2] upon a stretcher, because she was unable to walk; and they brought her, and they set her down in front of the bishop. And the bishop said unto her, 'Dost thou believe, O old woman, that there is a God?' And she nodded her head as much as to say 'Yes'; now she was unable to speak by reason of her mouth having been struck

[1] Mutilations in the text.

[2] The old woman whom the bishop had cursed for telling the high priest of Philae that he had cut off the head of the sacred hawk.

by the ban which the bishop had pronounced on it. And Apa Macedonius the bishop rose up and went to the stretcher, and he placed his finger in her mouth, and straightway the bonds of her tongue were relaxed, and she spake freely, and ascribed glory to God. And when the multitude saw what had happened they cried out with loud voices, saying, 'One is the God of the holy man Apa Macedonius, the bishop.' [And the bishop baptized the old woman] . . . .[1], | and when Fol. 23 *a* ⲗⲉⲅ he had administered the Sacrament to the multitude he went to the church, and sat down there for a week of days. And he consecrated [some of the men] presbyters and deacons, and taught them the Ordinances and Canons of the Church; and after the seventh day he departed to his abode.

And it came to pass that after some days his body caused him exceedingly great pain, for he was very far advanced in years. And he called Mark the presbyter and Isaiah the deacon, and he said unto them, 'Behold, the days of my visitation have drawn nigh. After I have ended my course, thou, O my son Mark, shall God set in my place. Sit thou upon my throne, and do thou pasture diligently the flock of God, O my son, even as I have committed it into thy hand.'

[Three lines wanting]

. . . . . | he became sick, and his sickness waxed sore upon Fol. 23 *b* ⲗⲉⲍ him, and he grew worse and worse until the seventh day of the month Mekhir. And he called his disciples, and he commanded them about everything which it was meet for them to do, and on the morning of the eighth day of Mekhir the holy bishop Apa Macedonius went to his rest at a good old age. And when the people of his city heard [of his death] they came out to the place where he was, and they made a great mourning for him because they loved him exceedingly, and they made his body ready for burial in a manner befitting his rank, and they buried him outside his house.

[1] Mutilation in the text.

And it came to pass that when the episcopal throne had remained empty for some time and without a bishop, all the people were gathered together, and they said unto each other, 'How long shall we remain careless of the great duty which is incumbent upon us, and not seek out a shepherd. . . . .[1]

[Three lines wanting]

Fol. 24 *a* . . . | . . .[1] of the deacons.' And they passed three days ϣH together discussing the matter in this manner, and they arrived at no decision. And the chief presbyter of the church rose up and said unto the congregation, 'I will declare unto you a matter which is worth your carrying out, if ye will hearken unto me.' And the majority of the people said, 'Tell us what it is, and if it be suitable we will carry it out.' And he said unto them, 'Let us select certain men from among us, that is to say, Stephen and men like unto him, and let lots be cast, and him upon whom the lot shall fall let us take and lay hands upon him and make him bishop.' And it came to pass that when the presbyter had finished speaking the archdeacon answered and said, 'I have that which I would say. . . . .[1]

[Three lines wanting]

Fol. 24 *b* . . . . . .'[1] And they said, 'They are his sons.' And the ϣΘ archdeacon said, 'Behold, they are [his] heirs, and ye shall not overlook them'; and when he had said these things they remembered Mark and Isaiah. And all the people answered and said, 'What the archdeacon hath said is what shall be.' And straightway they sent and brought Mark and Isaiah unto the place wherein they were, and they sat down in the church, and their choice fell upon Mark the presbyter. And Mark said unto them, 'Forgive me, O my fathers, I am wholly unworthy of a duty of this kind. Seek ye out some one who shall [be more able to] shepherd the flock of Christ.' And all the people loved Mark because of

[1] Mutilations in the text.

his understanding and wisdom, and because he had been thoroughly well instructed by his father the bishop, Apa Macedonius, and they took him by force.

And they wrote a letter to the [holy] Archbishop [Apa Athanasius concerning him, and they took him and made him to embark in a ship],[1] and | they sailed with him to Rakote Fol. 25 *a* (Alexandria). And when we had entered the town we ⲡ enquired for the Patriarch, and we did not find him in the church that day, because he was a holy man and loved solitary contemplation exceedingly. And certain [God-] fearing men having informed us that he was wont to withdraw for peace and quiet to a little monastery in the western quarter of the city, we summoned one of them to take us to him, because we were unacquainted with the neighbourhood. And when we had arrived at the place wherein he was a certain deacon came out, and we told him the matter on account of which we had come. And the deacon went in and informed the archbishop, who sent and brought us in, and we cast ourselves down upon the ground, and we did homage at his holy feet. And Apa Athanasius had been informed by the Spirit [concerning the matter of our journey some] days [before we arrived] . . . .[2]

[Two lines wanting]

| And Saint Athanasius answered and said unto Mark, 'My Fol. 25 *b* son, hast thou forgotten the moment when the tunic was put ⲙⲁ on thee and was fastened by a band over thy shoulder? This day is the day that was appointed for thee, O thou faithful presbyter!' And Mark marvelled at the words which were addressed to him; he remembered the vision, but he had told no man whatsoever about it except Apa Macedonius the bishop and his brother Isaiah. And Mark said, 'Thou art indeed a holy man of God, O my lord and blessed father.' And the archbishop said, 'Thou alone hast specially sat as

[1] Three and a half lines wanting.

[2] Mutilation in the text.

a disciple at the feet of a bishop and a holy man who was indeed holy.' And when he had said these words he commanded a deacon to take us to a place where we could be alone, and he commanded

[One line wanting]

And when it was morning [on the following day]

[Two and a half lines wanting]

Fol. 26 *a* ⲛⲏ . . . . .[1] | . . . . and there came also the great folk of the western quarter [of the city] wishing to receive a blessing from him. And the deacon came in and informed Athanasius concerning them, and Athanasius said, 'I am not disengaged.' And the deacon said unto one of them, 'Pray trouble yourselves and go away until to-morrow morning, because we have with us here certain brethren who [have come] on behalf of the people in the South.' And when he had told them [these things] they departed, saying, 'Pray ye for us, and meanwhile we will go and pray in the Monastery of Apa Mêna, and we will return unto thee.' And we gave unto Athanasius the document containing the resolution which had been passed by the majority, and when he had read it he rejoiced exceedingly, and he said unto us, 'I rejoice very greatly over the wandering sheep in your city whom God hath turned unto repentance.' And he told them concerning the Canons of the Church [on the subject], saying, 'In what way do ye read? . . . . . .[1] we . . . . . .[1] according to what our father Apa Macedonius [told] us. And when the [holy archbishop] heard [these words] he said . . . .

[Two or three lines wanting]

Fol. 26 *b* ⲛⲣ | 'built upon it. Verily, my children, your holy father did not lay the foundation only and build until he had finished the foundation, but he built until he had finished the whole building, and had laid the coping stone upon it. And to you yourselves doth it belong to keep the things which he commanded.'

[1] Mutilations in the text.

And when he had made an end of speaking to us, Mark the presbyter said, 'There is one matter which is a stumbling-block to me, and I wish to tell thee what it is, O my holy father'; and the archbishop said, 'Tell me what it is.' And Mark said, 'Certain heathen men [live] to the east of us and to the west of the south of our city; they are called Anouba, and they are very poor. And it happeneth that when they cry out to us, saying, "Give us bread," my understanding moveth me not to give it to them, because they are heathen.' [And the holy archbishop said unto him, 'Have ye not read in the Gospel, "Seek, and ye shall] | find; knock, and it shall be opened unto you?"[1] Have ye not heard the Apostle saying, "Doth God belong to the Jews only? Is He not the God of the Gentiles also? Yea, He belongeth to the Gentiles also, for God is One."[2] He said unto Abraham, "Behold, I will make thee to be a father of many nations."[3] And again, He said of Cornelius in the Acts of the Apostles, that he was "one of another nation", yet because God is One, He sent unto him Peter, the chief of the Apostles, who baptized him, and God taught him by means of a vision not to consider any man to be polluted or unclean.[4] And, O Mark, thou canst collect for thyself a multitude of testimonies from the Holy Scriptures that will convince thee completely [of the truth of this].' And Mark said, 'I will seek, and I [shall find; I will knock, and it shall be opened unto me] . . . .[5] Fol. 27 a ⲛⲍ

[Two or three lines wanting]

| . . . .[5] And the archbishop said unto him, 'It cannot be that thou hast not known these things until now! Hast thou not read in the Gospel what our Saviour said unto the Canaanitish woman? He said, "It is not good to take the bread of the children and throw it to the dogs." And she answered and said, "Yea, Lord, [but] the dogs also eat of the fragments which fall from the table of their masters." And observe the Fol. 27 b ⲛⲉ

[1] Matt. vii. 7; Luke xi. 9.
[2] Rom. iii. 29, 30.
[3] Gen. xvii. 4, 5.
[4] Acts x. 28.
[5] Mutilations in the text.

manner in which our Saviour applauded her answer. He said unto her, "O woman, great is thy faith; let it be unto thee even as thou wishest." [1] And her daughter was better from that hour.'

And the archbishop said also [unto him], 'I will relate unto thee another parable which I heard from the fathers who were monks and who lived in . . . . [2]

[Three or four lines wanting]

Fol. 28 *a* [ΝΓ] | . . . . [2] not good is his work. That which he doth [he doth not do] in secret. Moreover, James saith in his Catholic Epistle, "He who saith, I am a worshipper [of God], and bridleth not his tongue [is no worshipper], but he deceiveth his heart, and the worship of this man is vain." [3] And another brother said, "Yea, his work is good." The holy psalmist David saith, "I will give (i. e. make) my prayer before every one who feareth the Lord." [4] And again, the Apostle saith, "Pray without ceasing." [5] And behold, there are very many other passages in the Scriptures which will make us certain about prayer. And the other brother said, 'Our Lord told us thus: "When thou art going to pray, go thou into thy chamber; shut the door on thyself, pray to thy Father Who is in secret, and thy Father Who seeth thee in secret shall reward thee [openly]."' [6] And the other brother said, 'Similarly I myself do not believe this matter.' And the other brother said unto him, 'Let us enquire of Apa Phou-p-kôḥt, and he will give us the explanation of the matter into which we are enquiring. . . . . [2] [And the two brethren set out] together |

Fol. 28 *b* [ΝΖ] . . . [2] Now the brethren had bestowed upon him the name of [Phou-p-k]ôḥ[t], because he was not satisfied with any man's [performance] of the things which it was right for [them to do]. And the two brethren rose up, and went quickly to him, and they called into [his cell], according to the rule of the

[1] Matt. xv. 28; Mark vii. 28.
[2] Mutilations in the text.
[3] Jas. i. 26.
[4] Ps. xxii. 25.
[5] 1 Thess. v. 17.
[6] Matt. vi. 6.

brethren. And he came out, and took them into his place, and they prayed and then sat down together. And he said unto them, 'Welcome to you, O brethren'; and they said unto him, 'Forgive us, O our holy father.' And one of them made a sign to the other to speak, and he who had made the accusation against the brother that he performed his daily works and deeds in public made answer and told him about the strife which was between them. And the old man answered and said, 'Forgive me, O brethren; strife concerning the Scriptures is labour and weariness, for as soon as it is restrained in one place it breaketh out in another. But I will relate unto you a matter which is connected with the affairs of this world. It came to pass during a certain year when the inundation did not permit all our fields to be watered because the level of the Nile-flood was not sufficiently high. Now there were two men in one house, and one of them said, "I will run out to the field so that I may sow a little seed, | lest we die of hunger and [perish]." And the other brother Fol. 29 a said, "I myself will not go, because there is not sufficient [ⲘⲎ] water to enable all our fields to be watered." And the brother who had first spoken to his companion departed, and sowed a little wheat, and a little barley, and a few lentils, and a few beans, and a little of each of the other kinds of seeds. And the famine waxed sore in the land. Now, therefore, my brethren, which of these two brethren shall live: he who sowed a little seed, or he who sowed none at all?' And the brother who was engaged in the strife answered, saying, 'He who sowed a little seed.' And the holy man said unto him, 'Thou hast judged rightly, my son, for he who performeth a little commandment well shall live rather than he who performeth no commandment at all.' And straightway that brother, when he heard this rebuke, cast himself at the feet of the brother with whom he had the dispute, saying, 'Forgive me . . . .[1]

[1] Mutilation in the text.

[Two lines wanting]

Fol. 29 *b* | . . . .[1] the two of them.

[ⲓⲏ] And now [said the archbishop], my son Mark, I have told thee these things because of the heathen Anouba of whom thou hast spoken unto me. It is more profitable for thee to force thyself, especially for love's sake, than to be forced without any love in thy heart; for love covereth a multitude of sins. Needs must that after a certain time [hath elapsed] that heathen man shall believe in God, and therefore have I said these things unto thee. For I find thee to be like unto a seed in its nest, according to what Isaiah saith, 'Destroy not him that hath the blessing of God in him.'[2]

And it came to pass, when the holy Archbishop Apa Athanasius had said these things, that he spake unto his deacon, saying, 'Prepare the Offering; we will consecrate the bishop.' And thus [saying] he rose up, and grasped the hand of Mark, and led him into the church—now all the people were accompanying him—and he laid his hands upon him. And the archbishop came out and departed to the place wherein he lived. And he said unto his deacon,

Fol. 30 *a* ['Make ready a table] | so that we may eat bread with each

[ⲕ] other'; and thus it happened that we were held to be worthy of the blessing of his holy fatherhood. And we passed three days with him, according to custom, and on the fourth day he sent the episcopal licence, and dismissed us. And when we had come outside the door he sent his deacon to Apa Mark the bishop, and he led him into his presence. And [the archbishop] said unto him, 'When thou shalt have entered the South [and returned] to thy place, lay thine hands upon thy brother. Thou shalt ordain him deacon first of all, and subsequently presbyter, because he hath been appointed to the stewardship, for the tunic was also put upon him, and was fastened over the shoulder. Now, as for thyself, as

[1] Mutilation in the text.

[2] Compare Isa. xlii. 3; lxv. 8.

thou didst come under the protection of thy father, even so shall thy brother come under thy protection. For this reason, after thou hast run thy course he shall sit in thy place.' And when Mark had heard these things from [Apa Athanasius, the holy] archbishop, [he departed].

Now | when we had come forth from him we departed to Fol. 30 *b* [ⲝⲁ]
Rakote, and we embarked in a small boat, and sailed unto a place which is called Skhissa. And there was a very large number of boats tied up at that place, and we examined them all and did not find one bound for the city of Antinoë, because in that nome they are [engaged in] the transport of wheat. However, God decreed a piece of good fortune for us, for when we had passed a few days in that place with the brethren and with the bishop, and were saying, 'Why is it that we have not been able to find among all the ships lying here one that is going to sail to our region?' the bishop said unto [us], 'Be patient, God will send one unto us opportunely, and we shall depart to our house in peace.' And the following evening there came into port a ship which belonged to the city of Souan (Syene, Aswân), a place which was not very far from his city. [The captain] had brought his cargo to the North, to the city . . . .[1]

[Nearly two lines wanting]

. . . .[1] | and the noblemen were in ill health, and they brought Fol. 31 *a*
him and their wives, and their goods, and all their baggage, ⲝⲃ
and their slaves, and they came to Rakote. And when the morning had come the brethren who were travelling with the bishop looked, and as soon as they saw the ship they knew that it had arrived in port during the night. And straightway one of the brethren went, and spake unto the captain of the ship, saying, 'Wilt thou allow us to embark with thee when thou shalt depart to the South?' The captain said unto him, 'Of what place are ye natives? I see that

[1] Mutilations in the text.

your speech resembleth ours.' And the brother said, 'We belong to Pilak (Philae).' And the captain said, 'Whither goest thou in this place, and for what purpose hast thou come?' . . . .[1]

[Five or six lines wanting]

Fol. 31 *b* . . . .[1] | he found him (i.e. the bishop) sitting at the door of the ⲝⲉ church, and he cast himself down and did homage at his feet. And he said, 'I am worthy of a great favour this day, O my holy father'; and he spake and related unto the bishop how his ship was being delayed. And the bishop said unto him, 'They shall release it this day, if it be God's Will.' And the captain ran off to the ship, and told [this] to the noblemen and to his fellow sailors, and they too ran up to the church to receive a blessing from the bishop. And [the bishop] entreated the noblemen to let the ship go, and to carry him to the South; and they said, 'As thou commandest, O our holy father, so shall it be.' And thus

[Five or six lines wanting]

Fol. 32 *a* | by the help of the Christ, the wind drove us on with all its ⲝⲍ power until the company arrived at his city. And when they had arrived in their house in the South, they made a great entertainment in honour of the bishop, and they gave him a sheep to carry back to his city. And when the people heard of his arrival they all flocked out, and they sang psalms and hymns before him until they brought him into the church, and seated him upon the throne. And he gave unto them the deed of his appointment to the bishopric, and the deacon took it and told the people about it, and [how Mark] was the heir, and he read it to the people. And he made ready the Offering, and he administered the Sacrament to them all with his own hand, from the least to the greatest of them. And he passed three days in the church teaching them,

[Three or four lines wanting]

[1] Mutilations in the text.

| he performed many charities, and he kept all the command- Fol. 32 b
ments of his holy father Macedonius the bishop. And after ⲍⲉ
some days there was a great festival, and all the people be-
sought him to come into the city and to administer the
Sacrament unto them. And whilst they were making the
Offering ready Mark called to his brother Isaiah, and he took
him, and ordained him a presbyter, according to the command
which the Archbishop Apa Athanasius had commanded him.
And when he had administered the Sacrament to the people
he blessed them, and sent them away in peace.

And when he had passed [many] days in shepherding his
people in the fear of God, his body failed in strength, and he
called his brother, and said unto him, 'Hearken, and I will
tell thee. Since the holy Archbishop Apa Athanasius said
that the office of [bishop] was to be committed to thee

[Three or four lines wanting]

| he succumbed to the sickness on the tenth day of the month Fol. 33 a
Tôbe, and he departed to his rest on the fourteenth day of ⲍⲉ
this same month. And when the people were informed [of
his death] they came out, and they kept watch over his body,
and they all wept over him, saying, 'He was a good man';
and then they buried him with the body of Apa Macedonius
the bishop. And the people straightway laid hands on Isaiah
the presbyter and took him into the city the selfsame day,
and they all persuaded him to let them appoint him shepherd
over them in the place of Mark his brother. Thereupon they
wrote out the list of the votes which had been cast in his
favour, and they handed Isaiah over [with it] to certain
God-loving brethren, so that they might take him to Rakote
where he would be consecrated bishop. And straightway he
came forth to the ship, and they embarked therein, and sailed
to the North, and, by the Will of God, [they suffered no
delay], and they arrived at the

[Three or four lines wanting]

Fol. 33 *b* | he said unto them, 'He is coming this day. Get ye gone
ⲍⲍ to the church, and watch it. When he shall come he will go into it and receive the Sacrament therein this day.' And whilst they were talking to the man, behold, the archbishop came, and the people were singing psalms before him; and they went to him, and they cast themselves down on the ground and did homage to the archbishop. And he raised them up, saying, 'Rise up, my children.' And they rose up, and they received a blessing at his hands, and they gave him the list of the votes concerning the bishopric, and accompanied him into the church, and he sat down. And when he had read the document, he ordered the Offering to be prepared, and he rose up and took Isaiah and led him into the innermost part, and he consecrated him bishop; and Isaiah received the Sacrament from his holy hands. [And when the archbishop had administered the Sacrament] he sat down, and caused [the deed of his (Isaiah's) appointment to the bishopric] to be written

[Three or four lines wanting]

Fol. 34 *a* | we embarked, and we let go, and, by the Will of God, within
ⲍⲏ a few days we came into port in the city of Souan (Syene, Aswân). And the people heard [of the bishop's arrival], and they came out to meet him, and they sang before him, and took him into the church, and enthroned him. And Isaiah gave unto them the archbishop's deed of appointment, and they read it, and then the bishop dismissed them in peace. And after Isaiah had passed three days in the church he came forth, and departed to his own abode. And he did not go into the city except on the day of some great festival, and on the occasions when the clerks came with the clergy and the nobles of the people, and entreated him to favour them with his presence. And the blessed man Apa Isaiah was a man of benevolent countenance, and he was greatly beloved, and the rich

[Three or four lines wanting]

| they came forth, and they watched his noble corpse, and Fol. 34 b
they all mourned for him, saying, 'He was an exceedingly ⲝⲑ
good man.' And when they had prepared his body for burial in a manner befitting his rank, they buried him by the side of his holy and blessed fellow ministrants, that is to say, Apa Macedonius and Apa Mark, and each went to his own abode.

And the people of the city passed a certain number of days without a bishop. Now there lived on the island a certain monk whose name was Psoulousia, and every one who knew him bore witness to his [good] deeds; and our father Apa Aaron had established him in the monkish life when he was bishop. And God put it into the heart of the people to seek him out, and the clergy and the people came out to the island, and

[Three or four lines wanting]

| 'every [one]. For I am a foolish man, and I know not Fol. 35 a
which is my right hand and which is my left.' And after ⲟ
they had passed a considerable time in entreating him, and although he refused to be persuaded by them, they seized him by force, and lifted him up and carried him into the city. And they wrote out the list of the votes which had been cast for him, and they sent with him certain God-loving brethren whom they admonished to keep a good watch over him until they had brought him to Rakote and he had been consecrated.

And when they had arrived at the quay of Skhissa they embarked in a small boat, and sailed therein until they entered the city. And when they came to the gateway they found a certain brother, and they besought him to tell them the place where the archbishop was. And the archbishop himself was sitting inside the gateway, and was conversing with two bishops, the one from Athribis, [and the other from . . . .

[Three or four lines wanting]

Fol. 35 *b* | Apa Sellousia (*sic*). And [the archbishop] said unto him in
ⲟⲍ a voice which was full of joy, 'Hitherto thou hast lived day by day in a state of irresponsibility, but to-day thou shalt take upon thyself responsibility which is like unto our own.' And when the archbishop had said these words he rose up and took him into the church. And he made them prepare the Offering and the altar, and he prayed over him, and appointed him to be a reader; then he made him a deacon, then he made him a presbyter, and then he likewise consecrated him bishop. And he dismissed us, saying, 'Depart in peace.' And we came forth from his presence having forgotten the deed of appointment to the bishopric; and we went back to him, and we asked him about it. And he commanded his deacon, and he drafted (?) it with his own hand, and he

[Three or four lines wanting]

Fol. 36 *a* | 'everything concerning the bishopric which hath come to me
ⲟϩ is above my merits, saying, I saw thee with men wrapping thee in a garment, and placing a key in thy hands.'

And it came to pass that when he had come to the South, the bishop went first of all to his own place which was on the island, he and those who were with him. And he sat down in that place because he was a man who wished exceedingly for peace and quietness; and when the people heard of this they were sad. And they embarked in boats, and they came to the island, and when they had received a blessing at his hands they told him about the episcopate (or, diocese); and the brethren who had travelled with him told them that he had been consecrated bishop. And the people said unto him, 'Why dost thou not come into our city, O our father, even as all the [other] bishops have done?' And he said, 'Believe me, O my children, I did in truth crave to see my own small habitation first of all.' And they brought him out, and they made him embark in a boat, and they sang before him until they brought him into the church; and they seated him upon the throne, according to custom. And

having administered the Sacrament unto them all he dismissed them in peace. And the bishop Apa Psulousia went into the church, | and passed sixteen days in teaching the Fol. 36 b people the Word of God, and he commanded them to pre- ⲟⲧ serve [their] purity and their love towards each other, and afterwards he returned to his place of abode.

And it came to pass after these things that Apa Timothy died, and Apa Theophilus occupied the [archi]episcopal throne [of Rakote, or Alexandria]. And all the bishops went to Rakote to do homage unto him, and among them there went also the holy man Apa Psulousia. And when they had arrived in the city they found the archbishop in the church, with all the clergy and the laity gathered together round about him, for it was the seventh day after the Sabbath on which the people were baptized. And when they had filled the font with water the archbishop and the other bishops went in and prayed over the 'Jordan', but Apa Psellousia stood by the door of the baptistery, at a little distance from it, and he did not go inside because he considered himself to be unworthy. And the archbishop was informed concerning him by the spirit, and he ordered him to be brought in, and he said unto him, 'Why didst thou not come | into the church and pray Fol. 37 a with us?' And he said unto the archbishop, 'Forgive me, ⲟⲍ O my holy father, I am a feeble man.' And when he had stretched out his hands, and prayed with them, the font boiled like a brazen cauldron, and became red-hot. And when the archbishop and all the other bishops saw the miracle which had taken place, they glorified God and the holy bishop Apa Pselousias (*sic*) because of his purity. And when the archbishop had administered the Sacrament to them he dismissed him. And the bishops remained with him that day, and on the morrow he sent them away so that each one might depart unto his own city.

And the holy man Apa Pselousias continued to remain quietly in the place wherein he had lived first of all, before he

became a bishop, until the day wherein he finished his course. He succumbed to the sickness on the twentieth day of the month Paône; and subsequently he went to his rest on the twenty-third day of this same month. And all the clergy and the laity came out, and they took charge of his glorious |
Fol. 37 *b* body, and they buried it [in his] own glorious . . . .[1]

ϭϵ Now therefore, my brother Papnoute (Paphnutius), since thou didst ask (?) me for a little [information], behold, I have told thee concerning the bishops who lived in Pilak (Philae). According to what my father Apa Aaron himself told me, his parents paid money and bought him a commission in the army; and he received seven loaves of bread daily, but he never ate any of them, and he gave them to the company. His parents wished to take a wife for him, but he had no desire for one, and he preserved his body in a virgin state from his birth to the end of his course. And it came to pass on a certain day that letters were sent unto the imperial troops ordering their transfer to another city; and the order came to Apa Aaron to take command of them and to march with them. And when he had come outside the city a lion met him on the road at eventide, and wished to destroy him. And the righteous man said, 'When I remembered the word which the Prophet David spake, saying, "The lion and the
Fol. 38 *a* bear did Thy servant slay,"[2] I lifted up my eyes | [to heaven]
ϭϫ and I said, "O my Lord Jesus the Christ, [if Thou wilt] deliver this wild beast into my hands, I will give up everything that belongeth to my house, and all my possessions, and I will make myself a stranger to my parents and to all my slaves, and I will make myself a stranger to the things of this world, and I will dress myself in the garb of the monk for Thy holy Name's sake."' And the holy man Apa Aaron said: When I had said these words, I got ready the spear which was in my hand, and I drove it through the lion's

[1] Mutilation in the text.

[2] 1 Sam. xvii. 36.

body, and he died. And I did not return again to the city at once, but I departed to another city which was situated in the country to the south of me at a distance of three days' march.

[When I arrived there] I sold my horse, and my tunic, and all that appertained thereto, and all the things which I had with me. [With some of the money] I bought myself some clothes like unto those that were worn by the country folk, and the rest I devoted to the poor who were in that place. I then went to Mount Shiêt,[1] and in that place I donned the garb of the monk. But I did not remain in that place because of my parents, for I did not want them to follow me. And I travelled to the South, little by little, until I came unto this mountain. These things which I have related | unto thee, my brother Papnoute (Paphnutius), [have I heard] Fol. 38 *b* from my father Apa Aaron. And when I entreated him to ⲟⲍ relate unto me also what happened subsequently (?) [he said]: If thou wilt pray for me I will tell thee the things which I have seen with mine own eyes. It came to pass that when I was a child in the house of my parents, my parents put me to school that I might be taught to write, and my master took great pains with me daily until he had taught me to write the holy letters. And having made progress I was able to read the passage in the Gospel, 'Whosoever will not forsake father or mother,' and the rest which follows these words, 'and follow Me, is not worthy of Me.'[2] And I pondered on the passage, and I continued to meditate upon it with my whole heart. And it came to pass that after some days I heard a report about our holy father Apa Aaron, to the effect that he was living in a place which is called Peia (?), and was performing a multitude of cures on those who were

[1] i. e. the Scete Desert. The Greek form Σκήτη or Σκήτις, and the Arabic form الإسقيط are derived from the Coptic ϣⲓⲏⲧ or ϣⲓⲉⲏⲧ, which is supposed to mean the 'measure of the heart'. See Wright, *Cat. Syr. MSS.*, p. li, note *.

[2] Compare Matt. x. 37.

sick of all kinds of diseases. And I rose up, and I went to the place where he was, and I sat down by the door of his habitation until the sun set, for that day was the . . . . |

Fol. 39 *a* ϘH And when the evening had come, and he did not come out, I rose up and I walked into the desert (or, mountain) a distance of about three miles. And after some time I looked down on the sand, and I saw the footprints of men which were directed to a bend in the rock. And I followed them, and I found there my holy father Apa Aaron, and there was a rose to which was tied a large stone hanging from his neck. And when I had called out to him 'Bless me', he withdrew his neck from the rope, and threw the stone upon the ground, and put on his garment. And he looked into my face, and said unto me, 'My son, whither goest thou in this region?' And I said unto him, 'Forgive me, my father, I only lost my way.' And he said unto me, 'Come, sit down, my son; thou hast not lost thy way; on the contrary, thou hast found the good path.' And when I had seated myself near him I besought him, saying, 'I would that thou wouldst permit me to become a monk with thee.' And he said unto me compassionately, 'Our Saviour saith in the Gospel, "Come unto Me every one who is weary, and I will give you rest."[1] The

Fol. 39 *b* ϘΘ name of the monastic life | is good, but this life is [full of] weariness even to its very end.' And I said unto him, 'I have come to this place for this very thing, O my holy father; if I am to be successful in it thou must shew kindness unto me.' And he said unto me, 'The thing which thou seekest is good, O my son. If thou hast put forth thy hand to a work which is good, who shall hold thee back, O my son?' And we rose up and came forth into the desert (or, mountain), and he took me to a certain presbyter to array me in the garb of monkhood. And when we had cried out into [the dwelling] the presbyter came out, and saluted us, and took us into his abode;

[1] Matt. xi. 28.

and straightway my father told him concerning me. And forthwith the presbyter shaved off the hair of my head and arrayed me in the garb of monkhood; and we rose up and departed to our own place. And my holy father Apa Aaron passed a week of days in building me up in the works of the service of God.

After these things he said unto me, 'Sit thou down here in this place, and I will go and pay a visit to my brother, and then I will come back to thee'; now he did not wish to let me know that he wanted | to go to his ascetic exercises Fol. 40 *a* which he performed daily. And I said unto him, 'Wilt thou ⲡ come [back] this day?' And he said unto me, 'Nay, beloved (?) brother, leave me free until the Sabbath.' Now the first day on which he departed from me was the ..... And he passed the first day, and the second, and the third, and even the fourth day and the fifth day [away from me]. As for me, devils were torturing me exceedingly, saying, 'Why hath thy father left thee alone and departed? Why did he not take thee so that thou mightest receive the blessing which is with that brother?' And when these [thoughts] continued to obsess my mind I rose up and I set out to go into the desert (or, mountain) to the place wherein I had found him on the first occasion. And I found him standing up in the sand, now it was exceedingly hot weather, for it was the season of the filling of the waters (i.e. the rise of the Nile), and there was a great stone lying upon his head, and his eyeballs were well-nigh bursting [out of their sockets] on account of the heat. And he fell upon the ground and gave himself up to die. And I laid hold upon him, and I raised him up, and I wept in his face, saying, 'Wherefore dost thou torment thyself with such excessive severity, O my holy father?' | And Fol. 40 *b* he said unto me, 'For what purpose didst thou come to this ⲡⲁ place, O my son?' And I said unto him, 'Certain Nubians have been tormenting me, and I have come to tell thee.' And his mouth parted in a smile, and he said, 'Verily they

are invisible Nubians, O my son.' And I made supplication unto him, saying, 'I beseech thy holy paternity [to tell me], why thou dost condemn thyself to such severe suffering and labour.' And Apa Aaron, the very aged man, made answer, saying, 'I will hide from thee nothing, O my son, in respect of the matters concerning which thou askest questions. For,' said he, 'the moment I remembered the sufferings which my Good Saviour endured for us until He redeemed our race from the captivity of the Devil, and gave His Body and His Blood for us, I said, Henceforward, since God took it upon Himself to suffer on our behalf, it is meet that we ourselves should endure sufferings of every kind so that He may shew mercy unto us in the day of our visitation.' And we rose up and came forth and departed to our place of abode on that day.

Now this was his manner of life. On the day whereon he
Fol. 41 *a* ate bread he | drank no water, and the day whereon he drank
ⲡⲏ̅ water he ate no bread. And it came to pass one night when both of us were sleeping in our place of abode that the demons assumed forms and appeared in the valley, and they uttered cries like the roarings of savage lions (?).[1] And when I heard them I was terrified, and I threw myself on my father, saying, 'The savage lions (?) have come upon us.' And he said unto me, 'Fear thou not, my son, for it is written, "Through our God we shall do a mighty thing."[2] And again [it is written], "Let God arise, and let His enemies be scattered."'[3] When he had said these things we rose up, and we departed to the upper chamber. And certain of the demons were crying out, and some of them said, 'Bring them out and we will slay them'; and others said, 'Let us slay them in the place wherein they are.' Now the saint knew through the spirit that they were demons, and he said unto me, 'Let us give ourselves to prayer'; and as soon

[1] The scribe wrote ⲡⲡⲗⲉϥⲙⲟⲟⲩⲉ, and then tried to alter the second ⲡ into ⲏ̅. Three lines lower down we have ⲁⲡⲏ̅ⲉⲗϥⲙⲟⲟⲩⲉ, as printed.

[2] Ps. lx. 12. [3] Ps. lxviii. 1.

as we had given ourselves to prayer the demons fled along the valley. And I marvelled, and I said unto the holy old man Apa Aaron, 'Are not the demons wont to assume many forms?' | And he said, 'Thou wilt see, O my son, that Fol. 41 b
that which thou hast done is a very small matter. For ⲡⲉ
a certain brother spake unto me, saying, It happened unto me on an occasion that I was standing under a mountain one summer's day. It was my sixth day wherein I had neither eaten bread, nor drunk water, nor sat down. And the Demon came, and there was a staff of gold in his hand, and he said unto me, "Be strong, O warrior of the Christ, who fightest nobly. For I have seen thy sufferings, and I have been sent unto thee to give thee consolation." And that brother, having perceived the craft of the Devil, drew the Sign of the Cross on the ground, and straightway the Devil made himself invisible.' And it came to pass that when the holy man Apa Aaron had said these things unto me, I cast myself down at his feet, and I besought him, saying, 'Who was that brother?' And he said, 'Stand up, and I will tell thee.' And when I had stood up he said unto me, 'See, tell no man, I was this servant, and I was wholly unworthy that this should have happened unto me.'

And it came to pass on another occasion that we were sitting together, and there came out from the mountain a certain Nubian and his son to drink water from the river. | And as soon as the child thrust his hand into the water to Fol. 42 a
drink a great crocodile seized him, and dragged him under, ⲡⲃ
and departed with him. And straightway his father cast himself upon the ground, and uttered loud cries, and wept bitterly, for besides that son he had no other child. And as the man ran up the mountain making loud outcries he cut himself against the sharp edges of the rocks, and he bruised and wounded himself exceedingly. And when I saw the depth of his sorrow of heart I told my father; and he rose up and came to the door, and made signs to the Nubian with

his hand that he should come unto him. And when he had come and he (i. e. Apa Aaron) saw the wounds in his body he wiped away the blood which had run down over his limbs, and he seized him and brought him into his place of abode; and he drew him in by force and made him sit down. And when he had questioned him about what had happened, now Apa Aaron could not understand what the Nubian said unto him, my father said unto me, 'Rise up, and see if thou canst find a man on the road, [and if thou canst] call him hither. Peradventure thou canst find [one] who will know how to talk to him.' And having gone out I found a man of Pilak (Philae), who was riding upon an ass, going to Souan (Aswân),
Fol. 42 *b* and I called him | and said unto him, 'Dost thou understand
ⲡⲉ the language of the Nubians?' And he said, 'Yea'; and I took him to my father Apa Aaron. And when that man had looked at the Nubian and saw the wounds that were in his body he marvelled exceedingly, and he said unto him, 'In what way wast thou wounded?' And the Nubian told him what had happened. And the holy man Apa Aaron took a chip of wood, and gave it unto him, saying, 'Take it, and cast it into the river at the place where the crocodile carried away thy son'; and the man departed [and did] even as he was commanded. And it came to pass that when he had cast the chip of wood into the water a mighty crocodile appeared, and cast the little boy up on the shore, and there was no injury whatsoever in his body. And the man took him by the hand and brought him to the holy old man Apa Aaron. And when the Nubian saw this miracle he uttered loud cries of joy, and embraced him and kissed him. And the man[1] departed to Pilak (Philae), and he did not go to Souan (Aswân) that day, but he went about preaching the miracle which had taken place. And when the Nubian saw this miracle that
Fol. 43 *a* had taken place he departed to his house, glorifying | God
ⲛⲉ

[1] i. e. the man who had acted as interpreter.

and proclaiming abroad that which had happened. And all those who heard glorified God and His holy man Apa Aaron until this day.

And it came to pass on another occasion that, on a certain day while we were sitting together in our place of abode, a fisherman came to us; his garments were rent, his head was filled (i. e. covered) with dust, and he was shedding floods of bitter tears. And I went to him, and said unto him, 'What hath happened unto thee?' And he said unto me, 'It happened that I and my little son, who was in the boat with me, were dragging in the net, when suddenly he fell into the water, and went down into the net. And I could not draw up the net because of the strength of the current which was very great. But remembering my lord, the holy father Apa Aaron, I rose up, and I have come to him so that his favour may help me, for the boy was my only son.' And I rose up and I went and I told my father, who rose up and came down, and the fisherman cast himself down at his feet, and worshipped him, saying, 'Help me! Entreat the Christ that He may graciously give me [back] my son, for besides him I have no other child.' And the glorious old man said unto him, 'Get thee gone, my son, for by the Name of the Lord Fol. 43 b
I believe that thou wilt find thy son sitting in the boat.' ⲛⲏⲍ
And the fisherman said, 'I believe, by God, that it shall be even as thou sayest'; and he went to the boat, and he found his son even as Apa Aaron had said unto him. And he enquired of his son, saying, 'What happened unto thee?' And the boy said unto him, 'It happened to me that when I went down into the net, and when my last breath was in my windpipe, I looked, and I saw a man of light, who took me by the hand, and brought me up out of the net, and lifted me up on the boat, and then, quite suddenly, I ceased to see him.' And his father took him, and brought him to the feet of the holy man Apa Aaron, and gave thanks unto God and unto the holy man Apa Aaron.

And there was also a certain husbandman a little way to the south of us, who worked in a vineyard, and it came to pass that when he had climbed up a palm tree to gather the fruit thereof the band [round the tree in which he sat] frayed through, and he fell backwards to the ground, and he became like one of the dead. And when his son, who was sitting under the tree, saw what had happened he wept bitterly. And when the men who were round about him | Fol. 44 *a* heard him crying out they went to see what had happened, ΠΗ and when they saw the man who was their companion lying on the ground like a dead man they said unto his son, 'Get thee to the holy man Apa Aaron, and bring a bowl of water from him in faith, and sprinkle it over him; perhaps he will then wake up.' And the youth went to the holy man weeping; and the holy man was sitting by the door, for he was suffering from fever and was exceedingly weary. And the youth cast himself down before him, and told him what had happened. And when the compassionate and righteous man had heard what had happened he became very sad of heart, and he said unto me, 'Bring me a little water hither, and let the youth take it and sprinkle it over him (i. e. his father) in the Name of the Christ.' And I brought the water to him, and he made the Sign of the Cross over it, and he gave it to the youth, saying, 'Take it and sprinkle it over him'; and as soon as the youth had sprinkled it over his father he stood up. And the man came with his son, and worshipped at the feet of the holy man Apa Aaron, who raised him up, saying, 'Worship God, for I am the least [of God's creatures].' And having risen up his son shewed him what had happened Fol. 44 *b* unto him, | saying, 'When I had sprinkled the water over ΠΘ thee thou didst tremble (or, shiver), and then stand up just as if thou hadst woke up from slumber.' Thereupon they went forth from his presence in peace.

And there was in Peilak (Philae) a certain woman who was about to give birth to a child, but her child stuck inside

her, and died. And having remembered the miracles which God had worked through the holy man Apa Aaron, she cried out, saying, 'O God of the holy man Apa Aaron, do Thou hear me in this hour of distress,' and straightway she gave birth to her child, and he was dead; and her parents mourned exceedingly for the child. And when the young woman saw her parents sorrowful of heart she said unto them, 'Why are ye sorrowful of heart about the child? Had I not begged the God of the holy man Apa Aaron to help me, I myself would most certainly have drawn nigh unto death.' And when her parents heard these words—now they were exceedingly rich—they took money in their hands, and they went to the holy man Apa Aaron. And he, having been told by the spirit, 'They will come unto thee,' said unto me, 'Shut the door, and do not admit any man into my presence this day.' And the parents having arrived | they spent a considerable time Fol. 45 a
in calling out to those who were in the house. And ৭
Apa Aaron looked out through a window, and said unto them, 'What seek ye?' And they answered and said, 'We are seeking thy holiness.' Then he said, 'Of what have ye need?' And they said, 'We have come to meet thy holiness face to face. Accept from us this little gift, and pray thou for the little child that he may live for his mother's sake. For his mother called upon thy name at the moment when she was about to give birth, and had she not done so they would both have died.'

And Saint Apa Aaron said unto them, 'Well hath the Apostle said, "The love of money is the root of all evil."[1] And again, Peter rebuked Simon, saying, "May thy silver and thy gold go with thee to perdition, because thou thinkest that the gift of God is to be acquired by money."[2] And it was through his love of money that Gehazi was cursed with leprosy.[3] And again, our Lord said unto the imperial officer, who had given Him neither gold nor silver, "Thy child

[1] 1 Tim. vi. 10. [2] Acts viii. 20. [3] 2 Kings v. 27.

liveth."[1] And to you, even you, if ye believe, shall the gift of the Christ be [given].' And they answered and said, 'We believe, O our holy father, that everything which thou shalt
Fol. 45 *b* say unto us Christ shall fulfil.' | And the father of the child
ⲕⲁ [took] a little of the dust from the doorway of the abode of Apa Aaron, and tied it up in his neck-cloth. And when they had come into the house they found a great multitude of people gathered together, and the man's wife and her child. And the father of the child unrolled the small quantity of dust which was tied up in his neck-cloth and sprinkled it on the little dead child, and straightway the child moved his body and opened his eyes. And the people who were seated by his mother marvelled, and they glorified the God of the holy man Apa Aaron. And the people used to bring unto Apa Aaron multitudes of folk who were suffering from diseases and sicknesses, and he healed them. And he was like unto the Apostles, to whom God gave power over every kind of sickness.

And on another occasion a certain man who was a native of the city of Souan (Syene, Aswân) came unto him one day, and continued to weep before him, saying, 'There is a certain rich man living in my city to whom I am in debt ten oboli, and I am unable to find them to pay to him. I have entreated him, saying, "Be patient with me, and I will pay thee." But he will not agree to this, and he hath seized me for his debt, and he wisheth to take away from me my vineyard, which I inherited from my fathers, and wherefrom I obtain a small
Fol. 46 *a* profit whereon I and my poor | children subsist. And
ⲕⲃ besides I pay him interest [on his money]. I beseech thy holiness to send a message to him to lift his hand from me. Moreover, a certain member of his household spake unto me, saying, "He will press thee for the principal, and he will make thee to suffer a legal process, and thou wilt be obliged to assign [to him] thy vineyard." But I believe that if thou

[1] John iv. 50.

wert to send a message to him he would not refuse to listen to thee'; and as he said these words he wept. Now it was evening, and the debtor rose up to go to his house. And when Apa Aaron saw his grief of heart he said unto him, 'Sit thou down in this place until the morning, for it is now very late'; and he sat down in the outer court. And my father Apa Aaron said unto me, 'Take a loaf of bread and some water, and give them to him, and do thou say unto him, "Sit thou down [here] until the morning, and the Lord shall help thee."' And I did as [my father] had told me, but the man had no appetite for any food because of his grief. And I went and told my father, and he came forth to him, and he said unto him, 'Be not disobedient, O my son. Rise up and eat a little bread, and I believe that God will help thee'; | and in this way he was able to persuade him, and the man rose up and ate [bread]. Fol. 46b

And the holy man Apa Aaron rose up and went to the upper chamber. And he passed the whole night in making supplication unto God and in praying on the debtor's behalf. And when the morning had come the man wished to depart to his house, but the holy man Apa Aaron said unto him, 'Tarry thou here for a little while longer, and thou shalt depart to thy house with thy heart glad.' And whilst these words were still in his mouth, behold, the rich man arrived riding upon an ass, which was being held (i.e. led), and there were two other men following him in order to shew him the way to the righteous man; and his eyes were open, but he could not see. And he cast himself down at the feet of my father and did homage unto him; and Apa Aaron took him and lifted him up. Then the holy man said unto him, 'Hast thou never heard the law which saith, "Thou shalt not covet anything of the possessions of thy neighbour, nor his house, nor his field, nor his beast, nor his vineyard, nor his olive garden[1] . . . . . .[2]

[1] Exod. xx. 17; Deut. v. 21.

[2] Text mutilated.

[Two lines wanting]

. . . .[1] [And he saith also, 'Woe unto him that joineth
Fol. 47 *a* house unto house, | and unto him that joineth field to field,
ϥϫ and who carrieth off the things that belong to their neighbours.'[2] This word 'Woe' maketh perfectly manifest the fact that a severe punishment is prepared for him that shall covet the possessions of his neighbour, from the greatest even to the very least. And again, the Saviour cried out, 'Blessed are the merciful, for unto them shall mercy be shewn.'[3] Then again, 'Mercy shall make a man to triumph over judgement.'[4] Be merciful in this world, O my son, so that mercy may be shewn unto thee in the other world whereunto thou shalt depart. It is good for thee to shew compassion on the poor, so that the merciless misery of Nineveh may not come upon thee, for judgement is cruel towards him that doeth not mercy. And again, 'Mercy shall make a man to triumph over judgement.' Hast thou never heard about Ahab, and about what happened unto him when he coveted the vineyard of Nabouthai (Naboth) the Jezreelite?[5]

And when the holy man Apa Aaron had said these words unto the rich man, the rich man answered, saying, 'Have mercy upon me, O righteous and noble man! Do thou make supplication unto Christ on my behalf that this darkness over my eyes may cease, and I will never disobey thee in any matter whatsoever.' And the holy man said unto him, |
Fol. 47 *b* 'Dost thou believe that I am able to do this?' And the
ϥϵ rich man answered, 'Yea, most firmly, O my holy father. Furthermore, hearken unto me, and I will relate unto thy holiness what happened unto me. It came to pass that, when the man concerning whom thou hast spoken unto me had departed from my presence yesterday, I went up to my house,

[1] Text mutilated.
[2] Isa. v. 8; Micah ii. 2.
[3] Matt. v. 7; vi. 14.
[4] Jas. ii. 13.
[5] 1 Kings xxi. 13-19; xxii. 34-8.

and I lay down to sleep. And I awoke in the night, and I perceived this great blackness over my eyes. And when the morning had come I said unto the men of my house, "I am unable to see this day." And they said unto me, "Assuredly this hath befallen thee through the holy man Apa Aaron, for we saw the man with whom thou wast talking about money go to him." And as soon as I heard that he had gone to thy holiness I knew that this thing had come to me because of him, and I myself have come unto thee because I believe that thou art able to heal me.' And the holy man said unto him, 'If thou wilt shew mercy to the poor man, Christ Himself will heal thee.' And the rich man called one of those who were accompanying him, and he took the deed of the debt from his hand, and gave it unto the righteous man Apa Aaron. And the holy man Apa Aaron said unto him . . . .[1]

[Two lines illegible]

'. . . .[1] | in this world, and He will give thee thy wages in the world which is to come'; and straightway he made the Sign of the Cross over the rich man's eyes. And Apa Aaron cried out to me, and said unto me, 'Bring me a bowl of water.' And Apa Aaron said unto him, 'Wash thy face in firm belief.' And immediately he had washed his face he was able to see; and those who were near him marvelled, and they glorified God. And the rich man rose up, and did homage to the holy man Apa Aaron, giving thanks both unto God and unto Apa Aaron because he could see. Fol. 48 *a* पट

And the holy man gave the deed of debt to the poor man, and he commanded him, saying, 'Do thou thyself also shew mercy unto him that is thy neighbour, even as mercy hath been shewn unto thee. Say thou not "I am a poor man, I am not able to perform the commandment in the Gospel," for the Gospel will never accept from thee any excuse, O poor

[1] Text mutilated.

man, which thou mayest utter, but, even for as little as a cup of cold water, God will give unto thee a reward. Be not thou like that worthless servant unto whom his lord forgave a debt of many talents, and who went and squeezed the throat of his fellow servant on account of the few [moneys] which he owed him,[1] but be thou like unto the
Fol. 48 *b* wise servant who doubled his talent.'[2] | And the wretched
ϥϛ man answered and said, 'Pray for me, my holy father, and I will keep every commandment which thou shalt lay upon me.' Thus the two men received benefit, and they went forth from the presence of Apa Aaron, glorifying God. And when the rich man had entered into his house he related unto his household everything that had happened unto him. And there was in his house a certain man whose legs had caused him very great pain (i. e. they were gouty) for a very long time, and when he heard of the miracles which the holy man was working he said, 'How I wish that I were one worthy of meeting him, and that he might shew mercy on my misery, for then I should obtain healing.' And the man with the gout said unto the rich man, 'Did not Apa Aaron touch any of the members of thy body?' And the rich man said, 'Yea, he did, he touched my hands. I had cast myself down at his feet, and I lifted up my hands on his feet, and I did homage unto him.' And the gouty man said unto him, 'Do me a favour, and come close to me.' And when the rich man had drawn close to him the gouty man seized his hand, and laid it upon his feet and legs, saying, 'I believe [that if the hand which hath touched] the holy man Apa Aaron [touch
Fol. 49 *a* my legs] I shall find | healing.' And thus it came to pass
ϥϩ that the gout ceased from his legs from that very hour, and every one who heard glorified the God of Apa Aaron.

And there was also in Pilak (Philae) a man who owned an ass which he worked in a building (?), and when he came to

[1] Matt. xviii. 28. [2] Matt. xxv. 20, 21.

go into his house the ass fell down therein at his feet, and died. And the man, by reason of his great faith in the righteous man, left the ass lying there dead, and came and told him about it. And the righteous man said unto him, 'He is not dead, my son, but is in a fainting fit.' And he gave the man a staff, saying, 'Go and smite the ass with it thrice, and he shall stand up.' And the man took the staff and went and smote the ass therewith thrice, and the ass rose up and stood upon his feet according to his wont. And the man came unto my father, saying, 'My father, I thank thee greatly for the favour which hath been vouchsafed to me.' And my father admonished him not to tell any man whatsoever what had happened, [saying], 'No man must be allowed to disbelieve our words.' And moreover our Saviour said, '[Verily, verily, I say unto you, whosoever shall believe on Me, the works which I do] | he shall do also, and he shall do things which are greater than these.' [1] Fol. 49 b पृ०

And the holy man Apa Aaron used to work very much with his own hands, for he remembered what was written, 'We worked with our hands by day and by night, so that we might not add to the toil of any one of you.' [2] Sometimes he made baskets, and sometimes he plaited rope, and he never made haste to speak unless there was very urgent need for so doing. On one occasion a man came to him and bought some cord from him for the needs of his vineyard. And the shoots of the vines were very backward, but when the man had taken the cord from him, and tied it round his vines, an exceedingly abundant harvest of grapes was the result. And those who heard thereof glorified God.

And on one occasion certain fishermen came to him, being sad at heart, and they made supplication unto him, saying, 'Do us an act of grace and pray for us, for we are being harassed by a certain nobleman about a large quantity of fish,

[1] John xiv. 12.

[2] 1 Thess. ii. 9; and see Acts xviii. 3; xx. 34; 1 Cor. iv. 12.

which we are unable to obtain to deliver to him. And we are afraid that he will hold us liable, and mulct us of a fine beyond our power [to pay] . . .[1]

[Three lines illegible]

Fol. 50 *a* . . .[1] [said unto] | Peter, 'Cast the net on the right side of
ⲡ the ship, and ye shall catch something.'[2] He did not say on the left side, but on the right side, the meaning of which is: When a man abandoneth himself to evil thoughts, that is to say, to the things that are on the left hand, [he doeth evil]. When he doeth the things of the right hand, that is to say, the things that are good, everything which he shall ask in God shall be given unto him. For He spake in this wise unto those who were on the left hand, 'Depart from Me, ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels.'[3] [And unto] those on His right hand He said, 'Come ye unto Me, O ye blessed of My Father.'[4] And again, 'Come unto Me, all ye who are weary and heavy laden, and I will give you rest.'[5] And again, 'Inherit the kingdom of heaven which hath been prepared for you from the foundation of the world.'[6] For what reason? He saith, 'I was an hungered, and ye fed Me: I was athirst, and ye gave Me drink: I was naked, and ye clothed me: I was a stranger, and ye received Me: I was sick, and ye visited Me: I was in prison, and ye came to Me'[7]; which is to say, If ye cast your net on the right side |

Fol. 50 *b* ye yourselves shall catch many fish, according to your need.
ⲡⲁ And they said unto him, 'We swear by thy salvation, O our holy father, it is only because of [our] poverty that we have not gone regularly to the church on the Sabbath Day and on the Lord's Day.' And he said unto them, 'I have not said unto you, "Ye do not go to the church of God." If ye invoke Him He will shew mercy unto you, and He will never

[1] Text mutilated.
[2] John xxi. 6.
[3] Matt. xxv. 41.
[4] Matt. xxv. 34.
[5] Matt. xi. 28.
[6] Matt. xxv. 34.
[7] Matt. xxv. 35, 36.

let you want for anything whatsoever. Now it is meet that Christians should go to the house of God early in the morning, and should make supplication unto Him to stablish the work of their hands.' And they bowed down and did homage at his feet, saying, 'Pray over us, O our holy father, and we will keep all thy words.' Thereupon he prayed over them, and gave them a cruse of water, saying, 'Sprinkle this over your nets and ye shall catch something.' And they departed in faith, and they caught a large number of fish, and they gave the nobleman as many as he wanted, and they kept the remainder for use in their houses. And they came to the righteous man, and they gave thanks unto God, and to him for his holy prayers . . . .[1]

[Three lines illegible]

. . | . .[1] immediately. Fol. 51 *a*

And in the case of another man also whose ship was in danger [of sinking], when he cried out to God in the name of Apa Aaron his ship was saved, and all its cargo likewise. And it came to pass on another occasion that one day two Nubians were walking together, and were going into Souan (Syene), and one of them had only one eye. And his companion said unto him, 'Come, let us take a blessing from the hand of this great man' (i.e. Apa Aaron). And the man who had only one eye said, 'He is not a great man. If he be really a great man let him open my eye'; and whilst the words were in his mouth, his eye, which had been blind hitherto, recovered its sight, and that, which had up to that time been able to see, became blind. And when his friend saw what had happened unto him he marvelled exceedingly, and said unto him, 'Did I not tell thee that he was an exceedingly great man?' And his companion said, 'I have suffered no loss: for one eye hath been shut and another opened. However, let us go and visit him, for perhaps he will give light to the other eye'; and the two of them came

[1] Text mutilated.

to the holy man Apa Aaron. And my father said unto the Nubian who had played the part of an unbeliever, 'Since thou knowest that thou hast not suffered loss, what doest thou in this place?' And straightway mighty [fear fell upon him], and he did homage to Apa Aaron, saying, '[Open mine] eye'; Fol. 51*b* and straightway | he was able to see with the other eye. ⲡⲉ And the two Nubians believed, and they went forth from his presence with gladness, and proclaimed abroad throughout the whole of that country the miracle which had taken place.

And again, there was a certain [God-]fearing man in the city of Souan (Syene) who was a believer, and he came to visit us on several occasions. And it came to pass, on a certain day when he was wishing to come to us, that his wife said, 'If thou art going to the holy man Apa Aaron, beseech him to pray to the Christ for us, so that He may give unto us male seed. For I have heard that when a certain girl came to the time of her delivery she could not bring her child to the birth, but that when she had invoked Apa Aaron she gave birth to her son, who was, however, dead. And her father went to him, and entreated him, and people say that when her father took a little dust from the door of Apa Aaron's place of abode and sprinkled it over the little dead boy he came to life immediately. And in thy case also I believe that if thou wilt make entreaty to Apa Aaron, whatsoever thou shalt ask from him shall come to pass.' And when the man had come unto us he related the matter to my father, saying, 'I have lived with my wife from the time when I was a youth, and we have no child [even after] .....[1] years. Now therefore, . . .[1]

[One line and a half illegible]

Fol. 52*a* . . . | .....[1] God, He will give them to thee.' And the ⲡⲍ righteous man went into the chamber wherein he meditated alone, and he prayed, saying, 'O my Lord, it is Thou Who didst give to Sarah, the barren woman, our father Isaac, and

[1] Text mutilated.

Thou didst give Joseph to Rachel, and Thou didst give Samuel to Hannah. Now therefore, O Lord, what Thou wast yesterday Thou art to-day, and Thou wilt be the same for ever. I know Thy goodness, O Lord. Do Thou hearken unto my supplication, and fulfil the petition of this man who hath come unto us.' And when Apa Aaron had finished his prayer he came unto the man, and he said unto him, 'Depart, my son, in the Name of Christ. I believe that even as God spake unto our father Abraham, saying, "I will come, let the time [pass] for Sarah to have a son,"[1] and it was so, even so shall it be with thee.' And according to what he said, even so did it come to pass, for within a year the man came unto us with the child perched upon his shoulder, and he thrust him out to my father, saying, 'Behold the fruit which God hath given unto me through thy prayer.' And the holy man Apa Aaron took him to his bosom, and blessed God, saying, 'Blessed art Thou, O God, in all Thy works.' Then he gave the child to his father, saying, 'Take heed to the favour of God which hath come unto thee! May the Christ, Who hath graciously bestowed him upon thee, increase him and thee, | and may He Fol. 52 b
make us to do His Will.' ⲡⲉ

And again, there was a certain man whom a demon troubled exceedingly. And when his parents heard of the report of Apa Aaron they bound him hand and foot, and set him upon an ass, and carried him to him; now four men [were needed to] hold him. And when they had brought him they lifted him off the ass, and set him down by the door, and laid him on the ground. And the demon uttered from within the man many shameless words, saying, 'Art thou a soldier that protecteth violence (or, oppression)? Were not thy fathers noblemen who devoured whatsoever the poor man had? I know of a day wherein thy father lent a certain man ten oboli, and when the man, because of his poverty, could not

[1] Gen. xviii. 10.

find them to give them to him, thy father seized his house in lieu of them. Is not this thing which he did a sin? And thou thyself hast come to this place, saying, "I will heal this sick man," but thou art no physician at all!' And my father restrained himself until the man had said all that he had to say, and [then] he said unto him, 'Thou art unworthy that [any] should answer thee. Now therefore I adjure thee in the Name of the Christ, Whom they crucified, to come forth
Fol. 53 *a* from [this man].' [And when the devil] heard.....[1] | carry
ⲣⲥ off the man.....[1] Then the holy man filled his hand with water and sprinkled it in his face three times, saying, 'In the Name of the Holy Trinity, come forth from him'; and the devil came out. And the holy man said unto him, 'Get thee gone to the Babylon of the Chaldeans, and remain thou in that place until the Day of Judgement, wherein every man shall receive according to what he hath done. As for thee, they shall cast thee into the pit of Amente.' And when the devil heard these things he departed, being full of rage. And when the mind of the man had recovered its balance, he, and his parents, and all those who were accompanying him, glorified God. Then they entreated the holy man to accept some reward, but he would not suffer them to make him a gift, saying that he had never accepted any gift whatsoever since he became a monk. And he was wont to say unto me often, 'Set not your gaze upon the works of this world which shall profit in no way whatsoever, but as long as we have food and raiment these things should suffice us. Moreover, our Saviour said unto His Apostles, "Get not to yourselves gold, or silver, or copper in your girdles."[2] There-
Fol. 53 *b* fore it is meet for the monk to walk | in this wise, and [to
ⲣⲍ lead] a good life.' And henceforward [the parents of the man] renounced this world, and followed after the Lord.

And it came to pass after these things that the holy old

[1] Text mutilated. [2] Matt. x. 9.

man Apa Aaron rose up and walked in the valley (?), and he commanded us, saying, 'Sit thou down in this place. And if any man cometh seeking after me say thou unto him, "He hath gone to visit a brother."' Now this was the manner of his daily life: When the winter arrived he would dip his body-garment into water, and then put it on and stand up in the dew,[1] and he would pass the whole night praying, and when it was dawn he would go into the crevices of the bitterly cold rocks. He gave himself no rest at all, either by day or by night. During the summer he used to stand in burning heat and pray; and he spent his whole time in the constant practice of these strenuous exercises.

And it came to pass one year that the Nile-flood did not rise high enough to water all our fields, and a multitude of poor folk came weeping unto him, saying, 'O our holy father, we and our children shall die because the Nile-flood hath not risen.' And he said unto them, 'Believe . . . .[2]

[One or two lines illegible]

. . . .[2] | the prayer of the poor man who is in sorrow of heart, Fol. 54 a
his supplication shall be poured out before God.'[3] Then ⲡⲏ
again, 'The Lord heareth the wish of the poor.'[4] And he quoted to them a very large number of passages from the Scriptures, and explained them unto them, and he comforted them, and then they departed from him blessing God. And the holy man Apa Aaron was not unmindful of their distressful suffering, for he used to go to the river each evening and immerse his body therein up to his neck, and make supplication unto God, saying, 'O Thou Good Christ, have compassion, O Thou Compassionate One, upon Thine image and likeness.' And he continued to do thus regularly until God had compassion upon his tears, and made the waters [of the Nile] to flow over the whole country.

[1] i.e. when the dew was falling in the chill of the evening.
[2] Text mutilated.
[3] Compare Ps. xxxiv. 6.
[4] Ps. xii. 5; lxix. 33.

And it came to pass one year that certain men came to him filled [with complaints]—even as the narrative will shew us if we proceed to the end—and when they had remained for some time entreating him to pray to the Christ that He would send to them water for the preservation of the people, they became terrified because the time of the filling of the waters had passed, and they continued to weep . . . . .[1]

[Three lines illegible]

Fol. 54 *b* . . . .[1] | saying, 'O God, cast not behind Thee the works of
pō Thy hands, that is to say, man and beast. And, moreover, Thou hast created us all of Thy Blood, and Thou didst deem us worthy of Thy coming into [this] world. Thou wast born after the manner of a man for our salvation. We know well that with Thee nothing is impossible. O God, forget not the souls of the poor, lest they commit sin with their lips before Thee. For I remember what the wise man Solomon saith, "Give me neither riches nor poverty."[2] And whether He bringeth up the waters of the river, or whether He bringeth them not, it is for our recreation only. For God hath the power to make all His creatures fall into the want of their food. Nevertheless God permitteth the poor man to beg from the rich man, so that when the rich man sheweth mercy mercy may be shewn to him on the day of his visitation. And if the poor man beareth up under his poverty he shall go into the kingdom . . . .[1]

[Three or four lines illegible]

Fol. 55 *a* . . . .[1] | the kingdom which is in the heavens. The merciful
pī man is like unto the ladder which Jacob saw, with the foot thereof planted firmly on the earth, whilst the head thereof reached up into heaven,[3] that is to say, the Father of mercy. Consider that He said, "these little ones,"[4] that is to say, those who are of little account. And again, as He said, "When thou makest a dinner or a supper do not call thy

[1] Text mutilated. [2] Prov. xxx. 8. [3] Gen. xxviii. 12.
[4] Matt. x. 42; xviii. 6, 10, 14; xxv. 40; Mark ix. 42; Luke xvii. 2.

neighbour or thy kinsman, but invite the poor, and the blind, and the lame,[1] because they have nothing whatsoever which they can give unto thee in exchange, and they shall reward thee at the resurrection of the righteous. And if we are not able to ascend to the head of the ladder, that is to say, if we cannot give in abundance, let us find the mercy which is perfect. Therefore let us shew mercy, for mercy maketh a man to triumph over judgement.'[2]

And when the holy man Apa Aaron had said these words he prayed, and he dismissed the men in peace, saying, 'God shall make the river to be full of water, and He will bring the water up to its proper measure. Be neither afraid nor unbelieving. Ye say that the time for the filling of the waters hath passed; nevertheless, believe that | God is able Fol. 55 *b*
[to do] everything.' And they departed in peace. ⲡⲓⲁ

And the following evening the holy man went to the river, and prayed, saying, 'O Thou God Who art the same yesterday, to day, and for ever, Thou it was Who didst cleave the rock,[3] and the water flowed forth, and Who didst give the people to drink. And when Samson was athirst Thou didst make the jawbone of an ass to give forth water which healed (i. e. quenched) his thirst.[4] Therefore I make supplication unto Thee this day in order that Thou mayest send the waters of the river over all the land, so that those who are poor among Thy people may find means for their subsistence, and may bless Thy holy Name.' And the holy man Apa Aaron passed the whole night in praying and making supplication to God that the water of the river [might rise]; and thereupon the water rose and went on rising and filling [the river], and it did not fall for a whole day, that is, not until the whole of our fields had been watered. Thus there was prosperity and there was abundance in that year through the prayers of the holy man, even as it is written, 'The supplication of

[1] Luke xiv. 21. [2] Jas. ii. 13.
[3] Exod. xvii. 6; Num. xx. 11; Ps. lxxviii. 20. [4] Judges xv. 19.

a righteous man is mighty and prevaileth.'[1] If we were to undertake to narrate all the signs and wonders [which] God [wrought] . . . .[2]

[One line illegible]

Fol. 56 *a* . . . .[2] by the holy man | Apa Aaron [my] discourse would
ⲡⲓⲃ prolong itself inordinately.

And it came to pass one day when he was sitting down, and some people were gathered together round about him, that a poor man with a sack of barley upon his back came to him and entreated him, saying, 'Bless it for me, O my holy father, and then I will go and make it into bread for my children, for I am a poor man.' And the holy man Apa Aaron filled his hand with water, and sprinkled it on the sack of barley, saying, 'Go, make it [into bread] for thy children in the Name of the Christ.' And the man took the barley and departed, and made it [into bread], and there was a great blessing in it. And the man came to us glorifying God and the holy man Apa Aaron.

Behold, O my brother Papnoute (Paphnutius), I have told thee a few [facts] concerning the life and ascetic practices of the holy man Apa Aaron, but because I am a tongue of flesh it is impossible for me to describe his virtues adequately. I will now narrate unto thee the marvellous manner of his death. He was an aged man, and very far advanced in his days. His body was completely worn out by his excess in the practice of asceticism. He fell sick on the fifth day of the month Pashons,[3] and on the following day, which was the sixth
Fol. 56 *b* day, I heard the voices of angelic | choirs singing, 'Blessed!
ⲡⲓⲅ Blessed!' [but] I did not know whom they were describing. And I, O Paphnutius, said concerning him, 'This is his end. The denizens of heaven are blessing him, even as he hath been blessed upon earth.' And they continued to do this until the first hour (?) of the ninth day of the month Pashons, and on the seventh hour of that day the holy man

[1] Jas. v. 16. [2] Text mutilated. [3] April 30.

Apa Aaron died, at a very old age. And we buried his body with splendour and honour, and we laid it with the bodies of the holy bishops that were in Pilak (Philae), that is to say, Apa Macedonius, and Apa Mark, and Apa Isaiah. Now, therefore, O my brother Paphnutius, pray for me, and pray that God will shew mercy unto me, and that He will make my end in this world pleasing unto Him. And I said unto him, 'Thou hast made thyself worthy of a great act of grace, for from thee I have heard of the lives and practices of these holy men. Moreover, I will write them down in a book, so that they may be laid up as authoritative directions for all the generations [of monks] that shall be'; and even so have I written them. And when we had finished talking together, I, and Apa Isaac . . . . . .[1] Apa Aaron, he made ready a table, and we ate and drank | together, and we rose up and Fol. 57 a
prayed, and I came forth from him to go and visit the
brethren who were to the north of him.

This is the life of the holy man and anchorite of Philae, Apa Aaron, who finished his course in the mountain to the east of Philae. Glory be to the Holy Trinity, Father, Son, and vivifying and consubstantial Holy Spirit, now, and always, and for ever.

[Here follow the passages of Scripture that were read on the festival of the commemoration of Apa Aaron (May 2). These are:—

At the setting forth, Ps. xcix. 1–9.

The Epistle, Heb. iv. 14–v. 6.

The Catholic Epistle, Jas. v. 10–16.

Acts vii. 34–43.

Ps. lxxvii. 18–20.

Matt. iv. 23–v. 16.

Mark xvi, including the twelve verses not usually found in manuscripts.]

[1] Text mutilated.

THE PRAYER OF SAINT ATHANASIUS

(Brit. Mus. MS. Oriental, No. 7029)

THE PRAYER WHICH SAINT ATHANASIUS UTTERED AT THE MOMENT WHEN HE WAS ABOUT TO LAY DOWN THE BODY, THAT IS TO SAY, ON THE SEVENTH DAY OF THE MONTH PASHONS.[1] IN THE PEACE OF GOD! BLESS US. AMEN.

I AM departing into the hands of God, and not into the hands of men. Therefore, O Lord God of Powers, hearken Thou unto the prayer of Thy servant Athanasius, and send
Fol. 61 *b* not Thou them after my soul. | For I am a man of blood and
PRU flesh, and Thou knowest the weakness of the sons of Adam, and how when even a slight wound is inflicted upon any one [of them] he is laid low and is in danger [of death]. And what an awful thing it is to fall into the hands of God, wherein are the tortures which Thou hast made for the punishment of sinners, and the Gehenna of fire, and the cold, and the worm which never sleepeth. If I say, 'I am a righteous man, and I have endured suffering for Thy Name's sake,' Thou wouldst find that I had committed sin even in this case. And if the angels whom Thou didst create of holy spirit and fire are considered to be perverse [by Thee], then how much more will it be the case with me, for I am dust and ashes. I am a creature of flesh which shall dissolve away and become dust and ashes. And Thou didst fashion me in the womb of a woman, Thou didst plant me like a thistle which shrivelleth up in the fire, Thou didst give me bones,

[1] May 2.

Thou didst gird me about with sinews and flesh, Thou didst spread over me a skin, Thou didst put into me breath, and a holy spirit, and [the other things] . . . .[1]

[Two lines illegible]

. . . .[1] | the earth shook to its foundation, Who sitteth upon Fol. 62a
the Cherubim of light, before Whom stand thousands of ϥκ
thousands, and tens of thousands of tens of thousands [of angels], ascribing glory unto His Majesty, Who stablished the Seven Heavens and the Seven Firmaments by the word of His power, Who set a boundary to the sea which it hath been unable to pass over, Who dissolveth all souls, Who raiseth them up and placeth them under His compassion, Whom no angel whatsoever dare oppose, except His Good Son, and His Holy Spirit, and before Whose Godhead my miserable and sinful soul cannot appear, except through Thy compassion.

O Lord of my soul, and my body, and my spirit, hearken unto me. O God of my life, accept from my hand my confession, and shew mercy upon my soul. I come unto Thee, O Lord and Master of the Universe, Who didst accept the prayer of the first man Adam, and didst give him repentance, accept Thou my prayer from me, and send Thou after my soul at this fitting moment, with loving-kindness and tenderness of heart. O Thou Who didst hear the prayer of the first martyr Abel, hearken Thou unto my prayer, and send the angel of righteousness after my soul. | O Thou Who didst Fol. 62b
hear the prayer of Abraham our father, when he was in the ϥκε
land of Canaan and slew mighty kings, whose hosts were far more numerous than his own, hearken Thou unto me this day. O Thou Who didst hear the prayer of Isaac, and didst deliver him from the hands of the Philistines, hearken Thou unto me this day, and graciously grant unto me a favourable reception. O Thou Who didst hear the prayer of Jacob,

[1] Text mutilated.

when he had departed into Syria, and didst appear unto him, the God, and didst give him the riches of Laban, hearken Thou unto me this day. O Thou Who didst hear [the prayer of] Joseph in Egypt, hearken Thou unto me this day. I come unto Thee, O Thou Who didst hear the prayer of the great Prophet Moses, who brought the people of Israel out of Egypt, hearken Thou unto me this day. I am Thy servant Athanasius. O Thou Who didst hear the prayer of Joshua, the son of Nun, [when] he was fighting against his enemies, and didst send to him the General-in-Chief of the powers (or, hosts) of heaven to enable him to take vengeance upon his enemies, hearken Thou unto me this day.

I come unto Thee, O my Lord, for this is the road of all men, but I go by a road which I have not known before, neither to-day, nor yesterday, nor the day before, a road wherein there is . . . .[1]

[Two lines illegible]

Fol. 63 *a* . . . .[1] | my soul is afflicted like a round cake before the fire, ⲣⲕⲥ and is like a thing in the furnace; for this reason I make my confession unto Thee, O God of my life. I know, moreover, that Thou dost hearken unto the cry of Thy servants. Hearken Thou unto my cry, O my God, Who hast brought me out of the night of ignorance, and do Thou bring my soul out of my body quickly and without suffering, for Thou art the Good God. O Thou Who didst hearken unto the prayer of the Judges, Barak, Samson, Jephthah, Gideon, and Deborah, Gothoniel (Othniel),[2] and Aôth (Achsah),[3] so that they judged Thy people and shepherded them in the desert, do Thou hearken unto my prayer, which I pray to Thy Goodness, O Lord God of Israel. Thou Who didst hearken unto the prayer of Jeremiah the prophet when he was in the pit, in the mud,

[1] Text mutilated.

[2] Γοθονιὴλ *υἱὸς* Κενὲζ *ἀδελφοῦ* Χαλὲβ *ὁ νεώτερος*, Judges i. 13.

[3] Ἀζά, or Ἀσχά (?).

do Thou hearken unto me and unto my prayer wherein I make supplication unto Thee, O God, [Thou] hearer [of prayer]. Thou Who didst also hearken unto Isaiah, the great prophet, when he cried unto Thee, and prayed on behalf of Thy people, and didst deliver him from destruction, do Thou hearken unto me, and deliver my soul from destruction. Thou Who didst hearken also unto the prayer of Ezekiel the prophet, and didst breathe (?) upon the [dry bones], and didst raise them up, and | the breath of life came to them again, do Thou hearken unto my Fol. 63 *b*
prayer, and have mercy upon my soul, O Lord God of my life. ϷΚζ
Thou Who didst hear Daniel the prophet when he was in the pit of the lions, and didst send Habakkuk unto him with the dinner, [do Thou hearken unto me this day]. Thou Who didst hear Jonah when he was in the body of the great fish for three days and three nights without any to give him food to eat, and didst make the great fish to cast him up on the dry land, do Thou hearken unto me this day.

O God, Who hast delivered me in every tribulation [hitherto], do Thou deliver me on this terrible occasion also. O Thou Who didst hearken unto the prayer of Elijah, the great Prophet, and didst shut up the heavens for three years and six months, do Thou hearken unto me this day. O Lord of heaven and earth, Who didst hearken unto Elijah, who raised up the son of the Sômanite (Shunammite) woman to her, hearken unto me as I cry out to Thee at my departure from my body, O God of my salvation. Thou Who didst hearken unto the prayer of David when he was fleeing before his enemies, do Thou deliver my soul out of the hand of the Accuser. Thou Who wast with our Fathers the Prophets, and with our Fathers the Apostles until they had performed all these mighty works, and these wonders, and these [signs ?], and these [mighty deeds], do Thou be with me, | O God of my Fol. 64 *a*
life. I am Thy servant Athanasius. I know that Thou didst ϷΚΗ
hearken unto me in many tribulations when I cried unto Thee, hearken then unto me now, my Lord. Send Thou unto

me Michael, Thy great archangel, in loving-kindness, and receive my soul into rest, and let him make of no effect the cunning device of the Accuser, who meditateth to make accusation against us before Thee. Receive no accusation against Thy servant. Crush and destroy those who are on my left hand, and extinguish the flame of the fire. Permit me to stand up before Thee, O Thou that judgest the whole world, with a face wherein there is no shame. Let those who are on the left hand be ashamed, and let those who are on the right hand stand by me. Let the fire that cannot be quenched be extinguished, and do Thou heap fire upon the Shameless One and his Powers. Graciously grant that I may make entreaty through [my] shame and fear, for Thou alone art the True God, before Whom are fear, and trembling, and terror. O Thou Who art God alone, in Whose hands are my soul and my spirit, I make supplication unto Thee.

O my Lord, I come into Thy hands, O Thou before Whom are fear and trembling, and at Whose Word the heavens and the earth melt away, and the mountains shake to their very foundations, and the [powers] that are in the abyss quake, |
Fol. 64 *b* and Tartarus trembleth. This is the Invisible God. A mere
pʀ̄ thing of naught is the soul of Athanasius before this great and terrible [God]. Whether I say 'I am a righteous man', or whether I say 'I am a sinner', who is there that can prevent Him from casting my soul into Tartarus? Who is there that can oppose Him in His power? If He willeth to raise [men] up again, unto Him belongeth the power so to do. None of the things that are hidden in the heart of a man are hidden from Him. He scrutinizeth the heart and the reins. He understandeth the good qualities and the bad qualities that are in the heart of man. He is God. He is the Lord of my virtue whilst I am in this flesh. Thou hast permitted me to perform my wish upon earth for cursing and for blessing. When I go forth from this body it is Thy power which shall be my Master, to speak and not to speak.

For this reason so long as I am in the flesh I will never cease to praise, and to bless, and to glorify Thee. For I have been held worthy to worship Thy Law, and to stand before Thy people unto whom I have ministered from my youth up until this present day. I will have confidence under His wing, and I will not be afraid of the evil hap, nor of the devil of the midday hour.[1]

[Nearly two lines broken and illegible]

. . . . | those who boast themselves upon earth, saying, 'This world is what we know. Let us live delicately, and eat, and drink, and enjoy ourselves with fleeting pleasures, for we do not know on what day we shall die'[2]; those who nourish their souls on the day of their slaughter; those who set their hope upon vastness of riches, which shall not help them on the day of their tribulation, neither shall it relieve them in the least degree in an attack of fever, nor utter a word [in their defence] before the judgement-seat of the Christ. Therefore their portion is a portion which is diminished, and their visitation is a visitation of anger and wrath. Fol. 65 *a* ⲡⲁ

For I have been a servant of the Christ from my youth even to my old age, and I will never cease to bless God and His beloved Son, of Whom I have been a follower during all my time. Who is as glorious as Thou art, O Christ, Whom every one eagerly desireth to see? Thou art Jesus, the mighty Power of the Father. Thou art the Offspring of the Virgin, without [the help of] a man. I will never cease to bless Thee, O Thou Holy Pearl. I will never cease to bless Thee, O Thou Who endurest for ever.

Thou art Jesus, the Son of the Father. Yea, Amen.

Thou art He Who commandeth the Cherubim and the Seraphim. Yea, Amen. |

Thou hast existed with the Father, in truth, always. Yea, Amen. Fol. 65 *b* ⲡⲁⲁ

[1] Ps. xci. 6.

[2] Luke xii. 19; 1 Cor. xv. 32.

Thou rulest the angels. Yea, Amen.

Thou art the Power of the Heavens. Yea, Amen.

Thou art the Crown of the Martyrs. Yea, Amen.

Thou art the deep counsel of the Saints. Yea, Amen.

Thou art He in Whom the deep counsel of the Father is hidden. Yea, Amen.

Thou art the Mouth of the Prophets. Yea, Amen.

Thou art the Tongue of the Angels. Yea, Amen.

Thou art Jesus, my life. Yea, Amen.

Thou art Jesus, the object of the boast of the world. Yea, Amen.

O Jesus, the Christ, the hope of every one who setteth his mind on Thee, who is as glorious as Thou art, or who can be compared unto Thee? [Thou art] the King Who sittest above the Cherubim, and the Seraphim stand before Thee. Heaven and earth await Thy mercy. O Thou Who dispensest life to men and cattle, and to wild beasts and the feathered fowl, Thou feedest them all. Thou art He Whose [Name] they interpreted Emmanuel, the translation of which is 'God, with us'. Thou art He Who was called Rabboni, God and Master. Thou wast of lowly birth, but mighty in Thy Godhead. If I would ascribe blessing unto Thee, blessing is Thy attribute. If I would ascribe glory unto Thee, glory is Thy attribute . . . . . compassion, my God . . .

[One line illegible]

Fol. 66 *a* . . .[1] | Thy Holy Blood gathered them together into one flock,
ⲣⲗⲃ and Thou didst gather them together into one safe fold, which the wolf shall never find. Thou hast appointed over them faithful shepherds, who shall shepherd them in righteousness. Be not Thou far from me, O Christ, for Thou art merciful, and a Lover of souls. Thou didst deliver me because of the apathy of my fathers, and didst place me to be the shepherd

[1] Text mutilated.

of Thy people, whom I have shepherded according to Thy wish. I will bless Thee, O Thou my Deliverer; I will bless Thee, of Whom all these blessings are Thy attribute, Thou subject of boasting of the saints, Jesus, the Power of the Cherubim and Seraphim. I will bless thee, O Thou Who dost make fat the earth, and it increaseth, Jesus, the Wise One of the valiant ones. I will bless Thee, Thou Sceptre of righteous kings, Thou Crown that never fadeth, the Life of every one. I will bless Thee, the Resurrection of every one, and the Light that proceeded from Light. Heaven and earth hang upon His word, even as a drop of water hangeth from the potter's vessel.

[Thou art] the Father of the universe, Who spoiled Amente, and destroyed Edôm, and brought up Adam and his sons, and crushed the Enemy and all his power, and gave light to the sun, and ordained the revolutions of the moon, and gave names to the multitude of the stars, | and ordered the Seven Heavens and the Seven Firmaments, and laid the foundations of the earth on the waters, and placed the waters upon (?) the earth and the abyss under the earth. I will bless Thee, O Thou Who didst make all Creation by Thy word, and didst rest on the seventh day. I will bless Thee, O Thou Alpha and Omega; the Beginning and the End. I will not cease to bless Thee, O Jesus, into Whose hands I am about to come, for Thou art my succourer, and the strength of my salvation. Put Thou me not to shame, for I put my trust in Thee. Hearken, O Lord, unto my prayer this day, and send Thou unto me Michael Thy archangel that he may receive my soul in rest, and do Thou establish it in the city of Thy loving-kindness, for Thine is the glory, and the power, for ever and ever. Amen. Fol. 66 *b* ⲣⲗⲉ

And when Apa Athanasius had finished [his] holy prayer he yielded up his spirit, like one who falleth asleep, on the seventh day of the month Pashons. And I, Timothy the deacon, was standing by the side of the holy man Athanasius

when he was about to lay down the body, and I testify unto you, in the presence of God . . . .[1]

[Three lines illegible]

Fol. 67 *a* . . . .[1] | [as white] as snow, I saw Michael take the soul of
ⲡⲗⲍ Athanasius, and ascend into the height of heaven therewith, and it was of the selfsame form as Athanasius. I saw the choirs of the angels blessing God and saying, 'Let us ascribe glory unto God because He glorifieth His saints.' And as for us, O my beloved, let us follow the teachings of our father Athanasius, and ascribe glory unto God. And even if we are not able to attain to the measure of our fathers, nevertheless let us be exceedingly diligent in the matter, and God shall help us, and we shall bring it to perfection. Ye must consider, O my beloved, how strenuously this mighty athlete fought until he met God face to face, and received the crown of life, and how God held converse with him, mouth to mouth, and how he was on very many occasions carried up above the Cherubim, and how he put kings and heretics to shame through the might of God, which was with him. Consider also what an awful thing it is to fall into the hands of the Living God.[2] Therefore, if thou committest sin against Him, He will punish thee, and if thou doest what is good, He will rejoice with thee, and will cause thee to meet Him face to face, and will accord thee a gracious reception, and will give unto thee . . . . . in this [world] and life everlasting through

Fol. 67 *b* Jesus the Christ, our Lord, | to Whom be all glory and all
ⲡⲗⲉ honour as is meet for Him, and to His good Father, and to the vivifying and consubstantial Holy Spirit, now and always, and for ever.

[1] Text mutilated. [2] Heb. x. 31.

DISCOURSE ON SAINT MICHAEL THE ARCHANGEL BY TIMOTHY, ARCHBISHOP OF ALEXANDRIA

(Brit. Mus. MS. Oriental, No. 7029)

THE DISCOURSE WHICH SAINT TIMOTHY, THE ARCHBISHOP OF RAKOTE, PRONOUNCED ON THE FESTIVAL OF THE HOLY ARCHANGEL MICHAEL, THAT IS TO SAY, ON THE TWELFTH DAY OF THIS MONTH OF PAÔNE.[1] AND HE DISCOURSED ALSO ON THE CAVERNS OF THOSE WHO ARE UNDERGOING PUNISHMENTS, AND ON THE SOULS WHO ARE IN THEM. AND HE DISCOURSED ALSO ON REPENTANCE, AND THE RISING [OF THE NILE]. IN THE PEACE OF GOD! BLESS US! AMEN. ZAMEN (*sic*). AMEN.

This day is a great festival, O my beloved. Let us assemble together, and let us rejoice, and let us be glad therein. I behold this day the mighty archangel, the holy Michael, placing in our hands spiritual food, according to the words of the holy singer David, who said, 'Judah, celebrate thy festival, and pay thou the things which thou hast vowed.'[2] And again [he saith], 'The angel of the Lord campeth round about those who fear Him, and delivereth them.'[3] Now this merciful angel who campeth round about those who fear Him and delivereth them [is Michael]

[Two lines illegible]

. . . .[4] | Michael striveth on their behalf, and he maketh Fol. 68 *a*

pλc

[1] May 6. [2] Ps. l. 14; lxxvi. 11.
[3] Ps. xxxiv. 7. [4] Text mutilated.

supplication to God until He re-establisheth them in these worlds of light. And [this he doth], not for the righteous only, but also for the sinners who have turned their hearts to Him, even those who have once only offered up an offering in the Name of God and that of the Archangel Michael. And Michael the compassionate will never forget that man who shall give unto the poor even one loaf of bread or one cup of cold water. If thou wishest to hear [it] I will relate [a story] unto thee.

Now it came to pass that I, the least of all men, Timothy your father, went up to Jerusalem to worship the Cross of our Saviour, and [His] life-giving tomb, and the holy places wherein our Saviour walked about. Afterwards I went into the house with the mother of Proclus, the disciple of Iônên (*sic*) the Evangelist, and I dwelt therein, and I found a parchment book which Proclus, the disciple of John, had written; and the people who were in the house had taken it and were using it as a phylactery. And I read therein, and I found this great consolation, which was like unto that about which the Evangelist testifieth, and he said: It came to pass that I John with whom the angel walked . . .[1]

[Two lines illegible]

Fol. 68 *b* . . .[1] | . . up on a lake which was exceedingly terrible. And
ⲡⲗⲍ that lake was situated amongst lakes, and the depth and the breadth of that lake were greater than the depth and breadth of all [the other] lakes. And I heard great noises therein, which were like unto the roar of mighty waters. And I asked the angel who walked with me, saying, 'My lord, what is the meaning of this pit which I see? Up from the midst thereof there riseth such a great smoke of fire that the fiery fumes of its smoke go up for a distance of three hundred stadia.' I saw lions of fire which made [me] ill, and dragons of fire, and serpents, and scorpions, and the bear of fire, and the worm

[1] Text mutilated.

which never sleepeth coiling itself in folds, and vipers and asps of frightful aspect. And there was a wheel (?), and thousands of thousands, and tens of thousands of tens of thousands of fiery lightnings leaped forth, and shot down into the chaos of Tartarus, that burned with fire.

And this angel said unto me, 'O beloved of God, John, thou seest this punishment, which is the most terrible of all punishments. Woe be unto all those sinners who shall be cast into this punishment, for it is exceedingly severe . . . .[1]

[Two lines illegible]

. . . .[1] | I will tell thee about it. The wheel (?) of fire which Fol. 69 *a* thou hast seen beareth down the sinners who are on it, and ⲡⲗⲏ it submergeth them for three hundred days; only with the greatest difficulty can a man remain fast in the lower part thereof, [for] afterwards they are cast up again, like a wheel, in the third year. All those who are to be punished are bound thereto, and the path of all of them leadeth to the bottom of that pit.' And I wept for a long time over the destruction of the sinners. And the angel said unto me, 'Weep thou not, O John, beloved of God, for, behold, thou shalt this day see a mighty miracle wrought by the Archangel Michael and his great boldness.'

Then, whilst I was talking with him, behold, Michael the archangel came forth from heaven sitting upon the chariot of the Cherubim. The angels went before him singing, and there followed him all the righteous, and the Patriarchs, and all the Prophets, and they were decked with great splendour and with great glory. And there were . . . .[2] in their hands, and branches of sweet-smelling shrubs, and they went before him dancing and singing praises to him. And he came [and stood] over [those who were suffering] punishments, and

[1] Text mutilated.

[2] Perhaps we are to understand that there were tens of thousands of branches of sweet-smelling flowering shrubs, or ⲧⲓⲁ may be some kind of musical instrument.

straightway the flames [were extinguished], and all the wild beasts which were in them . . .

[Two lines broken and illegible]

Fol. 69 *b* | and they disappeared. And straightway Michael the archρλθ angel lowered [into the lake] his right wing, and there came up on it a multitude of souls, whereof the number could not be told, [for they reached] from the arm of the compassionate archangel to the extreme tip of his wing, and he brought them up out of [their] tortures, and set them down upon the earth, and he filled twelve meadows [therewith]. And again Michael, the mighty one, lowered his wing into [the lake], and he seized a larger number of souls than on the first occasion, and brought them up. And afterwards the Cherubim, and the Seraphim, and all the righteous who had come forth and followed him, bowed low before him, and they entreated him to lower [his wing into the lake] for the third time. And Michael, who is full of compassion, did so, and he brought up [on it] an exceedingly great number of souls, [whom] he delivered from unending tortures. And straightway the angels, and all the righteous who had come forth with Michael, [took] them [and carried them] into the Jerusalem [which is in the heavens] . . .[1]

[Two lines broken and illegible]

Fol. 70 *a* . . . .[1] | Michael brought them before the Father of goodness, ρκα and all the souls worshipped Him; and straightway the Archangel Michael took them into the rest which is everlasting.

And I John marvelled exceedingly at the compassion of God and His Archangel Michael, and I ascribed glory to the Father, and to the Son, and to the Holy Spirit, and I gave thanks unto God, and unto the Archangel Michael. And the angel who was accompanying me said, 'O John, thou beloved of God, take good heed unto the day which is the

[1] Text mutilated.

day of the festival of the Archangel Michael. Now the first is the twelfth day of the month of Athôr,[1] wherein the Father established him over the kingdom that is in the heavens, because of the victory which he gained, and because he bound in fetters the Enemy who was fighting against his Lord. The second festival is on the twelfth day of the month of Paône,[2] whereon [God] gave this never-ending gift . . . .[3]

[Four lines broken and illegible]

. . .[3] | when they had seen the insolent contempt which the Jews shewed to Him, [which was so great that even] the heaven of heavens was not able to bear His sorrow of heart. And when He had risen from the dead . . . . . .[4] It was Michael who suffered with Him from the door of the tomb to Amente. And again, it was Michael who bound Beliar (i.e. Satan) in fetters, by the order of his Lord, and it was Michael who brought to the Saviour all the captive souls over whom the Devil had tyrannized, and our Saviour went up to the Father with the captive souls. And after the Resurrection the Father rejoiced over His beloved Son, and kissed Him, and granted to Him the power to judge the living and the dead. Unto Him belongeth the power of the Godhead henceforth and for ever. Then the Son of Goodness, Jesus the Christ, arrayed Michael in great and indescribable splendour, which was greater than the glory that He had bestowed upon him on the first occasion, when He established Him as Governor over the kingdom which is in the heavens . . . . .[3] Fol. 70 b

[Four lines broken and illegible]

. . .[3] | over all the tortures, and each of the angels is arrayed splendidly in his place. And when the Archangel Michael cometh forth from the veil of the Father all ranks of angels, from Adam His created being, are gathered together unto him, and they sing hymns of praise before him, even as thou Fol. 71 a

[1] November 8. [2] June 6. [3] Text mutilated.
[4] Some words seem to have dropped out of the text.

hast seen them, O John the Theologian, until he cometh to [the place of] all the tortured. And forthwith the way of all the tortured is open, and the great torture which is excruciating and is most terrible [is relaxed]. And all the souls that are undergoing torture assemble together in this lake year by year, according to the compassion of God the Father. And the Archangel Michael cometh to these [beings who are] tortured, and lowereth his right wing into the lake three times, and bringeth up a multitude of souls, and setteth them down upon the earth. Now, when his wing is filled (i.e. covered) with souls in this manner, their number amounteth to two hundred times ten thousand, and nine times ten thousand, and a half of ten thousand, and eight hundred and seventy (i.e. 2,095,870 souls).

Now the first . . .[1]

[Two lines wanting]

Fol. 71 *b* . . .[1] | and the poor, and those who have kept [the day of] the Resurrection of our Saviour, that is to say, the Lord's Day, and those who have given a crust of bread and a cup of cold water to the poor on the holy day of the Lord's Day. The second [class] he bringeth up in the name of the Archangel Michael, and it includeth those who have been merciful to the poor in respect of the crust of bread which they gave to the needy in the Name of God, and [that of] the Archangel Michael. And our Lord Jesus the Christ crieth to the class of tortured souls so that they may obtain rest whether they be Christian, or Gentile, or Jew. Those who have partaken of (?) the Body and the Blood of our Lord Jesus, the Christ, doth God let alone. And straightway all the righteous, and all the hosts which are in the heavens, invoke the Archangel Michael, even as thou hast now seen them do, in order that he may shew compassion upon all the souls that have remembered his name upon the earth. After these things he doeth in this manner a second time . . . .[1]

[1] Text mutilated.

[Two lines wanting]

. . .[1] the supplications | of the saints, and the compassion of Fol. 72 a
God. And the Archangel Michael hath acted in this wise pas
from [the time of] the Resurrection of our Saviour until this day, and moreover, he will not cease to do so on every twelfth day of the month Paône until the end of this world. And he taketh them (i. e. the souls) each into the place which it hath merited; furthermore, Michael goeth inside the veil on the same day, and casteth himself down at the feet of the Father, and worshippeth Him, and doth not rise up [again] until the Father hath accepted his supplications and until He provideth the means of subsistence for men and beasts, and water in the river [Nile]. For all the angels who are over the Powers of the earth are gathered together every twelfth day of the month Paône, outside the veil of the Father, [and wait there] until the Archangel Michael cometh forth from inside the veil. Immediately the angels see his face and the kind of apparel which the Father of Good hath put upon him, straightway the angels who are over the operations of the earth know what [manner of crops] shall be | upon the earth; Fol. 72 b
this they know through the kind of apparel wherein Michael pae
is arrayed. And the angels rejoice with an exceedingly great joy on behalf of all mankind because God the Father hath had compassion upon them, through the supplication of the merciful Michael, and hath provided for their sustenance, and for the river to rise for men and beasts.

Now therefore, O John, blessed are those who shall remember the poor in the name of the Archangel Michael. I declare unto thee, O John, that if a man shall provide for making a copy of this book, or shall have copied a similar work of instruction, and shall give it to a church in the name of the Archangel Michael, or shall give an offering to the house of God, or shall light a lamp in the church in the name of the Archangel Michael, or shall offer up incense for his name's sake, or even if he give a loaf of bread in remembrance

of him, whether he be the greatest of all sinners, or whether he be a man who is utterly careless, when he cometh forth from the body, [and he is borne to the places of] punishment,
Fol. 73 *a* ⲣⲁⲥ he shall not feel | the torture of the place of punishment wherein he shall be, because of the deeds of charity which he did in the name of the Archangel Michael. But he shall be in the places of punishment as one who is in a house which is comfortably warm until God shall visit him and shall shew mercy unto him, and bring him out of the places of punishment, and take him to a place of rest through the supplication of Michael.

Now therefore, O John, the beloved of God, if a man shall provide a copy of the glorious Covenant (i.e. the New Testament), and shall have one written, and shall give it to a church in the name of the Archangel Michael, or if he hath one written, and keepeth it in his own possession, neither sickness, nor pestilence, nor ill luck shall enter the house wherein it is for ever. And upon his beasts and cattle, and upon his fields, and upon his fruit trees and vineyards no harm shall fall through any wild animal or rat, and there shall be no wastage in his fields, and there shall be no privation in his house, and his children and his children's children shall lack nothing, even to the fourth generation. The name of Michael shall be over them like a strong coat of armour. If a man shall write down the following legends, [or shall paint them] upon the [wall?] of his house, that is to say:

ⲱⲍ· ⲱⲡⲉ· ⲁⲓⲏ ⲩⲏⲏ ⲭⲏⲑ· ⲣⲏⲗ ⲭⲏ|
Fol. 73 *b* (or ⲭⲓⲓ) ⲁⲟⲏ· ⲫⲏⲏ· ⲃⲩⲗⲑ· ⲁⲥⲗⲉ· ⲫⲏⲗ
[ⲣ]ⲁⲍ ⲁⲍ· ⲭⲓⲓⲗ· ⲣⲓⲏ· ⲁⲫⲏⲗ· ⲃⲗ ⲫⲏⲃ· ⲩⲓⲓⲗ· ⲁⲫⲫⲍ· ⲩⲗⲃ· ⲩⲏ· ⲁⲫⲗⲗ ⲭⲓⲃ· ⲣⲗⲉ· ⲁⲡⲟ·⁘—

no harmful thing of the adversary shall fall upon that house,

and no device whatsoever of evil men shall prevail against it. Now, let every man who shall have written [a copy of] the Covenant (i.e. the New Testament) keep it carefully as a phylactery, and not lay it in a place wherein there is any unclean thing, for mighty is the power of these wonderful Names. And when the angel of the Lord had said these things unto me he brought me down upon the earth, and I John stood upon the Mount of Olives, and he went up into the heavens. And I marvelled exceedingly at the things which had been revealed unto me, and I ascribed glory to God and to His great Archangel Michael.

These are the things which I found in Jerusalem in the house of the mother of Proclus, the disciple of John the Evangelist; and I, your father Timothy, returned to my city Rakote in great joy. Now therefore, O my beloved, inasmuch as we have heard these great and imperishable | [words] from Fol. 74 *a*
the mouth of the angel, according to the testimony which ⲡⲁⲓⲏ
the Evangelist hath borne to us, be not apathetic in shewing mercy to the poor and to those who are needy, each one of you according to his ability, in the name of the Archangel Michael. Through the supplication of Michael we obtain this great freedom of speech before our Saviour. We, miserable sinners that we are, obtain through the supplication of Michael the waters of the river Nile, and the dew, and the rain. We obtain through the supplication of Michael a fine climate, and the growth of the fruits of the earth. We obtain through the supplication of Michael sweet spiritual foods. We obtain through the supplication of Michael the wine which we drink, and the other kinds of sweet spiritual foods, and all the rest of the drinks which we drink to the love of God. If thou wishest to make the name of Michael protect thee in every temptation, write thou the name of Michael upon the four corners of thy house, inside and outside. And also write it upon the edge of thy garment so that it may protect thee from every evil which shall rise up against

thee, both that which is hidden and that which is manifest. Write thou the name of Michael upon the table at which thou
Fol. 74 *b* eatest, ...[1] [thy] bread, [and] it will make it ....[1] | Write
ⲣⲗⲉ it also upon the platter wherefrom thou eatest, so that it may give sweetness to thy mouth and satisfaction. Write it also upon the cup wherefrom thou drinkest, in order that it may bring thee joy and gladness without drunkenness and arrogance; there must be no drunkenness. When we drink wine we should sing psalms and make a merry noise, according to the words of Paul: 'He who would rejoice, let him sing psalms.'[2] Who is mighty in his strength and in his wisdom except Him concerning Whom the Psalmist saith, 'The Lord hath risen up like a man from sleep, and like a mighty man drunk with wine?'[3] The righteous man Noah was drunk with wine, even as the Scripture saith, 'He planted a vineyard, he ate of the fruit thereof, he became drunk.'[4] When a man drinketh wine, and becometh drunk, he uttereth obscene and foul words, nay, more than this, he committeth fornication, or doeth disgraceful and bold and impudent deeds, and he staggereth about from one side of the road to the other in the market-place and streets of the city. Such is the man who is drunk indeed, and who is full of disgrace, and our holy fathers knew of the danger of wine before they gave us admonitions about it; do not, under any circumstances, O my beloved sons of the Holy Church, [get drunk]. For this matter (or, habit) clingeth ....[1]

[One line wanting]

Fol. 75 *a* ....[1] | Let us keep watch over our feet at all times, and pray
ⲣⲓⲓ with our faces cast down to the earth, and let us make entreaty, saying, 'O Archangel Michael, abase thyself before the Good Father that He may forgive us our sins and our transgressions. We beseech thee, O Michael, to make supplication to the Master, the Christ, on our behalf, so that He

[1] Text mutilated.
[2] Eph. v. 19; Jas. v. 13.
[3] Ps. lxxviii. 65.
[4] Gen. ix. 20, 21.

may bless our days, and [give us] peaceful years. O our helper, Michael, entreat Him Whose mercy is according to His desire, the God of the universe, so that He may make the storm which [is blowing] over us to sink to rest. O compassionate Archangel Michael, make entreaty to the Lord for us that He may bring up the water in the river Nile, and that God, the Compassionate, may open unto us His right hand, which is full of good things of all kinds and which giveth food unto all flesh, even as it is written, 'When Thou openest Thy hand they shall become filled with Thy goodness.'[1] O Archangel Michael, Commander-in-Chief of the armies of the Lord, entreat God the Merciful One to keep guard over and to bring up our little sons until they arrive at a full and perfect state of manhood. We beseech thee, O Archangel Michael, of thy compassion to make supplication on our behalf to the Father, Who forgiveth, that we may be guarded from every temptation of the Adversary, and that He may permit us | to repent, and that we may be saved before we bring to an end our life in lying vanities. Fol. 75 *b* ⲡⲓⲁ

I beseech you, O beloved brethren, O Christ-loving congregation, to withdraw yourselves from injustice of every kind, and from slander, and impurity, and envy, and hatred, and strife, and theft, and enmity, and slaughter, and fornication, and pollution, and uncleanness, and guile. And ye must make haste to lift up your hands and your souls, and to go with boldness, and with purity, and with honest intent to the Commander-in-Chief of the armies that are in the heavens, that is to say, Michael. And may it happen unto us, O brethren, that as we gather ourselves together in this holy place on this great festival this day, even so He may gather us together in His kingdom, and that having made us all worthy we may hear that blessed voice, saying, 'Come, ye blessed of My Father, and inherit the kingdom which hath been prepared

[1] Ps. civ. 28.

for you from the foundation of the world,'[1] through the grace and love of man of our Lord Jesus the Christ, to Whom be all glory and honour, which befit Him, and His Good Father, and the [Holy] Spirit, [life-giving and consubstantial, for ever and ever. Amen.]

COLOPHON

Fol. 76 *a* [ⲡⲏⲃ] [This book was copied] through the zeal and care of the most God-fearing deacon whose name God knoweth. He provided the money for the copying of the volume of this book by his own labour, and he had it written, and he gave it to the shrine of Apa Aaron in the mountain of Tebô (Edfû), so that the God of this blessed and righteous man Apa Aaron, and of the Patriarch and Apostolic Archbishop Athanasius, and of the Archangel Michael, might bless our God-loving and charitable [deacon] with every perfect and spiritual blessing, even as He blessed our Fathers, the Patriarchs Abraham, Isaac, and Jacob, from whom all the nations have received light, and that He might deliver and save him from all the wiles of the Devil, and from all the evil designs of wicked men, and gird him about with patient endurance. And after the stablishing (?) of this festival of the saints which he hath commemorated may he receive favour from their King, the Christ, and may they cause him to be worthy to hear the voice which is full of joy and gladness of every kind, saying, 'Come, ye blessed of My Father, inherit the kingdom which hath been prepared for you from the foundation of the world.'[1] Amen. Zamen (*sic*). So be it! Amen. Amen.

Fol. 76 *b* [ⲡⲓⲉ] | It was written on the twenty . . . . . day of the month Epêp, in the seven hundred and eighth year of the Era of

[1] Matt. xxv. 34.

Diocletian (i. e. A. D. 992), by . . . . . .[1] [Zôkratôr] . . . . . .[1] the least of all men, the son of the blessed Archdeacon Joseph. Pray for me a sinner.

I, Zôkratôr, the least of all men, the son of the blessed Joseph, the archdeacon of the city of Snê (Asnâ), may God give him rest! beg you to remember me, of your love, O my fathers and brethren. Behold my repentance. Entreat ye God on my behalf that He may forgive me a few of my sins, which are exceedingly many, and that He may lead me henceforward in the right way, according to His holy and blessed wish. And do ye yourselves forgive me all my blunders, because I am not very learned, and I only received my instruction from the school teachers. Behold my repentance. Do an act of grace and forgive me.

In this year wherein we have written this volume, which is the seven hundred and eighth year [of the Era of Diocletian] (i. e. A. D. 992) and the three hundred and seventy-second year of the Saracens (i. e. of the Era of the Hijrah =A. D. 982), a great miracle took place in connection with the rise of the river Nile. On the fifteenth day of the month of Mesore,[2] we were taxed (?) on a cubit of water, but afterwards it (i. e. the flood) . . . . . until it . . . . . two cubits. Thus through the prayers which Saint Mary, the Lady of us all, made on our behalf, God visited us through His compassion towards [us] . . . . . Mesore . . . . . .[3]

[1] Text mutilated. [2] August 8.
[3] I do not understand exactly what happened.

ENCOMIUM ON THE ARCHANGEL RAPHAEL BY SAINT JOHN CHRYSOSTOM

(Brit. Mus. MS. Oriental, No. 7022)

Fol. 1 *a* ١ THE DISCOURSE WHICH SAINT JOHN CHRYSOSTOM, THAT IS TO SAY, HE OF THE TONGUE OF GOLD, ARCHBISHOP OF CONSTANTINOPLE, PRONOUNCED CONCERNING THE HOLY ARCHANGEL RAPHAEL, ON THE DAY OF HIS FESTIVAL, WHICH IS CELEBRATED ON THE FOURTH OF THE EPAGOMENAL DAYS.[1] THIS DISCOURSE WAS PRONOUNCED IN THE SHRINE THAT HAD BEEN NEWLY BUILT BY THE GOD-LOVING EMPEROR ARCADIUS IN THE NAME OF THE HOLY ARCHANGEL RAPHAEL IN THE SOUTHERN PART OF THE CITY. AND AFTER THE DEDICATION IN THE FOLLOWING YEAR, THE GOD-LOVING EMPEROR CAME TO PRAY AND TO BOW DOWN IN THE NEW SHRINE WHICH HIS BROTHER HAD BUILT, AND HE (CHRYSOSTOM) CONSECRATED IT. AND THE PIOUS EMPERORS HONORIUS AND ARCADIUS WERE IN ACCORD, AND THEY INVITED THE GREAT JOHN CHRYSOSTOM TO PRONOUNCE A FEW WORDS OF LAUDATION ON THE HOLY ARCHANGEL RAPHAEL. AND THE HOLY CHRYSOSTOM, OR RATHER, THE HOSTEL OF THE HOLY SPIRIT, UTTERED THIS DISCOURSE. AND HE RELATED A FEW OF THE MIGHTY DEEDS, AND SIGNS,

[1] August 27.

AND MIRACLES, WHICH TOOK PLACE THROUGH THE HOLY ARCHANGEL RAPHAEL, AND EXPLAINED WHEREFORE HE WAS CALLED THE REED OF THE SPIRIT. IN THE PEACE OF GOD. MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL BE SAVED TOGETHER. BLESS US. AMEN.

My beloved, 'the angel of the Lord encampeth round about them that fear Him and delivereth them,'[1] and in very truth the holy Archangel Raphael did encamp round about those who fear Him, [that is to say, the family of] Tobit, and delivered him. And again the Scripture saith, 'He will give His angels charge concerning thee, that they keep thee, and bear thee up on their hand, lest thou strike a stone with thy feet.'[2] For in truth the Lord did give His holy Archangel Raphael charge concerning Tobias, the son of Tobit, to keep him in all his ways, 'lest thou strike a stone with thy feet.' When the husbands of Sarra (Sara) struck a stone, and fell down,[3] He sent His word and healed them, and delivered them out of all their tribulations. The Psalmist David saith, 'Verily God sent His word,'[4] that is to say, His great Archangel Raphael. He healed Sarra, the daughter of Raguel, of the cruel disease of barrenness, and delivered her from the revilings of the servants of her | father, according to the word of the holy Apostle Paul, who said, 'Are they not all ministers of the Spirit who are sent out to [perform] service for those who shall inherit salvation?'[5] Fol. 1 *b* ⳟ Fol. 2 *a* [ⳟ]

My beloved, when I think of the loving-kindness of God towards man, which is very great, and especially towards the righteous, I marvel exceedingly. Now the righteous Lord, even as it is written, 'putteth away the sins of the sinners,' even as hath been said by the mouth of the Lord, which

[1] Ps. xxxiv. 7. [2] Ps. xci. 12. [3] Tobit iii. 8; vi. 13.
[4] Ps. cvii. 20. [5] Heb. i. 14.

cannot lie, 'There is joy in heaven before God and His angels over a sinner when he repenteth.'[1] In truth the holy angels merit honour, and it is meet especially for us to rejoice with them. Now it is the righteous who minister unto them, through the command of the Creator God Almighty, with willingness and trembling. The blessed angels rejoice in the conversion of sinners, and they also minister unto the righteous with exceedingly great gladness. Even so is it with a king of [this] earth. When a tyrant,
Fol. 2 *b* or an arrogant oppressor, riseth up | in his province, and
ⲥ committeth lawless acts and doeth deeds of aggression, the king straightway meditateth in his heart, saying, 'By what means can I put down this tyranny?' Then he summoneth to him one of his chief captains in whom he hath confidence, and he dispatcheth him to depose the adversary of the king. And when the captain hath done this he returneth to his lord with joy and gladness, the tyrant of yesterday being vanquished and lashed to his horse. Then doth the joy of the king rise up, because his enemy hath fallen before his general, and he bestoweth upon his chief captain honours and gifts which are greater than any which he hath ever bestowed on any one before. And in this manner doth the man-loving God act in this world.

Now Michael, and Gabriel, and Raphael are they who are the greatest of all the angelic hosts. As concerning this Michael, God sent him in primeval time, and he smote the Old Serpent, that is to say, Satanaêl, and he vanquished him, and bound him in fetters for one thousand years, and because of this God bestowed upon him this great and exalted position. And as for Gabriel, because of his faculty of
Fol. 3 *a* knowing things beforehand, the Lord, | and His Father,
ⲉ and the Holy Spirit decided that he should go to the Virgin with the good news. Raphael [goeth] to the righteous men,

[1] Luke xv. 7, 10.

and serveth them, and acteth as guide to them, and healeth them [of their sicknesses], and [it belongeth to him] to bind the wicked demon Asmodeus with fetters. For God hath appointed unto each of the angels the work which is associated with the meaning of their names. Michael He appointed to act as a minister to men [before Him] because of his faculty of watchfulness (or, keeping awake). If thou wouldst translate [the name] Michael [its signification is] 'The Compassion of God Almighty'. [The name] Gabriel [meaneth] 'God and man', and for this reason God made him the minister and the messenger of the good tidings of what God is about to do unto man. The meaning of [the name] Raphael is 'God Who guideth men'. And God gave unto these angels these names through His foreknowledge of those who were about to be before they came into being.

And now let us return to the subject of the discourse and speak about Tobit, the son of Tobiel. Tobit saith, 'I Tobit was walking | on the road at midday. Righteousness was Fol. 3 b
in my hands at all times all the days of my life.' Verily ר
Tobit was a traveller on the ways of truth, and a doer of charity with a benevolent mind, and the son of Tobiel gave first-fruits and tithes to the house of God. For this reason the Devil became envious of him, and made him blind. God Himself saith by the mouth of the holy Prophet David, 'Behold, I have become old, and I never saw a righteous man whom God had forsaken.'[1] Subsequently God sent His holy Angel Raphael, and he bestowed upon him the light of his eyes. And also, when he wished to send his son Tobias into a region afar off, He made the good angel to act as his guide.[2] And in the place whereunto he departed he healed Sarra, the daughter of Raguel, and bound the demon Asmodeus with fetters. Thus he filled the house of the poor man with joy, and the house of the rich man he filled with

[1] Ps. xxxvii. 25.

[2] Tobit v. 4 ff.

gladness, and the house of chiding and abuse[1] he filled with singing and music, and he made the grief and sighing
Fol. 4 *a* of Raguel[2] to flee away. | And he wiped away also the tears
ז from the eyes of Sarra, and took up her prayers to the Seventh Heaven, to God Almighty.

For, O my beloved, this [Raphael] is a good angel, he is a minister, he is a flame of fire, he is a spirit, he is a faithful guide, he is incorporeal, he is also an archangel. He is a good servant (?), he is a wakeful watcher (?), he is a workman who is to be trusted. He is a physician who healeth and accepteth no fee. All these things which I declare unto you this merciful archangel doeth at the command of his Handicraftsman, God. And if ye wish to know, O beloved brethren, how it is that all these names are applicable to this compassionate archangel, I will make the matter manifest to you. Now I have already told you that the [arch]angel is a good being. Behold, his loving-kindness manifesteth itself openly, because the archangel serveth [man with] obedience, even to the preparation of food for him. He is a man, he is a minister who standeth before the deathless King, the Christ. |
Fol. 4 *b* He ministereth at His command, according to the word of the
ח sweet-smelling tongue of Paul, 'Are they not all ministers of the Spirit who are sent out to [perform] service for those who shall inherit salvation?'[3] Thou seest the faithful testimony! He is a spirit, according to the prophecy of David, saying, 'Who maketh His angels spirits'[4]; he is a flame of fire, even as it is written, 'His ministers a flame of fire.'[4] He is a guide, and therefore he guided Tobias in a foreign land, without any injury whatsoever.[5] He is a chief cook, for he cooked the fish for the young man.[6] He is an angel. He is a master of the bridal ceremonies, for he spake unto Tobias, and he made a marriage.[7] He is a being without body, for he tasted no food whatsoever all the days wherein he was

[1] Tobit iii. [2] Tobit xiv. 12. [3] Heb. i. 14. [4] Ps. civ. 4; Heb. i. 7.
[5] Tobit v. [6] Tobit vi. 5. [7] Tobit vi. 10.

travelling with him. He is a messenger, for he made supplication to the Treasury of Compassion, the Christ, on behalf of Tobit and Tobias | his son, and Sarra. He was a . . . . . Fol. 5 *a*
when Tobias was in the bride-chamber.[1] He took a camel[2] ϑ
to Ecbatana and brought back silver. He is a physician, for he healed the eyes of Tobit,[3] who was a charitable man, for he said unto his son, 'According to what thou hast, and according to thy superabundance, do acts of charity, for charity delivereth a man from death.'[4] He is a Commander-in-Chief, for he bound Asmodeus in fetters. He is an unpaid [minister], for he would not take the hire which had been agreed upon with him.[5] He is a good servant, for he performed service for all those who needed it from him. He is a [faithful] minister, for he stood before him and served like a loyal servant. O how deep is the sea of the compassion of God! O how great is the obedience of this archangel, who standeth before the Lord of Hosts, and standeth [as] ever a man to serve!

Now therefore, permit us, O my beloved, to bring forward | and to declare unto you a few matters concerning this mar- Fol. 5 *b*
tyrium wherein we are gathered together in the name of ῑ
the archangel. It happened to me one day, when I John was celebrating my Eucharist at the sixth hour, that a great light rose up in the house wherein I was, and, behold, a young man with an exceedingly beautiful countenance came in to me. He was enveloped in great splendour, and he had a staff of gold, surmounted by a cross, in his right hand, and he called unto me three times, saying, 'John, thou reed of the Holy Spirit! John, thou tongue that healeth the souls which have been shattered by sin! John, thou tongue of the speaker who is able to persuade God in the Seventh Heaven!' And when I heard these words I was troubled, and I fell down at

[1] Tobit vi. 16; viii. 2.
[2] Two camels, Tobit ix. 2.
[3] Tobit xi. 7, 8.
[4] Tobit iv. 8–10.
[5] Tobit hired him at the rate of a drachma per day (Tobit v. 14).

his feet that I might worship him. And he took hold of my hand, and raised me up, and said unto me, 'Fear not. Do not [worship me], for I am thy fellow servant, but worship
Fol. 6 *a* God.' And I said unto him with fear and trembling, | 'Who
ⲓⲍ art thou, O my lord, who art enveloped in such great splendour? I have never seen any one like unto thee.' And he removed fear from me, and he said unto me, 'I am Raphael, one of the Seven Archangels. I am Raphael whom my Master joined to Philotheus, and I presented him and his father and his mother to the Christ Jesus. I am Raphael the archangel, and the Christ gave thee into my hand from the time when thou wast a child. And moreover, from the time when thou wast born until this day, I have never left thee for an hour, or for half an hour, or even for the twinkling of an eye. And I will never leave thee until the day [cometh] when I shall take thee to the King, the Christ. He gave thee into my hand when thou wast spotless. [I was with thee] in the house of the learned man who taught thee letters, and also when thou didst make thy passage by sea to Athens and
Fol. 6 *b* Bêrût, into which cities thou didst enter. | I walked with
ⲓⲏ thee and I prepared the path whereon thou wast to travel, and I prepared for thee the instruction which was peculiarly suitable for thy mind and heart, even as the husbandman preparcth his seed beforehand, and diggeth his furrows in the water.[1] And now, be strong and prevail. Fear thou not, O thou marvellous confessor, for I am not one to strike fear into souls; on the contrary, I am one who giveth comfort unto souls, for I am called by my fellow angels, "The merciful angel." Be strong, let thy heart be bold, and fear thou not, for I am not associated with disturbance, but with peace. Now therefore, O John, behold the Emperor Arcadius will ask thee about a matter which concerneth me, for he would like to build a martyrium in my name. Encourage him with

[1] i. e. who clears out the furrows for the seed whilst the irrigation or flood water is still on the land.

thy softest speech, for it is written, "The tongue of the righteous man is more excellent than gold and silver"[1]; and make him to be happy in the building of my shrine. When thou shalt consecrate my shrine and the gifts of great price and beauty which the God-loving Emperor shall give | unto it (?) . . . . . [2] Declare these words unto the pious Emperor . . . . . [2] the Christ . . . . . [2] the Holy Spirit, which is like unto a sweet odour that floweth from his mouth. Be of good cheer, and the peace of the Father, and of the Son, and of the Holy Spirit be with thee.' And when he had said these things unto me he went up into heaven with great glory. Fol. 7a [ית]

And I John neither ate nor drank that day because of the joy which was in my heart through the archangel's talk with me. And it came to pass on the following day that the pious Emperor Arcadius came unto my lowliness in the Patriarch's house and received a blessing from my hand. And I said unto him, 'Sit thou down, O lover of the Christ, O thou who art troubled in thy mind about the building of the shrine of the holy Archangel Raphael, whose gracious remembrance [of the saint] driveth away sleep from thee, whose remembrance of the service of the saints maketh thee to forget the enjoyment of the Empire. | Blessed (?) [art thou who . . . . . .[2]] that which is good, ...[2] shall be unto thee. In very truth is fulfilled in thee the word of the ineffable Paul, "Minister to the saints"[3]; and again, "God is not unjust to forget your labour, and the love which ye manifest in His Name."'[3] And when I had said these words unto him the blessed Emperor [was astonished] for a long time. And he answered and said unto me, 'We are blessed, O Israel, because the things which are pleasing unto God are manifest unto us. And blessed are we also because God hath raised up unto us such a spiritual father as thyself. Verily thou art an angel who dost walk upon earth with men. Fol. 7b [יא]

[1] Cf. Prov. viii. 10, 19. [2] Text mutilated. [3] Heb. vi. 10.

Furthermore, in thee is fulfilled the word of David, the holy psalmist, saying, "The generation of the upright shall receive blessing."[1] Furthermore, O my holy father, behold for many days my heart hath been troubling me concerning the building of the shrine of the holy Archangel Raphael. I swear by thy holy prayers that I have not slept at all during the past night because of this matter. Behold, behold the Spirit . . . .

[About sixty-four pages wanting]

[1] Ps. cxii. 2.

THE APOCALYPSE OF PAUL

(Brit. Mus. MS. Oriental, No. 7022)

| . . . . before it, saying unto it, 'O thou most wretched soul! Fol. 24 *a*
The evil things which thou doest by day and by night I take ϴϴ
daily into the presence of God, not through [my] will, but through the Will of God, Who commanded me, saying, "Cease not to minister unto them. Perhaps they will turn and repent." Behold, I have made myself a stranger unto thee this day. Let us [go] to the Judge of Truth.' And its spirit came forth from it, saying, 'O thou wretched soul, thou didst not give me rest during my little time which I passed in sojourning with thee. Or, O thou wretched soul, didst thou endure . . . . . or did thy heart turn? The breath of the breath of life of God was in thee. Let us [go] to the presence of the Judge of Truth. I will never forgive thee; and I have made myself a stranger unto thee this day, and do thou do likewise [to me].' Thus the spirit of the soul abuseth it (i. e. the soul), and its angel afflicteth it, and as soon as it standeth up the Powers shall snatch it up into heaven, [and inflict upon it] suffering after suffering. And sluggishness shall come forth from it, and scandal-mongering, and the spirit of rapine. And as for the Powers of the Darkness, some have the faces of lions and wear plates of armour filled with fire,

and have slaughtering swords in their hands. Some have the faces of bulls, and their hands are like unto the hands of men,
Fol. 24 *b* and huge horns of fire project from their heads, | and the
ΠΙ spears which they hold in these hands they drive into the souls of sinners. Some have the faces of bears, and their eyes shoot out fire on all four sides. There is fury in their faces, and there are huge iron butchering knives in their hands, and they are ready to crush the souls (?) of the ungodly before they come forth from the body, and to inflict upon them sufferings during the agony of death. Some have the faces of serpents, and have smoke issuing from their mouths, and fumes, and fire. Some [have the faces of] ravens, and hold in their hands saw-like weapons wherewith they torture souls. Some have the faces of vipers, and have spears like unto those of fishermen, which they are ready to drive into the souls [of sinners], and to torture them with pitiless cruelty. Some have the faces of asses, and are arrayed in black armour, and hold in their hands shearing knives of fire which they thrust into the souls [of sinners] in furious anger. Some have the faces of crocodiles, and have in their hands huge knives, with which they secretly lop off the limbs of the souls [of sinners]. Some have the faces of wild beasts, and tongues of fire which project from their mouths, and their teeth are of iron. Those who are there seize the souls, and when they have chewed them up in their mouths they swallow them straightway; and afterwards they vomit them into
Fol. 25 *a* . . . . . .[1] | and others chew them up and swallow
ΠΛ them, and some of these give what they have chewed in turn unto others, [for] they are pitiless towards the souls of sinners.

Then the Powers of Darkness go to the soul, and they say unto it, 'Whither wouldst thou go, O wretched soul? Wouldst thou go to heaven? Tarry hither that we may

[1] Text mutilated.

see what is in thee. If thou dost not, no holy helper will accompany thee.' And I heard a voice up in the height, saying, 'Bring up hither this wretched soul, in order that it may know that the God Whom it hath despised doth exist.' And immediately the soul entered into heaven I heard angels and archangels who were in number tens of thousands of tens of thousands, saying, 'Boast not thyself, O soul, of all the works which thou hast done in the world.' And straightway the mouth of the soul was closed, and it was unable to utter a single word before God. And its angel said, 'Weep with me, O my fellow angels, because no rest shall be given unto the soul wherewith I sojourned.' And the angels answered and said, 'Away with it! Away with it! For from the moment wherein we saw it there hath been a foul smell in our midst.' And they took away the soul to enable it to pay worship unto the God Who created it in His own image and likeness. | And its angel made a sign, saying, 'O Lord God Fol. 25 *b*
Almighty, I am the angel of this soul, and I brought unto Thee ⲡⲃ
its deeds, both those belonging to the day and those belonging to the night; judge it according to its judgement.' And the spirit of the soul said, 'I am the spirit, the breath of life which sojourned with it; judge it according to its judgement.' And the voice of God came unto the soul, saying, 'Where are all the good works which thou shouldst have done? Have I separated Myself even from the unrighteous for a single day, and did not My Son speak unto the righteous and unto all My chosen ones?' And the mouth of the soul was closed, and it could not find a word to utter. And the voice of God came, saying, 'There is no acceptance of persons before God, and the Judgement of Truth is what shall be. He who hath done what is truth, unto him shall truth be done. He who hath shewn mercy, unto him shall mercy be shewn.' And they shall give the soul into the hand of Aftemeloukhos, the Angel who is over the punishments, and he shall cast it into

the outer darkness, the place wherein there is weeping and gnashing of teeth, until the day of the Great Judgement. And I heard the voices of the angels and the archangels, saying, 'Righteous art Thou, O Lord, and Truth is Thy Name.'

Fol. 26 *a* ם And afterwards I Paul looked, and I saw | another soul which had just been brought forth from the body, and two angels held it. And it was weeping and crying out, saying, 'Have mercy upon me, O Judge! This day is the seventh day since I died and was given into the hands of these two angels; but whither they are going to take me I know not.' And the Judge answered and said, 'What didst thou do in the world? Assuredly thy deeds were without mercy, for thou hast been given over into the hands of those who have no mercy. Thou hast not done that which is upright, and that which is upright will not be done unto thee in the hour of thy necessity. Confess the sins which thou hast committed in the world.' And the soul answered and said, 'Lord, I have not committed sin.' And when it had said, 'I have not committed sin,' the Judge said unto it, 'Dost thou think that this place is like the world, wherein each man committeth sin, and hideth his sin from his neighbour? When [souls] appear before the throne of God, the sins of each man, as well as his good deeds, become manifest.' And at that moment the mouth of the soul was stopped, and it was unable to find a single word to utter. And I heard the Judge of Truth saying, 'O angel of this soul, come into the midst.' And at that moment the angel came into the

Fol. 26 *b* ם midst, | with the bill of indictment of its sins in his hand, and he said, 'My Lord, the sins which this soul hath committed since its youth are in my hand; dost Thou wish me, O my Lord, to recite its sins from the time when it was ten years old?' And the Judge said unto the angel of the soul, 'O angel, I do not seek to know what sins it hath committed since the time when it was ten years of age or fifteen; on the

contrary, I only ask thee concerning the sins which it hath committed in this year, the year in which it died. I swear unto thee by Myself, and by My angels, and by My hosts, that if the soul repented in that same year in which it died, I will forget all the sins which it committed in the time that preceded it.'

And God called Uriêl and Suriêl, and said unto them, 'I wish you to bring these souls into the midst'; and straightway they brought them, and the soul looked at them, and recognized them. And God the Judge said unto the soul, 'Dost thou know these [souls] who have been brought into My presence?' And the soul answered and said, 'Yea, my Lord.' And God said unto the soul, 'What didst thou do unto them?' And the soul said, 'A year hath not yet passed since I slew [this soul], and shed its blood on the earth. And this other soul I slew by means of fornication. I took everything which it had by violence, | and I rewarded Fol. 27 *a* it with a multitude of evils instead of all the good things ⲡⲉ which it had done unto me.' And the Judge answered, saying, 'If a man doeth violence to another man, and the man dieth, watch is kept until the man who hath done the violence cometh, and then they (the two souls) are presented before the Judge of Truth so that each one may receive according to his works.' And I heard a voice saying, 'Give this soul over into the hand of the governor of the abyss of Amente, and let him torture it until the day of the Great Judgement.' And I heard the tens of thousands of tens of thousands of the angels praising and blessing God, saying, 'Righteous art Thou, O Lord, and true are Thy judgements.'

And the angel answered and said unto me, 'O Paul, thou chosen one of God, hast thou seen all these things?' And I said, 'Yea, my lord.' And he said unto me, 'Follow thou me now, and I will take thee and shew thee the place of abode of all the angels.' Then I went with the angel, and

he took me to the Third Heaven, and he set me by a gate, and I saw that that gate was of gold throughout. And I saw two pillars of gold before the gate, and there were tablets
Fol. 27 *b* of gold, which were full of (i.e. covered with) writing | upon
ΠΓ the pillars. And the angel turned and said unto me, 'Blessed art thou, O Paul, for they shall take thee inside this gate. It is not permitted to every one to enter inside it, [and none doeth so] except the fortunate, and the innocent, and those who have in them no wickedness whatsoever.' And I said unto the angel, 'What are these things which are written upon these tablets?' And he said unto me, 'These are the names of all the righteous who serve God with all their heart.' And I said unto the angel, 'My lord, are their names really written in heaven before they have come forth from the world?' And the angel answered and said unto me, 'Not only are the names of those who serve God with their whole heart [written] in heaven, but the form [of each of them] is in heaven, and the angels recognize it, and they say, "This is [the form of] the man who serveth God with his whole heart," before he leaveth [this] world.'

And when the gate was opened, behold, an old man, whose face shone like the sun, drew nigh unto me straightway, saying, 'Hail, Paul, thou beloved of God!' And he smiled and [kissed] me at first, but afterwards he ceased to smile, and he wept. And I Paul was troubled, and I said unto
Fol. 28 *a* him, 'My father, wherefore dost thou weep?' | And he
ΠΖ answered and said unto me, 'I am distressed in heart because of this name of "man". Many are the promises of God and His good gifts, but not very many men shall partake of them.' And I said unto the angel, 'Who is this, my lord?' And the angel answered and said unto me, 'This is Enoch, the scribe of righteousness.' And immediately I had passed inside that place I saw another being, namely, Helias (Elijah), who came and saluted me, and he was smiling; and

afterwards he ceased to smile, and he wept. And he said unto me, 'O Paul, come and see, for the labours which thou hast wrought for mankind have been accepted from thy hands. Many are the good gifts of God and His promises, but not very many men shall partake of them; for only at certain seasons, and at certain times, one by one are they fit [to enter] these places.' And the angel answered and said unto me, 'The things which thou hast seen in this place thou shalt not reveal [whilst thou art] in the flesh; but follow thou me, and I will shew thee that which thou mayest make manifest.'

And he brought me out from this gate, and took me to the Second [Gate], and he led me into the firmament, and took me to the place where the sun riseth. And I looked and I saw | the foundations of heaven which were [resting] upon Fol. 28 *b* a river of water, and the river of water was encircling the ΠΗ whole world. And I said unto the angel, 'My lord, what is this river of water which encircleth all this world?' And he said unto me, 'This is the river "Ocean".' And immediately I had gone beyond Ocean, I discovered that it was the light of the sun that illumined that country, and that the country was seven times brighter than silver. And I said unto the angel, 'What is this place?' And he said unto me, 'This is the country of inheritance. Hast thou never heard [the words], "Blessed are the meek in spirit, for it is they who shall inherit the earth?"[1] When the souls of the righteous come forth from their bodies to meet God they are placed in this country.' And I said unto the angel, 'Shall this country then appear after a time?' And the angel answered and said unto me, 'When the Christ shall appear in His kingdom, this country [also] shall appear above this, like a breath of the dew. God knoweth all His saints, and the Christ shall reign over [them] for a great number of years, and they

[1] Matt. v. 5.

shall eat of the good things of the country, the which I shall now shew you.'

Fol. 29 *a* ⲛⲏ And | I looked out on that country, and [I saw] a river flowing with milk and honey, and on this side of the river and on that were growing trees that were laden with fruit. And I looked to the east, and I discovered every kind of thing which God had created in that place. I saw palm trees growing there, and each one was wholly different from the other; some of them were thirty cubits in height, and some of them twenty, and some of them ten, and the ground whereon they were growing was seven times whiter than silver. From the root of each tree up to its heart there were ten thousand branches with tens of thousands of clusters, and there were ten thousand clusters on each branch, and there were ten thousand dates in each cluster. And thus was it also with the vines. Each vine had ten thousand branches, and each branch had upon it [ten thousand] bunches of grapes, and each bunch had in it ten thousand grapes. And there were other trees there, tens of thousands of tens of thousands of them, and their fruit was in the same proportion. And again I said unto the angel, 'My lord, why is it that the fruits of these trees are tens of thousands of tens of thousands in number?' And he answered and said unto me, 'O Paul, thou beloved of the Christ, God giveth with all His heart unto those who are appointed to receive them (His gifts), that is to say, those who have suffered wrongfully for His Name's sake.' And again I said unto the angel, 'My lord, are these the promised things which [God] hath

Fol. 29 *b* ϥ prepared | for His saints?' And he said unto me, 'There are things which are seven times better than these. I testify unto thee, O Paul, that when the righteous come out of the body, and see the promised things of God which have been prepared for them, they are wont to heave sighs and to weep, saying, Wherefore did the matter come forth from our mouths, or why was I angry with my neighbour one day?'

And I said unto the angel, 'My lord, are there then other promised things which are superior to these?' And the angel said unto me, 'These promised things appertain to the world, and they are kept for men of holy marriage; but those who are chaste and are virgins shall receive the things which are seven times more splendid. As for the things which are there, I will shew them all to thee.'

And he took me to the eastern side of the river of good things, and I looked and I saw that the water of this river was very much whiter than milk, and I said unto the angel, 'My lord, what is this?' And he said unto me, 'This is the Archêerousa Lake.[1] The City of the Saints which the Father built for His Only-begotten Son Jesus, the Christ, lieth to the east of all these. It is not permitted unto every man to enter therein. And the Archêerousa Lake hath been placed on this road for the following reason: If a man who is a fornicator or a sinner turneth away [from his sin] and repenteth, and bringeth forth fruit meet | for repentance, when he cometh Fol. 30 a
forth from the body he first of all worshippeth God, and ⲫⲗ
then he is delivered over into the hand of Michael, and he washeth himself in the Archêerousa Lake, and he is then taken into the city to those who have never committed sin.' And I Paul marvelled, and I blessed God because of the things which I had seen. And the angel said unto me, 'Follow thou me, Paul, and I will take thee into the city of the Christ.' And when we had arrived at the Archêerousa Lake he made me embark in a ship of gold, with a prow of silver, and cordage and tackle of gold, and sails of silver; and the ship was inlaid with precious stones, and it was manned by three thousand angels. Then the angels sang to me, and they took me into the city of the Christ, and those who were in the city came forth to greet me with great joy. And I saw

[1] ⲁⲣⲭⲓⲉ ⲗⲓⲙⲛⲏ (p. 537, l. 28), ⲁⲣⲭⲏⲉⲣⲟⲩⲥⲁ ⲗⲓⲙⲛⲏ (p. 563, l. 25), ⲁⲣⲭⲓⲉ ⲗⲓⲙⲛⲏ (p. 563, l. 30), ⲁⲣⲭⲏⲉ ⲗⲓⲙⲛⲏ (p. 564, l. 1) = Ἀχερουσία λίμνη, a lake which was supposed to be connected with the Underworld.

the city of the Christ, which shone with light that was seven times brighter than that of the sun. It was built wholly of gold, and was encircled by twelve walls [built of] precious stones; and there was a tower built inside each wall, and the circumference of each wall was one hundred stadia. And I said unto the angel, 'My lord, how great is the stadium of God?' And the angel said unto me, 'The stadium is equal to one stage on the road (or, a day's journey). And in the interior of the city there is every .....[1] of this
Fol. 30 *b* world. And four rivers encircle the city. | The river on the
ϥϧ western side of the city is of honey, the river on the southern side of the city is of milk, the river on the eastern side of the city is of wine, and the river on the northern side of the city is of oil.' And I said unto the angel, 'What are these rivers which encircle the city?' And the angel answered and said unto me, 'The four rivers which encircle this city resemble the four rivers which are upon the earth. With that which floweth with honey the Phisôn is to be compared, with that which floweth with milk the Euphrates is to be compared, with that which floweth with wine the Geôn (Gihon) is to be compared, and with that which floweth with oil the Tigris is to be compared. And since the righteous do not seek to obtain their freedom upon the earth, and since they suffer hunger, and are athirst, and endure violence for God's sake, for this reason God giveth unto them the good things that are in this city ten thousandfold.'

And when I had gone into that city I found great trees growing before the gate of the city, and there was no fruit upon them, and nothing except leaves. And certain of the men who were under the trees were naked, and whensoever the trees saw a man they bowed themselves down [before him], and then raised themselves up again. And when I saw them
Fol. 31 *a* I wept. And I said unto the angel, | 'What is the matter
ϥϩ

[1] A few words seem to be wanting in the manuscript.

with these [men] that they are not allowed in this city?' And the angel said unto me, 'It is not meet to weep for these more than for all the rest of the world.' And I said unto him, 'What is the matter with these [men]?' And he said unto me, 'These are men who are specially set apart. They do works and they fast, but they are more proud than all other men. They make themselves out to be the only people who are justified, and they treat with contempt those who are their neighbours. If they feel the desire they give salutation to men; if they do not feel the desire they salute no man, no matter who he may be. If they feel the desire they open their mouths to men, and if they do not feel the desire to do so they do not open them. If any one [of them] doeth a favour to a man he exalteth himself over him, saying, "I am he who nourished thee with my goods."' And I said unto the angel, 'Is it not then pride which hath corrupted them, and which doth not permit them to go into the city of the Christ?' And he said unto me, 'Pride is the root of every evil. These have not made themselves like unto the Son of God Who came in humility.' And I said unto the angel, 'Wherefore do the trees bow themselves low and then raise themselves up?' And the angel answered and said, 'In times of old they were on [the earth], and they worshipped God, and one day they bowed themselves because of the disgrace of man, for they cannot endure the pride which is in him.' | And I said unto the angel, 'How were they (the naked men) placed in front of the city?' And he said unto me, 'They were set in this place through the goodness of God. Furthermore, this is the road whereby the saints enter into the city. When the Christ, the King of the Worlds, shall appear at His [second] coming, all the righteous shall find favour with them (the saints), and they (the men) shall be taken into [the city] for a time, but they shall not enjoy full freedom in the same degree as those who have passed their whole time in serving God in all humility.' Fol. 31 b צפ

And the angel drew me to the river which is to the west of the city. In the gate I found Isaiah, and Jeremiah, and Ezekiel, and Amos, and Micah, and the Lesser and the Greater Prophets, and they saluted me inside the city. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'This is the Road of the Prophets. Every man who loseth his soul for God's sake, and who doth not do what he willeth for the world's sake, when he cometh forth from the body he goeth into the presence of God, and worshippeth Him. And He delivereth him over into the hand of Michael, who taketh him into this city, [where] the Prophets salute him, saying, "He is our son, because he hath done the Will of God upon the earth; he shall inherit these things" . . .'

Fol. 8 *a* the good . . . . of the Lord God took me to the river of milk ⳩ which was to the south of the city, and I found all the little children whom Herod had slain for the sake of the Name of the Christ, and they all kissed me. And I said unto the angel, 'My lord, it is not permitted to every man to abide with these holy children, is it?' And the angel said, 'All those who keep their virginity, and are pure and without blemish, when they go forth from the body are taken to worship God, and they are then given into the hand of Michael, who bringeth them unto this place, and giveth them into the hands of this multitude of little children, who kiss them as their fellow members and brethren, and they receive an inheritance with them in the city of the Christ Jesus for ever.'

And [the angel] took me to the river of wine which is to the east of the city, and I found there Abraham, and Isaac, and Jacob, and they kissed me. And I said unto the angel, 'Who are these?' And the angel said, 'When all those who have received strangers hospitably go forth from the body, they depart to the presence of God, and worship Him, and He giveth them into the hand of Michael, who taketh them into the city. And all the righteous salute each man on

the way, saying, "O our son and brother, receive ye our hospitality. | Come ye and inherit the city of the Lord our Fol. 8 *b*
God, each according to his work." And each man findeth ϥϵ
men to take them into the city of the Christ Jesus, Jerusalem.'

And I looked and saw certain men in the gate singing psalms and hymns, and ascribing glory to God, and they were rejoicing greatly. And I said unto the angel, 'Who are these?' And he answered, saying, 'These are they who went to God without the hypocrisy of men in them. All those who rejoice and sing psalms and hymns to God with their whole hearts are brought into this gate, and are set in this city, and they are placed with the saints who sing to the Christ always.'

And [the angel] took me into the middle of the city, to the Twelfth Wall (or, tower), and I found it to be the most splendid of them all. There was such great glory in that Wall that no being of flesh could describe the magnificence and splendour thereof. And I said unto the angel, 'Is there not in this place one part which is the best of all?' And the angel said unto me, 'O Paul, thou chosen one of God, behold, the Second Wall is better than the First Wall, and the Third Wall is better | than the Second Wall, and all the Walls are Fol. 9 *a*
better, each than the preceding, up to the Twelfth Wall.' And ϥϛ
I said unto the angel, 'My lord, make me to know the meaning of this matter, for I do not understand it.' And the angel said unto me, 'If there be any man in whom there existeth the least wish to slander, or to feel envy or pride, he is stripped of his honour in the city of the Christ.'

And, moreover, I saw certain thrones of gold which were set about in divers places, and there were crowns of glory lying on the top of the thrones. And I looked and I saw the Twelfth Wall, and I saw . . . . . the thrones, the magnificence of which I cannot possibly describe. And I said unto the angel, 'My lord, who are they who shall sit in this place on these thrones?' And the angel said unto me, 'They

are the inept and useless men, and the simple-minded, who make themselves to be foolish for God's sake. They are those who know very little indeed of the Scriptures and the Psalms, in fact nothing except the passages which they hear from the Scriptures through men of God; nevertheless they perform many religious labours, their hearts being right with God. And the righteous who are within the city of the Christ marvel, saying, 'Look and see these ignorant folk who have no knowledge of the Scriptures, and how they have received
Fol. 9 *b* this great honour from God | because of their foolishness!'

ϥH And I Paul saw in the midst of the city a large altar which was of very great height, and there was a man standing before the altar, and his face was shining like the sun, and there was a harp of gold and a psaltery of gold in his hand, and he was crying out 'Hallelujah!' and those who were on the gate and those who were on the Wall were answering him and crying out 'Hallelujah!' and the foundations of the city were shaken. And I said unto the angel, 'My lord, who is this who is so mighty?' And the angel answered and said unto me, 'This is David, the father of the Christ according to the flesh. And this [city] is the heavenly Jerusalem, and when the Christ God sheweth Himself in His kingdom, David the king must play music so that the righteous may answer him and cry "Hallelujah!",' And I said unto the angel, 'My lord, why is David the only one who playeth a harp, and why do not all the righteous [play harps]?' And the angel said unto me, 'The Christ, our Lord, sitteth on the right hand of the Father in the heavens, and David playeth to Him in the Seventh Heaven, according to the manner in
Fol. 10 *a* which he played upon earth. Without David the | Prophet it
ϥO is impossible to offer up a sacrifice in any place. He playeth the harp over the flesh of the Christ and over His Holy Blood, according to the manner of his doing in heaven.' And I answered and said unto the angel, 'My lord, what is [the meaning of] "Hallelujah?"' And he said unto me, 'Paul,

thou master of the Church, rightly dost thou enquire concerning everything. Now the word "Hallelujah" is the Hebrew for "Give glory unto God, Who hath created everything"; and the interpretation thereof is, "Let us bless God together."' And I answered and said unto the angel, 'Then any man who saith "Hallelujah" blesseth God?' And he said, 'Yea, [and he also] saith, "Give glory to the Lord."' And I said unto the angel, 'Then he who saith "Hallelujah" hath no need to translate the word?'[1] And the angel said unto me, 'If a man be suffering from sickness there is no blame [attached] to him if he doth not make answer, and if he hath waxed old there is no blame [attached] to him; but if he be strong and vigorous, and he answer not, this man is arrogant and contemptuous, and he is unworthy to bless Him Who created him.'

Then he brought me out of the city into the middle of a wood, and from thence to the Acherausian Lake.[2] And he brought me through a good country to the river of milk and honey, and he brought me to the ocean that supporteth the sky, and he took me up into the sky. | And the angel said Fol. 10 *b* unto me, 'Paul, Paul, dost thou know where thou art now?' P̄ And I said unto him, 'Yea, my lord.' And the angel answered and said unto me, 'Follow me, and I will shew thee where they take the souls of wicked men and sinners when they die.' And I went with the angel, and he took me to the place where the sun setteth, and I discovered the foundations of the heavens firmly laid on the river of water. And I said unto the angel, 'What is [this] river of water whereon the sky resteth firmly?' And he said unto me, 'This is the Ocean. This is the river that goeth round the whole world.' And when I had come beyond the Ocean, I saw nothing whatsoever, in that place except misery, and sighing, and sorrow of heart, and gloom, and darkness, and smoke (or, mist),

[1] Rendering doubtful. [2] ⲧⲁⲭⲓⲉ ⲁⲭⲁⲓⲏ.

and destruction. And I Paul looked and I saw a large desolate region which had been dried up by a burning wind, and was awful to contemplate; and it was [full of] pits and deep holes in the ground. There was a pit which had been dug to a depth of one hundred cubits, there was a pit which had been dug to a depth of fifty cubits, there was a pit which had been dug to a depth of thirty cubits, there was a pit which had been dug to a depth of twenty cubits, and there was a pit which had been dug so deep that [its end] reached the confines of the abyss. There was a pit filled with dragons, there was a pit filled with ice (or, snow), there was a pit filled with pitch and sulphur which boiled up like [the water in] a boiling cauldron, and from which portions of pitch and sulphur belched up [into the air] to a height of thirty cubits, | there was a pit filled with worms (or, serpents), which stank exceedingly, there was a pit filled with some most horrible liquid, there was a pit filled with fire, the flame of which was like unto leeks in colour, there was a pit the smoke of which rose up to the very firmament, and there was a pit over which the angels of death presided.

Fol. 11 a
pa

And I Paul looked and I saw a great river of fire upon the surface of which rolled many waves. And there was a multitude of men and women immersed therein: some were immersed up to their knees, and some were immersed up to their waist, and some were immersed up to their lips, and some were immersed up to their hair. And I answered and said unto the angel, 'My lord, who are these in these rivers of fire?' And the angel answered and said unto me, 'These are they who never governed themselves, and those who never gave away a cup of cold water, and those who never joined themselves wholly to the righteous, and those who never joined themselves wholly to sinners; and they themselves destroyed their own lives upon earth. They were in the habit of passing a few days in worshipping God, and then they would pass a few days in committing sin and in fornica-

tion; and they ceased not from their sins until they died in the middle of them.' And I answered and said unto the angel, 'Who are these who are immersed up to their knees?' And the angel said unto me, 'These are they who used to go out of church and occupy themselves with works of various kinds, and commit sin daily. Those who are immersed up to their waists are those who used to receive the Body of the Christ and His Holy Blood, and go away and commit fornication, and ceased not from their sins. Those who are immersed up to their lips are those who used to slander the church | and their own houses. Those who are immersed up Fol. 11 b
to their hair are those who were wont to deride each other pb
with crooked counsel, and to behave deceitfully towards each other.'

To the west of this river of fire there was a place of torture, which was filled with men and women, and the river of fire flowed on over them. And I Paul looked and I saw a hollow place which went downwards for a depth of thrice ten thousand cubits, and in it souls were heaped up one above the other, and one generation above the other, and they were all heaving sighs and weeping, and saying, 'Have mercy upon us, O Lord,' but no mercy whatsoever was shewn unto them. And I said unto the angel, 'Who are these, my lord?' And he answered, saying, 'These are they who never made God their helper in the time of tribulation.' And I said unto the angel, 'Since there are thirty or forty generations [heaped] one above the other, surely the depth of the pit must be very great?' And the angel said unto me, 'I testify unto thee, O Paul, that this pit goeth downwards, even to the very confines of the abyss, and that it boileth inside it, like [the waters of a boiling] cauldron.' And the angel said unto me, 'O Paul, I swear unto thee by God, that if thou wert to cast down into it a piece of stone it would scarcely reach the bottom in one hundred years.' And I Paul heaved Fol. 12 a
a sigh, and I wept | over the whole race of mankind. And pc

the angel said unto me, 'Why dost thou weep, O Paul? Thou canst not be more merciful than God. For God knoweth that the Judgement will come, and therefore He waiteth patiently for each man until he hath performed his wish upon the earth.'

Then I looked at the river of fire, and I saw an old man who was being dragged along, and they immersed him up to his knees. And the angel Aftemeloukhos[1] came with a great fork of fire which had three prongs, and with it he dragged out the entrails of the old man through his mouth. And I said unto the angel, 'Who is this old man who is made to suffer so severely?' And the angel said unto me, 'This is an elder who did not fully act up to the name that had been conferred upon him. He ate, he drank, and he committed fornication, and then went to offer up the Sacrifice upon earth.'

And I looked and behold, I saw a little to the other side an old man, whom the Four Angels of wrath were dragging along, and they were running by him, and they immersed him in the river of fire up to his knees, and flashes of fire were beating upon his face like these storm winds, and they did not permit him to say, 'Have mercy upon me,' at all. And I said unto the angel, 'My lord, who is this?' And he said unto me, 'This is a bishop who did not fulfil satisfactorily the duties of his bishoprick. Although the august name of bishop had been conferred upon him, he did not even for one day give a right judgement, neither did he walk in the
Fol. 12 *b* goodness of God, | Who had conferred his title of bishop
פב upon him, nor did he do good unto the widow and orphan. He was an enemy of man, and the things which appertained

[1] Read ⲁϥⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ, which is here regarded as a proper name; the name seems, however, to be composed of ⲁϥⲧⲉ, 'four,' and ⲙⲉⲗⲟⲩⲭⲟⲥ, 'angels' (Arab. ملوك). The 'Four Angels' are mentioned further on. The form ⲁϥⲧⲙⲉⲗⲟⲩⲭⲟⲥ occurs on p. 544, l. 3.

to God were not in his heart, and therefore he is rewarded according to his works.'

And I looked once again at my side, at the river of fire, and I saw another man who was being immersed up to his knees; his hands were stained with blood, the worms crawled out of his mouth and nostrils, and he was heaving sighs and weeping, saying, 'I am being treated more unjustly than all the others who are suffering torture.' And I said unto the angel, 'Who is this, my lord?' And the angel said unto me, 'This is a deacon who committed fornication with women who did not belong to him, and he did not act rightly before God. He ate the Offerings fearlessly, and he wasted himself in every kind of worthless manner. He held not in reverence the day wherein the title [of deacon] was conferred upon him, and the Blood of the Christ was in his hands. He destroyed his whole life, and he repented not until he died; for this reason he shall abide in these tortures which shall long endure.'

And again I looked at my side, at the river of fire, and I saw one by the side of whom [the angels of wrath] were running, and they dragged him along, and they immersed him in the river of fire up to his lips. And a pitiless angel came with a red-hot | instrument, and he burned away his tongue Fol. 13 a
and his lips little by little. And I heaved a sigh, and I wept, pe
and I said unto the angel, 'Who is this, my lord?' And he said unto me, 'This is a reader whose duty it was to teach the people, but he did not act in accordance with the things which he read to them, and with the commandments of God.'

And again I looked, and I saw pits by the river of fire wherein men and women were immersed, and the worms were eating them, and they were sighing and weeping; and I also wept and sighed. And the angel said unto me, 'O Paul, thou chosen one of God, what seest thou?' And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the people who took usury and devoted their minds to their riches, and did not make God their helper.' And

I Paul saw another region which had been parched by a hot wind, and it was very spacious, and there were men and women also there, and they were gnawing their tongues. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who used to slander the Church. They paid no heed to the Word of God, but provoked God and His angels; therefore they shall receive this torture which shall endure.'

And I saw also a pool in the pit which was of the colour of blood. And I said unto the angel, 'My lord, who are those who have suffered [here]?' And he said unto me, |
Fol. 13 b 'This is the pool into which floweth the blood of those who
pc suffer torture.' And I saw certain men and women who were immersed [in the blood] up to their knees, and certain others were immersed up to their lips. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the magicians who worked enchantments on men and women, and they will be left here to suffer until they die.' And I looked again and I saw some other men who were immersed up to their waists, and they were exceedingly black, yea, seven times blacker than sackcloth, and they were low down in the valley of fire, and were suffering grievous torments. And again I heaved sighs and wept. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the women who used to commit fornication with strange men, although they had their own husbands available, and the men who [used to commit fornication with strange women, although they] had their own wives available. Therefore shall they receive this torture which shall endure for ever.' And again I looked and I saw some tender virgins wearing filthy garments, and the Four Angels were stripping them. And they had collars (or, necklaces) of fire in their hands, and they were putting them on their necks, and they were being taken to places of darkness, and they were heaving sighs and weeping. And I said unto the angel, 'Who are

these, my lord?' And he said unto me, 'These are they who defiled their virginity before they were given to [their] husbands and before they were of age to be married, neither did their parents | know of their doings. Therefore do they Fol. 14 *a* receive this punishment which shall last for ever.' ϘΖ

And again I looked and I saw some men and women with their hands and feet cut off in a place of coldness, and worms were devouring them; and I heaved a sigh and wept. And I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are they who oppressed and wronged the poor and the orphans, and who did not make God their hope and help; therefore shall they receive this punishment for ever.'

And I looked again and I saw some others who were exhausted through their craving for water, and whose tongues were parched with thirst, and who were not allowed to drink. And fruits from gardens had been set before them, but they were not permitted to eat thereof. And I said unto the angel, 'Who are these, my lord, who are not permitted either to eat or to drink?' And he said unto me, 'These are they who broke [their] fast before it had been kept by them; therefore they shall receive this punishment for ever.'

And I saw some men and some women suspended head downwards; and great torches of fire were burning before their faces, and dragon-serpents were girt about their bodies and were devouring them. And I said unto the angel, 'Who are these, my lord, who are suffering in this terrible manner?' And the angel said unto me, 'These are the women who used to beautify themselves with | the paints and unguents of the Fol. 14 *b* Devil, and then go to church to find occasions for committing ϘΗ adultery, and not [to seek] their lawful husbands; and through their deceitful paints and unguents they made God their enemy. Therefore shall they receive this punishment which shall endure for ever.'

And I Paul looked again and I saw other men and other

women who were immersed [in fire], and [lying on] gridirons of fire. They were wearing black raiment, and they were blind, and they were [all] going to one pit, which was filled with fire. And I said unto the angel, 'Who are these, my lord?' And the angel said unto me, 'These are the godless heathen who never knew God; therefore shall they receive this punishment which shall last [for ever].' And I also saw some other men and women laid out upon gridirons of fire, and savage carnivorous beasts were tearing out their entrails and devouring them, and they were not once permitted to say, 'Have mercy upon us.' And the angel who was over the punishments, who was Aftemeloukhos, rebuked them, saying, 'Remember ye the Judgements of the Son of God, which were declared unto you, but unto which ye would not listen; they were described to you, but ye would not accept the report of the same. Therefore it is not the severity of the Judgement of the Son of God, but your own deeds which have brought you to this place of punishment.' And I heaved
Fol. 15*a* a sigh and I wept, and I said unto the angel, | 'Who are
p̄e these?' And he said unto me, 'These are the widows and the virgins who have killed the image of God,[1] and who have abused their bodies by means of fornication; and with them, and suffering the same punishment, are the men who had carnal intercourse with them. And their children whom they put to death made an accusation against them to the Angel who is over the Judgement, saying, "Mete out judgement on our parents for our sakes, for they destroyed the image of God. And although they bore Thy name, that is to say 'Christian', they did not perform Thy commandments; but they also cast us to their dogs, and to their swine, and did not permit us to grow up into righteous men and to serve God." And the little ones who had been slain were given to the Angel who was over the punishments so that he might take them

[1] i. e. committed infanticide.

to a place which was spacious, wherefrom they could see their parents who were enduring the punishments which shall last for ever.'

And I looked again and I saw some other men and women, and they were arrayed in pieces of sackcloth saturated with pitch and sulphur. And serpents of fire were coiling themselves round their necks, and their arms, and their feet, and the pitiless angels were dragging them along, and were thrusting into them the horns of fire which were on their foreheads, and they reviled them, saying, 'It was possible for you to know God, and to worship Him, and ye did not worship | [Him].' And again I said unto the angel, 'Who Fol. 15 *b* are these, my lord?' And the angel said unto me, 'These pi are they who withdrew themselves from the world, and who donned the garb of the Christ, but the possessions of the world and the cares thereof made them miserable beings. They never performed an act of charity any day. They never shewed mercy to a widow and to an orphan on the same day. They never received a stranger into their houses. They never did a kindness to their neighbour. Never did a pure prayer of their own ascend to God from them. Never because of their anxiety about their possessions did they act in a right manner before God.'

And he who was over the punishments carried them from this side to that, and all those who were suffering punishments looked at them. And those who were suffering punishments said unto them, 'We are suffering punishments because when we were in the world Satan was with us, but what do ye here in this place?' And again [the Angel who was over the punishments] sent them to another place, and those who were suffering punishment there also said unto them, 'Right well do we know that we are sinners, whereas ye carry upon yourselves the Name of God, but it is only by word of mouth: therefore shall ye receive this punishment for ever.' And I heaved a sigh and I wept, saying, 'Woe to the race of men!

Woe unto the sinner who is born into this world!' And |
Fol. 16 *a* the angel answered and said unto me, 'O Paul, why dost
pıא thou weep? Wouldst thou be more compassionate than God? God knoweth that there is judgement to come, and for this reason He alloweth each one to do what he pleaseth upon the earth.' And great grief fell upon me, and [I shed] tears. And the angel said unto me, 'Why dost thou weep, O Paul, before thou seest the Great Judgement? Follow thou me, however, and I will shew thee [punishments] which are seven times more [terrible] than these.'

Then he took me to the place where all kinds of punishments were inflicted. He took me to the pit of the abyss, and I found it sealed with seven seals of fire. And the angel who accompanied me said unto him that was over the pit of the abyss, 'Open the pit in order that Paul, the beloved of God, may see it, for he is to be permitted to see everything relating to the punishments which he wisheth to see.' And the angel said unto me, 'Withdraw thyself a little way because thou wilt not be able to bear the evil stench.' And immediately he uncovered the pit of the abyss the strong fumes of an evil stench rose up from the pit, and it was far worse than all the torturings. And I looked down into the pit, and I found that it was filled throughout and heaped up everywhere with masses of fire which were blazing in all directions, and I saw that it would be most difficult even for
Fol. 16 *b* one | person to descend into it without the greatest danger.
pıb And the angel said unto me, 'When a man is cast down into this pit as a punishment, the remembrance of him never ascendeth before the Father, and the Son, and the Holy Ghost, and before all the angels.' And I said unto the angel, 'Who are those who are cast down into this pit?' And he said unto me, 'Every one who saith that Jesus hath not come in the flesh, and that He was not brought forth by Mary, the Holy Virgin; and those who say that the bread and the wine over which the Name of God is pronounced are not

the Body of the Christ and His Blood; and all those who deny their baptism, and who pollute their seal with violence; this shall be their place of habitation for ever.' Now the distance of each one from the other was a cubit of length.

At a distance from the foundation thereof I saw some men and women who were living among ice and snow, and were gnashing their teeth. And I said unto the angel, 'My lord, who are these who are living in this place of torment?' And he said unto me, 'These are they who say that the Christ hath not risen from the dead, and that this flesh [of ours] cannot rise [from the dead].' And I said unto the angel, 'Is there nothing at all except the gnashing of the teeth and ice, which those which are in this place | possess? Is Fol. 17 *a* there no heat at all here?' And the angel said unto me, पार 'Nothing at all; ice and snow are the only things that exist in this place.' And I said unto the angel, 'If the sun were to rise upon them would they become warm?' The angel said unto me, 'If seven suns were to rise upon them they would never become warm, because of the ice and snow which are over them.' Then I spread out my hands, and I heaved a sigh, and I wept, saying, 'It is far better not to have begotten a wicked man upon the earth than to have done so.' And straightway when the men and women saw me weeping they all cried out, and those who were suffering punishments, both those who were inside and those who were outside, wept.

And I Paul looked and I saw the heavens opened, and I saw Michael, the [Arch]angel of the Covenant, come forth from heaven with all the hosts of the angels, and all the angels cast themselves down on their faces. And when all those who were suffering punishments saw them they wept, and they said unto him, 'Have mercy upon us, O Archangel of the Covenant, thou compassionate one, who dost pray for mankind at all times; the world is at peace through thee, O Michael. We see the Judgement, and we know the Son of God. If only it had been possible for thee to have healed

us before we came to this place which is full of suffering! We heard that the Judgement was to take place before we came forth from the body, and we did not occupy ourselves with the things of the world. Permit us, O Michael, to repent.' And Michael answered and said, 'Hear me, O ye
Fol. 17 *b* who are suffering punishments, | and hear Michael speak, who
ⲡⲓⲁ standeth at all times before God. As God liveth, Whom I serve, and as the Lord liveth before Whom I stand, neither a day nor a night hath passed wherein [I have] not prayed on behalf of the race of men. Michael prayeth in heaven, and meanwhile men carry on their plays and amusements upon the earth, and their fornications, and those who are upon the earth do not assist Michael. O men, ye passed all your time upon the earth and did not repent. I am he who maketh entreaty to the Lord until He sendeth to you dew out of heaven. I am he who prayeth unto God until the abyss openeth its mouth, and poureth out water upon the earth, and it giveth its fruits. I testify unto you that when a man doeth one small good thing, I become unto him a strong defence and helper, until he is delivered from punishments. Where now are your prayers? Where is your repentance? Where are your charities which ye have done? Ye have wasted your time which ye have passed upon the earth. Weep ye therefore, O men, and I myself will weep, and the angels also, and Paul also, the beloved of God, will weep with you. Perhaps He Who is compassionate will grant unto you a little respite.' |

Fol. 18 *a* And again those who were suffering punishments lifted up
ⲡⲓⲉ their voices and wept, and again they heaved sighs, according to the commandment of Michael, saying, 'Have mercy upon us, O Son of the Living God.' And Paul himself also cried out, saying, 'O my Lord Jesus the Christ, have compassion upon Thy created beings.' Then Michael, followed by ten thousand angels, cast himself down before God, saying, 'Have compassion upon Thy created beings! Have compassion upon

Thine image! Have compassion upon the sons of Adam!' And I looked and I saw heaven shake, even like a tree which is shaken by the wind. And when they had cast themselves down before the throne of God, I saw the Four and Twenty Elders and the Four Beasts cast themselves down. And I saw the altar and the veil cast themselves down, and I heard a voice, saying, 'Why do ye pray to Me and to My ministering angels?' And a voice [spake], saying, 'We make entreaty on behalf of mankind, and we await Thy loving-kindness and compassion.' And I saw the heavens open, and the Son of God came forth from heaven, and He had a crown upon His head. And when those who were suffering punishments saw Him they cried out, saying, 'Have mercy upon us, | O Son Fol. 18 *b* of the Living God. Thou hast given rest to the denizens of pic heaven, and to those who are upon the earth, grant rest even unto us; for from the moment wherein we saw Thee rest hath come to us.'

And straightway the voice of the Son of God went forth among all those who were suffering punishments, saying, 'What good things have ye ever done upon earth that I should give you rest? They poured out My Blood for your sakes, but ye did not repent. They set a crown of thorns upon My Head, but ye did not repent. The hands which fashioned you had nails driven through them for your sakes, but ye did not repent. I asked for some water to drink, and they brought unto Me gall and honey. I was nailed to the Cross, but ye did not repent. They pierced My right side with a spear for your sakes, but ye did not repent. All My prophets and righteous men were put to death for your sakes, but ye did not repent. In all these things repentance was given unto you, but ye would not repent. But, for the sake of Michael and My beloved Paul, I do not wish to grieve you, and those (i. e. Michael and Paul) offer up offerings on your behalf, and on behalf of your children and brethren, for there is one among them who performeth

Fol. 19 a My commandments. And because | of My goodness, and
ꝑıζ because I rose from the dead [on that day], I will give unto you rest upon the Lord's Day every week, and during the fifty days which follow the [day of the] Resurrection, whereon I rose from the dead.' Then all those who were suffering punishments cried out, saying, 'We bless Thee, O Jesus, the Son of the Living God, for the day of rest to us is worth more than the whole of our life which we led upon earth before we knew that such sufferings as these existed. If we had known that all these sufferings were to come upon us, we should not have bought, neither should we have sold, and we should have done nothing whatsoever upon the earth. For [what] benefit to us is it to be born into the world? Behold, verily [our life] is [like unto] the breath which each draweth into his mouth! With us [here] there are the tears which we shed, and the worm which is under us, and they cause us more suffering than the judgement under which we are.' And the Angel who was over the punishments rebuked them, saying, 'Why do ye weep and cry out? There is no mercy in us towards you, because ye did not make God your help and hope, and there is no mercy for you in the Judgement on the part of him that sheweth not mercy. Mercy shall reach you only on the night of the Lord's Day, because of Paul, the beloved of God, who hath been brought into this place.'

And the angel said unto me, 'Paul, thou chosen one of God, hast thou seen all these things?' And I said unto him,
Fol. 19 b 'Yea, my lord.' | And he said unto me, 'Follow thou me now,
ꝑıH and I will take thee into Paradise, and all the righteous will behold thee with joy and gladness, for all the righteous are ready to come forth for thy sake.' And I accompanied the angel, and he caught me up in the spirit, and took me to Paradise. And the angel said unto me, 'O Paul, thou shalt see the place whereunto I shall take thee. Paradise is in that place, the place wherein Adam and his wife transgressed.'

And when I had drawn nigh unto Paradise, I saw the beginnings of the four rivers in that place. And the angel made a sign to me, saying, 'This is Phisôn, which surroundeth the whole country of Eucilat (Havilah). [This is] Geôn (Gihon), which surroundeth the whole country of the peoples of Cush. This is Tigris, which floweth towards [the country of] the Assyrians. [This is] Euphrates, which floweth towards Mesopotamia.' And immediately I had gone into Paradise I saw a tree growing, and the root thereof poured forth water [like] a spring, and it supplied water to the four heads of the four rivers. And the Spirit of God blew upon the trees, and when the water flowed forth the Spirit cried out. And I said unto the angel, 'My lord, what is this tree which poureth out water?' And the | angel answered and said Fol. 20 *a*
unto me, 'At the time when as yet God had not made the [ⲡⲓⲉ]
heavens and the earth, nothing at all existed except water; and the Spirit of God used to come (i.e. breathe) upon the water. When God had made the heavens and the earth, the Spirit [breathed] first on the waters, and secondly on [this] tree, and when the Spirit breathed [upon it] the waters flowed out.'

And the angel took me by my hand, and brought me into the middle of Paradise. He shewed me the Tree of Knowledge of what is good and what is evil, and he said unto me, 'This is the tree through which death came into the world. This is the tree of [the fruit of] which Adam ate, and through which ultimately death came upon every man.' And he also shewed me [another] which was growing in the middle of Paradise, and he said unto me, 'This is the Tree of Life.' And there was a Cherubim with a revolving sword of fire by the tree. And as soon as I stood still to gaze at the beauty of the Tree of Life, I looked and I saw a virgin appear, and three angels who were singing to her. And I answered and said unto the angel, 'Who is this virgin, my lord?' And he said unto me, 'This is Mary, the mother of our Lord Jesus Christ, who dwelleth amid this great

splendour.' And when she had drawn nigh unto me, she said unto me, 'Hail, Paul, thou beloved of God! Hail, beloved
Fol. 20*b* Paul, | beloved of angels and men! Hail, Paul, who wast
[pr] a herald of the truth in the heavens and upon the earth! All the righteous make entreaty to my Son, Jesus the Christ, Who is my Lord, saying, "Grant Thou our entreaty, and do Thou bring Paul up to Thyself, so that we may see him in the flesh, before he cometh forth from the body." And my beloved Son said unto them, "Be patient for a little time, and he shall be with you for ever." And they all said with one mouth, "Do not cause us grief, O our Lord. We desire to see in the flesh Paul, who hath received such a great measure of this great glory, and who supporteth these great ones and these little ones. When each one cometh into this kingdom he asketh whether this one (i. e. Paul) hath arrived in this place." And they say, "One is Paul who is on the earth. He preacheth the Christ with his sweet words, he draweth multitudes to the Christ, and he taketh them to Jerusalem, the city of the Christ." Behold, all the righteous are gathered together unto me that they may meet thee. I swear by the right hand of my Son, O Paul, thou chosen one of God, that whosoever shall write down in words this Apocalypse,
Fol. 21*a* [describing] | what thou hast seen in the heavens, shall never
[pra] taste any torture whatsoever or any of these punishments which thou hast seen in Amente, with the exception of that which must of necessity accompany his departure from the body. Whosoever shall read it in faith, the bill of indictment of his sins shall be torn up and destroyed. Whosoever shall hear it read, and shall keep the commandments of my Son, him shall my Son bless in this world, and He shall shew mercy unto him on the day of his visitation. Many, many times blessed art thou, O Paul. Think not, O Paul, that thou art the only one for whose sake I have come forth, for I testify unto thee that I will be the first to come forth to all who shall do the will of my Son, and I will never

permit them to be treated as strangers, and at length they shall meet my beloved Son in peace.'

And whilst the Virgin was holding converse with me, behold, three other beings came from a distance and they were beautiful in their forms, and their angels were singing to them. And I said unto the angel, 'Who are these, my lord, who rejoice at seeing me?' [And the angel] said [unto me], 'Then thou dost not recognize them, O Paul?' And I said, 'I do not, my lord.' [And the angel] said unto me, 'These are the Fathers of the people, Abraham, and Isaac, | and Jacob.' And straightway when they saw me they saluted Fol. 21 *b* me, and they said unto me, 'Hail, Paul, beloved of God and ⲡⲣⲏ̅ man! Blessed is the man who is calumniated for God's sake!' And Abraham said, 'This is my son Isaac whom I offered up to God. Behold Jacob, the beloved of God. Because of our knowing God in the world, He did not punish us when we came to Him. Blessed be every man who shall believe through thee! They shall abide patiently on God with sufferings, and with the love of man (i. e. hospitality), and purity, and humility, and tender compassion, and faith towards God. Moreover, we will make a covenant with Him Whom thou proclaimest to this effect: We agree to minister unto all those men who shall believe through thee.'

Whilst he was speaking to me, I looked afar off, and I saw twelve other [beings], and I said unto the angel, 'Who are these, my lord?' And he said unto me, 'These are the Patriarchs.' And immediately they had come up to me they saluted me, and said unto me, 'Hail, Paul, | beloved of God Fol. 22 *a* and man! God hath not caused us grief in letting us see thee ⲡⲣⲏ̅ in the flesh, before thou hast come forth from the body.' And each of them repeated his name to me, from Reuben to Benjamin. And Joseph said, 'I am Joseph whom they sold. I testify unto thee, O Paul, that notwithstanding all the sufferings which I have suffered, and all the wrong which they did unto me, I have never kept any evil feeling in

my heart against them, even for a single day. Whosoever suffereth wrong for God's sake God shall repay many times over when he goeth forth from the body.'

And whilst this Joseph was talking to me I looked afar off and saw another being, whose angel was singing to him. And I said unto the angel, 'Who is this angel with the beautiful form?' And he said unto me, 'Dost thou not know this being?' And I said unto the angel, 'I do not, my lord.' And the angel said unto me, 'This is Moses the Law-giver, unto whom God gave the Law.' And when he had come up to me he saluted me and wept. And I said unto him, 'Wherefore dost thou weep? I have heard that thou art the meekest man who ever lived on the earth.' And Moses said unto me, 'I weep because my plants which I planted have neither taken root nor brought forth fruit. My sheep
Fol. 22 *b* which I pastured | are scattered abroad like unto those who
פרא have no shepherd at all. All the trouble which I took for the Children of Israel is wasted, and all the mighty deeds which I performed for them in the desert they have not understood. I marvel at the uncircumcised strangers and worshippers of idols who have entered into the inheritance of Israel. I testify unto thee, O Paul, that at the time when they crucified the Son of God, Michael, and Gabriel, and the angels, and Abraham, and Isaac, and Jacob, and all the righteous were weeping. And whilst the Son of God was hanging upon the wood of the Cross they made signs unto me, saying, "Moses, look at thy people and see what they are doing to the Son of God." Blessed art thou, O Paul, and blessed are the people who shall hearken unto thee, and who shall believe at thy preaching.'

And whilst Moses was talking to me, behold, another twelve [beings] were approaching from afar, and when they came up to me they said unto me, 'Thou art Paul, beloved of God! Verily thou hast acquired glory both in the heavens and on the earth.' And I said unto them, 'Who are ye?'

And they said, 'We are the Prophets.' And one of them said, 'I am Isaiah, whom Manasseh sawed in twain with a wood-saw.' Another said, 'I am Jeremiah, on whom the Children of Israel cast stones until they had killed him.' | Another said, 'I am Ezekiel, whom the Children of Israel Fol. 23 *a*
seized by my legs, and dragged over large stones (?) until my PRE
brains were shaken out of my head. Such were the sufferings which we endured, but I wished to save Israel. I testify unto thee [O Paul], that those who inflicted sufferings upon me were the Children of Israel. I used to east myself down upon my face and pray for them from the morning following the Lord's Day until the whole week had passed, and I east myself down upon my face until Michael came and set me upright upon the earth. Blessed art thou, O Paul, and blessed is the nation who shall believe through thee.'

Whilst he was saying these things unto me there came another angel who was exceedingly beautiful in his form. And I said unto the angel, 'Who is this, my lord, for as soon as he saw me he rejoiced?' The angel said unto me, 'This is Lot, [who lived] in the time of Sodom and Gomorrah.' And when he came up to me he saluted me, saying, 'Blessed art thou, Paul, and blessed is thy generation.' And he said unto me, 'I am Lot, who lived in the city of the ungodly, when the angels sojourned with me in the forms of strange men. When the people of my city rose up against them wishing to do evil unto them, I took my two daughters, who were virgins that had not yet known men, and I gave them unto them, | saying, "Take them and do whatsoever ye please Fol. 23 *b*
with them, only do no harm unto these strange men who PRE
have come in [under] my roof." And now, the things which each one shall do in this world shall God requite to him many, many times over. Blessed art thou, O Paul, and blessed shall the heathen be who shall believe through thee.'

And whilst this [angel] was talking to me, I looked, and, behold, another was coming from afar who was exceedingly

beautiful [in his form], and his face was radiant and was bursting with smiles, and an angel was singing to him. And I said unto the angel, 'Is it so that an angel accompanieth each of the righteous?' And he said unto me, 'The angels of all of them sing unto them, and never leave them.' And when the angel had come up to me, he saluted me and said unto me, 'Noble art thou, O Paul, thou beloved of God and man. I am Job who suffered all these sufferings and strokes of ill-fortune, and under them I passed forty years. The sore which broke out in my body was like unto a grain of wheat for three days, and it resembled the hide of an ass, and the worms which came out from my sores when I measured them were the width of the palm of my hand in length. The Devil appeared unto me three times, saying, |

[Fifty-two pages wanting]

Fol. 32 *a* pre '. . . . | and six months, for God loveth a righteous man more than all the world, [and] the angels come and make supplication before Him for rain. And God saith unto them, "Except ye persuade My servant Elijah and he entreat Me, I will not permit the rain to come upon the earth. The sufferings which each endureth for God's sake will God requite unto him twofold. Blessed art thou, O Paul, and blessed are the heathen who shall believe through thee."' And whilst this angel was speaking Enoch also came and saluted me, and he said unto me, 'The man who endureth suffering for God's sake God will not afflict when he goeth forth from the world.'

And whilst this Enoch was speaking with me, behold, two other angels came up together, and there was an angel who was running behind them, and was calling out to them, 'Stand (i. e. wait) for me, so that I may come and see Paul, the beloved of God; there will be redemption for us[1] if we can see Paul whilst he is still in the body.' And I said unto the angel, 'My lord, who are these?' And he said unto me,

[1] Rendering doubtful.

'This is Zacharias, and [this is] John his son.' And I said unto the angel, 'Then [who is] the other who is running behind them?' And he said unto me, 'This is Abel whom Cain slew.' And they saluted me, and they said unto me, 'Blessed art thou, O Paul, who art righteous in all thy works.' | And John said, 'I am he whose head they cut off in Fol. 32 *b*
prison for the sake of a woman who danced at a feast.' And ϥλ
Zacharias said, 'I am he whom they killed whilst I was offering up the Offering unto God. And when the angels came for the Offering they carried my body up to God, and no man found my body [or knew] whither it had been taken.' And Abel said, 'I am he whom Cain slew whilst I was offering up a sacrifice to God. The sufferings which we have endured for God's sake are nothing, and the things which we have done for God's sake we have forgotten.' And the righteous and all the angels surrounded me, and they rejoiced with me [because] they had seen me in the flesh.

And I looked and I saw another angel who was taller than they all, and who was exceedingly fair to behold. And I said unto the angel, 'Who is this, my lord?' And he said unto me, 'This is Adam, the father of you all.' And when Adam came up to me he saluted me with gladness, and he said unto me, 'Strength [to thee], O Paul, thou beloved of God, who hast made multitudes to believe in God and to repent, even as I myself have repented, and have received my glory from the Compassionate and Merciful One.'

And after all these things I was caught up into a cloud, and carried into the Third Heaven. And I Paul | was greatly Fol. 33 *a*
afraid when I saw that the angel who was accompanying me ϥλϩ
changed his apparel (or, form), and that he burst into flames like a fire. And straightway a voice came to me, saying, 'O Paul, thou beloved of God, the things which thou hast seen in this place reveal not unto any man whatsoever, for the things which thou hast seen are things that are not commonly seen.'

And I looked and I saw a seal (cross?) hanging in a solitary

place. There was a . . . . . in a voice of light; and there were seven eagles of light standing at the right side of the altar, and seven to the left of the same. And companies of singers were singing and ascribing blessing to the Father, and tens of thousands of tens of thousands of angels were standing before Him, and thousands of thousands of angels were surrounding Him, saying, 'Honourable is Thy Name and splendid is Thy glory, O Lord'; and the Cherubim and the Seraphim said, 'Amen.' And when I Paul saw them I quaked in all my members, and I fell down upon my face. And, behold, the angel who accompanied me came to me and raised me up, saying, 'Fear thou not, O Paul, thou beloved of God; rise up now and follow me, and I will shew thee thy place.' And the angel who accompanied me took
Fol. 33 *b* me into the Paradise, | and I saw a multitude of men walking
ⲡⲗⲃ about, and they were happy, and were singing and ascribing blessing to God. And they were exceedingly meek, and their faces shone like the sun, [only] seven times [brighter], and the hair of their heads was like unto white wool. There was in that place a vast number of glorious thrones, and the glory of each one of them was different, and the glory of each was greater than that which was next to it. And when I had come up to them straightway [those who sat on them] cried out 'Blessed art thou, O Paul! Blessed are the heathen who shall believe through thee, O thou who art worthy to be brought into these places whilst thou art in the flesh!' And they all saluted me, and I made answer to them, and I blessed God with them.

And I said unto the angel, 'My lord, what is this place, and who are these men?' And the angel said unto me, 'This is the holy country of the Lord, and these men are all the Prophets who shall live in this place until the Day of Judgement, together with those who have not defiled themselves in the world. And thine own throne shall be in this place, and needs must that thou shouldst see thy throne and

thy house before thou goest down into the world. And in every place throughout all the world wherein thou shalt preach this Apocalypse, | there shall be many who shall hear, Fol. 34 *a* and shall repent, and shall escape the tortures and punishments which thou hast seen.' And when I heard these things from the angel who accompanied me, I said unto him, 'My lord, indeed I do desire to be in this place, and I will not be disobedient (?). Now shew me my throne in this place.' And the angel took me into a tabernacle of light, and shewed me a throne of glory, before which two angels were singing. And I said unto the angel, 'My lord, unto whom doth belong this throne which is so splendidly glorious, and who are these angels who are singing before it?' And he said unto me, 'This is thy throne, O Paul, and these two angels are Uriêl and Sûriêl singing before thy throne. Knowest thou not, O Paul, that thy name is renowned among angels who cannot be counted for number? Knowest thou not that every man who shall endure suffering in this world for the sake of Christ's Name, and for mankind, doth God reward sevenfold, and that all the angels rejoice with him?'

And the angel who accompanied me | shewed me a great Fol. 34 *b* number of magnificent trees, and there was a multitude of men round about the trees, and their raiment was glorious. And they all cried out to me, 'Hail, Paul, thou beloved of God and man!' and they all saluted me. And I said unto the angel, 'My lord, who are these?' And the angel said unto me, 'These are all the plants which thou hast planted in the world.' And the angel took hold of me, and he said unto me, 'Come, I am going to make thee to see the Paradise of heaven, and thy throne, and thy crown'; and I saw the Paradise, and it was exceedingly wonderful. Three walls surrounded the Paradise of heaven; two [of these] were of silver, and there was a wall of gold between the two walls of silver, one within the other.[1] Each wall was fifty and

[1] i. e. the three walls were concentric.

twenty and two cubits in height, and there was a curving (?)[1] path (?) inside each wall, from east to west, and from north to south. And the Paradise was two hundred and forty-four thousand and four hundred measures along (?) the wall. There were two hundred and forty-four thousand strong
Fol. 35 *a* pillars in it, and each pillar | was seventy-two cubits in
ρλε height. There were eighteen hundred different kinds of vegetables (?) therein, and twenty hundred [different kinds] of splendid flowering plants, and forty and five different kinds of sweet-smelling plants, and twelve cypress trees. A wall of stone of the colour of the leek surrounded it. There were twelve hundred gold lamps inside it, and round about it were sixteen [hundred ?] pillars of silver and marble, and its door was a single gem (?).[2] On the right side of the door were three eagles, and on the left side were three eagles. And all the Paradise was [lighted with] caerulean blue light, and this light was like unto that of noonday wherein there is no greyness, and the light of God was in it always, and it lighted up every part of it. And the Paradise emitted the odour of garden herbs at the hour of dawn, and it emitted the odour of myrrh at the season of noonday, and when the sun set the sweet odours of all the trees which were in the Paradise flowed forth and spread themselves over the world during the night. The bases of the pillars were planted with malabathrum (cinnamon ?) and real styrax plants, and branches of almond trees hung down over their capitals, and they were in number one hundred and forty thousand
Fol. 35 *b* and eight hundred ; | and stones of great price were inlaid in
ρλϛ them. And all the trees of the Paradise sang praises to God three times daily, namely, at dawn, at the hour of noon, and at eventide. And they all cried out and ascribed blessing to God, saying, 'He is holy, He is holy, He is holy,' three times. 'God, the Almighty, receiveth honour, and receiveth

[1] The meaning of ⲟⲩⲱⲙⲉ ⲛ̄ ⲥⲧⲣⲟⲃⲓⲗⲗⲟⲥ is not clear to me.

[2] ⲟⲩⲡⲟⲛ seems to be an incomplete word.

glory!' And the Paradise cried out and ascribed blessing to God.

And the angel answered and said unto me, 'O Paul, hast thou seen the Paradise of heaven and the glory thereof, of the splendour of which no man whatsoever hath been able to discover the end?' And I said unto him, 'Yea, my lord, I have, but I am afraid lest peradventure I may not be worthy to abide in this Paradise.' And the angel answered and said unto me, 'Be strong, O thou who shalt be strong, and thou shalt prevail over the Accuser who shall come in Amente. And thou shalt receive glory exceedingly great when thou shalt go down into the world again. And when the whole race of man shall hear the words of this Apocalypse very many shall repent and shall live. And, moreover, I will take thee and shew thee thy throne, and thy crown, and thy brethren the Apostles.'

And the angel took me | before the veil[1] in the holy country. And I saw a throne spread out, and there was lying upon the throne a garment, the preciousness of which was indescribable; and there were slabs of marble upon the throne. And I answered and said unto the angel, 'My lord, of what kind is the place of abode of my brethren, my fellow Apostles?' And the angel took me before the veil, and I saw a great number of thrones and a multitude of angels singing and glorifying God. And I saw a great number of garments and a great number of crowns laid before the throne; and a sweet odour came forth from that place. And the angel said unto me, 'This is the place [of abode] of thy brethren, thy fellow Apostles.' And I also saw a man wearing white apparel, and there was a harp in his hand, and he stood on the right-hand side of the veil; and he sang and played his harp, and the angels made answer to his songs. And I answered and said unto the angel, 'Who is this, my lord?' He said unto me, 'This is David singing praises.' Fol. 36 a פלג

[1] i. e. the curtain which concealed the Deity.

And I saw in the holy country a place which was set with real sapphires, and that country was white like unto snow. And
Fol. 36 *b* there was a great number of crowns | and a great number
ρλη of thrones therein; and all those who were in that place wore cloaks and tiaras, and a multitude of angels were singing praises to them. And I said unto the angel, 'Who are these?' He said unto me, 'These are the martyrs who suffered martyrdom for the Name of Christ, through the preaching of thyself and that of thy brethren the Apostles, and they receive very great honours.' And they came to me, and they kissed me, and they said unto me, 'Blessed art thou, O Paul, because thou art held worthy of these places, and we with thee, and because thou art held worthy to see these great wonders which eye hath not seen, nor ear heard, and thou hast seen them in the body. Inasmuch as God hath seen the self-restraint under which thou livest, and thy toil and labour in preaching, He hath esteemed thee worthy of these great honours.' And I Paul walked in the Holy Spirit, and I blessed God, saying, 'I bless Thee, the God of the Universe, Who can only be seen in a mystery. Blessed be the glory of Thy Godhead, Honoured One, Who liveth in the honour of His majesty, and [in] His Only-begotten Son Jesus the Christ, our Lord, Who sustaineth the Universe, through Whom the Universe existeth.'

And the angel of the Lord lifted me up, and brought me [down] upon the Mount of Olives. There I Paul found the
Fol. 37 *a* Apostles gathered together, and I saluted them, | and I
ρλθ declared unto them everything that had happened to me, and the things which I had seen, and the honours which the righteous shall have, and the ruin and the uprooting that shall be to the wicked. Then the Apostles rejoiced and were glad, and they blessed God, and they commanded us, that is to say me, Mark, and Timothy the disciple of Saint Paul, the Doctor of the Church, to do into writing this holy Apocalypse, for the behoof and benefit of others who shall

hear it. And whilst the Apostles were talking to us the Saviour appeared unto us from out of the chariot of the Cherubim, and He said, 'Hail, my holy disciples, whom I have chosen out of the world! Hail, Peter, crown of the Apostles! Hail, John, My beloved! Hail, all ye Apostles! The peace of My Good Father be with you.' Then He turned to our father and said unto him, 'Hail, Paul, glorious writer of Epistles! Hail, Paul, mediator of the Covenant! Hail, Paul, coping-stone and foundation of the Church! Hath thy heart been convinced by the things which thou hast seen? Art thou satisfied to the full by the things which thou hast heard?' And Paul answered, 'Yea, my Lord, Thy grace and Thy love have performed for me great benefits.' And the Saviour answered and said, 'O beloved of the Father, Amen, Amen. I say unto you that the words of this Apocalypse shall be preached in the whole world for the profit of those who shall hear it, Amen, Amen. I say unto thee, O Paul, that the man who shall have provided for the making of a copy of this Apocalypse | or shall do it into writing himself, and shall Fol. 37 *b*
make it a testimony to the generations that shall come after, ꝑꝛ
shall never be shewn by Me Amente and the bitter weeping thereof to the second generation of his seed. And the man who shall read it with faith, himself and his house will I bless, and on him who shall deride the words of this Apocalypse I will take vengeance; let not men read therein except on the holy days, because I have [therein] revealed unto you, O My holy members, all the mysteries of My Godhead. Behold, I have already told you everything. Go now, depart, and preach ye the Gospel of My kingdom, notwithstanding that [the end of] your course and of your holy contests draweth nigh. And thou, O Paul, My chosen one, and thou, My beloved Peter, shall complete your course on the fifth day of the month Epêph,[1] and shall be in My kingdom for ever. My power be with you!'

[1] June 29.

And straightway He commanded the cloud to take upon itself the disciples, and to carry them each to the country which He had set apart for him. And He commanded them to preach the Gospel of the kingdom of heaven in every place for ever, through the grace and love for man of our Lord Jesus the Christ, our Saviour, unto Whom be glory, and unto His Good Father, and unto the Holy Spirit, for ever and ever! Amen.

COLOPHON

May this benefit be through Him to the God-loving brother, Psate, a native of the town of Mekra, in the nome of Ermont! May the Lord God of the holy Archangel Raphael and of Saint Paul the Apostle bless this same man Psate, and his wife, and his son, and his business undertakings; and may He make him to be a joint heir with His saints in His kingdom which is in the heavens for ever! Amen.

COPTIC FORMS OF GREEK WORDS

ⲁⲅⲁⲑⲁⲣⲧⲟⲛ 199.
ⲁⲅⲁⲑⲟⲛ 46, 54, 56, 62, 65, 75, 86, 91, 107, 109, 114, 115, 118, 127, 130, 132, 323, 345, 357, 364, 371, 387, 396, 401, 405, 474, 522, 534, 548, 559, 561, 562, 563, 564, 565.
ⲁⲅⲁⲑⲟⲥ 60, 76, 111, 137, 148, 155, 170, 172, 177, 191, 193, 198, 229, 303, 308, 315, 319, 322, 339, 370, 388, 420, 466, 467, 492, 504, 505, 511, 515, 516, 522, 523, 529, 530, 537, 540, 549, 573, 574.
ⲁⲅⲁⲑⲱⲛ 330, 401.
ⲁⲅⲁⲑⲱⲥ 215, 290, 295.
ⲁⲅⲁⲗⲗⲁ 177.
ⲁⲅⲁⲡⲉ 407.
ⲁⲅⲁⲡⲏ 39, 50, 58, 94, 118, 138, 151, 159, 163, 196, 220, 226, 229, 260, 294, 308, 321, 326, 361, 362, 363, 364, 365, 367, 368, 370, 398, 399, 401, 403, 407, 408, 409, 411, 413, 426, 431, 436, 438, 442, 443, 454, 462, 469, 483, 485, 486, 521, 523, 524, 534, 545, 548, 573.
ⲁⲅⲁⲡⲏⲧⲟⲥ 308, 467.
ⲁⲅⲅⲉⲓⲟⲛ 194.
ⲁⲅⲅⲉⲗⲓⲕⲉ 302.
ⲁⲅⲅⲉⲗⲓⲏ 304; ⲁⲅⲅⲉⲗⲓⲕⲏ 305, 306.
ⲁⲅⲅⲉⲗⲓⲕⲟⲛ 171, 408, 414.
ⲁⲅⲅⲉⲗⲟⲥ 4, 6, 12, 13, 18, 20, 22, 27, 28, 29, 46, 47, 57, 63, 67, 68, 70, 71, 80, 84, 88, 89, 90, 91, 94, 97, 99, 100, 103, 104, 108, 110, 111, 116, 122, 133, 134, 135, 140, 141, 143, 144, 148, 149, 152, 163, 173, 178, 180, 186, 199, 234, 237, 238, 239, 252, 270, 271, 284, 287, 289, 294, 296, 301, 304, 305, 306, 323, 324, 328, 330, 332, 334, 337, 351, 356, 372, 381, 402, 414, 415, 422, 423, 427, 428, 429, 486, 493, 495, 498, 503, 504, 508, 509, 511, 512, 514, 515, 516, 518, 519, 527, 528, 529, 530, 531, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 547, 548, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572.
ⲁⲅⲅⲉⲓ 387.
ⲁⲅⲅⲣⲓⲟⲛ 320.

ⲁⲅⲉⲗⲏ 507.
ⲁⲅⲉⲣⲁⲣⲭⲏⲥ 530.
ⲁⲅⲓⲁ 51, 62, 139, 146, 156, 420, 525; ⲁⲅⲓⲁ 304.
ⲁⲅⲓⲁ ⲁⲅⲁⲡⲏ 225.
ⲁⲅⲓⲁ ⲁⲛⲁⲥⲧⲁⲥⲓⲥ 224.
ⲁⲅⲓⲁ ⲉⲓⲣⲏⲛⲏ 225.
ⲁⲅⲓⲟⲛ 431.
ⲁⲅⲓⲟⲥ 231, 235, 236, 237, 240, 241, 243, 244, 248, 254.
ⲁⲅⲓⲟⲩ ⲁⲅⲓⲟⲩ 225.
ⲁⲅⲕⲁⲓⲟⲛ 297.
ⲁⲅⲙⲟⲙⲟⲛ 188.
ⲁⲅⲙⲟⲙⲟⲥ 199.
ⲁⲅⲟⲣⲁ 77, 164, 521.
ⲁⲅⲣⲓⲟⲥ 166, 269.
ⲁⲅⲱⲛ 2, 46, 147, 178, 256, 287, 295, 356, 574.
ⲁⲅⲱⲛⲓⲁ 312.
ⲁⲅⲱⲛⲓⲍⲉ 152; ⲁⲅⲱⲛⲓⲍⲉ 234, 512.
ⲁⲅⲱⲛⲟⲑⲉⲧⲏⲥ 239.
ⲁⲇⲁⲙⲁⲥ 10, 241, 298.
ⲁⲇⲓⲕⲟⲥ 534.
ⲁⲉⲓⲧⲟⲥ 568, 570.
ⲁⲉⲧⲟⲥ 222.
ⲁⲏⲣ 142, 232, 247, 520.
ⲁⲑⲗⲏⲥⲓⲥ 438.
ⲁⲓⲏⲙⲁ 402.
ⲁⲓⲙⲉⲛⲟⲥ 527.
ⲁⲓⲣⲏⲥⲓⲥ 62, 63.
ⲁⲓⲥⲑⲁⲛⲉ 259, 319, 387, 396, 438, 483.
ⲁⲓⲧⲉ 362.
ⲁⲓⲧⲉⲓ, ⲁⲓⲧⲉⲓ 23, 48, 54, 141, 259, 260, 322, 323, 324, 362, 484, 493, 549.
ⲁⲓⲧⲉⲓⲁ 273.
ⲁⲓⲧⲏⲙⲁ, ⲁⲓⲧⲏⲙⲁ 54, 55, 80, 165, 321, 322, 374.
ⲁⲓⲧⲓⲁ 129, 130.
ⲁⲓⲭⲙⲁⲗⲟⲥⲓⲁ 198, 212.
ⲁⲓⲭⲙⲁⲗⲟϯⲍⲉ 185.
ⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ 56, 186, 353.
ⲁⲓⲭⲙⲁⲗⲱϯⲍⲉ 186, 216.
ⲁⲓⲱⲛ, ⲁⲓⲱⲛ 66, 122, 133, 151, 152, 158, 168, 200, 216, 299, 300, 301, 305, 397, 420, 423, 484, 516, 518, 565.
ⲁⲓϯⲁ 222.
ⲁⲕⲁⲑⲁⲣⲥⲓⲁ 522.
ⲁⲕⲁⲑⲁⲣⲧⲟⲛ 460.
ⲁⲕⲁⲓⲣⲁⲓⲟⲥ 436.
ⲁⲕⲁⲓⲣⲉⲟⲥ 536, 560.
ⲁⲕⲟⲗⲟⲩⲑⲓⲁ 37, 122.
ⲁⲕⲟⲩⲃⲁⲧⲱⲛ 388.
ⲁⲕⲟⲩⲃⲓⲧⲱⲛ 388.
ⲁⲕⲣⲏⲥⲓⲁ 51.
ⲁⲕⲣⲓⲃⲏⲥ 123.
ⲁⲕⲣⲓⲃⲓⲁ 124.
ⲁⲕⲣⲓⲟⲥ 32.
ⲁⲕⲣⲟⲁⲧⲏⲥ 303, 322, 357, 403.
ⲁⲕⲣⲱⲁⲧⲏⲥ 184; ⲁⲕⲣⲱⲁ̄ⲧⲏⲥ 403.
ⲁⲕⲧⲓⲛ 226, 315, 319.
ⲁⲗⲁⲃⲁⲥⲧⲣⲟⲛ 224.
ⲁⲗⲏ 73.
ⲁⲗⲏⲑⲓⲛⲏ 72.
ⲁⲗⲏⲑⲟⲥ 190, 194.
ⲁⲗⲏⲑⲱⲥ 3, 22, 87, 107, 109, 120, 125, 128, 131, 136, 146, 161, 209, 228, 279, 283, 301, 310, 315, 316, 317, 318, 349, 350, 356, 357, 374, 390, 414, 415, 474, 527, 529, 549, 554.
ⲁⲗⲓ[illegible]ⲑⲓⲟⲥ 73.

ⲁⲗⲓⲑⲓⲁ 302.
ⲁⲗⲗⲁ 2, 3, 6, 9, 12, 13, 16, 19, 20, 24, 25, 28, 31, 33, 34, 37, 39, 43, 50, 51, 52, 56, 57, 59, 61, 65, 66, 68, 76, 80, 82, 87, 89, 90, 91, 93, 94, 96, 97, 98, 99, 100, 101, 102, 104, 105, 106, 107, 108, 114, 115, 116, 117, 118, 121, 122, 123, 124, 127, 128, 129, 130, 131, 133, 135, 136, 141, 148, 151, 153, 154, 155, 157, 159, 161, 165, 170, 171, 173, 181, 184, 186, 187, 190, 192, 193, 197, 198, 199, 201, 202, 203, 206, 207, 208, 209, 213, 218, 227, 228, 232, 236, 237, 240, 241, 244, 247, 254, 259, 261, 262, 264, 266, 267, 270, 271, 274, 275, 277, 280, 282, 288, 290, 295, 296, 303, 307, 309, 310, 314, 318, 322, 323, 324, 325, 326, 327, 328, 329, 331, 334, 336, 340, 345, 347, 349, 357, 359, 360, 363, 364, 367, 369, 371, 375, 376, 389, 390, 391, 393, 394, 395, 399, 404, 412, 414, 416, 417, 418, 426, 427, 430, 434, 436, 437, 441, 445, 446, 449, 451, 453, 459, 460, 471, 473, 477, 481, 484, 485, 491, 493, 496, 498, 500, 511, 513, 519, 520, 524, 533, 536, 537, 539, 542, 544, 545, 549, 553, 556, 559, 560, 561, 569, 570, 571.
ⲁⲗⲗⲏⲗⲟⲩⲓⲁ 536, 537.
ⲁⲗⲗⲟⲧⲣⲓⲟⲛ 270, 311.
ⲁⲗⲗⲟⲧⲣⲓⲟⲥ 270.
ⲁⲗⲗⲟⲫⲩⲗⲟⲥ 46, 130.
ⲁⲗⲟⲩⲟⲛ 150, 227.
ⲁⲗⲩⲑⲉⲓⲛⲟⲥ 238.
ⲁⲗⲩⲑⲓⲛⲟⲛ 88.
ⲁⲙⲉⲕⲁⲗⲟⲛ 570.
ⲁⲙⲉⲗⲉⲓ, ⲁⲙⲉⲗⲉⲏ 37, 81, 82, 89, 104, 261, 277, 278, 280, 316, 445, 448, 456, 492, 520.
ⲁⲙⲉⲗⲏⲥ 150, 519.
ⲁⲙⲉⲗⲓⲁ, ⲁⲙⲉⲗⲏⲁ 114, 117, 118, 150, 274, 509.
ⲁⲙⲓⲥⲑⲩⲥⲧⲟⲥ 531.
ⲁⲛⲁⲃⲁⲥⲓⲥ, ⲁⲛⲁⲃⲁⲥⲏⲥ 367, 461, 491, 492, 512, 518, 525.
ⲁⲛⲁⲅⲁⲍⲉ 285, 292.
ⲁⲛⲁⲩⲉⲕⲏ 271.
ⲁⲛⲁⲩⲏ 194, 324.
ⲁⲛⲁⲩⲕⲁⲍⲉ 82, 220, 222, 324.
ⲁⲛⲁⲩⲕⲁⲓⲟⲛ 231, 241, 444.
ⲁⲛⲁⲩⲕⲏ 3, 19, 132, 160, 179, 288, 321, 479, 481, 552, 556, 558.
ⲁⲛⲁⲩⲡⲱⲥⲓⲥ 434, 437.
ⲁⲛⲁⲩⲡⲱⲥⲧⲏⲥ 174, 179, 244, 284, 468, 541.
ⲁⲛⲁⲑⲉⲙⲁⲧⲓⲍⲉ 107.
ⲁⲛⲁⲑⲏⲙⲁⲧⲓⲍⲉ 62.
ⲁⲛⲁⲑⲩⲙⲁ 62.
ⲁⲛⲁⲕⲁⲗⲉⲓ 58.
ⲁⲛⲁⲕⲣⲓⲛⲉ 165.
ⲁⲛⲁⲗⲩⲯⲓⲥ 69.
ⲁⲛⲁⲡⲁⲩⲥⲓⲥ 179, 441, 492, 506, 510, 515, 517.
ⲁⲛⲁⲡⲉⲩⲉ [illegible] 276.
ⲁⲛⲁⲥⲧⲁⲥⲓⲥ 50, 96, 109, 111, 137, 157, 183, 194, 197, 202, 218, 222, 224, 226, 230, 430, 493, 500, 510, 516, 517, 518, 549.

ⲁⲛⲁⲥⲧⲁⲫⲏ 13.
ⲁⲛⲁⲧⲟⲗⲏ 9, 69, 70, 108, 143.
ⲁⲛⲁⲭⲱⲣⲉⲓ 38, 62, 99, 100, 252, 280, 359, 447, 458, 467.
ⲁⲛⲁⲭⲱⲣⲓ 70, 212, 221.
ⲁⲛⲁⲭⲱⲣⲓⲥⲓⲥ 438.
ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ 495.
ⲁⲛⲅⲉⲗⲟⲥ 157, 287.
ⲁⲛⲅⲏ 387.
ⲁⲛⲁⲓⲁⲓⲕⲟⲥ 436.
ⲁⲛⲁⲗⲓⲥⲉ 135.
ⲁⲛⲉⲭⲉ 77, 102, 111, 294, 475, 490.
ⲁⲛⲉⲭⲉⲓ 453, 481, 490.
ⲁⲛⲏⲭⲉ 14.
ⲁⲛⲕⲉⲗⲓⲕⲏ 529.
ⲁⲛⲕⲣⲁⲧⲱⲣ 10.
ⲁⲛⲙⲱⲙⲁ 1, 12, 471.
ⲁⲛⲟⲛⲧⲟⲥ 151.
ⲁⲛⲟⲙⲉⲓⲁ 186.
ⲁⲛⲟⲙⲓⲁ 5, 82, 116, 132, 307, 345.
ⲁⲛⲟⲙⲟⲥ 2, 203, 209, 243, 248, 284, 288, 292, 310.
ⲁⲛⲟⲭⲏ 102.
ⲁⲛⲧⲓⲥⲫⲣⲟⲛ 133, 134.
ⲁⲛⲧⲓⲁⲓⲕⲟⲥ, ⲁⲛⲧⲓⲁⲓⲕⲟⲥ 149, 528.
ⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ 145.
ⲁⲛϩⲁⲗⲓⲥⲕⲉ 297, 494; ⲁⲛϩⲁⲗⲓⲥⲥⲉ 240.
ⲁⲛϩⲁⲗⲓⲥⲕⲉⲓ 285.
ⲁⲛϩⲟⲗⲟⲙⲁ 219, 393.
ⲁⲛϩⲟⲥⲓⲟⲥ 302.
ⲁⲛϯⲕⲉⲓⲙⲉⲛⲟⲥ 522.
ⲁⲛϯⲛⲟⲓⲙⲉⲛⲟⲥ 520.
ⲁⲛϯⲗⲉⲥⲉ 27, 34, 35, 42, 242, 298.
ⲁⲛϯⲗⲉⲥⲉⲓ 284, 285.
ⲁⲛϯⲗⲟⲥⲓⲁ 83, 170.
ⲁⲝⲓⲟⲥ 34, 301.
ⲁⲝⲓⲟⲩ 23, 35.
ⲁⲝⲓⲱⲙⲁ 6, 101, 130, 169, 216, 233, 236, 238, 290, 291, 292, 316, 325, 416, 417, 529.
ⲁⲝⲓⲱⲙⲁⲧⲓⲕⲟⲥ 49.
ⲁⲝⲓⲱⲙⲁϯⲕⲟⲥ 170, 222.
ⲁⲝⲓⲱⲡⲓⲥⲧⲟⲥ 222.
ⲁⲟⲣⲁⲧⲟⲥ 507.
ⲁⲡⲁ 1, 7.
ⲁⲡⲁⲥⲥⲉⲗⲉ 275.
ⲁⲡⲁⲥⲟⲩⲙⲉⲛⲟⲛ 526.
ⲁⲡⲁⲓⲥⲉⲓⲗⲉ 572.
ⲁⲡⲁⲛⲧⲁ 67, 68, 77, 95, 111, 118, 119, 143, 162, 275, 430, 480, 485, 511, 552, 562.
ⲁⲡⲁⲓⲧⲏ 67, 467.
ⲁⲡⲁⲛⲧⲏⲙⲁ 504, 511.
ⲁⲡⲁⲣⲓⲁ 546.
ⲁⲡⲁⲣⲭⲏ 55, 56, 322, 366, 378, 529.
ⲁⲡⲁⲧⲁ 77, 426, 460, 543.
ⲁⲡⲉⲓⲗⲏ 113, 292.
ⲁⲡⲉⲗⲉ 394.
ⲁⲡⲉⲣⲁ 416.
ⲁⲡⲉⲣⲁⲓ 58.
ⲁⲡⲉⲣⲁⲛⲧⲟⲛ 284, 327.
ⲁⲡⲉⲣⲁⲧⲟⲛ 431.
ⲁⲡⲉⲧⲉⲓ 168.
ⲁⲡⲑⲁⲣⲧⲟⲥ 270.
ⲁⲡⲓⲗⲉ 279.
ⲁⲡⲓⲗⲏ, ⲁⲡⲩⲗⲏ 67, 70, 264, 276.
ⲁⲡⲓⲗⲩ 166.
ⲁⲡⲓⲥⲧⲟⲥ 57, 209, 243, 306, 485.
ⲁⲡⲗⲱⲥ 122; see also ϩⲁⲡⲗⲱⲥ.
ⲁⲡⲟ 524.

ⲁⲡⲟⲥⲧⲁⲫⲉ 93; ⲁⲡⲟⲥⲧⲁⲫⲏ 92.
ⲁⲡⲟⲧⲁⲅⲏ, ⲁⲡⲟⲧⲁⲅⲏ̈ 97, 102, 133.
ⲁⲡⲟⲧⲁⲝⲓⲥ 123, 124.
ⲁⲡⲟⲧⲓⲙⲓⲁ 95.
ⲁⲡⲟⲧⲙⲉⲓⲁ 223.
ⲁⲡⲟⲧⲙⲓⲁ, ⲁⲡⲟⲧⲙⲓ̈ⲁ 23, 303, 530.
ⲁⲡⲟⲧⲙⲟⲥ 303.
ⲁⲡⲟⲑⲏⲕⲏ 323.
ⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ 512.
ⲁⲡⲟⲕⲁⲧⲁⲗⲩ̈ⲥⲓⲥ 552, 569, 571, 573.
ⲁⲡⲟⲕⲣⲩⲫⲏ 92.
ⲁⲡⲟⲕⲣⲓⲥⲓⲥ 328, 445.
ⲁⲡⲟⲗⲁⲩⲉ 232.
ⲁⲡⲟⲗⲁⲩⲥⲓⲥ 137, 533.
ⲁⲡⲟⲗⲉⲓ 470.
ⲁⲡⲟⲗⲟⲅⲓⲁ, ⲁⲡⲟⲗⲟⲅⲓ̈ⲁ 116, 165, 307, 460.
ⲁⲡⲟⲗⲟⲅⲓⲍⲉ 395; ⲁⲡⲟⲗⲟⲅⲓ̈ⲍⲉ 15.
ⲁⲡⲟⲣⲉⲓ 286, 291, 446.
ⲁⲡⲟⲣⲓⲁ 286.
ⲁⲡⲟⲥⲕⲉⲩⲉ 215, 282, 464.
ⲁⲡⲟⲥⲧⲁⲥⲉ 472.
ⲁⲡⲟⲥⲧⲁⲧⲏⲥ 209, 211.
ⲁⲡⲟⲥⲧⲏⲑⲓⲍⲉ 148.
ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲛ 523.
ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ 133.
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ 2, 11, 44, 59, 60, 63, 65, 68, 69, 70, 71, 122, 175, 177, 200, 201, 206, 220, 226, 237, 294, 328, 331, 332, 354, 374, 378, 410, 425, 426, 433, 435, 437, 441, 447, 449, 453, 459, 460, 461, 480, 481, 491, 506, 528, 571, 572, 573, 574; Book of the 174.
ⲁⲡⲟⲧⲁⲕⲧⲟⲥ 439.
ⲁⲡⲟⲧⲁⲥⲥⲉ 107, 116, 141, 250, 379, 434, 442, 448, 481, 491, 545.
ⲁⲡⲟⲧⲉⲓ̈ 167.
ⲁⲡⲟⲧⲉⲝⲓⲥ 218, 226.
ⲁⲡⲟⲧⲟⲧⲕⲏ 163.
ⲁⲡⲟⲧⲙⲉⲣⲟⲥ 318.
ⲁⲡⲟⲫⲁⲛⲉ 84, 88, 90, 306.
ⲁⲡⲟⲫⲁⲥⲓⲥ 62, 99, 135, 232, 242, 298, 439, 455.
ⲁⲡⲩⲗⲏ 114, 237, 328, 395.
ⲁⲡⲩⲝⲓⲟⲛ 148.
ⲁⲣⲁ 54, 91, 106, 149, 275, 279, 322, 331, 346, 347, 348, 351, 354, 355, 356, 378, 380, 383, 402, 437, 501, 573.
ⲁⲣⲁⲁ 573.
ⲁⲣⲭⲁⲧⲏⲥ 261, 263, 269.
ⲁⲣⲭⲟⲥ 116, 260.
ⲁⲣⲉⲧⲏ 107, 110, 121, 136, 163, 325, 367, 439, 442, 474, 507.
ⲁⲣⲓⲑⲙⲟⲥ 23, 40, 214, 234, 238, 285, 286, 287, 288, 290, 291, 292, 517.
ⲁⲣⲓⲥⲧⲟⲛ 8, 49, 57, 92, 178, 305, 330, 331, 332, 344, 346, 350, 351, 358, 360, 361, 383, 414, 415, 493, 506.
ⲁⲣⲓⲥⲧⲱⲛ 13, 305, 330, 351, 360, 414, 430.
ⲁⲣⲕⲁⲧⲏⲥ 257, 263.
ⲁⲣⲙⲁ 514; see also ϩⲁⲣⲙⲁ.
ⲁⲣⲡⲁ 126, 149, 152, 160, 310, 371, 498.
ⲁⲣⲡⲏⲥⲓⲥ 126, 149.
ⲁⲣ̅ⲝ̅ 3, 471, 514, 556.
ⲁⲣⲧⲟⲙⲟⲥ 233.
ⲁⲣⲭⲁⲅⲅⲉⲗⲓⲕⲟⲛ 418.

ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ 18, 19, 25, 56, 63, 84, 134, 138, 141, 144, 156, 157, 158, 159, 160, 161, 162, 163, 164, 166, 167, 169, 170, 171, 172, 173, 176, 177, 178, 179, 180, 181, 183, 204, 288, 298, 300, 301, 302, 303, 304, 305, 306, 307, 308, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 323, 324, 325, 326, 327, 328, 329, 330, 332, 335, 340, 342, 344, 345, 346, 347, 348, 349, 351, 352, 353, 354, 355, 356, 357, 358, 359, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 372, 373, 374, 375, 376, 377, 378, 379, 380, 384, 385, 388, 389, 390, 391, 397, 398, 399, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 424, 431, 506, 510, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 526, 527, 530, 531, 532, 533, 534, 547, 557, 558, 574.

ⲁⲣⲭⲁⲓⲟⲛ 55, 191, 203, 211, 529.

ⲁⲣⲭⲁⲓⲟⲥ 62.

ⲁⲣⲭⲉⲓ, ⲁⲣⲭⲉⲏ 26, 29, 56, 57, 64, 75, 84, 101, 103, 213, 235, 246, 258, 263, 266, 315, 316, 325, 368, 374, 430, 453, 464.

ⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ 523.

ⲁⲣⲭⲉⲥⲑⲁⲓ 332.

ⲁⲣⲭⲏ 3, 62, 74, 75, 144, 158, 250, 252, 293, 294, 322, 332, 416, 441, 444, 492, 510, 550.

ⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ 85, 88.

ⲁⲣⲭⲏⲇⲓⲁⲕⲟⲛⲟⲥ, ⲁⲣⲭⲏⲇⲓⲁⲕⲟⲛⲟⲥ 331, 355, 457.

ⲁⲣⲭⲏⲇⲓⲁⲕⲱⲛⲟⲥ 331.

ⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ 1, 8, 9, 11, 21, 23, 24, 25, 26, 28, 30, 37, 38, 39, 40, 41, 42, 43, 44, 45, 49, 59, 60, 74, 139, 156, 172, 173, 174, 175, 176, 220, 300, 321, 444, 457, 458, 459, 460, 462, 463, 465, 466, 467, 468, 470, 512.

ⲁⲣⲭⲏⲉⲣⲉⲩⲥ 206, 216.

ⲁⲣⲭⲏⲙⲁⲧⲉⲣⲟⲥ 531.

ⲁⲣⲭⲏⲙⲁⲣⲧⲩⲣⲟⲥ 355.

ⲁⲣⲭⲏⲟ̄ⲗⲟⲩⲓⲁ 65.

ⲁⲣⲭⲏⲟ̄ⲗⲱⲩⲓⲁ 53.

ⲁⲣⲭⲏⲡⲟⲗⲩⲙⲁⲣⲭⲏ 329.

ⲁⲣⲭⲏⲡⲣⲟⲫⲏⲧⲏⲥ 306.

ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲅⲟⲥ 287, 323, 325, 326, 337, 340, 341, 343, 354, 355, 357, 361, 371, 397, 505, 517, 522, 523, 531.

ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ 337, 341, 343, 354, 355, 357, 358, 361, 371, 397, 412, 414, 417.

ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲓⲟⲥ 307.

ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲩⲟⲥ 307, 351, 412.

ⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲕⲟⲥ 167.

ⲁⲣⲭⲏⲥⲩⲛⲁⲝⲱⲣⲟⲥ 204.

ⲁⲣⲭⲏ 155, 158.

ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ 526.

ⲁⲣⲭⲓⲉⲣⲉⲩⲥ 25, 28, 71, 202, 257, 452, 496, 497.

ⲁⲣⲭⲓⲟⲗⲟⲩⲓⲁ 210.

ⲁⲣⲭⲱⲛ 12, 67, 123, 158, 163,

164, 166, 167, 175, 178, 182, 207, 232, 233, 236, 261, 263, 264, 273, 274, 276, 278, 279, 281, 284, 307, 325, 326, 328, 329, 343, 354, 379, 380, 381, 382, 383, 384, 385, 386, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 411, 414, 417, 425, 429, 444, 458, 464, 465, 486, 487, 490, 498, 516.
ⲁⲣⲭⲱⲛⲧⲁ 250.
ⲁⲥⲉⲃⲏⲥ 33, 34, 37, 39, 44, 45, 85, 87, 107, 108, 109, 131, 148, 179, 285, 538, 555, 556, 573.
ⲁⲥⲉⲃⲓⲁ 149, 153.
ⲁⲥⲏⲃⲏⲥ 547.
ⲁⲥⲑⲁⲛⲉ 313, 317.
ⲁⲥⲑⲉⲛⲏⲥ 57, 117, 121, 302.
ⲁⲥⲑⲉⲛⲓⲁ 496.
ⲁⲥⲕⲉⲓ 280.
ⲁⲥⲕⲏⲥⲓⲥ 80, 142, 434, 495.
ⲁⲥⲕⲏⲧⲏⲥ 438.
ⲁⲥⲕⲓⲥⲓⲥ 439.
ⲁⲥⲕⲩⲧⲏⲥ 179.
ⲁⲥⲡⲁⲍⲉ 45, 52, 64, 68, 90, 141, 147, 173, 174, 222, 223, 278, 295, 443, 453, 473, 516, 534, 535, 552, 553, 555, 561, 566, 567, 568, 569, 572.
ⲁⲥⲡⲁⲥⲙⲟⲥ 84, 90, 108, 134, 147, 304.
ⲁⲥⲧⲉⲓ 440.
ⲁⲥⲭⲏⲙⲱⲛⲉⲓ 111.
ⲁⲥⲭⲩⲙⲟⲛⲉⲓ 280.
ⲁⲥⲭⲩⲙⲟⲛⲏ 302.
ⲁⲥⲱⲙⲁⲧⲟⲥ 51, 186, 301, 304, 305, 326, 530, 531.
ⲁⲥⲧⲟⲥ 77, 434.
ⲁⲧⲁⲙⲁⲥ 271, 272.
ⲁⲧⲁⲍⲓⲁ 528.
ⲁⲧⲟⲉⲧⲉⲓ 108.
ⲁⲧⲁⲣⲭⲉⲗⲓⲟⲛ 61.
ⲁⲧⲁⲍⲟⲛⲉⲓ 395.
ⲁⲧⲁⲝⲱⲛⲉⲓ 395.
ⲁⲧⲑⲁⲧⲏⲥ 528.
ⲁⲧⲑⲉⲛⲧⲓⲁ 120.
ⲁⲧⲗⲏ 4, 12, 62, 263, 330, 332, 358, 359, 361, 362, 389, 390, 482.
ⲁⲧⲝⲁⲛⲉ 307, 437, 489, 509, 522.
ⲁⲧⲝⲓⲥⲓⲥ 521.
ⲁⲧⲡⲟⲟⲧⲥⲓⲥ 63.
ⲁⲧⲧⲱⲕⲣⲁⲧⲱⲣ 231, 256.
ⲁⲩⲭⲱⲛ = ⲁⲣⲭⲱⲛ 425.
ⲁⲫⲉⲗⲗⲓⲥ 308.
ⲁⲫⲟⲣⲙⲏ 6, 17, 19, 35, 114, 137, 170.
ⲁⲯⲓⲥ 4, 121, 269, 270.
ⲁⲫⲟⲣⲁⲧⲟⲛ 301, 567.

ⲃⲁⲍⲁⲙⲓⲍⲉ 557.
ⲃⲁⲍⲁⲛⲟⲥ 46, 541, 542, 552, 560.
ⲃⲁⲡⲧⲓⲍⲉ 159, 173, 183, 208, 209, 265, 272.
ⲃⲁⲡⲧⲓⲥⲙⲁ, ⲃⲁⲡⲧⲏⲥⲙⲁ 160, 162, 165, 175, 176, 259, 453, 454, 502.
ⲃⲁⲡⲧⲓⲥⲧⲏⲣⲓⲟⲛ, ⲃⲁⲡⲧⲏⲥⲧⲏⲣⲓⲟⲛ 162, 174, 226.
ⲃⲁⲡⲧⲓⲥⲧⲏⲥ 272.
ⲃⲁⲡⲧⲓⲥⲧⲓⲥ 435.
ⲃⲁⲡ†ⲍⲉ 9, 50, 62, 160, 162, 176, 197, 200, 225, 253, 450, 453, 454, 460, 470.
ⲃⲁⲡ†ⲥⲙⲁ 199, 206, 228, 237, 253, 400, 450, 453, 455, 546.
ⲃⲁⲡ†ⲥⲧⲏⲣⲓⲟⲛ 247, 470.

ⲃⲁⲡⲧⲓⲥⲧⲏⲥ 246, 247, 322.
ⲃⲁⲣⲃⲁⲣⲟⲥ 6, 11, 18, 22, 23, 30, 42, 232, 233, 284, 286, 287, 288, 289.
ⲃⲁⲣⲟⲥ 390.
ⲃⲁⲥⲁⲛⲓⲍⲉ, ⲃⲁⲥⲁⲛⲏⲍⲉ 169, 170, 241, 254, 278, 297, 312.
ⲃⲁⲥⲁⲛⲓⲥⲧⲏⲣⲓⲟⲛ 169.
ⲃⲁⲥⲁⲛⲟⲥ 151, 232, 239, 240, 241, 276, 280, 284, 287, 293, 295, 296, 297, 298, 315, 356, 519.
ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ, ⲃⲁⲥⲓⲗⲉⲓⲕⲟⲛ 325, 330, 363.
ⲃⲁⲥⲓⲗⲉⲩⲥ 34.
ⲃⲁⲥⲓⲗⲓⲕⲟⲛ, ⲃⲁⲥⲓⲗⲓⲕⲟⲛ 165, 169, 210, 316, 330, 363.
ⲃⲁⲥⲓⲗⲓⲕⲟⲥ 480.
ⲃⲁⲥⲓⲥ 570.
ⲃⲁⲥⲧⲗⲉⲓⲟⲥ 248.
ⲃⲁⲧⲟⲥ 498.
ⲃⲉⲗⲉⲧⲁⲣⲓⲟⲥ 147, 155.
ⲃⲏⲙⲁ 148, 149, 165, 166, 238, 240, 296, 508.
ⲃⲓⲁ 42.
ⲃⲓⲕⲧⲱⲣⲓⲁ 256, 259.
ⲃⲓⲟⲥ, ⲃⲓⲟⲥ 13, 49, 52, 64, 72, 96, 118, 119, 124, 142, 322, 342, 371, 400, 431, 442, 473, 491, 495.
ⲃⲗⲁⲥⲫⲏⲙⲓⲁ 280.
ⲃⲟⲏⲑⲉⲓ, ⲃⲟⲏⲑⲉⲓ 94, 233, 239, 271, 277, 278, 280, 287, 293, 295, 296, 300, 372, 428, 482, 508.
ⲃⲟⲏⲑⲓ 160; ⲃⲟⲏⲑⲓ 165, 179.
ⲃⲟⲏⲑⲓⲁ 137, 179, 320, 465, 496.
ⲃⲟⲏⲑⲟⲥ 22, 112, 342, 539, 541, 543, 548, 550, 557.
ⲃⲟⲑⲉⲓ 295.
ⲃⲟⲓⲏⲑⲉⲓ 271, 293.
ⲃⲟⲓⲑⲉⲓⲁ 208.
ⲃⲟⲓⲑⲓⲁ 211.
ⲃⲟⲧⲁⲓⲓ 570.
ⲃⲟⲩⲗⲉⲩⲧⲏⲣⲓⲟⲛ 214.
ⲃⲟⲩⲗⲉⲩⲧⲏⲥ 244.
ⲃⲟⲩⲛⲁⲧⲱⲣ 281.
ⲃⲧⲱⲙⲁⲥ 470; see also ϩⲃⲁⲱⲙⲁⲥ.
ⲃⲩⲃⲗⲓⲟⲑⲏⲕⲏ 75.
ⲃⲱⲑⲓⲁ 160.

ⲅⲁⲅⲉⲗⲟⲥ 268.
ⲅⲁⲑⲩⲛⲉⲓⲥ 147.
ⲅⲁⲑⲩⲓ 162.
ⲅⲁⲙⲙⲁ 8.
ⲅⲁⲙⲙⲟⲥ 19, 26, 180.
ⲅⲁⲙⲟⲥ 12, 79, 80, 112, 130, 133, 142, 179, 275, 563.
ⲅⲁⲣ 3, 5, 6, 8, 10, 11, 17, 19, 20, 23, 26, 27, 28, 31, 32, 33, 35, 39, 46, 50, 51, 52, 61, 62, 63, 64, 66, 67, 72, 74, 75, 76, 77, 78, 79, 81, 83, 84, 85, 87, 88, 90, 91, 92, 93, 94, 96, 97, 98, 99, 100, 101, 102, 103, 106, 107, 108, 109, 113, 115, 116, 117, 118, 121, 123, 125, 127, 128, 132, 133, 134, 135, 136, 140, 146, 147, 148, 151, 152, 153, 157, 166, 172, 173, 175, 176, 179, 181, 184, 185, 186, 187, 188, 189, 191, 192, 193, 195, 196, 199, 200, 201, 203, 204, 207, 209, 211, 212, 213, 216, 217, 221, 226, 227, 228, 233, 234, 236, 237, 238, 241, 242, 243, 245, 247, 250,

251, 254, 261, 274, 277, 285, 286, 287, 292, 293, 294, 295, 297, 298, 299, 303, 304, 308, 313, 318, 320, 321, 322, 323, 324, 326, 327, 328, 329, 330, 332, 337, 339, 340, 357, 359, 367, 371, 373, 374, 375, 377, 383, 395, 396, 400, 403, 404, 407, 411, 415, 418, 422, 423, 426, 439, 440, 441, 444, 446, 449, 452, 458, 459, 462, 468, 472, 474, 475, 479, 480, 481, 485, 486, 487, 492, 493, 498, 500, 501, 503, 505, 508, 517, 518, 522, 527, 529, 530, 534, 535, 544, 547, 549, 553, 561, 574, &c.

ϭαρπος 2, 171, 269, 270.

ϭενναια 207, 216.

ϭενεα 91, 123, 124, 129, 495, 519, 534, 539, 555, 573.

ϭενεαλογια 123.

ϭενετο 122.

ϭενη 181 ; ϭενη διαθηκη 304.

ϭεννημα 207, 405, 486.

ϭενϊα 14, 423.

ϭεννιαιος 236. 241, 286, 298.

ϭενοιτο 523.

ϭενος 1, 9, 12, 17, 19, 52, 83, 93, 96, 130, 131, 144, 145, 157, 161, 171, 173, 181, 191, 192, 211, 217, 218, 219, 222, 228, 238, 256, 259, 284, 286, 290, 291, 294, 304, 306, 328, 343, 346, 391, 410, 419, 423, 431, 475, 540, 545, 547, 571.

ϭερος 282.

ϭιωμη 8, 36, 37, 43, 231, 248.

ϭιωφος 538.

ϭραμματευς 206, 251, 424, 561.

ϭραμματϊον 309, 310.

ϭραμματοφυλαξ 309, 311.

ϭρατος 298.

ϭραφη 52, 57, 122, 124, 127, 128, 209, 210, 214, 321, 324, 434, 435, 437, 439, 440, 453, 460, 461, 492, 521, 536.

ϭραψας 431.

ϫαιμονιον, ϫαιμονϊον 59, 61, 188, 281, 436, 475, 476, 489, 490, 499, 501, 502, 508.

ϫαιμων 111, 152, 177, 244, 329, 438, 441, 475.

ϫαιμωνιακος 42.

ϫαιμωνιον, ϫαϊμωνιον, ϫαιμωνϊον 4, 43, 68, 102, 188, 199, 203, 213, 218, 276, 280, 312, 474, 529.

ϫαϫις 103.

ϫαπαιη 250.

ϫε 1, 3, 6, 18, 33, 44, 50, 63, 65, 68, 72, 74, 83, 87, 89, 94, 97, 101, 105, 107, 110, 114, 118, 127, 133, 140, 143, 145, 147, 151, 153, 154, 155, 156, 158, 161, 165, 168, 169, 170, 176, 177, 189, 193, 199, 204, 210, 217, 225, 232, 233, 236, 241, 244, 259, 271, 274, 278, 285, 288, 292, 308, 316, 322, 325, 328, 330, 335, 343, 365, 366, 367, 368, 369, 370, 377,

383, 385, 393, 401, 421, 422, 427, 432, 435, 438, 452, 457, 464, 466, 471, 473, 474, 475, 481, 482, 495, 511, 529, 532, 535, 539, 550, 574, &c.
ⲁⲉⲓⲡⲛⲟⲛ 567.
ⲁⲉⲕⲁⲛⲟⲥ 154, 538.
ⲁⲉⲗⲓⲟⲛ 190.
ⲁⲉⲗⲓⲟⲩ 82.
ⲁⲉⲥⲡⲟⲁⲛⲉ 504, 532.
ⲁⲉⲥⲡⲟⲧⲏⲥ 153, 328, 336, 522.
ⲁⲏ 101.
ⲁⲏⲉⲓ 269.
ⲁⲏⲏⲓⲟⲩⲣⲩⲟⲥ 80, 325, 326, 334, 335, 356.
ⲁⲏⲏⲟⲥ 184.
ⲁⲏⲏⲟⲥⲓⲁ 244.
ⲁⲏⲏ[ⲱ]ⲣⲓⲁ (?) 257.
ⲁⲏⲣⲁⲛⲟⲥ 185.
ⲁⲓⲁⲃⲁⲑⲣⲁ 211.
ⲁⲓⲁⲃⲁⲗⲉ 235.
ⲁⲓⲁⲃⲟⲗⲟⲥ, ⲁ̈ⲓⲁⲃⲟⲗⲟⲥ 14, 31, 37, 39, 40, 41, 42, 43, 44, 59, 86, 110, 111, 116, 137, 142, 145, 152, 154, 155, 160, 163, 164, 166, 168, 178, 180, 186, 187, 188, 191, 200, 207, 208, 209, 263, 289, 290, 303, 307, 327, 335, 420, 436, 475, 476, 486, 516, 524, 530, 543, 556.
ⲁⲓⲁⲃⲟⲩⲗⲟⲥ 74, 81, 95, 102, 328, 329, 335, 419.
ⲁⲓⲁⲑⲉⲥⲓⲥ 284, 292.
ⲁⲓⲁⲑⲏⲕⲏ, ⲁ̈ⲓⲁⲑⲏⲕⲏ 87, 304, 408, 519, 547, 553, 573.
ⲁⲓⲁⲕⲟⲛ 454, 456.
ⲁⲓⲁⲕⲟⲛⲉⲓ, ⲁ̈ⲓⲁⲕⲟⲛⲉⲓ, ⲁⲓⲁⲕⲟⲛⲉ̈ⲓ 30, 65, 301, 302, 304, 314, 321, 339, 342, 343, 345, 365, 366, 389, 404, 405, 414, 427, 444, 472, 528, 529, 530, 531, 534, 553, 556.
ⲁⲓⲁⲕⲟⲛⲓ̈, ⲁ̈ⲓⲁⲕⲟⲛ 65, 178.
ⲁⲓⲁⲕⲟⲛⲓⲁ, ⲁ̈ⲓⲁⲕⲟⲛⲓⲁ, ⲁⲓⲁⲕⲟⲛⲓ̈ⲁ, ⲁ̈ⲓⲁⲕⲟⲛⲓ̈ⲁ 161, 362, 432, 528, 531, 533.
ⲁ̈ⲓⲁⲕⲟⲛⲓⲧⲏⲥ 302, 305, 529.
ⲁⲓⲁⲕⲟⲛⲟⲥ 150, 175, 176, 179, 197, 431, 450, 455, 458, 462, 463, 465, 469, 523, 541.
ⲁⲓⲁⲕⲱⲛ 452, 456, 457.
ⲁ̈ⲓⲁⲕⲱⲛⲉⲓ, ⲁⲓⲁⲕⲱⲛⲉ̈ⲓ 80, 114, 342, 365, 366, 389, 395, 398, 404, 405, 414.
ⲁⲓⲁⲕⲱⲛⲓⲁ 84.
ⲁⲓⲁⲕⲱⲛⲓⲧⲏⲥ 81, 93, 105, 106.
ⲁⲓⲁⲗⲉⲥⲉ 527.
ⲁⲓⲁⲗⲟⲩⲟⲥ 156.
ⲁⲓⲁⲥⲡⲟⲣⲁ 426.
ⲁⲓⲁⲥⲧⲏⲙⲁ 57, 89.
ⲁⲓⲁⲧⲁⲝⲓⲁ 58, 231, 232, 256.
ⲁⲓⲁⲧⲉⲭⲏ 325.
ⲁⲓⲁⲧⲏⲡⲟⲥ 202.
ⲁⲓⲁⲧⲟⲭⲟⲥ 10, 24, 508.
ⲁⲓⲁⲧ́ⲣⲉⲡⲉ 380.
ⲁⲓⲁⲧⲣⲉⲡⲉⲓ 380.
ⲁⲓⲁ̈ⲯⲁⲗⲗⲁ 182, 424, 425.
ⲁⲓⲁⲥⲕⲁⲗⲱⲥ 133.
ⲁⲓⲛⲉⲙⲁ 125.
ⲁⲓⲛⲉⲓⲙⲓⲁ 63.
ⲁⲓⲕⲁⲓⲟⲛ, ⲁ̈ⲓⲕⲁⲓⲟⲛ 7, 35, 37, 126, 291, 294.
ⲁⲓⲕⲁⲓⲟⲥ, ⲁⲓⲕⲁ̈ⲓⲟⲥ, ⲁ̈ⲓⲕⲁⲓⲟⲥ 5, 35, 50, 72, 73, 75, 93, 95, 122, 130, 131, 132, 138, 145, 148, 157, 179, 184, 199, 204, 211, 223, 225, 239, 258, 259,

265, 269, 271, 283, 284, 296, 301, 331, 344, 345, 346, 348, 349, 351, 356, 365, 392, 407, 423, 424, 430, 440, 471, 479, 482, 483, 484, 485, 487, 489, 493, 494, 498, 503, 507, 510, 513, 514, 515, 517, 521, 523, 528, 529, 530, 533, 535, 536, 537, 539, 544, 549, 550, 551, 552, 554, 555, 558, 560, 562, 563, 564, 565, 566, 567, 573.
ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ 70, 87, 98, 109, 113, 130, 131, 164, 327, 361, 496, 500, 504, 509, 529, 561.
ⲇⲓⲕⲁⲓⲱⲥⲩⲛⲏ 361.
ⲇⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ 179, 288.
ⲇⲓⲕⲁⲥⲧⲏⲥ 137.
ⲇⲓⲕⲉⲟⲛ 150.
ⲇⲓ̈ⲕⲉⲟⲥ 153.
ⲇⲓⲕⲏⲉⲓ 124.
ⲇⲓⲙⲓⲟⲩⲣⲅⲟⲥ 335, 336, 356, 528.
ⲇⲓⲙⲟⲣⲓⲁ 217, 292.
ⲇⲓⲙⲱⲛⲓⲟⲛ 273.
ⲇⲓ̈ⲙⲱⲣⲓⲥⲧⲏⲥ 154.
ⲇⲓ̈ⲛⲁⲙⲓⲥ 312.
ⲇⲓⲟⲩⲗⲟⲥ 213, 294.
ⲇⲓⲟⲓⲕⲉⲓ 9, 199, 233, 238.
ⲇⲓⲟⲣⲑⲟⲩ 124, 413.
ⲇⲓⲟⲣⲑⲱⲥⲓⲥ 181.
ⲇⲓⲡⲗⲟⲩⲛ 177.
ⲇⲓⲡⲛⲟⲛ 49, 209, 281, 430, 493.
ⲇⲓⲣⲟⲛ 31.
ⲇⲓⲣⲱⲛ 2, 18, 37.
ⲇⲓⲥⲧⲁⲍⲉ 122, 134.
ⲇⲓⲱⲩⲗⲟⲥ 45.
ⲇⲓⲱⲕⲉⲓ, ⲇⲓⲱⲕⲉ̈ⲓ 102, 284, 285, 349, 454.
ⲇⲓⲱⲕⲓ 203.
ⲇⲓⲱⲕⲙⲟⲥ 256, 286.
ⲇⲟⲩⲗⲁ 92, 109, 162, 231, 232, 242, 294, 298.
ⲇⲟⲕⲓⲙⲁⲍⲉ 30, 427, 507.
ⲇⲟⲕⲓⲙⲁⲥⲓⲁ 151.
ⲇⲣⲁⲕⲟⲛ 538, 556.
ⲇⲣⲁⲕⲱⲛ 370, 429, 513, 543.
ⲇⲣⲁⲡⲉⲍⲁ 7, 10, 24.
ⲇⲣⲟⲙⲟⲥ 242, 279, 495, 574.
ⲇⲩⲁⲑⲩⲙⲓⲁ 520.
ⲇⲩⲙⲟⲥ 45.
ⲇⲩⲙⲟⲧⲣⲟⲥ 136, 143, 325, 336.
ⲇⲩⲙⲟⲣⲉⲓⲁ 216.
ⲇⲩⲙⲱⲧⲏⲥ 281.
ⲇⲩⲛⲁⲇⲟⲥ 266.
ⲇⲩⲛⲁⲙⲓⲥ 3, 51, 58, 60, 63, 80, 148, 507.
ⲇⲩⲛⲁⲥⲧⲏⲥ 91.
ⲇⲩⲛⲁⲧⲟⲥ 2, 5, 6, 27, 348, 350, 397, 515, 536.
ⲇⲩⲡⲟⲥ 210.
ⲇⲩⲣⲁⲓⲏ 528.
ⲇⲩⲣⲁⲓⲏⲉⲩⲉ 516.
ⲇⲩⲣⲁⲓⲛⲟⲥ 18, 42, 185, 186, 528, 546.
ⲇⲩⲣⲁⲟⲥ 186.
ⲇⲱⲣⲁⲓ 194.
ⲇⲱⲣⲁⲓⲁ 41.
ⲇⲱⲣⲉⲁ 173, 232, 236, 242, 319, 394, 403, 447, 480.
ⲇⲱⲣⲉⲁⲥ†ⲟⲛ 516.
ⲇⲱⲣⲓⲁ 299.
ⲇⲱⲣⲓⲍⲉ, ⲇⲱⲣⲓ̈ⲍⲉ 421, 523.
ⲇⲱⲣⲟⲛ 25, 63, 73, 76, 98, 99, 101, 108, 111, 120, 141, 150, 215, 252, 320, 344, 361, 399, 400, 417, 418, 431, 497.

ⲉⲁⲣ 201 ; see also ⲁⲏⲣ.
ⲉⲃⲥⲉⲃⲏⲥ 428.
ⲉⲥⲕⲱⲙⲙⲓⲍⲉ 283.
ⲉⲥⲕⲱⲙⲙⲓⲟⲛ 321, 416.
ⲉϫⲱⲗⲟⲛ 257, 297.
ⲉⲍⲩⲭⲁⲍⲉ 489.
ⲉⲑⲟⲥ 286, 373, 388, 446.
ⲉⲓϫⲟⲗⲟⲛ 240, 444, 445, 498.
ⲉⲓϫⲟⲥ 268, 285.
ⲉⲓϫⲱⲗⲟⲛ, ⲉⲏϫⲱⲗⲟⲛ 82, 100, 101, 117, 172, 211, 214, 215, 244, 446, 554.
ⲉⲓⲉ 199.
ⲉⲓⲉ ⲙⲙⲏ ⲧⲉⲓ 200.
ⲉⲓⲉ ⲙⲙⲏ ☩ 187.
ⲉⲓⲕⲏ 227.
ⲉⲓⲕⲱⲛ 323, 325, 334.
ⲉⲓ ⲙⲙⲏ ⲧⲉ 312, 451.
ⲉⲓ ⲙⲙⲏ ⲧⲉⲓ 39, 50, 122, 142, 143, 153, 159, 174, 210, 236, 271, 287, 337, 338, 372, 379, 395, 396, 423, 433, 435, 458, 467, 486, 504, 521, 552, 560, 565, 573 ; ⲉ ⲙⲙⲏ ⲧⲉⲏ 261.
ⲉⲓ ⲙⲙⲏ ⲧⲓ 125, 127, 128.
ⲉⲓⲡⲉⲥⲧⲣⲁ☩ⲟⲥ 339.
ⲉⲓⲡⲓⲧⲣⲟⲡⲟⲥ 266.
ⲉⲓⲣⲏⲛⲏ, ⲉⲏⲣⲏⲛⲏ 1, 24, 36, 47, 49, 70, 74, 81, 82, 97, 120, 139, 144, 147, 156, 161, 176, 182, 183, 215, 216, 231, 248, 301, 321, 351, 362, 367, 402, 412, 432, 451, 464, 465, 467, 468, 469, 479, 493, 500, 503, 512, 522, 527, 552.
ⲉⲓⲣⲏⲛⲏⲕⲟⲥ 325.
ⲉⲓⲣⲏⲛⲓⲕⲟⲛ 224.
ⲉⲓⲣⲏⲛⲓⲕⲟⲥ 179.
ⲉⲓⲣ̄ⲙⲏⲛⲓⲁ 301.
ⲉⲓⲧⲁ, ⲉⲏⲧⲁ 8, 9, 12, 13, 23, 24, 25, 26, 27, 29, 32, 33, 35, 37, 78, 79, 93, 97, 101, 140, 157, 291, 309, 310, 319, 388, 389, 433, 436, 454, 468, 480, 482, 483, 489, 491, 514, &c.
ⲉⲓⲧⲉ, ⲉⲏⲧⲉ 10, 55, 118, 122, 147, 148, 151, 157, 175, 247, 257, 267, 284, 323.
ⲉⲓⲧⲟⲥ 422.
ⲉⲕⲕⲗⲉⲥⲓⲁ 459, 463, 467, 518, 522.
ⲉⲕⲕⲗⲏⲥⲓⲁ, ⲉⲕⲕⲗⲏⲥⲓⲁ 5, 10, 12, 37, 39, 44, 50, 68, 72, 73, 79, 95, 115, 116, 125, 126, 148, 149, 150, 174, 175, 176, 177, 179, 183, 194, 196, 208, 213, 215, 224, 243, 244, 247, 259, 270, 272, 276, 279, 290, 360, 361, 377, 378, 388, 406, 425, 434, 437, 453, 454, 455, 457, 464, 465, 466, 467, 468, 469, 470, 487, 497, 498, 519, 537, 539, 542, 543, 573.
ⲉⲕⲕⲗⲧⲥⲓⲁ 210.
ⲉ̄ⲕ̄ⲗⲏⲥⲓⲁ 215; ⲉⲕⲗⲏⲥⲓⲁ 274.
ⲉⲕⲥ☩ⲁⲥⲓⲥ 7, 54, 233, 428.
ⲉⲕⲱⲙⲓⲟⲛ 322.
ⲉⲗⲁϫⲓⲥⲧⲟⲛ 443, 483.
ⲉⲗⲁϫⲓⲥⲧⲟⲥ 2, 6, 10, 24, 30, 48, 50, 138, 196, 197, 431, 445, 479, 513, 524, 533.
ⲉⲗⲉⲩϫⲉ 108.
ⲉⲗⲉⲧⲑⲉⲣⲁ 9.
ⲉⲗⲉⲧⲑⲉⲣⲓⲁ 83.
ⲉⲗⲉⲧⲑⲉⲣⲟⲥ 27, 186.
ⲉⲗⲉⲧⲑⲉⲣⲟⲧ 144, 185, 186, 294.
ⲉⲗⲉϫⲉ 149.

ⲉⲗⲱⲛⲉ 373, 384.
ⲉⲗⲡⲓⲥ 199, 370.
ⲉⲙⲉⲣⲉⲙⲛ̄ 568.
ⲉⲙⲟⲩ 524.
ⲉⲛ, with ϩⲟⲥⲟⲛ, 116, and see ϩⲟⲥⲟⲛ.
ⲉⲛⲁⲣⲁⲧⲏⲥ 528.
ⲉⲛⲉⲣⲅⲉⲓ, ⲉⲛⲉⲣⲅⲉⲓⲏ̈ 311, 440, 494, 498.
ⲉⲛⲉⲣⲅⲓ, ⲉⲛⲉⲣⲅⲓⲏ̈ 67, 178.
ⲉⲛⲉⲣⲅⲓⲁ 81, 441.
ⲉⲛⲉⲭⲉⲣⲟⲛ 120.
ⲉⲛⲕⲣⲁⲧⲉⲓⲁ̄ 572.
ⲉⲛⲕⲱⲙⲓⲟⲛ 283.
ⲉⲛⲧⲏⲙⲓ 222.
ⲉⲛⲧⲟⲗⲏ 67, 147, 152, 178, 181, 184, 436, 441, 462, 465, 484, 544, 548, 549, 552.
ⲉⲛⲱⲭⲗⲉ 275.
ⲉⲛⲱⲭⲗⲉⲓ 305, 369, 474, 486, 489.
ⲉϫⲁⲣⲭⲟⲥ 289.
ⲉϫⲉⲓⲥⲧⲉ 430.
ⲉϫⲉⲣⲭⲉⲥⲱⲛ 212.
ⲉϫⲉⲣⲭⲏⲧⲟⲛ 211.
ⲉϫⲉⲥⲧⲉⲓ 429.
ⲉϫⲉⲥ† 104.
ⲉϫⲉⲧⲁϫⲉ 164.
ⲉϫⲏⲙⲏⲓⲥ 49, 51, 63, 73.
ⲉϫⲟⲙⲟⲗⲟⲅⲉⲓ 108, 253, 318, 505.
ⲉϫⲟⲙⲟⲗⲟⲅⲏⲓⲥ 97, 126.
ⲉϫⲟⲙⲟⲗⲟⲅⲓⲏ̈ⲓⲥ 306, 504.
ⲉϫⲟⲣⲓϫⲉ 207, 216, 217.
ⲉϫⲟⲣⲓⲥ† 107, 243.
ⲉϫⲟⲩⲥⲓⲁ, ⲉϫⲟⲩⲥⲓⲁ̈ 3, 9, 70, 136, 185, 198, 241, 254, 257, 294, 297, 327, 328, 329, 332, 335, 337, 441, 481, 507, 516, 518, 556, 557.
ⲉⲡⲁⲓⲛⲟⲥ 63.
ⲉⲡⲁⲓⲛⲁⲓ 77, 177.
ⲉⲡⲁⲣⲭⲓⲁ 256, 284, 528.
ⲉⲡⲁⲣⲭⲟⲥ 315.
ⲉⲡⲉⲟⲩⲙⲉⲓ, ⲉⲡⲉⲟⲩⲙⲉⲓⲏ̈ 13, 427.
ⲉⲡⲉⲓ 126, 352, &c.
ⲉⲡⲉⲓⲁⲍⲉ 49.
ⲉⲡⲉⲓ ⲁⲛ 53, 94, 101, 121, 231, 239, 242, 301, 308, 310, 315, 320, 328, 334, 342, 345, 346, 347, 349, 350, 351, 352, 354, 355, 356, 374, 385, 388, 395, 396, 398, 400, 416, 435, 436, 443, 463, 466, 491, 529, 530, 536, 545, 564, 565, 572, 574.
ⲉⲡⲉⲓⲁⲣⲉⲡⲉ 197.
ⲉⲡⲉⲓⲟⲩⲙⲉⲓ, ⲉⲡⲉⲓⲟⲩⲙⲉⲓⲏ̈ 10, 13, 33, 77, 78, 80, 118, 263.
ⲉⲡⲉⲓⲟⲩⲙⲓⲁ 115.
ⲉⲡⲉⲓⲕⲁⲗⲉⲓ 47, 371.
ⲉⲡⲉⲓⲥⲕⲟⲡⲟⲥ 211.
ⲉⲡⲉⲓⲥ†ⲙⲏ 78.
ⲉⲡⲉⲓⲧⲁⲥⲥⲉ 391.
ⲉⲡⲉⲛⲟⲥ 157.
ⲉⲡⲉⲛⲟⲩ 207.
ⲉⲡⲓ 382.
ⲉⲡⲓⲃⲟⲩⲗⲏ 145, 520, 524.
ⲉⲡⲓⲥⲛⲉ 281.
ⲉⲡⲓ ⲁⲛ, ⲉⲡⲓ̈ ⲁⲛ, ⲉⲡⲓ̈ ⲁⲛ̄ 124, 125, 154, 163, 165, 184, 186, 189, 197, 202, 209, 219, 263, 285, 299, 334.
ⲉⲡⲓⲑⲉⲙⲉⲓ 263.
ⲉⲡⲓⲑⲉⲥⲓⲥ 524.
ⲉⲡⲓⲑⲩⲙⲉⲓⲏ̈ 13.

ⲉⲡⲓⲑⲩⲙⲉⲓ, ⲉⲡⲏⲑⲩⲙⲉⲓ, ⲉⲡⲓⲑⲩⲙⲉⲏ 13, 143, 246, 266, 277, 433, 467, 482, 483, 508.
ⲉⲡⲓⲑⲩⲙⲓⲁ, ⲉⲡⲏⲑⲩⲙⲓⲁ, ⲉⲡⲓⲑⲩⲙⲓⲁ 150, 153, 154, 431.
ⲉⲡⲓⲕⲁⲗⲉⲓ 288, 480, 487, 496.
ⲉⲡⲓⲕⲁⲗⲓ 165; ⲉⲡⲏⲕⲁⲗⲓ 165.
ⲉⲡⲓⲕⲁⲗⲓⲙ 160.
ⲉⲡⲓⲕⲏⲥ 266.
ⲉⲡⲓⲥⲏⲙⲉⲓ 10.
ⲉⲡⲓⲥⲕⲟⲡⲏ 243.
ⲉⲡⲓⲥⲕⲟⲡⲓⲟⲛ 24, 40, 44.
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ 37, 59, 107, 120, 144, 147, 148, 149, 155, 158, 159, 160, 162, 163, 172, 176, 177, 179, 182, 195, 208, 215, 220, 221, 222, 223, 224, 225, 226, 243, 245, 259, 269, 283, 284, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 463, 464, 465, 466, 467, 468, 469, 470, 471, 495, 540.
ⲉⲡⲓⲥⲧⲏⲙⲉⲓ, ⲉⲡⲓⲥⲧⲏⲙⲉⲏ 6, 12, 434.
ⲉⲡⲓⲥⲧⲏⲙⲏ 373.
ⲉⲡⲓⲥⲧⲏⲙⲓⲁ 373.
ⲉⲡⲓⲥⲧⲟⲗⲏ, ⲉⲡⲏⲥⲧⲟⲗⲏ 18, 21, 172, 173, 177, 243, 426.
ⲉⲡⲓⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ 573.
ⲉⲡⲓⲥⲧⲱⲗⲏ 215.
ⲉⲡⲓⲥⲧⲙⲉⲓ 457.
ⲉⲡⲓⲧⲁⲍⲓ 133.
ⲉⲡⲏⲧⲁⲥⲥⲉ 385, 391.
ⲉⲡⲏⲧⲏ[ⲙⲁ] 262; ⲉⲡⲏⲧⲙⲁ, ⲉⲡⲓⲧⲙⲁ 262, 280.
ⲉⲡⲓⲧⲣⲉⲡⲉ 215.
ⲉⲡⲓⲧⲣⲟⲡⲟⲥ 224, 266, 267, 308; ⲉ̄ⲡⲏⲧⲣⲟⲡⲟⲥ 339.
ⲉⲡⲓⲧⲙⲁ 544, 550.
ⲉⲡⲟⲥⲧⲁⲥⲓⲥ 51.
ⲉⲡⲟⲩⲙⲓⲥ 458, 463.
ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ 73, 106, 229.
ⲉⲡⲧⲟⲩⲙⲉⲓ 20.
ⲉⲡⲱⲙⲓⲥ 449.
ⲉⲣⲅⲁⲥⲓⲁ 15, 433.
ⲉⲣⲅⲁⲥⲧⲏⲣⲓⲟⲛ 145.
ⲉⲣⲅⲟⲇⲓⲱⲕⲧⲏⲥ 220.
ⲉⲣⲏⲙⲟⲥ 280, 436, 499, 554.
ⲉⲣⲏⲙⲏ 256, 260, 272, 283, 287, 295, 412.
ⲉⲣⲏⲥⲓⲥ 58.
ⲉⲣⲓⲙⲟⲥ 306.
ⲉⲣⲕⲁⲥⲓⲁ 20.
ⲉⲣⲧⲙⲟⲥ 191.
ⲉⲥⲉϫⲁϩⲉ 35.
ⲉⲥⲏϩⲧϫⲁϩⲉ 80.
ⲉⲥⲑⲁⲡⲉ 314.
ⲉⲥⲧϫⲁϩⲉ 141, 457.
ⲉⲥⲧϫⲓⲁ, ⲉⲥⲧϫⲏⲁ 469, 568.
ⲉⲧⲉⲓ = ⲁⲓⲧⲉⲓ 26.
ⲉⲧⲉⲓ, ⲉⲧⲉⲏ 23, 82, 107, 158, &c.
ⲉⲧⲉⲏ ⲁⲉ, ⲉⲧⲉⲓ ⲁⲉ 168, 313.
ⲉⲧⲏⲙⲁ 489.
ⲉⲧⲓ 213, 251.
ⲉⲧⲓ ⲁⲉ 448.
ⲉⲩⲁⲅⲅⲉⲗⲓϩⲉ 88, 424.
ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ 5, 31, 50, 59, 60, 61, 63, 64, 65, 124, 132, 151, 152, 174, 181, 193, 218, 252, 283, 422, 423, 429, 432, 434, 435, 437, 450, 460, 472, 473, 484, 499, 502, 574.
ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲥⲉ 58.
ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ 91, 97, 102, 123, 127, 128, 129, 130, 131, 132, 148, 185, 513, 520.

ⲉⲩⲁⲅⲅⲉⲗⲟⲥ 61.
ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ 157.
ⲉⲩⲅⲓⲣⲟⲥ 278.
ⲉⲩⲇⲟⲝⲓⲁ 59.
ⲉⲩⲕⲁⲓⲣⲓⲁ 463, 464.
ⲉⲩⲕⲣⲁⲥⲓⲁ 520.
ⲉⲩⲕⲧⲣⲓⲁ 312.
ⲉⲩⲗⲟⲅⲓⲁ, ⲉⲩⲗⲟⲅⲓ̈ⲁ 273, 480.
ⲉⲩⲙⲉⲛⲓⲁ 529.
ⲉⲩⲝⲁⲥⲑⲉ 524.
ⲉⲩⲡⲟⲣⲉⲓ 323.
ⲉⲩⲥⲉⲃⲏⲥ 131, 226, 231, 236, 237, 240, 296, 310, 311, 526, 533.
ⲉⲩⲫⲣⲁⲛⲉ 74, 81, 109, 114, 121, 183, 498, 512.
ⲉⲩⲫⲣⲟⲥⲩⲛⲏ 52, 74, 90, 92, 178, 184, 223, 431, 440, 521, 524.
ⲉⲩⲭⲁⲣⲓⲍⲉ 3.
ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ 388, 487.
ⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ 241, 269, 282, 298, 309, 485.
ⲉⲩⲭⲏ 175.
ⲉⲭⲙⲁⲗⲱⲥⲓⲁ 186, 424.
ⲉⲭⲙⲁⲗⲱⲥⲓⲁ 475, 576.
ⲉⲭⲙⲁⲗⲱⲧⲉⲩⲉ 424.
ⲉⲱⲧⲫⲓⲥⲙⲁ 467, 468.
ⲉⲱⲛ 150, 151, 157.
ⲉⲧ 95.
ⲉⲧ ⲁⲉ 235, 249, 379, 466, 478.
ⲉⲧ ⲟⲛ 395.

ⲍⲱⲩⲣⲁⲫⲉⲓ 20, 29.
ⲍⲱⲩⲣⲁⲫⲓ 5, 208.
ⲍⲱⲏ 237.
ⲍⲱⲟⲛ 139, 548.
ⲍⲩⲙⲓⲥⲧⲁ 90.

ⲏ 33, 42, 52, 80, 87, 92, 93, 100, 126, 127, 148, 149, 150, 159, 160, 188, 208, 219, 228, 250, 275, 328, 358, 360, 379, 386, 395, 406, 430, 437, 491, 504, 528, 556, 559.
ⲏⲓⲗⲓⲫⲁⲛⲧⲏⲟⲛ 274.
ⲏⲗⲟⲉⲥ 373.
ⲏ ⲙⲏ ⲧⲉⲓ 203.
ⲏⲣⲏⲛⲏ 432.

ⲑⲁⲃⲃⲁⲍⲉ 276.
ⲑⲁⲗⲁⲥⲥⲁ 160, 179, 185, 192, 532; ⲬⲀⲗⲁⲥⲥⲁ (*sic*) 429.
ⲑⲁⲗⲗⲁⲥⲁ 235, 246, 324, 499, 504.
ⲑⲁⲗⲗⲁⲥⲁⲥ 274.
ⲑⲁⲗⲗⲁⲥⲥⲁ 281, 288, 423, 425, 428.
ⲑⲁⲗⲡⲉⲓ 277.
ⲑⲁⲣⲉ 358.
ⲑⲁⲣⲉⲓ 7, 239, 295, 311, 358, 402, 418, 528.
ⲑⲁⲣⲓ̈ 173.
ⲑⲁⲣⲣⲉⲓ 214.
ⲑⲁⲩⲙⲁ 144.
ⲑⲁⲩⲙⲁⲍⲉ 8, 358, 391, 392.
ⲑⲁⲩⲙⲁⲥⲓⲁ 83.
ⲑⲁⲩⲙⲁⲥⲧⲟⲛ 118.
ⲑⲉⲁⲧⲣⲟⲛ 118.
ⲑⲉⲟⲇⲟⲕⲟⲥ 175.
ⲑⲉⲟⲗⲟⲅⲓⲁ 173.
ⲑⲉⲟⲗⲟⲩⲟⲥ 107, 516.
ⲑⲉⲟⲣⲓ 221.
ⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲟⲥ 523.
ⲑⲉⲟⲧⲟⲕⲟⲥ 306, 420.
ⲑⲉⲟⲫⲟⲣⲟⲥ 107.

ⲑⲉⲣⲁⲡⲉⲩⲉ 132, 240, 241, 296, 297, 310, 406, 531, 532.
ⲑⲉⲣⲁⲡⲓⲁ 196.
ⲑⲉⲥⲡⲉⲥⲓⲟⲥ 534.
ⲑⲉⲱⲗⲟⲩⲟⲥ 49.
ⲑⲉⲱ̄ⲗⲱⲕⲟⲥ 420.
ⲑⲉⲱⲗⲟⲩⲓⲁ 52.
ⲑⲉⲱⲣⲉ 257.
ⲑⲉⲱⲣⲉⲓ, ⲑⲉⲱⲣⲉ̈ⲓ 5, 13, 112, 115, 132, 143, 196, 199, 268, 269, 303, 569.
ⲑⲉⲱⲣ̈ⲓ 171, 225.
ⲑⲉⲱⲣⲓⲁ 94, 128, 257.
ⲑⲏⲣⲓⲟⲛ 232, 446, 509, 557.
ⲑⲛⲧⲁ 8.
ⲑ̈ⲓⲥ̈ⲓⲁⲥⲧⲏⲣ̈ⲓⲟⲛ 311.
ⲑⲗⲓⲃⲉ 556.
ⲑⲗⲓⲯⲓⲥ, ⲑⲗⲓ̈ⲯⲓⲥ 151, 157, 159, 160, 179, 237, 288, 295, 321, 349, 356, 422, 506, 508, 527, 539.
ⲑⲗⲟⲡⲟⲛⲟⲥ 259, 279.
ⲑⲟⲣⲙⲁ 8, 305.
ⲑⲣⲏⲥⲕⲓⲁ 291.
ⲑⲣⲟⲙⲁⲍⲉ 467.
ⲑⲣⲟⲛⲟⲥ 3, 5, 6, 13, 27, 28, 31, 33, 34, 36, 37, 38, 42, 51, 52, 81, 91, 93, 100, 112, 135, 141, 142, 143, 144, 198, 201, 214, 215, 307, 325, 332, 335, 340, 342, 391, 405, 444, 454, 456, 465, 469, 496, 536, 548, 559, 568, 569, 571, 572.
ⲑⲩⲙⲟⲥ 2, 44, 270.
ⲑⲩⲙⲱⲛ 160.
ⲑⲩⲛⲟⲛ 570.
ⲑⲩⲡⲟⲫⲩⲗⲁⲝ 58.
ⲑⲩⲣⲁⲡⲉⲩⲉ 406.
ⲑⲩⲣⲓⲟⲛ 2, 320, 429, 471, 515, 519, 544.
ⲑⲩⲣⲱⲛ 239.
ⲑⲩⲥ▨ 148.
ⲑⲩⲥⲁⲩⲣⲟⲥ 85, 121, 123.
ⲑⲩⲥⲓⲁ, ⲑⲩⲥⲓ̈ⲁ 9, 16, 38, 39, 77, 81, 86, 95, 102, 139, 176, 208, 226, 228, 232, 235, 244, 284, 290, 291, 343, 347, 348, 350, 363, 364, 369, 370, 371, 374, 376, 377, 397, 398, 399, 400, 401, 402, 407, 408, 445, 497, 498, 499, 537, 540, 567.
ⲑⲩⲥⲓⲁⲍⲉ 231, 242, 256, 284, 289, 290, 292, 293.
ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ 4, 8, 55, 77, 95, 101, 104, 109, 142, 150, 174, 176, 189, 208, 228, 468, 536, 548, 568.
ⲑⲩⲥⲓ̈ⲁⲥⲧⲓ̈ⲣ̈ⲓⲟⲛ 314.
ⲑⲩⲥⲓⲁⲥ☩ⲣ̈ⲓⲟⲛ 313.

ⲓⲁⲱⲗⲟⲛ, ⲓ̈ⲁⲱⲗⲟⲛ 5, 173, 177, 211.
ⲓ̈ⲉⲣⲟⲯⲁⲗⲧⲏⲥ 157.
ⲓⲕⲱⲛ 140, 275, 325, 334; see alsó ⲫⲓⲕⲱⲛ.
ⲓⲟⲡⲉⲙⲏⲧⲏⲥ (*sic*) 50.
ⲓ̈ⲡ̈ⲓⲕⲏⲥ 276.
ⲓⲣⲏⲛⲏ 215, 229, 415.
ⲓⲥⲧⲟⲣⲓⲁ 127.

ⲕⲁⲇⲏⲥⲟⲣⲟⲥ 325.
ⲕⲁⲇⲟⲥ 510.
ⲕⲁⲍⲟⲫⲓⲗⲁⲕⲓⲟⲛ 404.
ⲕⲁⲍⲟⲫⲩⲗⲁⲕⲓⲟⲛ 88, 404.
ⲕⲁⲑⲁⲣⲓⲍⲉ 10, 158, 201, 221, 222, 224, 246, 247, 360.
ⲕⲁⲑⲁⲣⲟⲥ 77.

ⲕⲁⲑⲁⲣⲱⲥ 85.
ⲕⲁⲑⲉ (ⲕⲁⲧⲁⲑⲉ) 148.
ⲕⲁⲑⲏⲥⲉ 50.
ⲕⲁⲑⲏⲥⲉⲓ 453, 454, 465, 469.
ⲕⲁⲑⲓⲥⲧⲁ, ⲕⲁⲑⲱⲥⲧⲁ 41, 98, 103, 226, 244, 246, 326, 337, 456, 469, 497, 498, 509, 510, 516.
ⲕⲁⲑⲟⲗⲓⲕⲟⲛ 153, 328, 426, 460, 497.
ⲕⲁⲑⲟⲗⲓⲕⲟⲥ 69.
ⲕⲁⲑⲩⲡⲏⲥⲓⲥ 197.
ⲕⲁⲑⲩⲡⲉ 173.
ⲕⲁⲑⲩⲡⲉⲓ 176.
ⲕⲁⲓ 50, 63, 67, 75, 324, 338, 358, 359, &c.
ⲕⲁⲓ ⲅⲁⲣ 83, 88, 89, 99, 102, 105, 107, 108, 117, 133, 135, 172, 187, 203, 204, 241, 254, 305, 306, 337, 424, 443, 444, 449, 462, 480, 485, 488, 491.
ⲕⲁⲓ ⲡⲉⲣ 239, 439.
ⲕⲁⲓⲣⲟⲥ 117, 133, 169, 257, 381, 474, 492.
ⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ 188, 210, 229.
ⲕⲁⲓⲫⲁⲗⲓⲟⲛ, ⲕⲁⲩⲫⲁⲗⲩⲟⲛ 309, 310, 481.
ⲕⲁⲕⲉ 70.
ⲕⲁⲕⲓⲁ, ⲕⲁⲕⲩⲁ 136, 154, 186, 360, 560, 583.
ⲕⲁⲕⲟⲇⲟⲝⲓⲁ 59.
ⲕⲁⲕⲟⲥ 209, 293.
ⲕⲁⲕⲱⲥ 3, 5, 166.
ⲕⲁⲗⲉ 360.
ⲕⲁⲗⲉⲓ 92, 133, 351, 360, 361, 382, 410.
ⲕⲁⲗⲓ 161, 168.
ⲕⲁⲗⲓⲟⲡⲓⲍⲉ 29.
ⲕⲁⲗⲟⲥ 196, 197, 229, 262, 268, 276, 284, 322.
ⲕⲁⲗⲱⲥ 3, 4, 5, 6, 18, 33, 40, 45, 68, 70, 110, 124, 142, 149, 161, 174, 216, 222, 234, 245, 280, 287, 308, 316, 326, 330, 334, 346, 357, 358, 360, 363, 365, 373, 376, 380, 383, 384, 385, 388, 389, 414, 415, 431, 432, 443, 455, 456, 457, 461, 471, 480, 516, 524, 530, 537, 540.
ⲕⲁⲙⲉⲗⲉⲟⲡⲁⲣⲁⲗⲓⲥ 227.
ⲕⲁⲛ 2, 11, 19, 91, 121, 122, 132, 148, 241, 323, 324, 333, 404, 405, 418, 493, 560.
ⲕⲁⲛⲧⲏⲗⲁ 221.
ⲕⲁⲛⲧⲩⲗⲏ 259.
ⲕⲁⲛⲱⲛ 175, 450, 453, 458, 459, 461.
ⲕⲁⲡⲓⲟⲥ 100, 241, 284, 297, 513, 538, 546, 586.
ⲕⲁⲡⲥⲁ 309.
ⲕⲁⲣⲟⲩⲭⲓⲟⲛ 38, 39.
ⲕⲁⲣⲟⲩⲭⲓⲱⲛ 101.
ⲕⲁⲣⲡⲟⲥ 1, 54, 74, 85, 87, 90, 94, 106, 136, 144, 178, 232, 235, 287, 307, 418, 429, 478, 489, 521, 543, 548, 554, 562, 563, 564.
ⲕⲁⲧⲁ 9, 13, 22, 24, 41, 50, 51, 52, 55, 56, 57, 59, 62, 63, 65, 68, 69, 74, 75, 79, 83, 88, 89, 91, 102, 103, 107, 114, 121, 122, 126, 127, 130, 131, 133, 134, 135, 137, 139, 144, 145, 148, 151, 152, 154, 157, 161, 163, 164, 175, 187, 188, 191, 198, 201, 202, 203, 204, 206, 210, 213, 214, 215, 217, 218, 219, 220, 224, 226, 228, 232,

233, 234 235, 236, 237, 238, 239, 245, 246, 249, 251, 254, 256, 257, 259, 264, 269, 271, 272, 274, 280, 281, 282, 283, 284, 285, 290, 292, 294, 301, 304, 305, 306, 307, 308, 309, 310, 318, 321, 322, 325, 326, 328, 329, 332, 334, 335, 336, 342, 351, 355, 361, 362, 365, 366, 367, 368, 369, 371, 372, 373, 383, 384, 385, 388, 391, 393, 396, 399, 403, 407, 412, 422, 426, 427, 429, 432, 436, 440, 446, 450, 452, 454, 457, 462, 467, 482, 487, 489, 494, 497, 500, 509, 516, 521, 528, 536, 540, 548, 549, 558, 560, 562, 567, &c.

ⲕⲁⲧⲁⲃⲟⲗⲏ 421, 431, 487, 523, 524.

ⲕⲁⲧⲁⲓⲕⲏ, ⲕⲁⲧⲁⲓ̈ⲕⲏ 88, 90, 107.

ⲕⲁⲧⲁⲕⲓⲟⲛ 167.

ⲕⲁⲧⲁⲕⲗⲓⲛⲟⲩⲟⲥ 408.

ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ 82, 191, 208.

ⲕⲁⲧⲁⲕⲣⲓⲙⲉ 151.

ⲕⲁⲧⲁⲗⲁⲃⲁⲛⲉ 307.

ⲕⲁⲧⲁⲗⲁⲗⲁⲓⲁ 360.

ⲕⲁⲧⲁⲗⲁⲗⲉⲓ 539, 542.

ⲕⲁⲧⲁⲗⲁⲗⲓⲁ 154, 180, 327, 360, 522, 536, 556.

ⲕⲁⲧⲁⲗⲟⲩⲟⲥ 130.

ⲕⲁⲧⲁⲛⲧⲁ 92, 129, 177, 465, 466, 470.

ⲕⲁⲧⲁⲝⲓⲟⲩ 118, 139, 410, 492.

ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ 3, 77, 79, 516, 518, 548, 571, 572.

ⲕⲁⲧⲁⲣⲥⲉⲓ, ⲕⲁⲧⲁⲣⲥⲉ̈ⲓ 191, 192, 209, 356.

ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ, ⲕⲁⲧⲁⲥⲧⲁⲥⲓ̈ⲥ 5, 13, 77, 92, 168, 450.

ⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ 236, 242, 291, 298, 557.

ⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ 290, 311.

ⲕⲁⲧⲁⲫⲣⲟⲛⲓⲧⲏⲥ 537.

ⲕⲁⲧⲁϩⲣⲁⲕⲧⲏⲥ 347, 442.

ⲕⲁⲧⲉⲭⲉ 330.

ⲕⲁⲧⲉⲭⲉⲓ 274, 330.

ⲕⲁⲧⲏⲥⲟⲣⲉⲓ 236, 327, 507.

ⲕⲁⲧⲏⲥⲟⲣⲓⲁ 292, 507.

ⲕⲁⲧⲏⲥⲟⲣⲟⲥ 292, 326, 506.

ⲕⲁⲧⲏⲥⲱⲣⲟⲥ 571.

ⲕⲁⲧⲏⲕⲟⲣⲉⲓ 14, 15.

ⲕⲁⲧⲏⲕⲟⲣⲟⲥ 341.

ⲕⲁⲧⲟⲓⲥⲟⲣⲓⲁ 307.

ⲕⲁⲧⲱⲣⲑⲱⲙⲁ 107.

ⲕⲁⲩⲙⲁ 479, 491.

ⲕⲁⲩⲥⲱⲛ 474.

ⲕⲁϯⲭⲉ 147.

ⲕⲉϩⲣⲟⲥ 429.

ⲕⲉⲕⲗⲟⲥ 20.

ⲕⲉⲗⲉ 391.

ⲕⲉⲗⲉⲉⲩⲉ 239, 338.

ⲕⲉⲗⲉⲩⲉ 4, 161, 169, 170, 217, 224, 232, 236, 239, 240, 241, 242, 246, 293, 294, 295, 296, 297, 298, 338, 367, 385, 391, 454, 465, 467, 469, 573, 574.

ⲕⲉⲗⲉⲩⲥⲓⲥ 24, 39, 152, 161, 215, 220, 305, 364, 394, 516, 528, 530.

ⲕⲉⲗⲗⲁⲣⲓⲟⲛ 387.

ⲕⲉⲛⲉ̄ⲟ̄ⲗⲟⲩⲓⲁ 52.

ⲕⲉⲛⲟⲡⲓ̈ⲟⲛ 12.

ⲕⲉⲛⲟⲥ 52, 54.

ⲕⲉⲣⲁⲥⲧⲏⲥ 168, 171.

ⲕⲉⲣⲟⲥ 169, 183, 196, 197, 200, 201, 218, 381.

ⲕⲉⲥⲧⲱⲛⲁⲣⲓⲟⲥ 294.
ⲕⲉⲫⲁⲗⲁⲓⲟⲛ 138, 196, 415.
ⲕⲉⲫⲁⲗⲏ 353, 570.
ⲕⲉⲫⲁⲗⲓⲟⲛ 323, 365, 395, 400, 415, 456, 523.
ⲕⲉⲫⲁⲗⲓ̈ⲥ 353.
ⲕⲉⲫⲁⲗⲟⲥ 285.
ⲕⲏⲡⲟⲥ 7, 247.
ⲕⲓⲃⲱⲧⲟⲥ 75, 82, 85, 87, 346, 347, 408.
ⲕⲓⲃⲱⲧⲟⲥ 78, 86, 346.
ⲕⲓⲃⲱⲧⲱⲥ 408.
ⲕⲓⲇⲁⲣⲁ 283, 351, 536, 571, 572.
ⲕⲓⲙⲃⲁⲗ 268.
ⲕⲓⲛⲇⲩⲛⲉⲩⲉ 503.
ⲕⲓⲛⲇⲩⲛⲟⲥ 288.
ⲕⲓⲛⲇⲩⲛⲁⲣⲓⲟⲛ 7, 9, 33.
ⲕⲓⲛⲇⲩⲟⲥ 168, 364.
ⲕⲓⲛⲏⲕⲟⲛ 281.
ⲕⲓⲣⲉ 37, 45.
ⲕⲓⲣⲧⲍⲉ 306.
ⲏⲕⲗⲏⲥⲓⲁ 113, 114, 115, 197, 211, 220, 225, 229, 276; see also ⲉⲕⲕⲗⲏⲥⲓⲁ.
ⲏⲕⲗⲏⲥⲓⲁ ⲛ̄ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ 226.
ⲕⲗⲁⲇⲟⲥ 78, 235, 259, 269, 412, 514, 570.
ⲕⲗⲁⲥⲙⲁ 374, 517.
ⲕⲗⲏⲣⲓⲕⲟⲥ, ⲕⲗⲏⲣⲓ̈ⲕⲟⲥ 158, 208, 247, 259, 273, 274, 276, 407, 444.
ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ 53, 54, 137, 242, 299, 421, 427, 431, 487, 500, 523, 524, 528, 531, 534, 535, 563.
ⲕⲗⲏⲣⲟⲛⲟⲙⲏ̈ 562.
ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ 2, 4, 53, 457, 465, 554, 562, 574.
ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ 566.
ⲕⲗⲏⲣⲟⲥ 9, 12, 78, 99, 247, 424, 457, 467, 468, 470, 471.
ⲕⲗⲏⲣⲟⲩ 114.
ⲕⲗⲩⲥⲧⲁⲗⲟⲥ 429.
ⲕⲓⲣⲉ 104.
ⲕⲟⲇⲟⲙⲏ 224, 265.
ⲕⲟⲓⲃⲟⲩⲧⲟⲥ 191.
ⲕⲟⲓⲃⲱⲧⲟⲥ 87, 346, 347.
ⲕⲟⲓⲗⲓ̈ⲁ 391, 392.
ⲕⲟⲓⲙⲏⲧⲏⲣⲓⲟⲛ 44.
ⲕⲟⲙⲃⲟⲃⲓⲟⲛ 208.
ⲕⲟⲙⲙⲟⲉⲓ 203.
ⲕⲟⲙⲙⲟⲥ 295.
ⲕⲟⲙⲱⲃⲓⲟⲛ 4.
ⲕⲟⲙⲱⲥ 440.
ⲕⲟⲓⲧⲟⲛ 79, 387.
ⲕⲟⲓⲧⲱⲛ, ⲕⲟⲓ̈ⲧⲱⲛ 5, 16, 18, 21, 26, 29, 34, 45, 80, 84, 387.
ⲕⲟⲕⲕⲟⲥ 127, 128.
ⲕⲟⲗⲁⲩⲉⲓ 45.
ⲕⲟⲗⲁⲍⲉ 294, 327.
ⲕⲟⲗⲁⲕⲉⲩⲉ 131.
ⲕⲟⲗⲁⲕⲓⲁ 45.
ⲕⲟⲗⲁⲥⲓⲥ, ⲕⲟⲗⲁⲥⲓ̈ⲥ 137, 150, 154, 179, 313, 364, 431, 441, 482, 503, 512, 514, 515, 516, 517, 519, 539, 541, 542, 543, 544, 545, 547, 548, 549, 550, 552, 558.
ⲕⲟⲗⲁⲥⲧⲏⲣⲓⲟⲛ 285.
ⲕⲟⲗⲁⲥⲧ̀ⲣⲓⲟⲛ 235.
ⲕⲟⲗⲗⲁⲣⲓⲟⲛ 169.
ⲕⲟⲗⲟⲃⲏⲑⲣⲁ 199.
ⲕⲟⲗⲟⲑⲟⲛ 387.
ⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ 152, 175, 208, 470.

ⲕⲟⲗⲩⲙⲃⲏⲑⲣⲁ 175.
ⲕⲟⲙⲁⲣⲓⲟⲛ 1, 7.
ⲕⲟⲙⲉⲥ 246, 290.
ⲕⲟⲛⲭⲁ 195.
ⲕⲟⲛⲧⲁⲣⲓⲟⲛ 471.
ⲕⲟⲡⲉⲓⲁ 218.
ⲕⲟⲡⲣⲓⲁ 10, 207, 219, 247, 250.
ⲕⲟⲣⲁⲝ 557.
ⲕⲟⲥⲙⲉⲓ 114, 210, 225, 234, 237, 334, 426, 543.
ⲕⲟⲥⲙⲓⲕⲓⲥ 77, 143, 281.
ⲕⲟⲥⲙⲓⲕⲟⲛ 284, 563.
ⲕⲟⲥⲙⲟⲥ 3, 11, 12, 13, 42, 58, 60, 65, 66, 70, 77, 78, 79, 81, 82, 85, 87, 88, 94, 96, 98, 101, 103, 107, 112, 114, 116, 120, 141, 142, 143, 146, 147, 150, 151, 152, 153, 154, 159, 161, 170, 178, 186, 200, 208, 210, 213, 216, 222, 233, 292, 293, 303, 324, 326, 342, 345, 346, 365, 403, 404, 410, 421, 431, 434, 437, 461, 471, 484, 487, 491, 492, 495, 500, 502, 508, 509, 523, 524, 545, 547, 549, 551, 552, 553, 555, 557, 558, 559, 561, 563, 564, 565, 566, 568, 569, 570, 571, 573.
ⲕⲟⲧⲃⲟⲧⲕⲗⲁⲣⲓⲟⲛ 34.
ⲕⲟⲧⲗⲁⲟ 387.
ⲕⲟⲩⲧⲁⲣⲓⲟⲛ 264, 265, 270, 271, 272.
ⲕⲟⲩⲫⲓⲥ 285.
ⲕⲟⲫⲟⲥ 51.
ⲕⲣⲁⲙⲙⲁⲧⲉⲩⲥ 188.
ⲕⲣⲁⲙⲙⲁⲧⲓⲟⲛ 307, 310, 311, 312.
ⲕⲣⲁⲙⲙⲁϯⲟⲛ 309, 310, 484.
ⲕⲣⲁⲛⲓⲟⲛ 200, 202, 207, 218, 219, 221, 222, 224, 225.
ⲕⲣⲁⲥⲓⲥ 232.
ⲕⲣⲁⲧⲏⲣ 133.
ⲕⲣⲁⲧⲟⲥ 40, 232, 240, 242, 296.
ⲕⲣⲏⲙⲛⲁ 150, 152, 153, 313.
ⲕⲣⲓⲛⲉ, ⲕⲣⲏⲛⲉ 67, 150, 214, 228, 235, 313, 497, 505, 507, 516, 558.
ⲕⲣⲓⲣⲓⲕⲟⲥ 444.
ⲕⲣⲓⲥⲓⲥ 137, 362, 407, 411, 440, 483, 493, 540, 544, 545, 547, 550, 558, 560.
ⲕⲣⲓⲧⲏⲥ 122, 150, 199, 350, 505, 556, 558, 559, 560.
ⲕⲣⲟⲩⲟⲥ 77.
ⲕⲧⲏⲥⲓⲥ 93, 99, 113, 153, 269.
ⲕⲩⲕⲗⲟⲥ 301.
ⲕⲩⲗⲗⲁⲣⲓⲕⲟⲛ 387.
ⲕⲩⲙⲃⲁⲗⲱⲛ 10.
ⲕⲩⲛⲁⲉⲛⲉⲩⲉ 487.
ⲕⲩⲛⲁⲓⲟⲥ 294.
ⲕⲩⲛⲁⲧⲓⲟⲥ 324, 364.
ⲕⲩⲛⲱⲛⲉⲓ 166.
ⲕⲩⲡⲁⲣⲓⲥⲟⲥ 570.
ⲕⲩⲡⲣⲟⲥ 120.
ⲕⲩⲣⲝ 123, 426.
ⲕⲩⲣⲓ 40, 333, 380, 444.
ⲕⲩⲣⲓⲁ 486.
ⲕⲩⲣⲓⲁⲕⲏ 147, 157, 320, 355, 442, 444, 487, 517, 549, 550, 555.
ⲕⲩⲣⲓⲉ 165.
ⲕⲩⲣⲓⲍⲉ 10, 24, 218.
ⲕⲩⲣⲓⲍⲥⲉ 304.
ⲕⲩⲣⲓⲝ 284, 302, 304, 551.
ⲕⲩⲣⲓⲟⲥ 234.
ⲕⲩⲣⲓⲥ 273, 281.

ⲕⲣⲓⲥⲍⲉ 259, 553.
ⲕⲣⲓⲥⲥⲉ 174, 175, 454.
ⲕⲣⲧⲟⲥ 506.
ⲕⲱⲗⲉⲓ 246.
ⲕⲱⲗⲧ 5, 36, 38, 39, 41, 473.

ⲗⲁⲓⲕⲟⲥ 150.
ⲗⲁⲕⲁⲓⲛ 443, 452.
ⲗⲁⲕⲛⲓⲛ 484.
ⲗⲁⲕⲕⲟⲥ 189, 192, 193, 194, 195, 196, 217, 513.
ⲗⲁⲕⲱⲛ 373, 387.
ⲗⲁⲗⲓⲁ 144.
ⲗⲁⲙⲡⲁⲥ 69, 114, 194, 195, 196, 241, 297, 543.
ⲗⲁⲙⲡⲉⲧⲉ 158.
ⲗⲁⲙⲡⲣⲟⲛ 208.
ⲗⲁⲙⲡⲣⲟⲥ 177, 281.
ⲗⲁⲛⲑⲁⲛⲉ 308.
ⲗⲁⲛⲑⲉ 554.
ⲗⲁⲟⲥ 3, 6, 10, 25, 41, 52, 65, 97, 100, 101, 103, 109, 123, 139, 144, 147, 150, 155, 167, 182, 183, 184, 188, 193, 198, 199, 201, 205, 221, 247, 251, 258, 276, 281, 282, 284, 290, 306, 307, 313, 314, 317, 350, 352, 353, 373, 389, 428, 429, 456, 457, 465, 466, 467, 468, 469, 470, 471, 493, 494, 496, 497, 499, 505, 506, 508, 509, 541, 552, 556.
ⲗⲁⲧⲟⲙⲟⲥ 204.
ⲗⲁⲭⲁⲛⲟⲛ 166, 378.
ⲗⲉⲩⲉⲱⲛ 336.
ⲗⲉⲕⲟⲧⲫⲟⲣⲉⲓ 277.
ⲗⲉⲕⲟⲫⲟⲣⲉⲓ 197.
ⲗⲉⲛⲑⲏⲛ 352.
ⲗⲉⲝⲓⲥ 184, 439, 451, 472, 519, 536.
ⲗⲉⲡⲧⲏⲛ 404.
ⲗⲉⲡⲧⲟⲛ 50, 418.
ⲗⲉⲡⲧⲱⲛ 404, 418.
ⲗⲉⲩⲕⲟⲛ 223.
ⲗⲉⲩⲕⲟⲫⲟⲣⲉⲓ 388.
ⲗⲉⲩⲕⲱⲫⲱⲣⲉⲓ 388.
ⲗⲏⲥⲧⲏⲥ 221.
ⲗⲏⲧⲕⲟⲛ 269.
ⲗⲓⲃⲁⲛⲟⲥ 99, 252, 284.
ⲗⲓⲙⲙⲏ 5, 29, 272.
ⲗⲓⲙⲙⲏ 271.
ⲗⲓⲙⲙⲏⲛ 175, 176, 327, 330.
ⲗⲓⲙⲟⲥ 207.
ⲗⲓⲟⲡⲟⲛ (*sic*) 293.
ⲗⲓⲥⲧⲏⲥ 316.
ⲗⲓⲧⲟⲧⲣⲱⲥ 186, 302, 325, 336, 341, 351, 531.
ⲗⲓⲧⲣⲁ 272.
ⲗⲓⲯⲁⲛⲟⲛ 71, 273.
ⲗⲝ 191 = ⲗⲟⲕⲏ 168, 192.
ⲗⲟⲩⲓⲕⲏ 86, 134.
ⲗⲟⲩⲓⲥⲙⲟⲥ 27, 237, 242, 298, 459.
ⲗⲟⲩⲥⲕⲍⲉ 265, 471.
ⲗⲟⲩⲥⲟⲥ 31, 37, 42, 52, 53, 62, 64, 69, 74, 78, 79, 81, 83, 86, 93, 95, 101, 107, 109, 113, 115, 117, 118, 120, 132, 133, 139, 148, 150, 156, 183, 184, 186, 198, 210, 300, 301, 306, 308, 309, 317, 322, 351, 454, 469, 512, 526, 545.
ⲗⲟⲩⲭⲏ 180, 247, 312, 549.
ⲗⲟⲓⲙⲟⲥ 45, 519.
ⲗⲟⲡⲟⲛ, ⲗⲟⲩⲡⲟⲛ 13, 16, 21, 40, 58, 63, 64, 68, 102, 125, 134, 135, 157, 163, 164, 170,

171, 172, 177, 181, 184, 185, 186, 189, 201, 207, 210, 263, 265, 266, 267, 268, 270, 273, 275, 276, 277, 291, 323, 328, 335, 367, 368, 376, 386, 389, 415, 475, 483, 528, 529, 530, 534; ⲗⲟⲓⲡⲟⲛ ⲇⲉ 124, &c.
ⲗⲟⲕ̄ 168, 192.
ⲗⲟⲓⲭⲓⲍⲉ 43.
ⲗⲩⲃⲩⲧⲱⲛ 491.
ⲗⲩⲙⲉⲓⲛ 323.
ⲗⲩⲙⲏ 86.
ⲗⲩⲙⲏⲛ 327, 537, 563.
ⲗⲩⲡⲉ 261.
ⲗⲩⲡⲉⲓ 16, 44, 160, 205, 212, 262, 275, 278, 289, 427, 479, 482, 538, 545, 549, 551, 553, 556.
ⲗⲩⲡⲏ 22, 24, 30, 67, 68, 114, 245, 530.
ⲗⲩⲥⲧⲏⲥ 132.
ⲗⲩⲧⲟⲩⲣⲉⲓ 530.
ⲗⲩⲧⲟⲩⲣⲓⲕⲟⲛ 528, 529, 530, 531.
ⲗⲩⲧⲟⲩⲣⲟⲥ 341, 467, 530, 548.
ⲗⲩⲭⲙⲓⲁ 87, 500, 519, 570.
ⲗⲩⲭⲛⲓⲕⲟⲛ 158, 422, 432.
ⲗⲩⲯⲁⲛⲟⲛ 467.

ⲙⲁⲅⲉ 278.
ⲙⲁⲅⲓⲁ 240, 297.
ⲙⲁⲅⲓⲥⲧⲣⲓⲁⲛⲟⲥ 32, 33, 287.
ⲙⲁⲅⲕⲁⲛⲟⲛ 445, 446.
ⲙⲁⲅⲟⲥ 98, 99, 151, 154, 185, 275, 277, 279, 280, 542.
ⲙⲁⲑⲉⲧⲉ 89.
ⲙⲁⲑⲙⲁ 532.
ⲙⲁⲑⲏⲧⲉ 442, 443, 458.
ⲙⲁⲑⲏⲧⲏⲥ 65, 69, 96, 202, 206, 209, 250, 271, 438, 454, 456, 499, 501, 513, 573, 574.
ⲙⲁⲑⲩⲧⲏⲥ 202, 203, 218, 513, 520.
ⲙⲁⲕⲁⲣⲓⲁ 50, 136, 373, 523.
ⲙⲁⲕⲁⲣⲓⲍⲉ 12, 145, 163, 190, 404, 495, 497.
ⲙⲁⲕⲁⲣⲓⲟⲛ 431, 524.
ⲙⲁⲕⲁⲣⲓⲟⲥ 1, 107, 155, 232, 234, 235, 237, 238, 268, 289, 290, 291, 292, 293, 294, 302, 421, 430, 431, 443, 467, 495, 524.
ⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ 87, 442.
ⲙⲁⲕⲓⲁ 297.
ⲙⲁⲗⲁⲃⲁⲑⲟⲛ 570.
ⲙⲁⲗⲓⲥⲧⲁ 35, 97, 106, 116, 117, 148, 156, 256, 265, 282, 293, 300, 312, 313, 324, 338, 358, 359, 377.
ⲙⲁⲗⲗⲟⲛ 92, 105, 115, 118, 120, 121, 136, 226, 232, 521; ⲙⲁⲗⲗⲟⲛ ⲇⲉ 123, 126, 169, 378, 527, 528.
ⲙⲁⲙⲙⲁ 40, 292.
ⲙⲁⲛⲁⲕⲏⲥ 22.
ⲙⲁⲛⲓⲁⲕⲓⲥ 12.
ⲙⲁⲡⲡⲁ 174, 223.
ⲙⲁⲣⲕⲁⲣⲓⲧⲏⲥ 5, 78, 123, 142, 508.
ⲙⲁⲣⲙⲁⲣⲟⲛ 224, 570, 571.
ⲙⲁⲣⲧⲏⲣⲓⲁ 288.
ⲙⲁⲣⲧⲏⲣⲓⲟⲛ 3, 263, 264, 266, 267, 274, 276, 278, 283, 531, 533.
ⲙⲁⲣⲧⲏⲣⲟⲥ 178, 283.
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ 307.
ⲙⲁⲣⲧⲩⲣⲉⲓ 572.

ⲙⲁⲣⲧⲩⲣⲓⲁ 231, 256, 287.
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ 4, 5, 6, 247, 248, 259, 269, 277, 279, 320.
ⲙⲁⲣⲧⲩⲣⲟⲥ 1, 2, 3, 121, 179, 231, 237, 238, 241, 242, 243, 244, 248, 257, 258, 260, 261, 262, 266, 269, 271, 273, 274, 275, 278, 279, 282, 286, 287, 298, 299, 331, 354, 356, 504, 508, 572.
ⲙⲁⲥⲧⲓⲝ 296, 298.
ⲙⲁⲥⲧⲟⲝ 239, 241.
ⲙⲁⲥⲧⲓⲥⲟⲛ 276.
ⲙⲉⲃⲣⲁⲛⲟⲛ 513.
ⲙⲉ ⲥⲉⲛⲉⲧⲟ 122, 161.
ⲙⲉ ⲥⲉⲛⲟⲓⲧⲟ 25, 28, 302.
ⲙⲉⲩⲓⲥⲧⲁⲛⲟⲥ 528.
ⲙⲉⲗⲁ[ⲥ] 19.
ⲙⲉⲗⲉⲓ 43.
ⲙⲉⲗⲉⲧⲁ 182, 209, 472.
ⲙⲉⲗⲉⲧⲏⲥⲏⲥ 158.
ⲙⲉⲗⲓⲧⲁ 116.
ⲙⲉⲗⲓⲟⲩⲣⲁⲫⲟⲥ 309.
ⲙⲉⲗⲟⲥ 78, 136, 191, 307, 358, 485, 534, 557, 568, 574.
ⲙⲉⲛ 16, 105, 107, 113, 115, 118, 130, 131, 132, 135, 144, 151, 157, 210, 234, 238, 240, 326, 434, 437, 440, 441, 442, 486, 517, 528, 529.
ⲙⲉⲣⲓⲥ 377, 508.
ⲙⲉⲣⲟⲟⲛⲓⲛ (?) 533.
ⲙⲉⲣⲟⲥ 18, 82, 192, 309, 318, 524.
ⲙⲉⲥⲁⲧⲏⲥ 423.
ⲙⲉⲥⲓⲧⲏⲥ 573.
ⲙⲉⲧⲁⲙⲓⲁ 504, 524.
ⲙⲉⲧⲁⲛⲟⲓ 82, 138, 188, 197, 522, 528, 547, 548, 549, 556, 559, 563, 567, 569, 571.
ⲙⲉⲧⲁⲛⲟⲓⲁ 11, 61, 82, 110, 117, 126, 131, 132, 148, 153, 155, 230, 242, 253, 271, 277, 299, 407, 447, 459, 512, 524, 548, 563.
ⲙⲉⲧⲉϫⲉ 113, 142.
ⲙⲉⲧⲣⲟⲛ 307, 324, 395.
ⲙⲏ 20, 28, 51, 116, 151, 185, 199, 236, 240, 334, 337, 358, 360, 363, 373, 377, 383, 386, 390, 394, 398, 399, 434, 459, 475, 490, 498, 531, 545; ⲙⲏ ⲟⲩⲛ 105.
ⲙⲏⲑⲏⲥ 52.
ⲙⲏⲗⲟⲛ 442, 448.
ⲙⲏⲗⲗⲟⲛ 223.
ⲙⲏⲛⲉⲩⲉ 25, 174, 325.
ⲙⲏⲡⲟⲥ 462.
ⲙⲏⲡⲟⲧⲉ 45, 71, 78, 102, 105, 145, 323, 430, 435, 484, 492, 527.
ⲙⲏⲡⲱⲥ 160, 394.
ⲙⲏⲧⲉⲓ 360.
ⲙⲏⲧⲣⲁ 144, 503.
ⲙⲏⲧⲣⲁⲓ 395.
ⲙⲏⲧⲣⲟⲡⲟⲗⲓⲥ 163, 292.
ⲙⲏ† 360.
ⲙⲓⲗⲓⲟⲛ 318, 320, 472.
ⲙⲓⲙⲁⲣⲓⲟⲛ 281.
ⲙⲓⲧⲁⲧⲱⲣ 306.
ⲙⲛ̄ 431.
ⲙⲟⲩⲥ 373, 390, 514, 540, 546.
ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ 63, 79, 118, 150, 457, 459.
ⲙⲟⲛⲁϫⲏ 142.
ⲙⲟⲛⲁϫⲟⲥ 142, 179.
ⲙⲟⲛⲟⲅⲉⲛⲏⲥ 62, 69, 75, 79, 81, 83, 86, 109, 121, 144,

145, 191, 198, 204, 205, 224, 243, 273, 294, 299, 304, 318, 320, 563, 572.
ⲙⲟⲛⲟⲛ 38, 93, 122, 165, 232, 236, 247, 260, 264, 267, 310, 376, 446, 512, 555, 560.
ⲙⲟⲛⲟⲭⲟⲥ 58, 59, 60, 61, 434, 439, 441, 442, 459, 460, 467, 468, 471, 472, 473, 491.
ⲙⲟⲣⲫⲏ 62, 154, 501.
ⲙⲟⲩⲗⲉⲥ 257.
ⲙⲟⲩⲗⲓⲁⲣⲏⲥ 59.
ⲙⲟⲩⲗⲓⲥ 257.
ⲙⲟⲩⲗⲗⲁ 223.
ⲙⲟⲩⲗⲗⲉⲓ 258.
ⲙⲟⲩⲗⲗⲉⲥ 260.
ⲙⲟⲩⲗ̅ⲗ̅ⲥ 269, 270.
ⲙⲟⲩⲥ†ⲕⲟⲛ 10.
ⲙ̅ⲡⲟⲣⲓⲁ (?) 101.
ⲙⲣⲓⲥ 570.
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ 21, 36, 39, 45, 62, 78, 84, 88, 89, 90, 98, 104, 105, 106, 108, 113, 123, 136, 141, 145, 155, 181, 279, 280, 366, 513, 572, 573.

ⲛ̅ ϩⲟⲥⲟⲛ 113, 157, 277, 280, 293, 491, 520.
ⲛⲁⲣⲁⲓⲍ 173.
ⲛⲁⲧⲕⲗⲏⲣⲟⲥ 324.
ⲛ̅ⲧⲱⲙⲓⲟⲛ 7.
ⲛⲉⲩⲣⲟⲛ 293.
ⲛⲏⲙⲫⲓⲟⲥ 17.
ⲛⲏⲥⲟⲥ 183, 184, 442, 467, 468, 469.
ⲛⲏⲥⲧⲉⲓⲁ 543.
ⲛⲏⲥⲧⲉⲩⲉ 56, 247, 259, 317.
ⲛⲏⲥⲧⲏⲁ with ⲃⲗ̅ prefixed 154.
ⲛⲏ†ⲁ 80, 92, 93, 447.
ⲛⲓⲕⲏⲧⲏⲥ 329.
ⲛ̅ⲕⲱⲙⲓⲟⲛ 1.
ⲛⲟⲉⲓ 324, 334.
ⲛⲟⲏⲙⲁ 125, 184, 209.
ⲛⲟⲛⲧⲟⲛ 88, 191.
ⲛⲟⲓ 53, 123, 145, 184, 209, 216, 245, 308, 324, 334, 417, 424, 439, 441, 524.
ⲛⲟⲓⲉ 417.
ⲛⲟⲙⲓⲕⲟⲥ 429.
ⲛⲟⲙⲓⲥⲙⲟⲥ 530.
ⲛⲟⲙⲓⲥⲙⲁ 12, 13, 159, 161, 162, 404.
ⲛⲟⲙⲟⲑⲉⲧⲏⲥ 553.
ⲛⲟⲙⲟⲥ 27, 54, 60, 64, 71, 76, 80, 82, 83, 102, 125, 133, 145, 148, 151, 152, 183, 184, 190, 216, 217, 224, 290, 294, 300, 409, 482, 508, 553.
ⲛⲟⲧⲁⲣⲓⲟⲥ 247.
ⲛⲟⲧⲙⲉⲣⲟⲛ 286, 288, 289.
ⲛⲟⲩⲥ 153, 275, 532.
ⲛ̅ⲧⲟⲗⲏ 110, 471, 541.
ⲛⲩⲕⲏⲥⲓⲥ 516.
ⲛⲩⲙⲫⲁⲩⲱⲟⲥ 531.
ⲛⲩⲙⲫⲏ 86.
ⲛⲩⲙⲫⲓⲟⲥ 87, 113, 208.
ⲛⲩⲙⲫⲱⲛ 361.

ϫⲟⲣⲓ†ⲁ 302.

ⲟⲩⲉⲁⲛⲟⲥ 538.
ⲟⲓⲕⲟⲁⲏ 121.
ⲟⲓⲕⲟⲇⲟⲙⲏ 533, 534.
ⲟⲓⲕⲟⲛⲟⲙⲉⲓ 518.
ⲟⲓⲕⲟⲛⲟⲙⲓ 58.
ⲟⲓⲕⲟⲛⲟⲙⲓⲁ 55, 66, 78, 107, 190, 198, 303, 304, 446, 463.
ⲟⲓⲕⲟⲛⲟⲙⲟⲥ 191, 244, 267, 273, 276, 278, 301, 306, 343, 397.

ⲟⲓⲕⲟⲩⲙⲉⲛⲏ 65, 82, 85, 86, 87, 88, 92, 98, 106, 107, 113, 118, 136, 141, 144, 145, 157, 185, 240, 256, 287, 290, 296, 302, 304, 323, 332, 499, 507, 538, 561.
ⲟⲓⲕⲟⲩⲙⲉⲛⲓⲛ 186.
ⲟⲓⲕⲟⲩⲙⲓⲛ 51.
ⲟⲓⲣⲏⲛⲏ (*sic*) 250.
ⲟⲕⲉⲁⲛⲟⲥ 537, 538.
ⲟ̅ⲙ̅ⲁⲓⲟⲥ 423.
ⲟⲙⲁⲓⲱⲥ 500.
ⲟⲙⲟⲗⲟⲉⲓ 294.
ⲟⲙⲟⲗⲟⲅⲓⲁ 242.
ⲟⲛⲟⲙⲁⲍⲉ 136, 529.
ⲟⲛⲟⲙⲁⲥⲓⲁ 529.
ⲟⲛⲟⲭⲟ 220.
ⲟⲛⲧⲟⲥ 190.
ⲟⲛⲧⲱⲥ 89, 105, 116, 142, 143, 263, 393, 527, 534.
ⲟⲡⲧⲁⲥⲓⲁ 11, 18, 19.
ⲟⲣⲁⲥⲓⲥ 305.
ⲟⲣⲁⲛⲟⲛ 5, 32, 208.
ⲟⲣⲁⲛⲱⲛ 7.
ⲟⲣⲏ 36, 137, 150, 154, 209, 426, 540, 556, 557.
ⲟⲣⲓⲁⲛⲟⲛ 93, 290, 336, 471.
ⲟⲣⲑⲟⲇⲟⲝⲓⲁ 227.
ⲟⲣⲑⲟⲇⲟⲝⲟⲥ 183, 184, 189, 190, 195, 210, 211, 215, 225, 226, 444.
ⲟⲣⲑⲟⲩ 524.
ⲟⲣⲑⲣⲓⲛⲟⲛ 423.
ⲟⲣⲕⲟⲙⲓⲥⲧⲏⲥ 281.
ⲟⲣⲫⲁⲛⲟⲥ 10, 12, 21, 22, 39, 66, 137, 149, 206, 273, 308, 361, 366, 540, 543, 545.
ⲟⲩ 116, 117, 165, 212, 232.
ⲟⲩⲁⲉ 2, 5, 12, 13, 22, 27, 31, 33, 39, 43, 46, 51, 52, 53, 61, 62, 76, 77, 78, 84, 89, 92, 93, 94, 98, 100, 101, 102, 104, 105, 106, 116, 122, 124, 126, 128, 137, 144, 150, 154, 166, 176, 186, 187, 192, 200, 203, 207, 209, 213, 217, 227, 233, 245, 250, 259, 260, 262, 270, 276, 294, 295, 297, 309, 310, 311, 318, 326, 327, 334, 336, 347, 348, 354, 375, 380, 389, 395, 396, 401, 423, 426, 430, 436, 444, 446, 449, 476, 480, 482, 491, 493, 497, 500, 501, 508, 519, 520, 533, 537, 540, 542, 545, 546, 549, 554, 558.
ⲟⲩⲕ 51, 61, 125.
ⲟⲩⲕⲓⲁ 244.
ⲟⲩⲕⲉⲁⲛⲟⲥ 561.
ⲟⲩⲕ ⲟⲩⲛ 122, 214, 565.
ⲟⲩ ⲙⲟⲛⲟⲛ 93, 236, 247, 310, 376, 446, 459; ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ 122; ⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲉ ⲁⲗⲗⲁ 232.
ⲟⲩ ⲡⲁⲛⲧⲱⲥ 446.
ⲟⲩⲛ 51, 61, 122, 197.
ⲟⲩⲥⲓⲁ 81, 83, 228, 229, 365, 396, 528.
ⲟⲩⲧⲉ 342, 410.

ⲡⲁⲥⲁⲛⲟⲥ 232, 244, 284, 472.
ⲡⲁⲥⲁⲣⲭⲏ 444.
ⲡⲁⲑⲉ 311.
ⲡⲁⲑⲟⲥ 102, 116, 154, 361.
ⲡⲁⲓⲇⲉⲩⲉ, ⲡⲁⲩ̈ⲇⲉⲩⲉ 257, 280, 439, 457.
ⲡⲁⲓⲇⲉⲩⲥⲓⲥ 367.
ⲡⲁⲓⲥ 524.

ⲡⲁⲗⲁⲓⲁ 181, 304.
ⲡⲁⲗⲁⲧⲟⲛ 44.
ⲡⲁⲗⲓⲛ 210, 241, 296, 298, 445, 472, 515, 518.
ⲡⲁⲗⲓⲛⲟⲛ 239, 423.
ⲡⲁⲗⲗⲁⲇⲓⲟⲛ 8.
ⲡⲁⲗⲗⲁⲕⲏ 13, 180.
ⲡⲁⲗⲗⲁⲧⲓⲟⲛ, ⲡⲁⲗⲗⲁⲧⲓⲟⲛ 13, 172, 174.
ⲡⲁⲗⲗⲁⲧⲟⲛ 2, 5, 9, 10, 13, 18, 19, 20, 21, 22, 23, 24, 25, 28, 30, 31, 33, 34, 35, 36, 39, 43, 45, 68, 244, 286.
ⲡⲁⲗⲗⲏⲛ 77.
ⲡⲁⲛⲁⲥⲓⲥ 275.
ⲡⲁⲛⲏⲅⲩⲣⲓⲥ 75.
ⲡⲁⲛⲓⲟⲛ 391, 392.
ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ 55, 69, 122, 125, 173.
ⲡⲁⲛⲧⲟⲥ 20, 57, 99, 192, 212, 277, 313, 324.
ⲡⲁⲛⲧⲟⲭⲓⲟⲛ 527.
ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ 86, 117, 148, 153, 224, 289, 303, 306, 307, 309, 528, 529, 530, 558, 571.
ⲡⲁⲛⲧⲱⲥ 90, 92, 115, 123, 149, 150, 157, 240, 296, 324, 326, 333, 357, 446, 483, 558.
ⲡⲁⲛⲟⲡⲗⲓⲁ 116, 239, 288, 295.
ⲡⲁⲣⲁ 7, 19, 47, 50, 54, 58, 61, 68, 77, 85, 88, 136, 146, 213, 227, 229, 260, 291, 302, 303, 304, 306, 307, 312, 319, 324, 326, 360, 363, 368, 369, 375, 409, 415, 443, 462, 469, 486, 513, 519, 528, 535, 540, 541, 546, 549, 554, 564, 565.
ⲡⲁⲣⲁⲃⲁ 115, 151, 550.
ⲡⲁⲣⲁⲃⲁⲥⲓⲥ 85, 96, 160, 344, 407, 426.
ⲡⲁⲣⲁⲃⲁⲧⲏⲥ 150, 446.
ⲡⲁⲣⲁⲃⲟⲗⲏ 460.
ⲡⲁⲣⲁⲥⲁⲗⲉⲓ 304.
ⲡⲁⲣⲁⲥⲥⲉⲗⲉ 75.
ⲡⲁⲣⲁⲥⲥⲉⲗⲉⲓ 281, 314.
ⲡⲁⲣⲁⲥⲥⲉⲗⲏ̈ 317.
ⲡⲁⲣⲁⲥⲥⲉⲗⲓⲁ, ⲡⲁⲣⲁⲥⲥⲉⲗⲏ̈ⲁ 67, 166.
ⲡⲁⲣⲁⲥⲥⲓⲗⲉ 200.
ⲡⲁⲣⲁⲥⲥⲉ 70, 93, 98, 137, 153, 196, 208, 234, 261, 266, 380, 381, 382, 423, 435, 452, 570.
ⲡⲁⲣⲁⲥⲓ 168.
ⲡⲁⲣⲁⲥⲓ̈ⲗⲉ 267.
ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ 444, 550, 551, 568, 569, 570, 571.
ⲡⲁⲣⲁⲇⲓⲇⲟⲧ 60, 213, 232, 240, 242, 284, 285, 297, 298, 303, 315.
ⲡⲁⲣⲁⲓⲥⲟⲥ 78, 81, 83, 85, 132, 174, 334, 342.
ⲡⲁⲣⲁⲓⲧⲉ 235.
ⲡⲁⲣⲁⲕⲁⲗⲉ 487.
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ 16, 47, 48, 51, 52, 109, 121, 133, 136, 138, 145, 184, 254, 278, 307, 313, 314, 315, 323, 340, 344, 370, 371, 396, 398, 407, 413, 416, 417, 425, 435, 436, 453, 458, 465, 467, 468, 473, 474, 476, 481, 486, 488, 494, 515, 517, 522, 526.
ⲡⲁⲣⲁⲕⲁⲗⲓ 147, 159, 165, 172, 174, 177, 179, 204, 207.
ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ 200.
ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ 52, 66, 201.

ⲡⲁⲣⲁⲙⲩⲑⲓⲁ 309, 310.
ⲡⲁⲣⲁⲙⲩⲑⲓⲁ 322, 481.
ⲡⲁⲣⲁⲙⲩⲑⲟⲩⲁ 310.
ⲡⲁⲣⲁⲛⲉⲗⲉ 490.
ⲡⲁⲣⲁⲛⲉⲗⲓⲁ 518.
ⲡⲁⲣⲁⲛⲟⲙⲉⲓ 136.
ⲡⲁⲣⲁⲛⲟⲙⲓⲁ 103.
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ 23, 203.
ⲡⲁⲣⲁⲡⲧⲱⲙⲁ 111, 522.
ⲡⲁⲣⲁⲥⲕⲉⲩⲏ 92.
ⲡⲁⲣⲁⲧⲏⲣⲉⲓ 429.
ⲡⲁⲣⲁ†ⲁⲟⲩ 164.
ⲡⲁⲣⲑⲉⲛⲓⲁ 33, 65, 68, 534.
ⲡⲁⲣⲑⲉⲛⲓⲕⲟⲛ 143.
ⲡⲁⲣⲑⲉⲛⲟⲥ 52, 53, 56, 60, 62, 63, 64, 65, 67, 68, 69, 71, 72, 74, 75, 77, 78, 79, 80, 81, 82, 83, 84, 85, 88, 89, 90, 95, 96, 100, 105, 106, 107, 108, 109, 110, 112, 113, 118, 120, 121, 122, 123, 124, 131, 133, 134, 135, 138, 139, 143, 144, 145, 146, 198, 199, 213, 215, 228, 274, 288, 294, 303, 304, 305, 354, 410, 429, 439, 471, 508, 529, 542, 544, 546, 551, 552, 555, 563; ⲡⲁⲣ̅ 73.
ⲡⲁⲣⲁⲃⲟⲗⲏ 422, 430.
ⲡⲁⲣⲟⲩⲥⲓⲁ 84, 112, 198, 374, 423, 565.
ⲡⲁⲣⲣⲏⲥⲓⲁ 156, 292, 325, 333, 353, 419.
ⲡⲁⲣⲣⲏⲥⲓⲁ̄ⲍⲉ 70.
ⲡⲁⲣⲣⲟⲩⲥⲓⲁ 72, 137, 374.
ⲡⲁⲣⲭⲏⲥⲓⲁ 86, 119, 167, 177, 207, 333, 353, 419, 444, 496, 520, 523, 564.
ⲡⲁⲣⲭⲏⲥⲓⲁⲍⲉ 445, 566.
ⲡⲁⲣⲭⲓⲥⲓⲁ 524.
ⲡⲁⲣⲭⲓⲥⲧⲁ 166, 169, 238.
ⲡⲁⲣⲭⲩⲥⲓⲁ 111.
ⲡⲁⲧⲁⲥⲥⲉ 46, 179, 214, 243, 270, 271, 272, 277, 287, 289, 350, 352, 409, 446, 471, 529.
ⲡⲁⲧⲣⲓⲁ 53.
ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ 49, 52, 60, 67, 121, 122, 156, 196, 300, 323, 347, 431, 444, 457, 514, 523, 553.
ⲡⲁⲧⲣⲓⲁⲣⲭⲓⲟⲛ 533.
ⲡⲁⲧⲣⲓⲕⲓⲉ 165.
ⲡⲁⲧⲣⲓⲕⲓⲟⲥ 166, 213, 289.
ⲡⲉⲇⲁⲗⲟⲛ 4.
ⲡⲉⲇⲓⲁⲥ 421.
ⲡⲉⲇⲣⲁ 58.
ⲡⲉⲑⲉ 160.
ⲡⲉⲓⲗⲱⲛ 468.
ⲡⲉⲓⲣⲁ 79.
ⲡⲉⲓⲧⲉⲗⲓ 225.
ⲡⲉⲗⲁⲩⲟⲥ 112, 160, 323, 324, 416, 531.
ⲡⲉⲣⲓⲗⲁⲙⲃⲁⲛⲉ 125.
ⲡⲉⲣⲓⲟⲩⲣⲩⲟⲥ 217.
ⲡⲉⲣⲓⲣ̅ⲣⲁⲍⲉ 317.
ⲡⲉⲣⲓⲥⲡⲁ 136.
ⲡⲉⲣⲓⲭⲱⲣⲟⲥ 253.
ⲡⲉⲧⲁⲗⲟⲛ 275.
ⲡⲉⲧⲣⲁ 110, 136, 200, 206, 472, 476, 491, 493.
ⲡⲉⲩⲑⲙⲟⲛ (?) 224.
ⲡⲉⲩⲕⲓⲟⲛ 275.
ⲡⲏⲥⲏ 186, 188, 189, 193.
ⲡⲓⲗⲏ 223.
ⲡⲓⲣⲁ 237.
ⲡⲓⲥⲥⲉ 208.
ⲡⲓⲱⲉ 20, 23, 45, 46, 236, 242, 258, 259, 291, 294, 445, 468, 482, 532, 551, 566.

ⲡⲓⲛⲁⲝ 521.
ⲡⲓⲣⲁ 187.
ⲡⲓⲣⲁⲍⲉ, ⲡⲏⲣⲁⲍⲉ 328, 438, 441.
ⲡⲓⲣⲁⲥⲙⲟⲥ 427, 521, 522.
ⲡⲓⲣⲉ 126.
ⲡⲏⲥⲕⲟⲡⲟⲥ 272.
ⲡⲓⲥⲧⲉⲩⲉ 12, 31, 50, 60, 71, 83, 89, 90, 91, 92, 96, 108, 122, 131, 134, 164, 187, 188, 192, 193, 194, 196, 199, 203, 205, 206, 208, 210, 223, 226, 228, 236, 237, 244, 248, 255, 257, 258, 271, 287, 290, 292, 297, 354, 384, 399, 422, 427, 455, 461, 462, 469, 478, 480, 481, 482, 483, 485, 488, 489, 491, 493, 501, 502, 553, 554, 555, 566, 567, 568.
ⲡⲓⲥⲧⲏ 54, 121, 304.
ⲡⲓⲥⲧⲓⲥ 31, 37, 50, 62, 126, 162, 172, 177, 182, 288, 299, 363, 378, 426, 427, 453, 464, 479, 484, 485, 487, 497, 553, 573.
ⲡⲓⲥϯⲥ 190, 193, 195, 205, 211, 227, 228, 234, 239, 242, 254, 378.
ⲡⲓⲥⲧⲟⲥ 79, 94, 188, 189, 190, 194, 195, 196, 208, 209, 221, 243, 248, 286, 295, 363, 368, 373, 378, 379, 415, 446, 488, 531.
ⲡⲗⲁⲕⲧⲟⲛ 283.
ⲡⲗⲁⲛⲁ 61, 99, 343, 422, 446, 452, 497.
ⲡⲗⲁⲛⲏ 59, 61, 82, 289, 291.
ⲡⲗⲁⲛⲟⲥ 61, 206.
ⲡⲗⲁⲝ 4, 87, 312, 351, 560.
ⲡⲗⲁⲡⲧⲉⲓ 531.
ⲡⲗⲁⲥⲙⲁ 81, 85, 289, 337, 339, 340, 341, 342, 343, 516, 544, 548.
ⲡⲗⲁⲥⲥⲉ 46, 52, 144, 332, 333, 342, 426, 549.
ⲡⲗⲁⲥⲧⲣⲟⲕⲣⲁⲫⲓⲁ 52.
ⲡⲗⲁⲥⲧⲣⲟⲛ 51.
ⲡⲗⲁⲧⲓⲁ 168, 169.
ⲡⲗⲁϯⲁ 27, 225, 247, 521.
ⲡⲗⲉⲁ 281, 323, 324.
ⲡⲗⲉⲓⲁ 274.
ⲡⲗⲏⲥⲏ 132, 320.
ⲡⲗⲏⲙ 25, 28, 51, 54, 61, 168, 190, 194, 204, 217, 237, 264, 291, 311, 318, 326, 332, 364, 375, 425, 448, 461, 488.
ⲡⲗⲏⲣⲟϯ 395.
ⲡⲗⲏⲣⲟⲫⲟⲣⲉⲓ 311, 326, 402, 460, 461, 573.
ⲡⲗⲏⲥⲥⲉ 214.
ⲡⲗⲟⲩⲙⲁⲕⲓⲟⲛ 106.
ⲡⲗⲟⲩⲥⲓⲟⲥ 281.
ⲡⲗⲩⲧⲉ 406.
ⲡⲗⲩⲧⲉⲓ 476.
ⲡⲗⲩⲧⲏ 261, 262, 264, 265, 270, 406, 476, 477, 555.
ⲡⲗⲩⲣⲟϯ 395.
ⲡⲗⲩⲣⲟⲫⲟⲣⲉⲓ 402.
ⲡⲛⲁ̄ (ⲡⲛⲉⲩⲙⲁ) 20, 47, 48, 51, 52, 56, 57, 66, 67, 69, 73, 79, 90, 91, 94, 95, 108, 114, 119, 122, 123, 125, 126, 132, 135, 142, 143, 150, 155, 162, 173, 176, 181, 184, 194, 199, 201, 203, 206, 212, 217, 224, 228, 229, 233, 237, 243, 253, 259, 272, 280, 299, 300, 303, 305, 312, 324, 326, 329, 337, 340, 363, 388, 401, 420, 426,

427, 436, 443, 452, 458, 470, 480, 495, 500, 503, 504, 507, 511, 515, 523, 527, 528, 529, 530, 531, 532, 534, 546, 550, 551, 556, 558, 572, 574.
ⲡⲛⲁⲓⲕⲟⲛ (ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ) 109.
ⲡⲛⲁϯⲕⲟⲛ (ⲡⲛⲉⲩⲙⲁϯⲕⲟⲛ) 414.
ⲡⲛⲁⲧⲟⲫⲟⲣⲟⲥ (ⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ) 244.
ⲡⲛⲉⲩⲙⲁ 337. See ⲡⲛⲁ.
ⲡⲛⲓⲕⲟⲛ (ⲡⲛⲉⲩⲙⲁϯⲕⲟⲛ) 79, 131, 133, 154, 173, 223, 345, 351, 411, 441, 512, 521, 523, 534.
ⲡⲛⲓⲕⲱⲛ 229.
ⲡⲟⲛ 334, 335, 503.
ⲡⲟⲓⲛⲧⲏⲥ 52.
ⲡⲟⲓⲥⲧⲟⲥ (*sic*) 415.
ⲡⲟⲗⲁⲓⲟⲥ 1, 5, 6, 8, 11, 12, 16, 21, 22, 24, 25, 29, 30, 31, 33, 34, 37, 38, 39, 40, 41, 43, 44, 46.
ⲡⲟⲗⲉⲙⲉⲓ 232, 246, 286.
ⲡⲟⲗⲉⲙⲓⲥⲧⲏⲥ 330.
ⲡⲟⲗⲉⲙⲓⲕⲟⲛ 288.
ⲡⲟⲗⲉⲙⲟⲥ 13, 179, 180, 236, 256, 288, 293, 397.
ⲡⲟⲗⲏⲙⲁⲣⲭⲏⲥ 12.
ⲡⲟⲗⲓⲥ, ⲡⲟⲗⲓ̈ⲥ 2, 3, 4, 6, 10, 14, 19, 21, 22, 24, 25, 27, 28, 29, 31, 33, 35, 39, 41, 44, 47, 67, 71, 72, 73, 74, 77, 82, 89, 92, 93, 94, 97, 99, 100, 107, 108, 113, 118, 121, 128, 136, 138, 147, 149, 156, 158, 159, 160, 161, 163, 164, 165, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 185, 187, 205, 206, 207, 214, 215, 216, 217, 219, 223, 224, 225, 231, 232, 233, 234, 238, 242, 247, 256, 257, 258, 259, 260, 261, 263, 268, 269, 274, 275, 276, 277, 281, 284, 298, 299, 300, 308, 313, 315, 318, 320, 395, 396, 397, 404, 421, 428, 431, 437, 438, 444, 445, 446, 449, 452, 453, 454, 456, 457, 458, 459, 463, 464, 465, 466, 467, 468, 470, 471, 481, 488, 500, 510, 520, 521, 524, 534, 535, 536, 537, 552, 555, 563, 564, 565, 566.
ⲡⲟⲗⲓⲧⲉⲩⲉ 286.
ⲡⲟⲗⲓⲧⲏⲥ 132.
ⲡⲟⲗⲗⲁ 34.
ⲡⲟⲗⲗⲁⲥⲓⲥ 153.
ⲡⲟⲗⲟⲓⲙⲟⲥ 211, 212, 222.
ⲡⲟⲗⲩⲙⲁⲣⲭⲏⲥ 2, 45, 48, 284.
ⲡⲟⲗⲩⲙⲁⲣⲭⲟⲥ 211.
ⲡⲟⲗⲩⲙⲉⲓ 6, 214.
ⲡⲟⲗⲩⲙⲓⲥⲧⲏⲥ 6, 211, 330.
ⲡⲟⲗⲩⲙⲟⲥ 13, 14, 33, 185, 210, 211, 212, 232, 233, 234, 237, 243, 248, 284, 286, 358, 397.
ⲡⲟⲗⲩⲧⲁ 439.
ⲡⲟⲗⲩⲧⲉⲓⲁ 536.
ⲡⲟⲗⲩⲧⲉⲩⲉ 422, 474, 475.
ⲡⲟⲗⲩⲧⲏⲥ 116.
ⲡⲟⲗⲩⲧⲓⲕⲟⲥ 122.
ⲡⲟⲗⲩϯⲁ 63, 80, 96, 109, 461, 474, 491, 494, 495.
ⲡⲟⲛⲏⲣⲓⲁ 202, 441.

ⲡⲟⲙⲏⲣⲟⲛ 111, 124, 200, 327, 524.
ⲡⲟⲙⲣⲟⲥ 424, 520.
ⲡⲟⲛⲧⲣⲟⲛ 303.
ⲡⲟⲣⲉⲩⲉ 150, 539, 540, 541, 542.
ⲡⲟⲣⲓⲛ 34, 44, 125, 127, 128, 130, 132.
ⲡⲟⲣⲛⲁ 118, 126, 154, 180, 275, 327, 361, 521, 522, 544, 547, 559.
ⲡⲟⲣⲛⲟⲥ 132, 151, 563.
ⲡⲟⲣⲫⲩⲣⲁ 222, 223.
ⲡⲟⲣⲫⲩⲣⲁ 40, 41, 101.
ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ 92, 503.
ⲡⲟⲧⲁⲕⲣⲓⲁ 314.
ⲡⲟⲧⲁⲕⲣⲟⲥ 203, 205.
ⲡⲟⲧⲁⲥⲥⲉ 292.
ⲡⲟⲧⲏⲣⲏ 10.
ⲡⲟⲧⲏⲣⲓⲟⲛ 174, 322.
ⲡⲟⲩⲣⲟⲥ 328.
ⲡⲣⲁⲙⲁⲧⲉⲩⲉ 308, 309.
ⲡⲣⲁⲙⲁⲧⲉⲩⲧⲏⲥ 156, 159, 161, 308, 324.
ⲡⲣⲁⲙⲁⲧⲓⲁ 158, 308.
ⲡⲣⲁⲙⲁϥⲉⲩⲉ 309.
ⲡⲣⲁⲓⲧⲟⲣⲓⲟⲛ 235.
ⲡⲣⲁⲝⲓⲥ 99, 113, 114, 116, 117, 118, 149, 245, 302, 417, 428, 460, 467, 498.
ⲡⲣⲁⲝⲓⲥ, Book of, 174, 178.
ⲡ̄ⲣⲉⲡⲉ 416, 417.
ⲡⲣⲉⲡⲉⲓ 238, 325, 416, 417, 457, 511, 523.
ⲡⲣⲉⲡⲓ, ⲡⲣⲉⲡⲏ 181, 224.
ⲡⲣⲉⲥⲃⲉⲩⲉ 72, 136, 370, 413, 419, 529.
ⲡⲣⲉⲥⲃⲉⲩⲧⲏⲥ 180, 325, 372, 374, 410, 531.
ⲡⲣⲉⲥⲃⲓⲁ 146, 420.
ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ 24, 74, 144, 150, 174, 179, 189, 190, 192, 194, 195, 228, 244, 284, 450, 454, 455, 456, 457, 458, 459, 463, 465, 466, 468, 473, 497, 540, 548.
ⲡⲣⲏⲙⲓⲕⲣⲓⲟⲥ 292.
ⲡⲣⲓⲙⲙ 234.
ⲡⲣⲟⲥⲙⲱⲥⲧⲏⲥ 529.
ⲡⲣⲟⲁⲓⲣⲟⲩ 137.
ⲡⲣⲟⲁⲣⲟⲙⲟⲥ 104, 322.
ⲡⲣⲟⲉⲓⲥⲧⲁ 65.
ⲡⲣⲟⲉⲥⲧⲟⲥ 215.
ⲡⲣⲟⲫⲉⲥⲙⲓⲁ 198, 214.
ⲡⲣⲟⲫⲉⲥⲙⲓⲁ 60, 198, 244, 393.
ⲡⲣⲟⲕⲓⲙⲉⲛⲟⲛ 64, 424.
ⲡⲣⲟⲕⲟⲡⲧⲏ 192.
ⲡⲣⲟⲕⲱⲙⲱⲥⲧⲏ 149.
ⲡⲣⲟⲕⲟⲓⲙⲉⲛⲟⲛ 496.
ⲡⲣⲟⲕⲟⲡⲧⲉ 124, 176, 226.
ⲡⲣⲟⲕⲟⲡⲧⲉⲓ 77, 84, 110, 199, 286, 433, 481.
ⲡⲣⲟⲙⲁ 234, 291.
ⲡⲣⲟⲛⲟⲓⲁ 159, 214, 246.
ⲡⲣⲟ̀ⲝⲓⲙⲟⲥ 164.
ⲡⲣⲟⲥ 64, 67, 113, 138, 152, 158, 170, 175, 211, 215, 216, 220, 293, 314, 320, 359, 362, 363, 388, 394, 524.
ⲡⲣⲟⲥⲁⲣⲧⲓⲣⲉⲓ 12.
ⲡⲣⲟⲥⲇⲁⲥⲙⲁ 75.
ⲡⲣⲟⲥⲇⲱⲕⲉⲓ 389.
ⲡⲣⲟⲥⲉⲓⲱⲣⲓⲁ 529.
ⲡⲣⲟⲥⲉⲛⲉⲩⲉⲓ 108.
ⲡⲣⲟⲥⲉⲛⲉⲩⲕⲉ 362, 532.
ⲡⲣⲟⲥⲉⲛⲉⲩⲕⲉⲓ 326, 397, 398, 399, 413.

ⲡⲣⲟⲥⲉⲛⲉⲥⲕⲏ 343, 362, 397, 398, 399, 413.
ⲡⲣⲟⲥⲉⲛⲉⲕⲉⲓ 343.
ⲡⲣⲟⲥⲉⲩⲭⲏ 134.
ⲡⲣⲟⲥⲉⲭⲉⲓ 315.
ⲡⲣⲟⲥⲱⲧⲏ 62.
ⲡⲣⲟⲥⲕⲁⲣⲧⲉⲣⲉⲓ 389, 428, 445.
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ 133, 190, 222, 224, 334, 389, 444, 469, 515, 526.
ⲡⲣⲟⲥⲕⲩⲛⲏⲥ 68, 184, 194, 238, 302, 332, 335, 359.
ⲡⲣⲟⲥⲟⲡⲟⲛ 17, 22, 26, 115, 467.
ⲡⲣⲟⲥⲧⲁⲅⲙⲁ 110, 232, 238, 256, 290, 429, 495, 496.
ⲡⲣⲟⲥⲧⲁⲍⲉ 175.
ⲡⲣⲟⲥⲧⲁⲥⲓⲁ 365, 370, 418.
ⲡⲣⲟⲥⲧⲁⲧⲏⲥ 370, 371, 374, 384, 399, 400, 410, 412, 419, 522.
ⲡⲣⲟⲥⲩⲭⲉⲓ 316.
ⲡⲣⲟⲥⲫⲉⲣⲉⲓ 513.
ⲡⲣⲟⲥⲫⲉⲣⲉⲓ 176.
ⲡⲣⲟⲥⲫⲟⲣⲁ 51, 73, 138, 155, 162, 176, 181, 225, 273, 288, 343, 350, 362, 363, 364, 366, 368, 369, 371, 373, 378, 393, 394, 398, 399, 400, 401, 402, 405, 463, 465, 467, 468, 513, 519, 541, 549.
ⲡⲣⲟⲥⲭⲁⲣⲓⲍⲉ 52.
ⲡⲣⲟⲥⲫⲟⲇⲟⲥ 274.
ⲡⲣⲟⲧⲟⲙⲁⲣⲧⲩⲣⲟⲥ 355.
ⲡⲣⲟⲧⲟⲡⲗⲁⲥⲙⲁ 335, 336, 337.
ⲡⲣⲟⲧⲟⲥ 332.
ⲡⲣⲟⲧⲣⲉⲡⲉ 37, 132, 137, 278, 533.
ⲡⲣⲟⲧⲱⲡⲗⲁⲥⲙⲁ 335.
ⲡⲣⲟⲧⲱⲥ 332.
ⲡⲣⲟⲫⲏⲧⲉⲩⲉ 52, 82, 91, 100, 427.
ⲡⲣⲟⲫⲏⲧⲏⲥ 52, 54, 58, 61, 64, 81, 82, 83, 90, 96, 100, 101, 105, 109, 113, 115, 116, 117, 121, 145, 152, 184, 185, 186, 189, 190, 193, 197, 203, 246, 251, 252, 305, 331, 352, 353, 409, 422, 427, 442, 449, 471, 497, 498, 500, 505, 506, 509, 514, 530, 537, 549, 554, 566, 568.
ⲡⲣⲟⲫⲏⲧⲓⲁ 82, 101, 353.
ⲡⲣⲟⲫⲏⲧⲏⲥ 63, 81, 113, 203, 531.
ⲡⲣⲟⲫⲓⲧⲏⲥ 353.
ⲡⲣⲟⲭⲁⲓⲣⲉⲥⲓⲥ 228, 370, 376, 377, 391, 404, 418, 419, 528.
ⲡⲣⲟⲭⲉⲣⲁⲓⲥⲓⲥ 419.
ⲡⲣⲟⲭⲉⲣⲉⲥⲓⲥ 256, 418.
ⲡⲣⲟⲭⲩⲣⲉⲥⲓⲥ 370, 376, 377, 404.
ⲡⲧⲙⲛⲕⲩⲣⲓⲟⲥ 286.
ⲡⲱⲧⲟⲥ 238.
ⲡⲩⲉ 374.
ⲡⲩⲉⲓ 64.
ⲡⲩⲏ 4, 64, 110, 178, 374, 405, 425, 436, 437, 550.
ⲡⲩⲗⲏ 70, 79, 109, 145, 148, 535, 536, 560, 561, 562, 564, 566.
ⲡⲩⲗⲱⲛ 10, 468, 560.
ⲡⲩⲣⲉⲟⲥ 85, 140, 250, 536, 564.
ⲡⲱⲗⲓⲧⲉⲩⲉ 186.

ⲣⲁⲥⲓⲁ 220.
ⲣⲁⲥⲧⲏⲣⲓⲟⲛ 206, 224.

ⲥⲁⲗⲡⲓⲝ 75, 185, 422.
ⲥⲁⲗⲡⲓⲍⲉ 75, 185, 229.
ⲥⲁⲡⲡⲉⲓⲣⲟⲛ 572.
ⲥⲁⲡⲡⲓⲣⲟⲛ 338, 341.
ⲥⲁⲣⲕⲓⲕⲟⲛ 414.
ⲥⲁⲣⲝ 46, 51, 53, 58, 59, 61, 62, 66, 67, 68, 74, 75, 83, 106, 132, 133, 136, 143, 145, 148, 150, 173, 186, 187, 198, 200, 203, 213, 223, 228, 238, 243, 283, 294, 302, 304, 306, 324, 326, 327, 351, 355, 377, 410, 416, 441, 446, 494, 503, 507, 527, 535, 536, 537, 539, 544, 546, 551, 553, 567, 568.
ⲥⲁⲧⲉⲉⲣⲉ 4, 50, 69.
ⲥⲁⲣⲁⲧⲏⲗⲁⲧⲏⲥ 169.
ⲥⲉⲗⲉⲛⲧⲁⲣⲓⲟⲥ 235.
ⲥⲉⲙⲓⲛ 365.
ⲥⲉⲙⲛⲟⲥ 425.
ⲥⲉⲛⲫⲉⲛⲁ (*sic*) 503.
ⲥⲏⲙⲁⲛⲉ 89.
ⲥⲏⲣ 97, 101, 242, 243, 246, 322, 328, 404, 435, 437, 447, 474, 483, 491, 513, 516, 517, 518, 520, 574; see ⲥⲱⲣ and ⲥⲱⲧⲏⲣ.
ⲥⲓⲥⲓⲫⲟⲣⲟⲥ 199.
ⲥⲓⲙⲓⲕⲓⲛⲓⲟⲛ 10.
ⲥⲓⲛⲁⲱⲛⲓⲟⲛ 454.
ⲥⲕⲁⲓⲟⲥ 50.
ⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ 105, 161, 192.
ⲥⲕⲁⲛⲧⲁⲗⲟⲛ 160, 289.
ⲥⲕⲁⲫⲟⲥ 323, 324, 416, 438, 442, 463, 468, 469.
ⲥⲕⲉⲙⲁⲧⲍⲉ 277.
ⲥⲕⲉⲟⲥ (*sic*) 221, 428.
ⲥⲕⲉⲡⲁⲍⲉ 94, 95, 96, 106, 215, 223, 301, 377, 446, 466, 467, 521.
ⲥⲕⲉⲡⲁⲥⲙⲁ 174.
ⲥⲕⲉⲡⲁⲥⲧⲏⲥ 295.
ⲥⲕⲉⲡⲧⲉ 14.
ⲥⲕⲉⲡⲧⲉⲓ 23.
ⲥⲕⲉⲡⲧⲱⲣ 34.
ⲥⲕⲉⲩⲉ 93, 188, 219, 220, 303.
ⲥⲕⲉⲩⲏ 169, 189, 219, 454, 472.
ⲥⲕⲉⲩⲟⲥ 83, 448.
ⲥⲕⲉⲩⲱⲥ 448.
ⲥⲕⲓⲣⲧⲁ 135, 353.
ⲥⲕⲟⲡⲧⲉⲓ 111.
ⲥⲕⲟⲧⲉⲓ 271.
ⲥⲕⲩⲗⲗⲉⲓ 222, 458.
ⲥⲕⲩⲗⲗⲓ 173, 218, 222.
ⲥⲕⲩⲗⲙⲟⲥ 116, 189.
ⲥⲕⲩⲙⲏ 86, 94, 498, 499.
ⲥⲕⲩⲫⲁⲍⲉ 68, 70, 71.
ⲥⲕⲩⲣⲧⲁ 353.
ⲥⲙⲁⲣⲁⲅⲇⲟⲥ 10.
ⲥⲙⲛⲟⲥ 368.
ⲥⲟⲫⲏ 52.
ⲥⲟⲫⲓⲁ 8, 61, 110, 113, 133, 192, 245, 247, 322, 457, 521.
ⲥⲟⲫⲟⲥ 87, 123, 126, 161, 163, 175, 306, 322, 351, 444, 492, 509.
ⲥⲡⲁⲑⲁⲣⲓⲟⲥ 8, 9, 10, 16, 22.
ⲥⲡⲉⲣⲙⲁ 53, 55, 76, 87, 91, 123, 126, 128, 130, 131, 488, 573.
ⲥⲡⲓⲣⲏ 428.
ⲥⲡⲗⲁⲭⲛⲟⲛ 277.

ⲥⲡⲟⲇⲏ 284, 421.
ⲥⲡⲟⲩⲇⲁⲍⲉ 134, 328, 357, 433, 438, 439, 452, 472.
ⲥⲡⲟⲩⲇⲁⲓⲟⲥ 201.
ⲥⲡⲟⲩⲇⲁⲟⲥ 269.
ⲥⲡⲟⲩⲇⲁⲥⲉ 357.
ⲥⲡⲟⲩⲇⲏ 172, 173, 176, 177, 232, 233, 284, 322, 348, 389, 401, 402, 523.
ⲥⲡ̅ⲣⲁ 82.
ⲥⲧⲁⲗⲉⲱⲛ 167.
ⲥⲧⲁⲗⲱⲛ 285.
ⲥⲧⲁϧⲗⲟⲛ 206.
ⲥⲧⲁⲇⲓⲟⲛ 513, 564.
ⲥⲧⲁⲥⲓⲁⲍⲉ 213, 337, 425.
ⲥⲧⲁⲩⲣⲟⲥ 243; ⲥ̅ϥ̅ⲟ̅ⲥ̅ 3, 37, 43, 50, 60, 65, 66, 111, 183, 184, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 202, 203, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 216, 221, 222, 223, 224, 225, 226, 227, 228, 229, 247, 250, 276, 434, 437, 440, 476, 513, 532, 549, 554.
ⲥϥ̅ⲟ̅ⲩ̅ (ⲥⲧⲁⲩⲣⲟⲩ) 4, 60, 66, 96, 111, 157, 190, 202, 203, 207, 210, 213, 216, 218, 224, 228, 291, 302, 354, 490, 501, 554.
ⲥⲧⲁϥⲗⲓⲧⲏⲥ 33, 137.
ⲥⲧⲉⲣⲉⲱⲙⲁ 192, 225, 284, 504, 510, 538, 562.
ⲥⲧⲉⲫⲁⲛⲓⲧⲏⲥ 329.
ⲥⲧⲉⲫⲁⲛⲟⲥ 215, 344.
ⲥⲧⲉⲫⲁⲛⲟⲩ 10, 24, 29, 158, 171, 326, 384, 454.
ⲥⲧⲏⲗⲏ 271.
ⲥⲧⲏⲗⲗⲟⲥ 208.
ⲥⲧⲟⲗⲏ 319, 326, 357, 419, 440, 469, 473, 501, 571.
ⲥⲧⲟⲗⲓⲍⲉ 158, 172, 330, 348, 351, 417, 514, 516.
ⲥⲧⲟⲗⲟⲫⲟⲣⲟⲥ 306.
ⲥⲧⲟⲙⲓⲟⲛ 324.
ⲥⲧⲟⲭⲓⲱⲛ 201.
ⲥⲧⲣⲁⲧⲉⲓⲁ 547.
ⲥⲧⲣⲁⲧⲉⲩⲉ 471.
ⲥⲧⲣⲁⲧⲉⲩⲙⲁ 13, 234, 285, 286, 287, 288, 289, 290, 291, 292, 302.
ⲥⲧⲣⲁⲧⲏⲩⲟⲥ 123, 329, 358, 528.
ⲥⲧⲣⲁⲧⲏⲕⲟⲥ 415.
ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ 170, 171, 231, 236, 248, 256, 361, 415, 444.
ⲥⲧⲣⲁⲧⲓⲁ 144.
ⲥⲧⲣⲁϯⲁ 106, 108, 198, 498.
ⲥⲧⲣⲁϯⲗⲁⲧⲏⲥ 233.
ⲥⲧⲣⲁⲧⲓⲱⲙⲁ 232.
ⲥⲧⲣⲁⲧⲟⲡⲉⲧⲁⲣⲭⲟⲥ 303.
ⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ 1, 2, 5, 6, 9, 11, 14, 22, 32, 40, 48, 274, 287.
ⲥⲧⲣⲁⲧⲱⲡⲉⲧⲁⲣⲭⲏⲥ 528.
ⲥⲧⲣⲁⲧⲱⲡⲉⲧⲁⲣⲭⲟⲥ 288.
ⲥⲧⲣⲟⲃⲓⲗⲗⲟⲥ 570.
ⲥⲧⲣⲟⲙⲓⲗⲗⲟⲥ 514.
ⲥⲧⲩⲗⲗⲟⲥ 4, 8, 114, 142, 248, 496, 560, 570.
ⲥⲧⲩⲣⲁⲝ 570.
ⲥⲩⲥⲉⲓⲛⲏⲥ 64, 135, 140, 355, 394, 430.
ⲥⲩⲥⲕⲗⲏⲧⲟⲥ 248.
ⲥⲩⲥⲕⲗⲏϯⲕⲟⲥ 231, 232.
ⲥⲩⲗⲁ 164.

ⲥⲩⲙⲙⲁⲭⲉ 74, 75, 84, 156, 337, 434.
ⲥⲩⲙⲃⲟⲩⲗⲉⲩⲉ 434.
ⲥⲩⲙⲃⲟⲩⲗⲓⲁ 19, 206, 219.
ⲥⲩⲙⲙⲟⲛ 130.
ⲥⲩⲙⲛⲟⲥ 368.
ⲥⲩⲙⲫⲱⲛⲉⲓ 128.
ⲥⲩⲛⲁⲩⲉ 10, 37, 176, 369, 375, 377, 389, 399, 437, 441, 444, 450, 454, 455, 465, 466, 467, 469, 470.
ⲥⲩⲛⲁⲥⲡⲓⲥⲙⲟⲥ 150, 206, 499.
ⲥⲩⲛⲁⲥⲡⲟⲥ 206.
ⲥⲩⲛⲁⲝⲓⲥ 154, 201, 280, 375, 377, 385, 388, 432, 532.
ⲥⲩⲙⲃⲟⲩⲗⲉⲩⲉ 202.
ⲥⲩⲛⲉⲉⲓⲛⲉ 2, 63, 88, 94, 106, 318, 322, 355, 493.
ⲥⲩⲛⲉⲛⲱⲙⲓⲛ 302.
ⲥⲩⲛⲉⲣⲫⲉⲩⲉ 214.
ⲥⲩⲛⲉⲣⲫⲏ 134.
ⲥⲩⲛⲏⲑⲟⲛ.ⲟⲛ 69, 70.
ⲥⲩⲛⲏⲥⲟⲣⲉⲓ 137.
ⲥⲩⲛⲏⲥⲱⲣⲟⲥ 137.
ⲥⲩⲛⲏⲧⲉⲓⲥ 523.
ⲥⲩⲛⲏⲧⲉⲓⲥ 153.
ⲥⲩⲛⲑⲉⲓⲁ 373.
ⲥⲩⲛⲑⲟⲓⲁ 60, 69, 84, 89, 134, 206, 207, 319, 366, 373, 469.
ⲥⲩⲑⲏⲕⲏ 370.
ⲥⲩⲕⲁⲑⲉⲇⲣⲟⲥ 8.
ⲥⲩⲕⲗⲏⲧⲟⲥ 214, 286, 289, 294.
ⲥⲩⲛⲟⲩⲥⲓⲁ 107, 112.
ⲥⲩⲛⲧⲁⲅⲙⲁ 321.
ⲥⲩⲛⲧⲁⲝⲉ 438, 525.
ⲥⲩⲛⲧⲉⲗⲉⲁ 66, 200.
ⲥⲩⲛⲧⲉⲗⲓⲁ 122, 153, 423, 518.
ⲥⲩⲛⲧⲉⲭⲉⲓ 468.
ⲥⲩⲛⲧⲉⲭⲓⲁ 433, 439.
ⲥⲩⲛⲧⲟⲙⲟⲛ 69.
ⲥⲩⲛⲧⲱⲙⲓⲁ 124.
ⲥⲩⲫⲟⲣⲓⲁ 365.
ⲥⲩⲭⲣ̄ⲥⲓⲟⲛ 202.
ⲥⲩⲭⲉⲁⲣⲓⲟⲛ 522.
ⲥⲩⲭⲓⲥⲧⲁ 124, 228, 364.
ⲥⲩⲭⲟⲁⲟⲥ 62, 182.
ⲥⲩⲭⲣⲁⲣⲓⲟⲛ 71.
ⲥⲩⲛ†ⲭⲓⲁ 273.
ⲥⲣⲁ 4, 314, 316.
ⲥⲩⲥⲧⲁⲧⲓⲕⲏ 468.
ⲥⲩⲥⲧⲁⲕⲏ 463.
ⲥⲩⲥⲧⲁⲗⲓⲕⲏ 465.
ⲥⲫⲣⲁⲅⲓⲍⲉ 155, 195, 208, 209, 295, 314, 320, 452, 479, 484.
ⲥⲫⲣⲁⲅⲓⲥ 164, 172, 173, 199, 209, 276, 344, 391, 393, 401, 545, 546, 567.
ⲥⲭⲉⲁⲟⲛ 225, 387.
ⲥⲭⲉⲁⲱⲛ 13, 158.
ⲥⲭⲏⲙⲁ 25, 62, 125, 128, 148, 149, 169, 190, 234, 245, 291, 317, 320, 434, 435, 439, 471, 472, 473, 545, 567.
ⲥⲭⲓⲥⲙⲁ 290.
ⲥⲭⲓⲥⲙⲁⲧⲓⲕⲟⲥ 122.
ⲥⲭⲟⲗⲁⲍⲉ 458.
ⲥⲭⲟⲗⲁⲥ†ⲕⲟⲥ 87.
ⲥⲱⲙⲁ 3, 4, 6, 15, 22, 43, 47, 48, 56, 65, 67, 68, 70, 71, 72, 74, 77, 78, 83, 88, 116, 117, 138, 142, 143, 144, 154, 155, 168, 170, 181, 200, 202, 203, 204, 209, 216, 217, 218, 221, 222, 224, 227, 235, 239, 240, 241, 242, 243, 246, 258, 259, 260, 262, 265, 273, 274, 276, 279, 283, 288, 295, 296,

297, 298, 299, 302, 312, 315, 319, 322, 324, 325, 357, 360, 361, 377, 394, 406, 412, 416, 421, 422, 434, 435, 439, 442, 447, 449, 456, 466, 471, 475, 476, 477, 480, 481, 494, 495, 503, 504, 505, 506, 517, 519, 534, 535, 543, 547, 551, 552, 553, 556, 558, 562, 563, 566, 567, 572.

ⲥⲱⲙⲁ†ⲕⲟⲛ 326.

ⲥⲱⲣ 151, 184, 198, 220, 223, 225; see ⲥⲏⲣ and ⲥⲱⲧⲏⲣ.

ⲥⲱⲧⲏⲣ 56, 58, 64, 71, 72, 133, 142, 163, 183, 251, 271, 299, 318, 372, 404, 425, 460, 466, 473, 485.

ⲥⲱⲧⲏⲣⲓⲁ 79.

ⲧⲁⲃⲁⲓⲕⲟⲥ 303.

ⲧⲁⲥⲙⲁ 67, 87, 290, 303, 306, 318, 326, 331, 333, 335, 340, 516.

ⲧⲁⲕⲙⲁ 336.

ⲧⲁⲗⲁⲓⲡⲟⲣⲉⲓ 246.

ⲧⲁⲗⲁⲓⲡⲟⲣⲟⲥ 349, 520.

ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ 349, 504, 556, 557.

ⲧⲁⲝⲓⲥ 13, 93, 103, 149, 150, 165, 170, 238, 286, 325, 328, 329, 334, 335, 336, 338, 339, 356, 363, 364, 389, 390, 394, 408, 409, 414, 497, 529.

ⲧⲁⲝⲓⲱⲧⲏⲥ 284.

ⲧⲁⲡⲁⲓⲛ 260, 387.

ⲧⲁⲣⲁⲥⲥⲉ 84.

ⲧⲁⲣⲁⲭⲏ 160, 285.

ⲧⲁⲣⲧⲟⲣⲟⲩⲭⲟⲥ 560.

ⲧⲁⲥⲥⲉ 366, 373.

ⲧⲁⲫⲟⲥ 22, 48, 66, 111, 168, 170, 183, 187, 200, 202, 203, 204, 205, 206, 207, 209, 214, 216, 218, 219, 220, 221, 223, 224, 225, 226, 355, 513, 516.

ⲧⲁⲭⲁ 166.

ⲧⲁⲭⲏ 16, 19, 44, 45, 166, 173, 216.

ⲧⲉⲗⲓⲟⲛ 199, 200, 227.

ⲧⲉⲗⲓⲟⲥ 83, 110.

ⲧⲉⲗⲓⲟⲩ 175, 181, 197, 431.

ⲧⲉⲗⲱⲛⲏⲥ 132.

ⲧⲉⲛⲁⲣⲓⲟⲥ 50.

ⲧⲉⲣⲙⲏⲥⲓⲟⲛ 379, 381, 392, 393, 394, 404.

ⲧⲉⲣⲙⲓⲥⲓⲟⲛ 382.

ⲧⲉⲣⲡⲉⲓ 133.

ⲧⲉⲣⲡⲓ 184.

ⲧⲉⲧⲣⲁⲡⲗⲱⲛ 10.

ⲧⲉⲩⲧⲉⲣⲟⲛ (δεύτερον) 517.

ⲧⲉⲭⲛⲏ 78, 93, 98, 102, 158, 239, 326.

ⲧⲉⲭⲛⲓⲧⲏⲥ 121, 224, 530.

ⲧⲉⲱⲥ 386, 392.

ⲑⲉⲙⲱⲣⲓⲁ 84, 88.

ⲑⲡⲟⲥ 193, 194, 195, 196, 205, 212.

ⲑⲣⲙⲏⲥⲓⲟⲛ 381, 382, 392, 393, 394, 401.

ⲑⲓⲥⲉⲉⲩⲉ 56.

ⲑⲓⲕⲉⲉⲩⲉ 58.

ⲑⲙⲏ 375, 379, 382, 388.

ⲧⲏⲁⲣⲓⲟⲛ 308.

ⲧⲓⲡⲗⲟⲩ 63.

ⲧⲓⲡⲗⲱⲛ 113.

ⲧⲓⲧⲗⲟⲥ 202, 222.

ⲧⲟⲥⲙⲁ 232.

ⲧⲟⲗⲙⲁ 104, 138, 171, 172,

307, 311, 312, 322, 328, 332, 334, 357, 358.
ⲧⲟⲗⲙⲏⲣⲓⲁ 207.
ⲧⲟⲗⲙⲏⲣⲟⲥ 33.
ⲧⲟⲗⲟⲙⲁ 48, 210.
ⲧⲟⲙⲟⲥ 221.
ⲧⲟⲝ 202.
ⲧⲟⲝⲟⲩ 43.
ⲧⲟⲡⲁⲧⲓⲟⲛ 10.
ⲧⲟⲡⲁϯⲟⲛ 10.
ⲧⲟⲡⲟⲥ 58, 73, 138, 158, 159, 160, 162, 175, 194, 196, 197, 200, 224, 225, 226, 234, 243, 260, 263, 265, 266, 267, 268, 269, 270, 272, 273, 274, 276, 277, 279, 282, 288, 299, 300, 301, 308, 311, 312, 313, 314, 315, 316, 317, 320, 329, 366, 388, 421, 431, 457, 461, 463, 469, 470, 473, 513, 518, 523, 526, 533, 534, 546, 547, 561, 562, 568, 569, 572.
ⲧⲟⲧⲉ 59, 98, 100, 134, 162, 165, 176, 195, 220, 233, 236, 239, 240, 241, 251, 269, 274, 277, 283, 286, 288, 289, 290, 291, 296, 297, 422, 423, 430, 490, 516, 528, 537, 538, 540, 547, 548, 549, 572.
ⲧⲟⲩ 524.
ⲧⲣⲁⲡⲉⲍⲁ 86, 109, 110, 115, 132, 144, 174, 179, 247, 329, 361, 378, 388, 414, 432, 443, 450, 460, 495, 521.
ⲧⲣⲁⲡⲓⲍⲁ 209.
ⲧⲣⲁⲡⲍⲁ 361, 378, 388, 414.
ⲧⲣⲁⲭⲏⲗ 206.
ⲧⲣⲉⲫⲓ 49.
ⲧⲣⲓⲁⲥ 20, 62, 73, 126, 142, 162, 173, 329, 344, 490, 495.
ⲧⲣⲓⲃⲟⲩⲛⲟⲥ 233, 238, 286.
ⲧⲣⲓⲙⲏⲛⲓⲣⲓⲟⲥ 286.
ⲧⲣⲟⲙⲉⲥ 317.
ⲧⲣⲟⲡⲟⲥ 228.
ⲧⲣⲟⲫⲏ 56, 57, 106, 115, 132, 174, 191, 209, 261, 412, 441, 494, 512, 521.
ⲧⲣⲟⲭⲟⲥ 285, 505, 510, 514.
ⲧⲣⲩⲫⲁ 133, 508.
ⲧⲩⲗⲟⲥ 51.
ⲧⲩⲡⲟⲥ 111, 120, 125, 173, 210, 231, 301, 329, 344, 435, 440, 511, 537.
ⲧⲩⲡⲟⲩ 133.
ⲧⲩⲣⲁⲛⲛⲟⲥ 237, 285.
ⲧⲩⲣⲁⲛⲟⲥ 56.
ⲧⲩⲭⲉⲓ 465.
ⲧⲩⲭⲏⲉⲓⲧⲏⲥ 272.

ϫⲗⲏ 265, 267, 320, 545, 547.
ϫⲗⲓⲥⲓⲁ 60.
ϫⲗⲓⲕⲓⲁ 110.
ϫⲗⲓⲟⲩⲁ 318.
ϫⲗⲩⲁ 102, 443, 522.
ϫⲙⲉⲣ 524.
ϫⲙⲟⲕⲣⲓⲥⲓⲥ 360.
ϫⲙⲟⲙⲟⲛⲏ 497.
ϫⲙⲟⲧⲁⲕⲏ 24.
ϫⲙⲟⲥⲧⲁⲥⲓⲥ 62.
ϫⲣⲏⲙⲟⲥ 280.

ϥⲁⲛⲉⲣⲱⲥ 75.
ϥⲁⲛⲟⲥ 69, 158.
ϥⲁⲛⲧⲁⲥⲓⲁ 134, 475.
ϥⲁⲛⲧⲁⲥⲓⲁⲥⲑⲁⲓ 58.
ϥⲁⲣⲙⲁⲕⲟⲛ 151, 240, 297.
ϥⲁⲥⲕⲓⲁ 77.

ⲫⲑⲟⲛⲉⲓ 338, 530.
ⲫⲑⲟⲛⲟⲥ 168, 169, 203, 236, 242, 292, 298.
ⲫⲓⲗⲁⲥⲧⲏⲣⲓⲟⲛ 145.
ⲫⲓⲗⲟⲛⲟⲓⲕⲟⲥ 223, 247.
ⲫⲓⲗⲟⲛⲱⲛⲟⲥ 174.
ⲫⲓⲗⲟⲥⲟⲫⲉⲓ 245.
ⲫⲗⲁⲥⲫⲏⲙⲓⲁ 58, 189.
ⲫⲟⲃⲟⲥ 197, 276.
ⲫⲟⲛⲓ 66, 204.
ⲫⲟⲛⲟⲟⲩⲉ 59.
ⲫⲟⲣⲉⲓ 25, 53, 85, 93, 95, 97, 101, 111, 113, 222, 302, 316, 319, 320, 325, 341, 357, 358, 360, 400, 412, 545, 571, 572.
ⲫⲟⲣⲓ 187, 228.
ⲫⲟⲣⲓⲙ 156, 181.
ⲫⲟⲣⲓⲥⲙⲁ 360.
ⲫⲟⲣⲟⲥ 185, 217.
ⲫⲟⲥⲧⲏⲣ 8.
ⲫⲣⲁⲩⲍⲉ (bis) 199.
ⲫⲩⲗⲁⲙⲙⲁⲧⲁ 128.
ⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ 269, 513, 520.
ⲫⲩⲗⲏ 52, 53, 63, 121, 123, 130, 422.
ⲫⲩⲗⲟⲟⲩⲉ 112.
ⲫⲩⲥⲓⲁ 227.
ⲫⲩⲥⲓⲛ 412.
ⲫⲩⲥⲓⲥ 62, 81, 83, 133, 285, 302, 412.
ⲫⲱⲛⲏ 151, 302, 568.
ⲫⲱⲣⲉ 412.
ⲫⲱⲣⲉⲓ 16, 341, 357, 360.
ⲫⲱⲥⲧⲏⲣ 5, 6, 143.

ⲭⲁⲓⲣⲉ 18, 61, 84, 85, 86, 87, 107, 134, 145, 303, 304, 333, 378, 380, 384, 551, 552, 553, 561, 565, 569, 573.
ⲭⲁⲓⲣⲉⲧⲉ 172, 173.
ⲭⲁⲗⲁ 34.
ⲭⲁⲗⲁⲍ 554.
ⲭ̄ⲗⲁⲥⲥⲁ (*sic*) 429.
ⲭⲁⲗⲓⲛⲟⲥ 5, 350.
ⲭⲁⲗⲓⲛⲟⲩ 209, 460.
ⲭⲁⲗⲕⲓⲟⲛ 285, 366, 470, 538, 539.
ⲭⲁⲙⲙⲟⲥ 279.
ⲭⲁⲣⲁ (*sic*) 15.
ⲭⲁⲣⲓⲍⲉ 5, 11, 48, 55, 56, 80, 83, 103, 132, 141, 162, 210, 211, 215, 222, 228, 231, 234, 236, 237, 240, 242, 260, 288, 289, 290, 297, 299, 313, 314, 315, 318, 319, 325, 345, 346, 363, 393, 408, 412, 478, 489, 504, 528, 529, 530, 576.
ⲭⲁⲣⲓⲥ 12, 21, 48, 55, 64, 110, 137, 160, 162, 208, 241, 242, 298, 299, 301, 408, 409, 420, 427, 443, 496, 523, 574.
ⲭⲁⲣⲓⲥⲙⲁ 52.
ⲭⲁⲣⲧⲏⲥ 19, 309, 311.
ⲭⲁⲱⲥ 514.
ⲭⲉⲓⲙⲱⲛ 86.
ⲭⲉⲓⲣⲟⲩⲣⲁⲫⲟⲛ 108, 288, 552, 559.
ⲭⲉⲓⲣⲟϩⲟⲛⲉⲓ 174, 444, 454, 455, 457, 463, 466, 467, 468.
ⲭⲉⲣⲁ 112.
ⲭⲉⲣⲥⲟⲥ 83, 320.
ⲭⲏⲣⲁ 10, 12, 21, 22, 39, 124, 137, 149, 187, 206, 229, 361, 366, 404, 418, 540, 544, 545.
ⲭⲓⲗⲓⲁⲣⲭⲟⲥ 220.
ⲭⲓⲗⲟⲩⲣⲁⲫⲟⲛ 73, 138.
ⲭⲓⲙⲱⲛ 160, 208, 522.
ⲭⲓⲟⲛ 387, 510.

ⲭⲓⲣⲟⲁⲟⲛⲉⲓ 176, 465, 468, 469.
ⲭⲓⲣⲟⲁⲟⲛⲓ̈ 176.
ⲭⲓⲣⲟⲁⲱⲛⲉⲓ 463.
ⲭⲓⲣⲟⲁⲱⲛⲓⲛ 208.
ⲭⲓⲱⲛ 157, 243, 299, 387, 572.
ⲭⲗⲁⲙⲩⲥ 111.
ⲭⲗⲁⲙⲩⲧⲥ 237.
ⲭⲗⲓⲃⲁⲍⲉ 270.
ⲭⲟⲗⲏ 508.
ⲭⲟⲣⲁⲧⲗⲏⲥ 530.
ⲭⲟⲣⲉⲧⲉ 514, 576.
ⲭⲟⲣⲏⲥⲉⲓ 7, 123.
ⲭⲟⲣⲓⲥ 297, 426.
ⲭⲟⲣⲟⲥ 121, 175, 495, 511, 568.
ⲭⲟⲣⲧⲟⲥ 262.
ⲭⲣⲁⲓⲟⲥⲧⲉⲓ 186.
ⲭⲣⲉⲱⲥ 50, 394.
ⲭⲣⲉⲱⲥⲧⲉⲓ 50, 481.
ⲭⲣⲉⲱⲥⲧⲓ̈ 310.
ⲭⲣⲉⲱⲥϯ 310.
ⲭⲣⲏⲙⲁ 9, 22, 30, 37, 38, 39, 61, 137, 150, 163, 194, 206, 212, 215, 222, 224, 234, 246, 289, 303, 308, 309, 311, 318, 324, 363, 365, 395, 471, 480.
ⲭⲣⲏⲙⲁϯⲍⲉ 186.
ⲭⲣⲏⲥⲟⲗⲓⲧⲟⲟⲥ 10.
ⲭⲣⲓⲁ 6, 54, 56, 64, 65, 106, 115, 181, 189, 193, 225, 260, 261, 266, 273, 292, 308, 309, 310, 342, 363, 365, 366, 374, 380, 382, 383, 384, 387, 389, 391, 480, 486, 487, 492, 531; ⲭⲣⲓⲁⲁ 260.
ⲭⲣⲟⲛⲟⲥ 7, 56, 75, 90, 96, 216, 561.
ⲭⲣⲩⲥⲟⲗⲓⲛⲟⲥ 271.
ⲭⲣⲩⲥⲟⲥ 174, 271.
ⲭⲩⲱⲛ 429.
ⲭⲱⲣⲁ 15, 19, 22, 24, 26, 29, 97, 100, 101, 158, 159, 161, 163, 165, 176, 184, 185, 193, 207, 211, 212, 220, 229, 242, 252, 256, 286, 291, 308, 363, 488, 574.
ⲭⲱⲣⲏⲥⲉⲓ 232, 308.
ⲭⲱⲣⲓⲟⲛ 219, 273.
ⲭⲱⲣⲓⲥ 58, 107, 154, 158, 240, 394, 508, 521.

ⲯⲁⲗⲗⲉ 258, 259, 276.
ⲯⲁⲗⲗⲉⲓ 121, 201, 425, 432, 465, 466, 469, 497, 514, 516, 521, 527, 535, 536, 537, 568, 571, 572.
ⲯⲁⲗⲗⲓ 71, 223.
ⲯⲁⲗⲙⲱⲇⲟⲥ 53, 461.
ⲯⲁⲗⲙⲟⲥ 13, 79, 153, 158, 196, 198, 200, 201, 465, 536.
ⲯⲁⲗⲙⲱⲱⲇⲟⲥ 156.
ⲯⲁⲗⲧⲏⲣⲓⲟⲛ 32, 536.
ⲯⲁⲗⲧⲏⲥ 174, 179.
ⲯⲉⲗⲓⲟⲛ 77.
ⲯⲓⲥⲫⲓⲥⲙⲁ 466.
ⲯⲩⲫⲓⲥⲙⲁ 459.
ⲯⲩⲫⲟⲥ 33, 248.
ⲯⲩⲫⲟⲧⲟⲛ 224.
ⲯⲩⲭⲏ 6, 51, 56, 64, 67, 68, 70, 74, 77, 86, 91, 99, 103, 109, 110, 115, 118, 132, 137, 150, 153, 154, 157, 162, 163, 170, 171, 172, 217, 240, 241, 249, 259, 264, 267, 297, 298, 303, 310, 312, 315, 324, 325, 374, 376, 421, 427, 431, 436, 437, 438, 439, 447, 449, 452,

492, 503, 504, 505, 506, 507, 508, 510, 515, 517, 523, 533, 535, 539, 556, 557, 558, 559, 560, 562, 566.
ⲯⲩⲭⲏⲟⲩⲉ 557.
ⲯⲩⲭⲟⲟⲩⲉ 517, 556, 557.

ⲱ 1, 2, 3, 4, 5, 10, 11, 12, 19, 21, 22, 23, 24, 25, 27, 28, 36, 38, 40, 43, 44, 45, 48, 51, 52, 54, 63, 68, 69, 75, 79, 81, 82, 87, 88, 90, 93, 94, 100, 101, 103, 104, 105, 107, 108, 109, 112, 113, 117, 121, 123, 127, 131, 133, 134, 139, 141, 143, 144, 145. 146, 147, 149, 151, 153, 155, 157, 160, 162, 165, 167, 171, 177, 178, 184, 190, 191, 199, 201, 204, 210, 222, 227, 228, 257, 261, 268, 270, 276, 282, 302, 310, 322, 324, 327, 329, 337, 339, 341, 357, 370, 372, 374, 394, 396, 398, 400, 403, 414, 417, 441, 443, 445, 456, 468, 494, 505, 511, 516, 518, 522, 539, 545, 574.
ⲱⲁⲏ 79, 223.
ⲱⲏⲧⲟⲥ 107.
ⲱⲓⲧⲱⲥ 444, 449, 459.
ⲱⲫⲉⲗⲉⲓⲁ 573.
ⲱⲫⲉⲗⲏ 314.

ⲁⲃⲓⲁ 72, 183, 225.
ⲁⲃⲓⲁⲍⲉ 172, 177, 196, 225, 273, 526, 533.
ⲁⲃⲓⲁⲍⲉⲛ 175.
ⲁⲃⲓⲁⲥⲙⲟⲥ 175, 177, 272.
ⲁⲃⲓⲟⲛ 202, 504.
ⲁⲃⲓⲟⲥ 1, 3, 6, 9, 11, 18, 20, 23, 25, 26, 28, 29, 31, 33, 34, 36, 37, 38, 40, 41, 44, 46, 47, 48, 61, 124, 130, 132, 133, 134, 138, 156, 177, 183, 225, 239, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 276, 277, 278, 279, 280, 281, 282, 283, 286, 287, 288, 289, 290, 294, 331, 353, 432, 457, 458, 475, 480, 503, 512, 526, 573, 574.
ⲁⲅⲁⲡⲏⲉ 122.
ⲁⲅⲁⲡⲏ 77, 80.
ⲁⲓⲣⲉⲧⲓⲕⲟⲥ 58.
ⲁⲓⲣⲉⲥⲓⲥ 61.
ⲁⲓⲣⲉⲧⲓⲕⲟⲥ 51, 108, 109, 185, 511.
ⲁⲗⲁⲥⲓⲥ 330.
ⲁⲙⲁⲝ 113, 325, 519.
ⲁⲙⲁⲝ ⲁⲡⲗⲱⲥ 122; ⲁⲙⲁⲝ ⲁⲙⲡⲗⲱⲥ 137.
ⲁⲙⲡⲗⲟⲥ 186, 275, 278, 284.
ⲁⲙⲡⲗⲟⲧⲏ 184.
ⲁⲙⲡⲗⲟⲧⲉ 153, 310, 536.
ⲁⲙⲡⲗⲱⲥ 22, 56, 92, 113, 137, 158, 174, 179, 213, 224, 325, 327, 368, 384, 414, 519.
ⲁⲣⲙⲁ 8, 10, 15, 16, 21, 22, 29, 38, 39, 59, 223, 424, 573.
ⲁⲣⲡⲁⲍⲉ 163, 188, 471, 476.
ⲁ̅ⲃ̅ⲁⲟⲙⲁⲥ 455; ⲉ̅ⲃ̅ⲁⲟⲙⲁⲥ 281.
ⲁ̅ⲃ̅ⲁⲱⲙⲁⲥ 26, 473.
ⲉⲃⲣⲓⲍⲉ 280.
ⲉⲑⲛⲓⲕⲟⲥ 263, 517.
ⲉⲑⲛⲟⲥ 14, 50, 60, 76, 83, 101, 105, 112, 123, 124, 157, 182,

232, 286, 295, 323, 420, 426, 459, 460, 462, 524, 543, 555, 566, 568.
ⲉⲑ̅ⲛⲟⲥ 187, 188, 190, 193, 196, 200, 201, 211, 225, 227, 490, 531.
ⲉⲓⲕⲱⲛ 331.
ⲉⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ 254, 255.
ⲉⲕⲁⲧⲱⲛⲧⲁⲣⲧⲁⲣⲭⲟⲥ (*sic*) 428.
ⲉⲗⲡⲓⲍⲉ 158, 508.
ⲉⲗⲡⲓⲥ 131, 151, 367, 373, 398, 427, 541, 543, 550.
ⲉⲍⲓⲥ 286.
ⲉⲡⲁⲧⲁ 56.
ⲉⲡⲉⲣⲉⲧⲏ 531.
ⲉⲣⲉⲧⲓⲕⲟⲥ 227.
ⲉⲣⲙⲏⲛⲉⲩⲉ 529.
ⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ 294, 295.
ⲉⲣⲙⲏⲛⲉⲩⲉ 123, 509.
ⲉⲣⲙⲏⲛⲓⲁ 529.
ⲉⲛⲧⲉⲗⲗⲟⲙⲁⲓ 92.
ⲉⲛⲧⲉⲗⲗⲱ 60, 147, 151, 152, 155, 164, 165, 166, 169, 213, 220, 251.
ⲉⲛⲧⲟⲧⲙⲉⲛⲟⲥ 149, 251.
ⲉⲝⲁⲟⲩⲏ 116, 436.
ⲉⲝⲉⲗⲱⲛ 152.
ⲉⲡⲉⲣⲉⲧⲁⲓ 28.
ⲉⲡⲉⲣⲉⲧⲏ 84.
ⲉⲡⲉⲣⲉⲧⲏⲥ 106.
ⲉⲣⲙⲏⲛⲓⲁ 184.
ⲉⲥⲁⲱ̅ⲧⲏⲥ 468, 536.
ⲉⲩⲉⲣⲁⲧⲓⲟⲛ 388.
ⲉ̈ⲩⲉⲣⲁⲧⲟⲛ 388.
ⲉⲩⲉⲣⲟⲥ 528.
ⲉⲩⲉⲭⲁⲗⲧⲏⲥ 283, 512.
ⲉⲓⲕⲁⲛⲟⲥ 184, 253, 407.
ⲉⲓⲕⲱⲛ 10, 208, 210, 271, 272, 307, 332, 333, 334, 335, 336, 339, 340, 342, 343, 344, 371, 492, 548, 552, 553, 555, 558, 572.
ⲉⲓⲗⲉⲫⲁⲛⲧⲓⲟⲛ 275.
ⲉⲓⲣⲁⲧⲓⲟⲛ 272.
ⲉⲓⲥⲁⲅⲅⲉⲗⲟⲥ 4, 118.
ⲉⲓⲥⲉ̈ⲁⲅⲅⲉⲗⲟⲥ 12.
ⲉⲓⲥⲟⲛ 211, 243.
ⲉⲓⲥⲧⲟⲣⲓⲁ 492.
ⲉⲓⲥⲧⲟⲣⲓⲟⲅⲣⲁⲫⲟⲥ 207.
ⲉⲓⲥⲱⲛ 9, 26, 42, 276.
ⲉⲓⲧⲏⲛⲉ 532.
ⲉⲗⲡⲓⲍⲉ 101, 109, 114, 210.
ⲉⲙⲃⲟⲗⲓⲥⲙⲟⲥ 543.
ⲉⲙⲃⲟⲗⲟⲧⲧⲓⲛⲟⲥ 168, 393.
ⲉⲙⲃⲟⲗⲟⲧⲏⲛⲟⲥ 168, 244, 393, 401, 481, 490.
ⲉⲙⲃⲟⲗⲟⲧⲏⲛⲟⲥ ⲛ̅ⲁⲡⲉ 392.
ⲉⲙⲃⲟⲗⲟⲥ 35, 48, 207, 208, 259, 310.
ⲉⲙⲃⲟⲗⲟⲥⲧⲣⲓⲕⲟⲛ 174.
ⲉⲙⲗⲱⲉ 87, 171, 326, 370, 378, 462.
ⲉⲙⲙⲁⲓ̈ⲟⲥ 314, 317.
ⲉⲙⲙⲁⲓⲱⲥ 335.
ⲉⲙⲙⲉⲗⲓⲥ 147.
ⲉⲙⲙⲟⲓⲟⲥ 235.
ⲉⲙⲙⲟⲓⲱⲥ 128, 180, 322.
ⲉⲙⲙⲟⲗⲟⲩⲉ 265, 285.
ⲉⲙⲙⲟⲗⲟⲩⲉⲓ 44, 62, 108, 126, 196, 228, 237, 256, 317, 558.
ⲉⲙⲙⲟⲗⲟⲩⲉⲓⲁ 226.
ⲉⲙⲙⲟⲗⲟⲩⲓ 61, 160, 164, 209, 228.
ⲉⲙⲙⲟⲗⲟⲩⲓⲁ 227, 299, 496.
ⲉⲙⲙⲟⲗⲟⲩⲓⲧⲏⲥ 533.
ⲉⲙⲙⲟⲛⲁ 440, 526.
ⲉⲙⲙⲟⲟⲩⲥⲓⲟⲛ 162, 173, 181, 420.

ϩⲁⲙⲟⲟⲩⲥⲓⲟⲥ 48, 81, 83, 495, 511.
ϩⲁⲙⲟⲟⲩⲥⲓⲱⲛ 20, 73, 229.
ϩⲁⲡⲗⲟⲩ 239, 295, 341, 411, 519.
ϩⲟⲣⲁⲥⲓⲥ 81, 258, 280, 435.
ϩⲟⲣⲁⲧⲟⲥ 149.
ϩⲟⲣⲓⲍⲉ 88, 153, 486.
ϩⲟⲣⲙⲓⲥⲕⲟⲥ 126.
ϩⲟⲣⲟⲙⲁ 20, 54, 248, 261, 279, 280, 281, 315, 319, 428, 433, 434, 447, 448, 450, 458, 460.
ϩⲟⲥⲟⲩ 31, 113, 116, 164, 264, 269, 277, 279, 280, 330, 553, 554.
ϩⲟⲥⲟⲩ ⲁⲉ 97, 437, 551.
ϩⲟⲥⲧⲉ 207.
ϩⲟⲧⲁⲩ 3, 6, 49, 154, 163, 198, 199, 395, 422, 430, 492, 519, 521, 528.
ϩⲟⲧⲁⲩ ⲁⲉ 153, 395.
ϩⲣⲁⲃⲃⲟⲥ 338, 341.
ϩⲣⲁⲃⲧⲟⲥ 208.
ϩⲣⲁⲃⲱⲛⲓⲛ 509.
ϩⲣⲏⲓⲉ 164.
ϩⲣⲓⲡⲁⲣⲓⲟⲥ 164, 165, 168.
ϩⲣⲏⲥⲥⲉ 154.
ϩⲣⲏⲧⲟⲩ 101, 196, 197, 351, 472.
ϩⲣⲏⲧⲟⲥ 91.
ϩⲣⲏⲧⲱⲣ 87, 302, 317.
ϫⲩⲉⲗⲱⲛ 425.
ϫⲩⲉⲗⲱⲛⲓⲕⲟⲛ 186.
ϫⲩⲁⲗⲉ 49.
ϫⲩⲁⲓⲱⲧⲏⲥ 122.
ϫⲩⲁⲟⲩⲛ 508.
ϫⲩⲁⲣⲓⲁ 87.
ϫⲩⲁⲣⲟⲡⲓⲕⲟⲥ 429.
ϫⲩⲁⲩⲙⲁⲍⲉ 304.
ϫⲩⲁⲩⲙⲟⲥ 228.
ϫⲩⲉⲣⲉⲩⲉ 244.
ϫⲩⲉⲣⲟⲯⲁⲗⲧⲏⲥ 301.
ϫⲩⲕⲁⲧⲟⲛⲧⲁⲣⲭⲟⲥ 220.
ϫⲩⲗⲉⲓ 434.
ϫⲩⲗⲏ 141, 153, 261, 266, 320.
ϫⲩⲗⲏⲕⲁ 545.
ϫⲩⲗⲏⲕⲓⲁ 154, 155, 284.
ϫⲩⲙⲉⲣⲟⲥ 262.
ϫⲩⲙⲛⲉⲩⲉ 66, 67, 71, 141, 142, 143, 279, 314, 535, 551, 553, 555, 564, 568, 569, 570, 572.
ϫⲩⲙⲛⲟⲁⲍⲟⲥ 283, 534.
ϫⲩⲙⲛⲟⲥ 144, 158, 179, 184, 223.
ϫⲩⲙⲛⲟⲧⲟⲥ 301.
ϫⲩⲡⲁⲣ 244.
ϫⲩⲡⲁⲣⲭⲟⲛⲧⲁ 471.
ϫⲩⲡⲉⲣⲉⲥⲓⲁ 186.
ϫⲩⲡⲉⲣⲉⲧⲏⲥ 59, 79, 81, 94, 166, 531.
ϫⲩⲡⲉⲣⲛⲧⲉⲓ 141, 143.
ϫⲩⲡⲟⲥⲣⲁⲫⲉ 208.
ϫⲩⲡⲟⲑⲉⲥⲓⲥ 529.
ϫⲩⲡⲟⲕⲓⲥⲑⲉ 186.
ϫⲩⲡⲟⲕⲣⲓⲛⲉ 61.
ϫⲩⲡⲟⲕⲣⲓⲥⲓⲥ 301, 454, 535.
ϫⲩⲡⲟⲙⲉⲓⲛⲉ 553.
ϫⲩⲡⲟⲙⲓⲛⲉ 497.
ϫⲩⲡⲟⲙⲓⲛⲓⲛ 295.
ϫⲩⲡⲟⲙⲟⲛⲏ 288, 524.
ϫⲩⲡⲟⲡⲟⲓⲟⲛ 87, 144, 496.
ϫⲩⲡⲟⲧⲁⲕⲏ 426.
ϫⲩⲡⲟⲧⲁⲥⲉ 290, 334, 337, 338.
ϫⲩⲡⲟⲧⲁⲥⲥⲉ 140, 142, 143, 211, 257, 325, 334, 337, 338.
ϫⲩⲡⲟⲯⲣⲩⲉⲓ 329.
ϫⲩⲡⲟⲯⲣⲩⲟⲥ 325.
ϫⲩⲡⲟⲯⲁⲗⲗⲁ 429.

ⲥⲧⲣⲟⲫⲓⲁ 357.
ⲥⲧⲣⲓⲡⲓⲕⲟⲥ 118.
ⲥⲧⲣⲱⲙⲁ 570.
ⲥⲩⲣⲏⲥⲓⲥ 62.
ⲥⲱⲗⲟⲥ 68, 259, 270, 324, 328, 363, 370, 375, 378.
ⲥⲱⲗⲱⲥ 491, 534.
ⲥⲱⲙⲁⲓⲟⲥ 13, 461, 468.
ⲥⲱⲙⲟⲓⲟⲥ 336.
ⲥⲱⲥ 5, 13, 28, 52, 100, 102, 103, 105, 107, 110, 175, 185, 190, 196, 203, 236, 238, 262, 284, 312, 328, 330, 357, 364, 433, 445, 479, 553, 555, 563.
ⲥⲱⲥ ⲁⲉ 12, 13, 18, 20, 45, 47, 52, 189, 191, 211, 290, 346, 364, 367, 389, 422.
ⲥⲱⲥ ⲧⲉ 75, 102, 114, 117, 118, 160, 193, 207, 218, 231, 232, 233, 243, 257, 289, 328, 346, 364, 367, 389, 516.
ⲥⲑⲁⲣⲁ 351.
ⲥⲗⲁⲁⲥ 422.

ⲧⲁⲁⲏⲡⲟⲥ 206.
ⲧⲁⲕⲟⲛⲉⲓ 56.
ⲧⲁⲕⲟⲙⲓ 64.
ⲧⲁⲕⲱⲛⲉⲓ 343, 398.
ⲧⲁⲧⲟⲭⲟⲥ 63.
ⲧⲁⲫⲟⲣⲁ 218.
ⲧⲙⲏ 20, 21, 174, 375, 379, 383, 495, 533, 571.
ⲧⲙⲟⲣⲓⲁ 58, 232, 236.
ⲧⲙⲱⲣⲉⲓ 242, 511.
ⲧⲙⲱⲣⲓⲁ 240, 241, 297, 298, 569.
ⲧⲣⲏⲏⲛ 19, 115, 165, 176, 179, 239, 296, 361, 378, 389, 402, 415, 427, 432, 533, 573.
ⲧⲱⲕⲉⲓ 326.

NAMES OF PERSONS, COUNTRIES, ETC.

ⲁⲁⲃⲉⲥⲁⲗⲱⲙ 180.
ⲁⲁⲣⲱⲛ, the Patriarch, 63, 331, 349, 440, 496, 497, 498, 499.
ⲁⲁⲣⲱⲛ, ancestor of Mary, 54.
ⲁⲃⲁⲕⲟⲩⲙ 57.
ⲁⲃⲃⲁⲕⲟⲩⲙ 506.
ⲁⲃⲉⲗ 81, 331, 344, 345, 399, 407, 507, 567.
ⲁⲃⲉⲛⲛⲁⲓⲟⲥ (Benaiah) 11.
ⲁⲃⲉⲥⲁⲗⲱⲙ 180.
ⲁⲃⲓⲁⲥ 129.
ⲁⲃⲓⲁⲱⲛ 216.
ⲁⲃⲓⲟⲩⲇ 129.
ⲁⲃⲓ̈ⲥⲁ 180.
ⲁⲃⲣⲁⲃⲁⲙ (*sic*) 323.
ⲁⲃⲣⲁϩⲁⲙ 53, 55, 80, 89, 91, 114, 124, 129, 130, 254, 331, 347, 399, 408, 431, 432, 459, 489, 504, 523, 534, 552, 554.
ⲁⲅⲁⲃⲟⲣⲙⲉ 20.
ⲁⲇⲁⲙ 52, 81, 83, 85, 112, 144, 157, 173, 210, 294, 306, 331, 332, 334, 342, 343, 344, 346, 407, 410, 419, 426, 503, 504, 510, 516, 548, 550, 551, 567.
ⲁⲇⲱⲑⲓⲛⲥⲟⲩ 216.
ⲁⲇⲱⲛⲓ̈ⲁⲥ 180.
ⲁⲍⲁⲣⲓⲁⲥ 353.
ⲁⲍⲱⲣⲁ 129.
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ 220, 243, 244, 246, 247, 457, 458, 462, 465, 466, 503, 505, 506, 507, 510, 511, 523.
ⲁⲑⲉⲛⲛⲁⲓⲥ 532.
ⲁⲑⲛ̄ⲛⲁ̄ⲓⲟⲥ 50.
ⲁⲑⲣⲓⲃⲉ 468.
ⲁⲑⲱⲣ 76, 133, 231, 243, 256, 276, 279, 283, 299, 321, 372, 376, 515.
ⲁⲓⲟⲩⲇⲁⲓⲁ 303.
ⲁⲕⲁⲕⲓⲟⲥ 283.
ⲁⲕⲣⲓⲡⲡⲓⲧⲁ 31, 32, 33.
ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ 13.
ⲁⲗⲓⲫⲟⲣⲟⲥ 20.
ⲁⲗⲗⲟⲫⲩⲗⲟⲥ 554.
ⲁⲗⲫⲁ 510.
ⲁⲙⲁⲗⲏⲕ 439, 440, 441.
ⲁⲙⲃⲁⲕⲟⲩⲙ 178.
ⲁⲙⲉⲛⲧⲉ 186.
ⲁⲙⲙⲁⲇⲁⲃ 54, 127.
ⲁⲙⲙⲁⲛⲓⲧⲏⲥ 128.
ⲁⲙⲙⲱⲛⲧⲉ 2, 82, 107, 111, 198, 490.
ⲁⲛⲁⲛⲓⲁⲥ 353.
ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ 33.
ⲁⲛⲁⲧⲟⲗⲁⲓⲟⲥ 3, 5, 6, 7, 9, 18, 19, 20, 21, 23, 24, 25, 27, 28, 29, 30, 33, 34, 35, 36, 42, 43, 47.
ⲁⲛⲁⲧⲟⲗⲉⲩⲥ 12, 14.
ⲁⲛⲁⲧⲟⲗⲓⲟⲥ 1, 3.
ⲁⲛⲁⲟⲭⲓⲁ 244.
ⲁⲛⲓⲁⲛⲟⲥ 442.

ⲁⲛⲛⲁ, mother of Mary, 52, 54, 55, 56, 76, 77; see also ⲥⲟⲩⲥⲁⲛⲛⲁ.
ⲁⲛⲛⲁ, daughter of Jairus, 204.
ⲁⲛⲛⲁ, wife of Manoah, 350.
ⲁⲛⲛⲁ, mother of Samuel, 80, 89, 489.
ⲁⲛⲛⲁⲣⲭⲟⲥ 59, 61, 62.
ⲁⲛⲟⲩⲃ 451, 459, 474, 476, 477, 487, 488.
ⲁⲛⲧⲓⲟⲭⲓⲁ 1.
ⲁⲛ†ⲟⲭⲓⲁ 1, 2, 3, 5, 6, 7, 8, 9, 10, 22, 23, 25, 29, 34, 35, 36, 41, 74, 186, 212, 215, 220, 248, 249.
ⲁⲛⲧⲓⲭⲣⲓⲥⲧⲟⲥ 61.
ⲁⲛⲧⲱⲙⲓⲟⲥ 244.
ⲁⲡⲁⲙⲉⲟⲥ 229.
ⲁⲡⲟⲗⲗⲱⲛ 258.
ⲁⲡⲱⲗⲗⲱ 437.
ⲁⲡⲱⲗⲗⲱⲛ 289, 292.
ⲁⲣⲁⲙ 127.
ⲁⲣⲓⲁⲛⲟⲥ 147.
ⲁⲣⲓⲙⲁⲑⲁⲓⲁ 202, 221.
ⲁⲣⲓⲥⲧⲟⲥ 452.
ⲁⲣⲕⲁⲇⲓⲟⲥ 533.
ⲁⲣⲕⲁⲇⲓⲟⲥ 526, 533.
ⲁⲣⲡⲟⲕⲣⲁⲧⲓⲟⲥ 58, 59.
ⲁⲣⲡⲟⲕⲣⲁ†ⲟⲛ 51.
ⲁⲣⲡⲟⲕⲣⲁⲧⲓⲥ 62.
ⲁⲣⲡⲟⲕⲣⲁ†ⲟⲥ 51.
ⲁⲣⲧⲉⲙⲓⲥ 235, 236.
ⲁⲣⲭⲉⲗⲁⲟⲥ 103.
ⲁⲣⲭⲏ ⲗⲁⲙⲙⲓⲛ 564.
ⲁⲣⲭⲏⲣⲟⲩⲥⲁ ⲗⲁⲙⲙⲓⲛ 563.
ⲁⲣⲭⲓⲉ ⲗⲁⲙⲙⲓⲛ 563.
ⲁⲥⲁⲫ 129.
ⲁⲥⲉⲛⲛⲏ 5.
ⲁⲥⲓⲁ 426.
ⲁⲥⲙⲟⲇⲁⲓⲟⲥ 529, 530, 531.
ⲁⲥⲥⲩⲣⲓⲟⲥ 352, 550.
ⲁⲩⲁⲕⲟⲩⲙ 303.
ⲁⲩⲱⲟⲩⲥⲧⲟⲥ 92.
ⲁⲩⲕⲟⲩⲥⲧⲟⲥ 57.
ⲁⲩⲛⲁⲛ 124.
ⲁⲭⲁⲃ 483.
ⲁⲭⲁⲍ 129.
ⲁⲭⲓⲉ ⲗⲁⲙⲙⲓⲛ 537.
ⲁⲭⲓⲗⲗⲁⲥ 176.
ⲁⲭⲓⲙ 129.
ⲁⲱⲱ 505.
ⲁⲫⲧⲉⲙⲉⲗⲟⲩⲭⲟⲥ 540, 558.
ⲁⲫⲧⲓⲙⲉⲗⲟⲩⲭⲟⲥ 544.

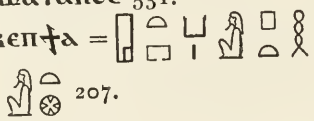
ⲃⲁⲃⲩⲗⲱⲛ 15, 57, 129, 178, 303, 490, 499.
ⲃⲁⲃⲩⲗⲱⲛⲓⲟⲥ 353.
ⲃⲁⲛⲟⲩⲫⲓⲛⲗ 442.
ⲃⲁⲣⲁⲕ 331, 505.
ⲃⲁⲣⲃⲁⲣⲟⲥ 243, 257.
ⲃⲁⲥⲁⲣⲉ 425.
ⲃⲁⲥⲓⲗⲉⲓⲟⲥ 244, 245, 247, 248.
ⲃⲁⲥⲓⲗⲓⲧⲏⲥ 5, 31, 35.
ⲃⲁⲭⲟⲥ 189, 190, 192, 193, 194, 195, 228.
ⲃⲉⲟⲗⲉⲉⲙ 57.
ⲃⲉⲗⲓⲁⲣ 516.
ⲃⲉⲛⲉⲁⲙⲉⲙ 553.
ⲃⲉⲛⲉⲁⲙⲓⲛ 89.
ⲃⲉⲛⲓ̄ⲙⲓⲛ 425.
ⲃⲉⲣⲍⲉⲃⲟⲩⲗ 61.
ⲃⲉⲣⲛⲧⲟⲥ 532.
ⲃⲉⲣⲥⲁⲃⲉ 128.
ⲃⲉⲣⲥⲁⲃⲉⲉ 130.
ⲃⲉⲣⲥⲁⲃⲉⲥ 128, 129.
ⲃⲏⲑⲙⲓⲁ 426.
ⲃⲏⲑⲗⲉⲉⲙ 79, 92, 94, 97, 98, 102, 104, 108, 113, 139, 251.

ⲃⲓⲃⲣⲟⲥ 69.
ⲃⲓⲕⲧⲱⲣ, ⲁⲡⲁ 4, 5, 31, 47, 48.
ⲃⲓⲱⲛ 51, 58.
ⲃⲓⲣⲣⲟⲥ (ⲃⲓⲃⲣⲟⲥ) 69.
ⲃⲟⲉⲥ 127, 128, 130.
ⲃ̄ⲍⲉⲃⲟⲩⲗ 188.

ⲅⲁⲃⲁⲱⲛ 188, 189, 409.
ⲅⲁⲃⲃⲁⲑⲁ 219.
ⲅⲁⲃⲣⲓⲏⲗ 11, 12, 18, 19, 26, 27, 56, 57, 63, 64, 84, 85, 89, 91, 107, 108, 133, 134, 141, 143, 300, 301, 302, 303, 304, 305, 306, 307, 308, 311, 312, 313, 315, 316, 317, 318, 319, 320, 335, 347, 420, 529, 554.
ⲅⲁⲓⲟⲥ, ⲁⲡⲁ 10.
ⲅⲁⲓⲡⲓⲟⲥ 269.
ⲅⲁⲗⲁⲧⲓⲁ 426.
ⲅⲁⲗⲓⲗⲁⲓⲁ 253, 499, 501.
ⲅⲁⲗⲓⲗⲁⲓⲟⲥ 161, 245.
ⲅⲁⲗⲓⲗⲉⲁ 66.
ⲅⲁⲗⲱⲙⲓⲁ 158, 161.
ⲅⲁⲥⲧⲱⲣ 50.
ⲅⲉⲇⲉⲱⲛ 331, 350, 505.
ⲅⲉⲇⲥⲱⲛ 158, 162.
ⲅⲉⲥⲁⲙⲱⲥ 165, 167, 168, 169, 170, 171, 172, 176.
ⲅⲉⲥⲉⲛ 19.
ⲅⲉⲱⲛ 550, 564.
ⲅⲓⲉⲓⲥⲉⲓ 480.
ⲅⲟⲑⲟⲛⲓⲏⲗ 505.
ⲅⲟⲗⲅⲟⲑⲁ 200, 218, 219.
ⲅⲟⲙⲙⲟⲣⲣⲁ 82, 555.

ⲇⲁⲁ̅ (ⲇⲁⲩⲉⲓⲇ) 50, 52, 64, 75, 78, 79, 93, 97, 109, 156, 157, 180, 184, 217, 301, 309, 328, 331, 409, 432, 471, 506, 512, 531, 536, 537, 572.
ⲇⲁⲁ̅, the rich man, 54.
ⲇⲁⲙⲓⲏⲗ 57, 177, 178, 185, 305, 331, 354, 435, 506.
ⲇⲁⲙⲓⲏⲗ, son of Gedsôn, 162, 170.
ⲇⲁⲧⲁ̅ 350, 351.
ⲇⲁⲩⲉⲓⲇ 124, 128, 129, 130, 135, 283, 331, 350, 409, 527, 530.
ⲇⲁ̅ (ⲇⲁⲩⲉⲓⲇ) 534.
ⲇⲉⲃⲱⲣⲣⲁ 505.
ⲇⲉⲕⲁⲡⲟⲗⲓⲥ 499.
ⲇⲉⲕⲓⲟⲥ 231, 233, 234, 235, 236, 237, 238, 239, 240, 241, 256, 284, 286, 288, 289, 291, 292, 293, 294, 296, 298.
ⲇⲓⲁⲥⲡⲟⲗⲓⲥ 196.
ⲇⲓⲙⲱⲑⲉⲟⲥ 513.
ⲇⲓⲙⲱⲑⲉⲟⲥ 512.
ⲇⲓⲟⲥⲗⲏϯⲁⲛⲟⲥ 214.
ⲇⲓⲟⲕⲗⲏϯⲁⲛⲟⲥ 2, 3, 4, 5, 32, 33, 34, 35, 36, 37, 39, 41, 42, 43, 44, 209, 211.
ⲇⲓⲟⲥⲕⲟⲣⲟⲥ 14.
ⲇⲟⲣⲟⲑⲉⲟⲥ 365, 380, 383.
ⲇⲟⲣⲱⲑⲉⲟⲥ 360.
ⲇⲩⲙⲛⲧⲣⲓⲟⲥ 74.
ⲇⲱⲃⲓⲁⲥ 527.
ⲇⲱⲣⲓⲏⲛ 64.
ⲇⲱⲣⲟⲑⲉⲟⲥ 380, 381, 382, 383, 384, 385, 386, 388, 389, 390, 392, 393, 395, 396, 398, 399, 400, 402, 403.

ⲉⲃⲓⲱⲛ 51, 59, 62, 63.
ⲉⲍⲉⲙ 178.
ⲉⲍⲱⲙ 510.

ⲉⲍⲉⲕⲓⲁⲥ 129, 351, 409.
ⲉⲍⲉⲕⲓⲏⲗ 331, 353.
ⲉⲓⲉⲣⲉⲙⲓⲁⲓⲟⲥ 53.
ⲉⲓⲉⲣⲙⲁⲓⲟⲥ 65.
ⲉⲓⲉⲣⲙⲙⲁⲓⲟⲥ 206, 210.
ⲉⲓⲣⲏⲛⲏ (ⲧⲟⲩⲗⲏ) 162.
ⲉⲓⲥⲁⲕ 228.
ⲉⲩⲱⲥⲏⲡⲡⲟⲥ 202.
ⲉⲓⲱⲥⲏⲫ, archbishop, 220, 226.
ⲉⲕⲃⲁⲧⲁⲛⲟⲥ 531.
ⲉⲕⲉⲡϯⲁ =  207.
ⲉⲗⲉⲁⲍⲁⲣ 129.
ⲉⲗⲉⲁⲕⲓⲙ 129.
ⲉⲗⲉⲓⲙ 193.
ⲉⲗⲉⲥⲁⲃⲉⲧ 355.
ⲉⲗⲉⲥⲁⲓⲟⲥ 246, 442.
ⲉⲗⲓⲍⲁⲃⲉⲧ 64.
ⲉⲗⲓⲟⲩⲁ 129.
ⲉⲗⲓⲥⲁⲃⲉⲧ 63, 133, 135, 136.
ⲉⲗⲓⲥⲁⲓⲟⲥ 506.
ⲉⲗⲧⲟⲣⲁ ⲑⲁⲗⲁⲥⲥⲁ 498.
ⲉⲗⲧⲥⲁⲃⲉⲉⲧ 90, 91.
ⲉⲗⲧⲥⲁⲃⲉⲧ 88, 89, 90, 91, 355.
ⲉⲗⲧⲥⲁⲓⲟⲥ 246.
ⲉⲙⲙⲁⲛⲟⲩⲏⲗ 509.
ⲉⲛⲁⲓⲕⲏ 172, 173, 177.
ⲉⲛⲧⲓⲁ 163, 165.
ⲉⲡⲱϫ 331, 345, 407, 561.
ⲉⲡϯⲕⲏ 158.
ⲉⲡⲏⲡ 133.
ⲉⲡⲏⲫ 524, 574.
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ, ⲁⲡⲁ 61, 120, 136.
ⲉⲣⲙⲏⲛⲓⲁ 286.
ⲉⲥⲣⲱⲙ 127.
ⲉⲩⲉⲓⲗⲁⲧ 550.
ⲉⲩⲥⲓⲥⲙⲓⲟⲥ 213, 214.
ⲉⲩⲫⲣⲁⲧⲏⲥ 286, 550.
ⲉⲩϩⲁ 83, 85, 96, 141, 407, 426.
ⲉⲩϩⲓⲟⲥ 8, 9, 14.
ⲉⲫⲉⲥⲟⲥ 173.

ⲍⲁⲃⲟⲩⲗⲱⲛ 433, 436, 437.
ⲍⲁⲗⲁⲑⲏⲗ 129.
ⲍⲁⲣⲁ 124, 127.
ⲍⲁϫⲁⲓⲟⲥ 438, 439, 441.
ⲍⲁϫⲁⲣⲓⲁⲥ 56, 63, 84, 88, 89, 90, 92, 104, 133, 135, 306, 331, 355, 567.
ⲍⲁϫⲁⲣⲓⲁⲥ (i.e. ⲥⲁⲙⲓⲟⲥ) 272.
ⲍⲉⲩⲥ 164, 177, 230, 295.
ⲍⲟⲣⲟⲃⲁⲃⲉⲗ 129.
ⲍⲱⲕⲣⲁⲧⲱⲣ 524.

ⲏⲣ 124.
Ⲏⲥⲁⲓⲁⲥ, ⲏⲥⲁⲓⲁⲥ, ⲏⲥⲁⲏⲁⲥ 96, 100, 105, 109, 111, 117, 252, 331, 352, 462, 505, 566.
ⲏⲥⲁⲓⲁⲥ, ⲁⲡⲁ, bishop of Philae, 450, 451, 456, 457, 458, 465, 466, 467, 495.
ⲏⲥⲁⲓⲥ 101.
ⲏⲥⲁⲧ 89, 349, 408.
ⲏⲥⲓⲁⲥ 115, 554.

ⲑⲁⲙⲙⲁⲣ 124, 125, 127, 128, 129, 130.
ⲑⲉⲃⲁⲓⲁ 21.
ⲑⲉⲟⲇⲟⲣⲓϫⲟⲥ 244.
ⲑⲉⲟⲇⲱⲣⲟⲥ, archbishop, 1, 8, 10, 30.
ⲑⲉⲟⲇⲱⲣⲟⲥ, the Anatolian, 1, 2, 5, 7, 8, 9, 10, 11, 17, 18, 19, 20, 21, 23, 24, 25, 26, 27, 28,

29, 30, 31, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 44, 45, 46, 47, 48.
ⲑⲉⲟⲗⲱⲥⲓⲟⲥ 321.
ⲑⲉⲟⲡⲓⲥⲧⲏ 365, 380, 384, 385, 386, 388, 389, 390, 392, 393, 395, 396, 399, 400, 402, 403.
ⲑⲉⲟⲫⲓⲗⲟⲥ 469.
ⲑⲉⲟⲫⲣⲗⲟⲥ 247.
ⲑⲉⲱⲗⲱⲣⲟⲥ, the Egyptian, 14.
ⲑⲉⲱⲗⲱⲣⲟⲥ, the writer, 48.
ⲑⲉⲱⲡⲓⲥⲧⲏ 366, 380, 385, 386, 388, 389, 392, 395, 396, 398, 399, 400, 402, 403.
ⲑⲏⲃⲁⲓⲁ 5, 21.
ⲑⲟⲟⲩⲧ 226.
ⲑⲩⲃⲁⲉⲓⲥ 147.
ⲑⲩⲃⲁⲓⲁ 22.
ⲑⲱⲑ 441.
ⲑⲱⲟⲩⲧ 183, 220, 226.

ⲓⲁⲉⲓⲣⲟⲥ 204.
ⲓⲁⲕⲕⲟⲃⲟⲥ 65, 67.
ⲓⲁⲕⲕⲱⲃⲟⲥ, son of Joseph, 53, 69.
ⲓⲁⲕⲕⲱⲃⲟⲥ, James the Apostle, 460, 497.
ⲓⲁⲕⲱⲃ 30, 53, 63, 75, 89, 135, 254, 331, 348, 408, 431, 493, 496, 504, 523, 535, 552, 553, 554.
ⲓⲁⲕⲱⲃ, father of Joseph, 129.
ⲓⲁⲕⲱⲃ, of Philae, 454, 455.
ⲓⲁⲙⲉⲓⲛ 216.
ⲓ̈ⲁⲙⲓⲛ 217.
ⲓⲁⲥⲥⲱⲛ 216.
ⲓⲉⲃⲟⲩⲥⲉⲗⲓⲁ 53.
ⲓⲉⲍⲉⲕⲓⲁⲥ 331.
ⲓⲉⲍⲉⲕⲓⲏⲗ 197, 331, 353, 506, 554, 566.
ⲓ̅ⲉ̅ⲗ̅ⲏ̅ⲙ̅ (ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ) 75, 183, 186, 188; ⲓ̈ⲉ̅ⲗ̅ⲏ̅ⲙ̅ 189, 194, 195, 203, 206, 207, 215, 218, 219, 220, 224, 225, 226, 238, 243, 245, 292, 353, 397, 400, 440, 513, 520, 535, 536, 552.
ⲓⲉⲣⲉⲙⲓⲁⲥ 331, 352, 505, 554, 566.
ⲓⲉⲣⲙⲓⲁⲥ 331.
ⲓ̈ⲉⲣⲙⲓⲁ̄ⲓ̈ⲟⲥ 202.
ⲓⲉⲣⲟⲥⲱⲗⲩ[ⲙⲁ] 515.
ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ 251, 400.
ⲓⲉⲣⲟⲩⲥⲟⲗⲩⲙⲁ 98, 251, 253, 499.
ⲓⲉⲥⲁⲁⲕ 347.
ⲓⲉⲥⲁ̄ⲕ, ⲓⲉⲥⲁⲕ 408, 431.
ⲓⲉⲥⲁⲩ 349.
ⲓⲉⲥⲟⲩ 331, 505.
ⲓⲉⲥⲥⲁⲓ 128.
ⲓⲉⲫⲑⲁⲉ 81, 331, 505.
ⲓⲉⲭⲱⲛⲓⲁⲥ 129.
ⲓ̅ⲏ̅ⲗ̅ (ⲓⲥⲣⲁⲏⲗ) 11, 53, 54, 64, 75, 76, 88, 91, 97, 101, 103, 121, 124, 128, 130, 131, 180, 189, 191, 193, 349, 409, 425, 498, 499, 505, 534, 554.
ⲓ̅ⲏ̅ⲥ̅ (ⲓⲏⲥⲟⲩ) 189, 190.
ⲓⲏⲥⲟⲩ 46, 53, 127, 192, 216, 349.
ⲓⲏⲩ (ⲓⲏⲥⲟⲩ) 349.
ⲓⲗ̅ⲏ̅ⲙ̅ (ⲓⲏⲣⲟⲩⲥⲁⲗⲏⲙ) 2, 37, 49, 53, 57, 59, 64, 65, 67, 68, 121, 138, 142, 188, 195, 197, 223.
ⲓ̅ⲙ̅ⲏ̅ (ⲓⲣⲏⲛⲏ) 183.
ⲓⲟⲡⲡⲏ 428.

ιοππηλητος 134.
ιορδαννης 253, 470, 499.
ιουβϊανος 248.
ιουδα 52, 53, 57, 63, 123, 130, 301, 425, 512.
ιουδαι, ιουδαϊ, ϊουδαϊ 50, 53, 54, 60, 61, 66, 70, 71, 72, 76, 98, 109, 111, 185, 188, 190, 199, 200, 202, 203, 205, 206, 207, 208, 209, 213, 216, 217, 218, 219, 220, 221, 222, 224, 225, 245, 246, 279, 354, 459, 516, 517.
ιουδας 53, 63, 124, 125, 126, 127, 130, 225, 226.
ιουδας (Iscariot) 45, 303.
ιουδας, of Jerusalem, 217, 218, 219, 220, 221.
ιουλιανος 209, 243, 244, 245, 246, 247, 248.
ιουστος 35.
ισαακ 53, 55, 81, 89, 124, 346, 347, 408, 489, 504, 523, 535, 552, 554.
ισαακ, απα 442, 495.
ϊσαακ, the Samaritan, 192.
ισαακ, τεχνιτης 50.
ισαηας 450.
ισακ 80, 254, 331, 408.
ισακ, the Samaritan, 183, 188, 192, 195, 196, 197, 228.
ισοϋ 331.
ισραηλητη 483.
ισραηλ 121, 251, 254, 409, 554.
ιϛ (ιησοϋ) 409.
ιωαθαμ 129.
ιωακιμ 52, 54, 55, 56, 76, 78, 203.
ιωβ 328, 555.
ιωβηλ 128.
ιωηας 82, 506.
ιωηη (ιωαννης) 513.
ιωππη 188.
ιωραμ 129.
ιωϛ (ιωαννης) 90, 105, 253, 331.
ιωσαφατ 70, 71, 129.
ιωσηππος 53, 65, 206, 210.
ιωσηφ, the Patriarch, 29, 89, 331, 349, 408, 489, 505, 553.
ιωσηφ, the carpenter, 53, 57, 58, 78, 79, 81, 89, 92, 93, 94, 95, 98, 100, 102, 103, 106, 116, 129, 143, 188.
ιωσηφ, of Arimathea, 202, 221.
ιωσηφ, απα 225.
ιωσηφ, the archdeacon, 524.
ιωσηφ, son of Gedsôn, 162.
ιωσιας 129.
ιωαννης, the Baptist, 88, 104, 133, 246, 247, 253, 306, 322, 355, 435, 567.
ιωαννης, the Apostle, 60, 65, 67, 69, 71, 138, 514, 516, 518, 519, 520.
ιωαννης, Chrysostom, 526, 532, 533.
ιωαννης, of Ephesus, 173.
ιωαννης, bishop, 177.
ιωαννης, son of Gaipios, 272.
ιωαννης, son of Gedsôn, 162, 163, 165, 167, 168, 169, 170, 171, 172, 174, 175, 176.

καειμ 345, 567.
καζα 58, 59.
καιος, απα 1, 8, 9, 11, 21, 24, 29, 30, 37.
καισαρ 256.
καισαρια 242, 277, 283, 299.
καλονια 161, 162.
καππαδοκια 242, 244, 286, 291, 298, 426.
καππαδοξ 248.
καφαρναουμ 254.
κελεστινος 300.
κεσεμ 17.
κημμε 31, 33, 36, 37, 57, 58, 100, 101, 102, 103, 207, 216, 217, 226, 246, 367, 368, 408, 498, 505.
κλαυδιος 1, 5, 7, 8, 9, 10, 11, 12, 17, 18, 20, 21, 22, 23, 25, 26, 27, 30, 31, 33, 34, 44, 47, 48.
κλαυτιος 17, 34.
κλαυτος 9, 11, 12, 14, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 28, 29, 31, 34, 35, 38, 40, 41, 42, 43.
κλεοπα 52, 53, 54, 55, 203, 204, 205, 206.
κολυσθα 218.
κολκοθα 207.
κονσταντος 215.
κοοζ 438.
κορδιανος 234, 238.
κορινλῑ̄ 428.
κορινλιος 400, 428, 460.
κοσταντος 215.
κοσταντινος 72.
κουτιτε (?) 431.
κουροσ 421.
κρατωρ 16.
κυλικια 7.
κυρηνιος 92.
κυριλλος 49, 52, 56, 59, 60, 61, 139, 183, 196, 197, 220, 243.
κυσαρια 428.
κωνσταντινος 210, 211, 212, 213, 214, 215, 217, 218, 219, 220, 222, 223, 226.
κωσταντινος 172.
κωσταντινουπολις 526.
κωσταντινος 4, 5, 6, 172, 173, 177, 225, 244.
κωστος 243, 244.

λαβαν 349, 505.
λαζαρος 188, 204.
λεβαριτης 188.
λεοντος 41.
λεσαβεε 272.
λευει 63.
λια 80, 124, 431.
λουκας 60, 133, 185, 249, 429.
λωτ 128, 555.

μαβρη 347.
μαγδαληνη 200, 500, 501.
μαγεδωνιος 459.
μαγος 100, 101, 102, 108, 116, 132, 251.
μαθαιο 162.
μαθαιος 123, 124, 127, 128, 132, 148, 185, 251, 254.
μαθαιος (Gedsôn) 156.
μαθαν 129.
μαθεος 60, 124, 152.
μαθεος (Gedsôn) 163.

ⲙⲁⲑⲑⲁⲓⲟⲥ 130, 131, 422, 423, 479.
ⲙⲁⲑⲑⲁⲓⲟⲥ, a monk, 438.
ⲙⲁⲑⲟⲩⲥⲁⲗⲁ 331, 346.
ⲙⲁⲓⲱⲙ 58, 59.
ⲙⲁⲕⲁⲗⲓⲁ 53, 54.
ⲙⲁⲕⲁⲗⲓⲏⲙ 52.
ⲙⲁⲕⲉⲇⲟⲛⲓⲟⲥ 444, 445.
ⲙⲁⲕⲉⲇⲱⲛⲓⲟⲥ, ⲁⲡⲁ 448, 455, 456, 457, 458, 465, 466, 467, 495.
ⲙⲁⲕⲧⲁⲗⲏⲙ 68.
ⲙⲁⲛⲁⲥⲥⲏ 129, 352, 554.
ⲙⲁⲛⲱⲉ 350.
ⲙⲁⲝⲉⲛⲧⲓⲟⲥ 256.
ⲙⲁⲝⲓⲙⲓⲁⲛⲟⲥ 256.
ⲙⲁⲝⲓⲙⲓⲛⲓⲁⲛⲟⲥ 209, 211.
ⲙⲁⲣⲉⲓⲁ 203.
ⲙⲁⲣⲛⲉ 31, 37.
ⲙⲁⲣⲑⲁ 5.
ⲙⲁⲣⲓⲁ 49, 51, 52, 53, 55, 56, 57, 58, 60, 62, 63, 64, 65, 68, 69, 72, 73, 74, 75, 76, 78, 79, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 98, 100, 103, 105, 106, 107, 108, 109, 110, 112, 113, 120, 129, 133, 134, 135, 138, 139, 140, 141, 143, 144, 145, 146, 175, 190, 198, 199, 200, 213, 252, 294, 304, 306, 354, 355, 410, 420, 525, 546.
ⲙⲁⲣⲓⲁ ⲧⲁ ⲓⲁⲕⲱⲃⲟⲩ 500.
ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲙ 500, 501.
ⲙⲁⲣⲓⲁ ⲧⲙⲁⲕⲁⲗⲏⲙ 52.
ⲙⲁⲣⲓⲥ 244.
ⲙⲁⲣⲓϩⲁⲙ 52.
ⲙⲁⲣⲕⲉⲇⲟⲛⲟⲥ (*sic*) 443.
ⲙⲁⲣⲕⲟⲥ 60, 220, 252, 500.
ⲙⲁⲣⲕⲟⲥ, of Philae, 450, 453, 455, 456, 457, 458, 459, 460, 462, 463, 466, 467, 495.
ⲙⲁⲣⲧⲓⲟⲥ 220.
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ 233, 238, 289.
ⲙⲁⲣⲧⲩⲣⲓⲟⲥ 285.
ⲙⲁⲧⲑⲁⲓⲟ (Gedsôn) 163.
ⲙⲁϥⲣⲁⲙ 350.
ⲙⲉⲕⲣⲁ 574.
ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ 497.
ⲙⲉⲣⲕⲟⲩⲣⲓⲉ 233, 242.
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ 231, 233, 234, 235, 236, 237, 238, 240, 241, 242, 243, 248, 254, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 276, 277, 278, 279, 280, 281, 282, 283, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 297, 298, 299.
ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ, son of Gaipios, 272.
ⲙⲉⲥⲟⲡⲟⲇⲁⲙⲓⲁ 349.
ⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ 349, 504, 550.
ⲙⲉⲥⲟⲣⲏ 525.
ⲙⲉⲥⲟⲩⲣⲏ 525.
ⲙⲏⲛⲁ, ⲁⲡⲁ 459.
ⲙⲓⲥⲁⲏⲗ 353.
ⲙⲓⲭⲁⲏⲗ 3, 11, 12, 18, 25, 26, 27, 36, 47, 48, 60, 138, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 169, 170, 171, 172, 173, 176, 177, 178,

179, 180, 181, 288, 289, 295, 307, 321, 323, 324–7, 329–32, 335, 336, 339–59, 361–431, 506, 510, 512, 513–20, 522, 523, 529, 535, 547, 548, 549, 554, 555, 563, 566.
ⲙⲓⲭⲁⲓⲁⲥ 566.
ⲙ̄ⲙⲁⲟⲩⲏⲗ 51, 152, 227, 228.
ⲙⲟⲗⲟⲭ 499.
ⲙ̄ⲣ̄ⲛⲟⲩⲣⲉ 229.
ⲙ̄ⲭⲓⲣ 456.
ⲙⲱⲁϩ 128.
ⲙⲱⲁⲃⲓⲧⲏⲥ 128, 130.
ⲙⲱⲩⲥⲏⲥ 54, 76, 82, 123, 128, 180, 183, 189, 191, 192, 193, 196, 199, 200, 201, 306, 331, 349, 409, 430, 440, 496, 498, 499, 505, 553, 554.
ⲙⲱⲩⲣ 431.

ⲛⲁⲁⲥⲥⲱⲛ 127.
ⲛⲁⲃⲟⲩⲑⲁⲓ 483.
ⲛⲁⲉⲓⲛ 187.
ⲛⲁⲍⲁⲣⲉⲑ 58, 78, 89, 92, 253.
ⲛⲁⲍⲱⲣⲁⲓⲟⲥ 71, 204, 205, 291, 501.
ⲛⲁⲥⲱⲣⲉⲟⲥ 203.
ⲛⲁⲩⲏ 46, 53, 127, 189, 331, 349, 409, 505.
ⲛⲉⲓⲉⲫⲟⲁⲗⲉⲓⲙ 425.
ⲛⲉⲓⲕⲱⲙⲏⲛⲧⲏⲥ 41.
ⲛⲉⲥⲧⲱⲣⲓⲟⲥ 107.
ⲛⲓⲕⲁⲓⲁ 182.
ⲛⲓⲕⲟⲙⲏⲛⲧⲏⲥ 40, 41.
ⲛⲓⲕⲱⲁⲛⲙⲟⲥ 202, 221.
ⲛⲓⲛⲉⲩⲏ 82, 483.
ⲛⲟⲉⲃⲣⲓⲟⲥ 242, 299.
ⲛⲟⲣⲉ 191.
ⲛ̄ⲥ̄ⲧⲱⲣⲓⲟⲥ 302.
ⲛⲱⲣⲉ 82, 87, 140, 331, 346, 399, 408, 423, 521.

ⲝⲁⲛⲑⲓⲕⲟⲥ 57.

ⲟⲍⲓⲁⲥ 129.
ⲟⲛⲛⲱⲣⲓⲟⲥ 526.
ⲟⲩⲁⲗⲉⲣⲓⲁⲛⲟⲥ 231, 233, 256.
ⲟⲩⲁⲥⲡⲁⲥⲓⲁⲛⲟⲥ 206, 207, 216, 218, 245.
ⲟⲩⲁⲁⲓ 270, 271.
ⲟⲩⲁⲁⲓⲁ 98, 251, 253.
ⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ 30, 31, 32, 33.
ⲟⲩⲣⲓⲁⲥ 128, 129.
ⲟⲩⲣⲓⲛⲏ 559.
ⲟⲩⲥⲧⲟⲥ 14.

ⲡⲁⲁⲡⲉ 422, 424.
ⲡⲁⲗⲉⲥⲧⲓⲛ 213; ⲡⲁⲗ̄ⲥ̄ⲧⲓⲛ 57.
ⲡⲁⲛⲓⲕⲏⲣⲟⲥ 41.
ⲡⲁⲟⲡⲉ 369.
ⲡⲁⲟⲡⲉ 368, 372, 442.
ⲡⲁⲡⲛⲟⲩⲧⲉ 442, 443, 471, 472, 494, 495.
ⲡⲁⲣⲙⲟⲩⲧⲉ 57, 134, 145, 199.
ⲡⲁⲣ̄ⲙ̄ⲣⲟⲧ 220.
ⲡⲁⲣϩⲙⲓⲁ 107.
ⲡⲁⲧⲏⲣ, ⲁⲡⲁ 14.
ⲡⲁⲩⲗⲟⲥ 44, 50, 83, 123, 126, 237, 322, 328, 332, 374, 521, 528, 531, 534, 535, 536, 537, 538, 539, 540, 541, 543, 545, 546, 547, 548, 549, 550, 551, 552,

553, 554, 555, 560, 561, 563, 566, 567, 568, 569, 570, 571, 572, 573, 574.
ⲡⲁⲩⲗⲟⲥ, a monk, 442.
ⲡⲁⲱⲛⲉ 229, 439, 470, 512, 516, 518.
ⲡⲁϩⲱⲙⲱ 244.
ⲡⲁⲯⲟⲛⲉ̄ 495, 503.
ⲡⲉⲓⲗⲁⲕ 444, 479.
ⲡⲉⲓⲗⲁⲧⲟⲥ 111.
ⲡⲉⲗⲁⲕ 452.
ⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ 66.
ⲡⲉⲣⲥⲓⲥ 100, 244, 245, 246, 247.
ⲡⲉⲣⲥⲓⲧⲏⲥ 9.
ⲡⲉⲣⲥⲟⲥ 1, 11, 13, 14, 15, 16, 17, 21, 23, 27, 29, 30, 31, 32, 38, 39, 40, 41, 42, 43, 44, 45, 46, 247.
ⲡⲉⲧⲣⲉ 428.
ⲡⲉⲧⲣⲟⲥ 44, 51, 65, 67, 71, 114, 178, 400, 426, 428, 447, 460, 480, 486, 501, 573, 574.
ⲡⲓⲗⲁⲕ 284, 464, 471, 477, 485, 495.
ⲡⲓⲗⲁⲧⲟⲥ 36, 202, 213.
ⲡⲓⲟⲙ(?) 138.
ⲡ̄ⲙ̄ⲛⲧⲉ 73.
ⲡ̄ⲧ̄ⲏⲕⲟⲥⲧⲏ 184, 200, 201.
ⲡⲟⲓⲧⲟⲥ 426.
ⲡⲣⲟⲕⲗⲟⲥ 513.
ⲡⲣⲟⲥⲟⲩⲣⲟⲥ 166, 167.
ⲡⲣⲟⲭⲟⲥ (*sic*) 520.
ⲡ̄ⲣ̄ⲥⲟⲥ 16, 211, 212, 214, 224.
ⲡⲥⲉⲗⲉⲩⲕⲓⲟⲥ 433, 434, 435, 436, 442.
ⲡⲥⲟⲓ, ⲡⲥⲟⲩ̈ 31, 32, 147.
ⲡⲥⲟⲩⲗⲟⲩⲥⲓⲁ 467.
ⲡⲧⲟⲗⲉⲙⲁⲓⲟⲥ 7, 8, 9, 21, 207.

ⲣⲁⲕⲟⲧⲉ 139, 243, 244, 246, 321, 444, 457, 463, 466, 468, 469, 512, 530.
ⲣⲁⲭⲏⲗ 80.
ⲣ̄ⲙⲟⲛⲧ̄ 431, 574.

ⲥⲁⲃⲉⲛ 101.
ⲥⲁⲃⲟⲩⲗⲱⲛ 425.
ⲥⲁⲇⲁⲛⲁⲥ 6.
ⲥⲁⲇⲱⲕ 129.
ⲥⲁⲗⲉⲱⲛ 127, 128, 130.
ⲥⲁⲗⲱⲙⲏⲛ 95, 96, 100, 109, 116, 500.
ⲥⲁⲙⲁⲣ 7.
ⲥⲁⲙⲁⲣⲓⲧⲏⲥ 50, 110, 183, 188, 189, 190, 192, 194, 195, 196, 197, 228.
ⲥⲁⲙⲟⲩⲏⲗ 80, 89, 489, 496.
ⲥⲁⲙⲯⲱⲛ 331, 350, 493, 505.
ⲥⲁⲣⲁ, wife of Abraham, 114.
ⲥⲁⲣⲁ, wife of Aaron, 54.
ⲥⲁⲣⲁⲥⲉⲛ 229.
ⲥⲁⲣⲁⲥⲓⲛⲟⲩ 524.
ⲥⲁⲣⲁⲕⲉⲛⲟⲥ 431.
ⲥⲁⲣⲁⲡⲁⲙⲱⲛ 438.
ⲥⲁⲣⲇⲟⲛⲓⲕⲟⲥ 233.
ⲥⲁⲣⲣⲁ 80, 87, 114, 124, 431, 489.
ⲥⲁⲣⲣⲁ, daughter of Raguel, 531.
ⲥⲁⲧⲁⲛⲁⲏⲗ 335, 336, 529.
ⲥⲁⲧⲁⲛⲁⲥ 238, 300, 303, 310, 327, 328, 339, 545.
ⲥⲁⲧⲱⲣ 59.
ⲥⲁⲩⲁ 124.

ceo 345.
celλoycia 468, 470.
celmwn 424.
celoycιac 470.
cemeei 46.
cemeωn 56.
cepραϱ(?) 229.
cetнpoc 156.
cнo 331, 345.
cнλωμ 125.
cιμωn, Magus, 480.
cιμωn πετpoc 69, 428.
cιπa, πτooy n 498.
cïooyт 152.
cιpн 421.
cιωn 121, 140, 223, 496.
cκapïωτнc 303.
cκιθια 238.
cιπ 421, 524.
coλoμa 82, 128.
coλωμa 555.
coλoμωn 116, 128, 129, 225, 331, 351, 409, 492.
cotepιχoc 7, 8, 9, 23, 31, 35.
coyan 437, 444, 464, 467, 477, 481, 488.
coyρinλ 559, 569.
coycanna 76.
cτεφanoc, апа 5, 14, 31, 331, 355.
cτεφanoc, poor man in Rome, 308, 309, 310.
cτεφanoc, martyr, 457.
cτεφanoc, son of Gedsôn, 162.
cyλoycia 469, 470.
cyλωμ 166, 167, 216.
cyμeωn 102.
cyμeωn, father of Judas, 218.
cyμeωn, priest, 331.
cypια 92, 349, 499, 504.
cχicca 463, 468.
cωλωμιτнc 130.
cωλoμon 331.
cωλoμωn 351, 409.
cωμanιτнc 506.
cωτepïχoc 13.

тanoвïc 13, 15, 16.
тanoyвïc 14.
тapcoc 7, 8.
тapтapoc 507, 514.
твω 421, 523.
тeтpic 550.
тexapic 5.
тικpic 564.
тιμoθeoc 425.
тκωoy 152.
тooy n cιπa 498.
тooy n ωιнт 472.
тooy ⲙⲡⲥⲟⲉⲓⲧ 572.
тooy ⲛ ⲛⲉⲥⲟⲉⲓⲧ 63.
тopнн 79, 89, 104.
тoyλн 161.
тoyтoyθeoc 380.
тyвι 252.
тωвe 1, 47, 49, 70, 72, 120, 466.
тωвнa 527, 529, 531.
тωвιac 530, 531.
тωвια 527, 529, 531.
тωвинλ 529.

фapec 124, 127.
фepan 499.
фιвλapιon 212.

ϕιλιππος, son of Herod, 103, 104.
ϕιλιππος 158, 161.
ϕιλιππος, of Rome, 308.
ϕιλοθεος 532.
ϕιλοπατωρ 238, 292.
ϕιλτατωι 202.
ϕιcωι 550, 564.
ϕοτ πκωρ̄τ 461.
ϕτλεcτεειμ 504.
ϕτλιcτιειμ 130.

χαβραθα 57.
χαλδαιος 490.
χαλλαιαχ 211.
χανααι 504.
χαναναια 460.
χαcιλεττε 57.
χετ 130.
χοιακ 57, 93, 251.
χοιαχ 74.
χοιαρ̄κ 74, 75, 94.
χοιακ̄ϥ (*sic*) 300.
χριστιαιη 104.
χριστιανος, χριστϊανος 125, 160, 162, 180.
χριϲτιανος 50, 116, 149, 158, 162, 189, 197, 200, 208, 209, 211, 212, 225, 228, 232, 234, 237, 240, 243, 244, 246, 258, 263, 264, 265, 269, 271, 284, 285, 286, 292, 293, 297, 299, 431, 444, 487, 517, 544.
χριστος 276. For χp̄c see *passim*.
χτcοcτομος 74, 526, 527.

χωρα 177.

ψατε 574.
ψοτε 32, 37, 147, 155.

ω 510.
ωμαιτηc 180.
ωρ 440.

ωιητ, πτοοτ η 472.

ϩαθωρ 156, 158, 177.
ϩαιμωc 129, 566.
ϩαρμεηια 233, 286.
ϩαρωη, απα 442, 443, 445, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 488, 489, 491, 492, 493, 494, 495, 496, 523.
ϩ̄βραιο 53.
ϩ̄βραϊκον 221.
ϩ̄βραιος 43, 60, 61, 65, 202, 214, 219, 222, 306, 537; απο ϩ̄βραιος 53, 65, 202, 214; απο ϩ̄βρεος 210.
ϩεβραικον 133.
ϩεβραιος 76.
ϩελεcαιος 331.
ϩελιη 243, 244.
ϩελλιη 52, 158, 159, 161, 227; μπ̄τϩελλιη 158.
ϩερεβεκκα 431.
ϩερμαπολλον 280, 281.
ϩερμαπολλωη 273.
ϩερμηc 247.
ϩηλιηη 219, 222.
ϩηλιας, ϩηλϊας 331, 442, 506, 561, 566.

ϱнρωѧнс 36, 57, 58, 98, 99, 100, 102, 103, 104, 105, 251, 252, 534.
ϱнρωѧιас 34, 103.
ϱιεριχω 127, 130.
ϱλλнιι 257, 263, 264, 284.
ϱοριον 4.
ϱοтριον 203, 204.
ϱρααβ 127, 128, 129, 130.
ϱрасотнλ 528, 530.
ϱрафанλ 526, 527, 532, 533, 534, 574.
ϱраχααβ (bis) 127.
ϱраχнλ 89, 124, 431, 489.
ϱребекка 80, 89, 124.
ϱριτε (?) 138.
ϱ̄ммаπоллωн 277.
ϱробоам 129.
ϱротѳнιι 553.
ϱротѳ 128, 129, 130.
ϱротфос 204.
ϱрωммаεικον 212.
ϱрωммаιос, ϱрωммаϊос 13, 14, 15, 16, 21, 25, 28, 29, 34, 36, 38, 57, 134, 145, 169, 172, 211, 217, 210, 232, 233, 235, 243, 248, 257, 274, 286, 289, 290, 291, 294.
ϱрωмн 214, 215, 220, 231, 232, 233, 234, 242, 298, 300, 318, 320.
ϱрωммаπа 15, 211, 284.
ϱрωмманос 4, 9, 31, 35, 48.
ϱрωмεос 216.
ϱтталικε 428.
ϱтλнιιн 220.
ϱтλϊ 180.
ϱтλιас 331.
ϱтракλнс 212.

ϭоощ 284.
ϭоощε 550.

ϯнερϊас 213.
ϯтос 437.
ϯмοθεос 469, 520, 573.

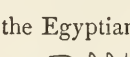
FOREIGN WORDS

ѧмнн, Heb. אָמֵן, 431, 510.
ѧπа, Chald. אַבָּא, 7, 20, 21, 24, 26, 29, 30, 31, 32, 34, 35, 37, 41, 47, 48, 49, 59, 60, 61, 74, 120, 123, 139, 147, 189, 190, 192, 220, 283, 300, 321, 433, 465, 467, 468, 469, 470, 473.
ѳερεηа 297.
ѳερεηιια 137, 145, 240, 241, 297, Heb. גִּי הִנֹּם, Chald. גֵּהִנָּם, Syr. ܓܗܢܡ.
ζѧмнн 512, 524 = ϱѧмнн, Heb. אָמֵן.
ζерафιн 142, 143, 144, 145, 146; see серафιн.

ⲕⲁⲙⲓⲥⲉ 472, Latin *camisia*
ⲕⲁⲙⲓⲥⲓⲟⲛ 309
} Arab. قَمِيص, plur. قُمُص.

ⲕⲓⲑⲁⲣⲓⲥ 572, Heb. כִּנּוֹר, Chald. כִּיתָרָא, Gk. *κίθαρις, κίδαρις*, probably borrowed from the Persian.

ⲙⲁⲗϩ— in the verb ⲉⲧⲛⲁⲙⲁⲗϩϥ, Arab. ملح. See Oriental, No. 7029, fol. 59 *b*, last word of last line.

ⲡⲁⲣⲁⲇⲓⲥⲟⲥ 28, 81, 342, &c., ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ 444, 571, &c., from the Zend PAIRI-DAÊZA, Pers. پالیز which means something like 'enclosed garden' or 'a garden with a mud wall round it'. From Persian the word passed into Assyrian (*pardisu*), Hebrew (פַּרְדֵּס), Syriac (ܦܰܪܕܶܝܣܳܐ), Arabic (فِرْدَوس), Greek (*παράδεισος*), &c. In the Greek version of the bilingual inscription on the Rosetta Stone the Egyptian words  'irrigated land' (Dem. 'garden lands', i. e. 'planted lands') are rendered by the Greek ΚΑΙ ΤΩΝ ΠΑΡΑΔΕΙΣΩΝ. See Révillout, *Revue égyptologique*, tom. xiii (1911), p. 53.

ⲥⲁⲃⲁⲧⲱⲛ 429, Chald. שַׁבַּתָּא.

ⲥⲁⲃⲁⲱⲑ 100, 101, 117, 307, 531, Heb. צְבָאוֹת.

ⲥⲁⲃⲃⲁⲧⲟⲛ 75, 76, 93, 196, 204, 470, 474, 501, 549, 555; ⲥⲁⲃⲃⲁⲧⲱⲛ 429, 430, 442, 444, 487, 500, 511, Chald. שַׁבַּתָּא.

ⲥⲉⲣⲁⲫⲓⲙ 306, 332, 509, 568; ⲥⲉⲣⲁⲫⲓⲛ 122, 332, 508, 509, 515, Heb. שְׂרָפִים.

ⲫⲁⲣⲁⲱ 207, 409, Egyptian PER-ĀA .

ⲫⲁⲣⲓⲥⲁⲓⲟⲥ 187, 206; ⲫⲁⲣⲓⲥⲁⲓⲟⲥ 429, Heb. פְּרָשִׁים.

ⲭⲉⲓⲣⲟⲧⲏⲛ 66, 70, 144; ⲭⲉⲓⲣⲟⲧⲏⲙ 306, 332, 338, 568; ⲭⲉⲓⲣⲟⲧⲏⲛ 496, 504, 508, 509, 511, 514, 515; ⲭⲉⲣⲟⲧⲏⲙ 551, 573; ⲭⲉⲣⲟⲧⲏⲛ 142, 143, 146, 332, 338, Heb. כְּרוּבִים, Syr. ܟܪܘܒܐ.

ϩⲁⲙⲏ 1, 36, 46, 47, 48, 49, 56, 70, 73, 114, 119, 120, 137, 138, 139, 155, 181, 183, 229, 230, 243, 254, 256, 258, 259, 272, 283, 290, 299, 301, 321, 372, 402, 420, 421, 423, 503, 508, 512, 524, 527, 568, 573, 574.

ϩⲉⲣⲙⲁⲛ 10, Heb. רִמּוֹן, Arab. رُمَّان, Eth. and Amhar. ሮማን.

APPENDIX TO THE DISCOURSE OF APA PSOTE (see pp. 725 ff.).

THE MARTYRDOM OF THE EGYPTIAN BISHOPS ABSÂDÎ (PSOTE) AND ALÂNÎḲÔS (HELLANICUS?).

(Brit. Mus. MS. Oriental, Nos. 687, 688)

ገድል: ወስመዕ: ዘቅዱስ: አባ: አብሳደ: ለብሔረ: Fol. 180 a 1
ግብጽ: በሰላመ: እግዚአብሔር: አሜን::

አብሳደ: ወአላኒቆስ: ሊቃ.ስ: ቆጶሳት: ዓቢይት: እለ:
ሰበኩ: ቃለ: እዝአብሔር: ውስተ: ኵሉ: አህጉር:
ወሐነፁ: አብያተ: ክርስቲያናት: ወአጽንዕዎሙ: ለእለ:
የአምኑ: በእግዚእነ: ሊየሱስ: ክርስቶስ: ወይምህርዎሙ:
አመጻሕፍት: ቅዱሳት: በነገሮሙ: ማሕየዊ: ዘይወጽአ:
አመአፈሆሙ:: ወይቤልዎሙ: ኀድግዎ: ለዝንቱ: መዋዕል:

THE CONTENDING AND MARTYRDOM OF SAINT ABBÂ ABSÂDÎ OF THE COUNTRY OF EGYPT. IN THE PEACE OF GOD. AMEN. Fol. 180 a 1

Absâdî and Alânîḳôs were great bishops who preached the Word of God in every city, and they builded churches, and they encouraged those who believed in our Lord Jesus Christ, and they taught them the Holy Scriptures with their life-giving speech which came forth from their mouths, and they said unto them, 'Flee from this transitory time (or, days), for it destroyeth the riches that are for ever.' And when

ኃላፊ: በዮኃንኑል: ብዕለ: ዘለዓለም:: ወሰሚዖ: አርያኖስ: መኰንነ: ብሐረ: ግብጽ: ተመዒ: ፈጥፋጺ: ወለእከ: ኀበ: ደዮቅልጥያኖስ: እንዘ: ይብል: ናሁ: ኡበሳደ: ወአላኒቆስ: ሊቃነ: ቆጶሳት: ዓቢይት: ለብሐረ: ግብጽ: ሊፈቅዱ: ይስመዑ: መልእክተከ: ጸሐፍከ: አላ: አፈድፈዱ: እመዘቀዲሙ: ወሚጥወሙ: ለእለ: ተረፈ: ከመ: ሊይስመዑ: ከሊየቅርቡ: ለአማልክት: ወሊዮብኡ: ዕጣነ: ወብዙኃነ: እለ: ፈቀዱ: ይስመዑ: ትእዛዘከ: ሚጥወሙ:
Fol. 180a2 ኀበ: ትምህርተ: ክርስቲያነ:: ወዘንተ: ሰሚዖ: ደ|ዮ ቅልጥያኖስ: መልዖ: መዓተ: ወለእከ: እንዘ: ይብል: ኡበሳደ: ወአላኒቆስ: ሊቃነ: ቆጶሳት: ዓቢይት: ለብሐረ: ግብጽ: እመ: ሊሰመዑ: ትእዛዘየ: ወሊሠዉ: ለአማልክት: ወሊ ሰገዱ: ሎሙ: ይቅተልዎሙ:: ወለእለ: ሰመዑ: ወተአዘዙ: ይነለሡ: ክብረ: ወያዕቢይዎሙ: በነኪሉ: መንግሠተየ::

Aryânôs (Arianus) the Governor of the country of Egypt heard of [these things] he was exceedingly wroth, and he sent a messenger with a dispatch to Diocletian, saying, 'Behold, Absâdî and Alânîḳôs, the archbishops of the country of Egypt, do not desire to obey thine Ediet, which thou hast written; on the contrary, they have exceeded all that they have done hitherto. They have led astray those who were left, and prevented them from obeying thee, and they will not make offerings to the gods, and will not offer up incense. And many who were desirous of obeying thine Ediet have they converted
Fol. 180a2 to the Christian Doctrine.' And when | Diocletian heard this he was filled with wrath, and he sent a messenger with a dispatch, saying, 'If Absâdî and Alânîḳôs, the great bishops of Egypt, will not obey my Ediet, and will not offer up sacrifices to the gods, and will not worship them, let them be killed. But as for those who have heard and have sub-

ወኀሡ: ጸሐፍኩ: ወለእኩ: ለብሐረ: ግብጽ:: ወበጽሐ: መልእክቱ: ኀበ: መስፍን: ሰርክ: ሰንበት: ለጸቢሐ: ለሐዲ:: ወጸውዖሙ: ለዐበይተ: ሀገር: ወነገሮሙ: ዘከመ: ለአከ: ደዮቅልጥያኖስ: በእንተ: አብሳደ: ወአላኒቆስ: ዐበይት: ሊጸስ: ቆጶሳት: ወሐሩ: በሌሊት: መስለ: መልእክቱ: ኀበ: ቤተ: ክርስቲያን: እንዘ: ዕፅው: ኖኅት: ወህየ: አበ: አብሳደ: ይጼሊ: ወኅተ: በተ: ክርስቲያን: ወአእመረ: በመንፈስ: ቅዱስ: ከመ: ይፈቅዱ: የአኅዝሙ:: ወበጽሐ: አርኃወ: ኖሎተ: ወረከቦሙ: ለዐበይተ: ሀገር: ወይቤልዎ: ናሁ: ነገሠ: ለአከ: በእንቲአክሙ:: ወነሥአ: አብሳደ: ለይእቲ: መጽሐፍ: ወአንበቦ: ኀበ: ይብል: ደዮቅልጥያኖስ: ነገሠ: ለአከ: ኀበ: አርያኖስ: መስፍን: ለብሐረ: ግብጽ: በእንተ: አብሳደ: ወአላኒቆስ: ዐበይት: ሊጸስ: ቆጶሳት: ለእመ:

---

mitted themselves [to my Edict], they shall receive honour, and they shall be made noblemen throughout the Empire. And behold, I have written and have sent [this] dispatch to the country of Egypt.' And his dispatch reached the Governor at eventide of the Sabbath, towards the dawn of the first day of the week. And the Governor summoned the great men of the city, and he told them how Diocletian had sent a dispatch in respect of Absâdî and Alâniḳôs, the great bishops. And they went by night with the dispatch to the church, the doors of which were closed; and Abbâ Absâdî was inside the church praying, and he knew by the Holy Spirit that they wished to take him. And he came and opened the door, and he found [there] the great men of the city, and they said unto him, 'Behold, the Emperor hath sent a dispatch concerning you.' And Absâdî took that dispatch and read that which the Emperor Diocletian had written and sent to Arianus, the Governor of the land of Egypt, concerning Absâdî and Alâniḳôs, the great bishops,

ሰመዑ: መልእክተነ: ወለእመ: ሠዉ: ለአማልክተ: ንጉሠ:
Fol. 180a3 ወሰ|ገዱ: ሎሙ: ወይወስክዎሙ: ክብረ: ወሢመተ::
ወለእመ: ዓበዩ: ትእዛዘ: ይቅተልዎሙ:: ወሰሚዖ: ዘንተ:
አቡ: አብሳደ: ተሐሠየ: በመንፈሱ: ወሠናይ: ላህዩ: ወቦቱ:
ሞገስ: በኀበ: እግዚአብሔር: ወመለዕ: ጸጋ: ወፍጹመ:
በሃይማኖተ: እግዚአብሔር: ሊየሱስ: ክርስቶስ:: ወይቤሎ:
አብሳደ: ለላእካን: ተዓገሡኒ: እስክ: ጌሠመ: ወዘፈቀድክ:
ግበር:: ወይቤሎ: ላእክ: ለአብሳደ: ታአምር: ከመ:
በትእዛዘ: ንጉሠ: መጸእኩ: ሊትተሐተተኒ: በዘትገብር::
ወውእቱ: ላእክ: ይፈርሃ: እግዚአብሔርሂ: ወኀደገ: እስክ:
ጌሠመ:: ወእምዝ: ብፁዕ: አቡ: አብሳደ: አስተጋብአሙ:
ለኵሎሙ: ሕዝብ: ንዑሶሙ: ወዓቢዮሙ: አብዕልተ:
ወነዳያነ: ዕቤራተ: ወዕጓለ: ማውታ: አስተጋብአሙ: ኀበ:

---

saying, 'If they have obeyed our Edict, and if they have
Fol. 180a3 sacrificed to the Imperial Gods, and worshipped | them, honour and rank shall be added unto them; but if they have rejected [my] command, let them be killed.' And when Abbâ Absâdî had heard this he was grieved in his spirit. Now he was of goodly form and appearance, and he was in favour with God, and full of grace, and perfect in the faith of our Lord Jesus Christ. And Absâdî said unto the messengers, 'Wait ye for me until to-morrow morning, and [then] do whatsoever ye wish.' And the messenger said unto Absâdî, 'Thou knowest that I have come by the Emperor's command: ask no question of me concerning that which thou wouldst do.' And that messenger feared God, and he left him until the morning. Then the blessed Abbâ Absâdî gathered together all the people, their great ones and their little ones, and the rich and the poor, and the widows and the orphans, and he took them to the church, and he passed the whole night in admonishing each one of them, and in

ቤተ: ክርስቲያን: ወወዓለ: ወቤት: እንዘ: ይጌሠጸሙ: ለለ፬: ወይግሮሙ: እመጻሕፍተ: ቅዱሳን: ወአልበ: ዘይ ፈቅድ: ይብላዕ: እክለ: እስመ: ይሰመዑ: ቃለ: ሕይወት: ዘይወጽእ: እመአፈሁ:: ወይበክዩ: ንዑሰሙ: ወዓቢዮሙ: በእንተ: ተፈልጦቱ: እመኒሆሙ: ወርኀቀቱ:: ወይቤሎሙ: ለቀሳውስተ: ወለደ.ያቆናት: ዕቀብዎሙ: ለመርዔት: ወአ ጽንዕዎሙ: በአሚነ: ክርስቲያን: ወአንሰ: አሐውር: ከመ: እፈጽም: ጼዋዔየ: በከመ:|ተጸቀዕኩ: ከመ: እኩን: Fol.180b1 ሰማዕተ: በእንተ: ስሙ: ለእገዚእነ: ሊየሱስ: ክርስቶስ:: ወዘንተ: ሰሚዖሙ: በከዩ: ኵሎሙ: ወይቤልዎ: ሊቱ: ተሐውር: ወተኃድገነ: አበግዓ: ዘአልበ: ኖላዊ: በኣይቱ: ንረክብ: ከልአ: ዘይሬሲ: መርዔተ: ዘከማከ:: ወፈድፋደሰ: በዝንቱ: መዋዕለ: አመልክ: ጣዖት:: ወይቤሉ: ዓቢይቶሙ: ውስተ: እደ: ሞኑ: ተኃድገነ: ወተሐውር: እመኒነ: ንብለከ:

---

instructing them from the Holy Scriptures, and no man wished to eat food because [all] were intent on listening to the Word of Life which went forth from his mouth. And they wept, their little ones and their great ones, because he was about to be separated from them and because of his departure from them. And he said unto the priests and deacons, 'Pasture ye the flock and make them strong in the Christian Religion. As for me I am going to finish my calling, even as | I am called to become a martyr for the Fol.180b1 sake of the Name of our Lord Jesus Christ.' And when they heard this they all wept, and they said unto him, 'Whither wilt thou go and leave us, a flock without a shepherd? Where shall we find another who will supervise the flock like thee, especially during these days of the worship of idols?' And the chief men [of the congregation] said, 'In whose hand wilt thou leave us? And we say unto thee, Wilt thou depart from us, seeing that all our country is being destroyed,

ሶበ: ይትኃጐል: ነሲሉ: ብሔርነ: ወነሲሉ: ለሀገሪነ: ወነሀብ: ነሲሎ: ንዋየነ: ሊነኃድገከ: ትሑር: እመኒነ:: ወይቤሎሙ: አበ: አብሳደ: ሓድጉ: ደቂቅየ: እስመ: ዛቲ: ዕለት: እንተ: ተሰፈውኩ: እሑር: ኀበ: እግዚእየ: ሊየሱስ: ክርስቶስ: ወፈድፋደሰ: ከመ: አስአል: በእንቲአክሙ:: ወይቤልዎ: ዕቤራት: ወዕጓለ: ማውታ: ለአብሳደ: ለመኑ: ተኃድገኒ: ወመነ: ንረክብ: ዘይሄሊ: በእንቲአነ: ከመ: ዋሕድ:: ውሉድከ: ንሕነ: ወታፈቅረነ: ለንዑሳን: ወለዓቢያነ: ወከንኩ: አበ: ወዓዛዚ:: ወዘንት: ብሂሎሙ: ሰገዱ: በገጾሙ: ወይውኅዝ: አንብዖሙ: ኀበ: እገሪሁ:: ወከ ልኦሙ: እንዘ: ይብል: የአክለክሙ: እመዝ: ትበክዩ: ወትቴክዙ: ሕያው: እግዚአብሔር: ከመ: እፈቅድ:
Fol. 180b2 ለክሙ: ከመ: ነፍስየ: ወለፈቅሮ: ለእግዚእየ: | ክርስቶስ: ፈድፋደ: እመኒክሙ:: ወዘንተ: ወዘይመስሎ: ነገሮሙ:

---

and all our cities, and all our possessions wasted? We will not let thee depart from us.' And Abbâ Absâdî said unto them, 'Cease ye, my children, for this is the day which I have expected wherein I shall go to my Lord Jesus Christ, and [I desire it] the more since I shall be able to make supplications on your behalf.' And the widows and the orphans said unto Absâdî, 'Unto whom wilt thou leave us? Whom shall we find to take thought for us, like the One? We are thy children, and thou dost love us, little and great.' [And Absâdî said unto them], 'I shall be a father and a comforter.' And when he had said this to them they bowed their faces, and their tears poured down on his feet. And he restrained them, saying, '[God] shall feed you, even though ye weep and be sorrowful. As God liveth I have loved you even
Fol. 180b2 as I love my own soul, but I love my Lord | Christ more than you.' And these [words] and others which were like unto them he spake unto them, but their hearts were not comforted in their

ወሊተኅዘዘ: ልቡሙ: እመብካይ: ውኅዘን:: ወይቤሎሙ: አብሳደ: በጽሐ: ጊዜሁ: ከመ: ናዕርግ: ቍርባነ: ወለብሰ: አልባስ: ቅዳሴ: ወሠርዓ: ቍርባነ: ወአቅረቦሙ: ለሕዝብ: ወጸለዮ: ላዕሌሆሙ: ወይቤ: እግዚእየ: ሊየሱስ: ክርስቶስ: ዋህድ: ወልደ: አብ: ዘአልሐቀኒ: እምኔዕስየ: እስከ: ዛቲ: ዕለት: ወዓቀበኒ: እመኒሊ: መንሱት: ዕቀቦሙ: ለእሉ: ውሉድየ: ወአዋልድየ: ከመ: ሊይመውኦሙ: እኩይ: ወዕቀብ: ነሊ: ዘተጋብአ: በዝየ: በእንተ: ስምከ: ቅዱስ: እስመ: ለከ: ይደሉ: ስብሐት: ለአቡከ: ኄር: ወለመንፈስ: ቅዱስ: እስከ: ለዓለመ: አሜን:: ወወሀቦሙ: ሰላመ: ወወፅአ: እመኔሆሙ: ወሐረ: ጽምሚተ: ኀቡ: ውእቱ: ላዕክ: ወወሰደ: በሐመር: ኀቡ: አርያኖስ: መስፍን:: ወዓቀመያ: ቅድሜሁ:: ወይቤሎሙ: ምንትኑ: አብሳደ: ዓቢይ: ሌጸስ: ቆጵስ:: ወይቤ: እወ: አነ: ውእቱ::

---

weeping and sorrow. And Absâdî said unto them, 'The time hath arrived for us to offer up the Offering.' And he put on the holy vestments, and made ready the Offering, and he brought the people nigh, and he prayed over them, saying, 'My Lord Jesus Christ, [Thou] One, Son of the Father, Who hast nourished me from my youth up until this day, and hast protected me from every temptation, do Thou protect these my sons and my daughters so that the Evil One may not overcome them. And do Thou protect all those who are gathered together here for Thy holy Name's sake, for unto Thee praise is meet, and to Thy Good Father, and to the Holy Spirit for ever. Amen.' And he gave them the benediction and went forth from them. And he departed fasting to that [imperial] messenger, who carried him by boat to Arianus the Governor, and set him before him. And the Governor said unto them (*sic*), 'Art thou Absâdî the great bishop?' And Absâdî said, 'I am he.' And the

ወይቤሎ: መስፍን: ፍሁ: ነገሠት: ያከብሩከ:: ወይቤሎ: መስፍን: ስማዕ: ይእዜ: መጽሐፎሙ: ዘአዘዙ: በእንቲአከ: ወለአንተ: አላኒቆስ: ወለእመ: አበይክሙ: ዕጣነ: ለአ ማልክተ: ንጉሠ: ትነሥኡ: ዐቢየ: ሥነኔ: ወሢመተ: አኮ:
Fol. 180 b 3 ብ|ሔርክሙ: አላ: በሥሉ: በሐውርት: ወበከመ: አክ በረከ: ንጉሠ: ስምዖ: ወትረክብ: ሕይወተ: ወተዓቅብ: ሕዝበከ: እስመ: እፈእየከ: ብእሲ: ዓቢይ: ወሠናይ: ወከማሁ: ይኩን: ምግባሪከ: አዕርግ: ዕጣነ: ለአማልክት: ወትረክብ: ሠልጣነ: ወሢመተ: ወክብረ: ዘይሁበከ: ንጉሠ: ለእመ: ሰማዕከኒ: ወትከውን: አርክ: ለንጉሠ:: ወይእዜኒ: አሠ: በለኒ: ከመ: ትርክብ: ብዙኃ: ብዕለ: ወክብረ: ወሢመተ: ወሶበ: ሊያፈቅረከ: እመ: ሊነገርኩከ: ዘነተ::

Governor said unto him, 'Behold, the Emperors would do thee honour.' And the Governor [further] said, 'Hearken now to their dispatch and to what they have decreed concerning thee, Absâdî, and concerning thee, Alânîḳôs. If ye do refuse [to burn] incense to the Imperial Gods ye shall receive severe punishment, [and if ye do not ye shall receive] positions of
Fol. 180 b 3 authority, not only in your own district, | but in all [other] districts. And as thou dost hold the Emperor in honour, hearken unto him, and thou shalt find life, and thou shalt preserve thy people. Now I observe that thou art a great man and of goodly appearance, therefore let thy behaviour be in accordance therewith. Offer up incense to the gods, and thou shalt obtain power, and an exalted position of authority, and honour, which the Emperor shall give unto thee if thou wilt obey me, and thou shalt be the Emperor's friend. And now tell me that thou dost consent, so that thou mayest acquire great riches, and honour, and an exalted position of high authority. Had I not loved thee dearly I would not have spoken these words unto thee.' And the bishop said unto

ወይቤሎ: ሊጹስ: ቆጽስ: ለመስፍን: ለምንት: ለከ: ትብል: ዘንተ: መሪረ: ነገረ: ኅሡመ: ዘይወፅእ: እመአፈከ: ዘአልበ: በቀኖ: ወሊኮነ: ነገረ: ጠቢባን: እስመ: ጽሑፍ: በ መጽሐፈ: ክርስቲያን: ዘይብል: ነገሮሙ: ለጠቢባን: ድልው: በመዳልው: ወዲ(sic)ደ: ጠቢብሰ: የአምር: ዘይወፅእ: እመአፈዙ:: ወይእዜኒ: አብሳደ: ሊየዓርግ: ዕጣነ: አላ: ጠቢብ: ውእቱ: ወየዓርግ: ዕጣነ: ለአምላከ: ሰማይ: ዘልማድየ: እመንእስየ: እፎ: አዓርግ: ዕጣነ: ለአማልክት: ርኩሳን: በልህቃትየ: ሊይከውነኒ: ዝንቱ: ነገር: ሊይፈርሃከ: ለከ: ወሊለንጉሠከ:: አላ: ለእግዚአብሔር: ዘፈጠረ:| ሰማየ: ወምድረ: ዘሎቱ: ዓርግ: ዕጣነ: ለበሕቲቱ: ወሊይ Fol.181a1
ቀርብ: ለአማልክት: ርኩሳን: ዘፈቀድከ: ግበር:: ወይቤሎ: አርያኖስ: ለአብሳደ: አዕርግ: ዕጣነ: እስመ: አእመርከ:

---

the Governor, 'What aileth thee that thou sayest these bitter things [to me]? Abominable and bitter is the word which goeth forth from thy mouth, and there is nothing profitable therein, and it is not the speech of wise men. For it is written in the Scripture of the Christians, saying, "The word of the wise is weighed in the balance,"[1] and again, "The wise man knoweth that which goeth forth from his mouth."[2] Now Absâdî will not offer up incense [to the Imperial Gods]; but he is wise, and will offer up incense to the God of heaven; since I have been accustomed to serve Him from my childhood, how can I offer up incense to polluted gods in my riper age? Far be this thing from me! I fear thee not, neither do I fear thy Emperor, but I fear God Almighty Who created | the heavens and the Fol.181a1
earth, unto Whom alone doth the offering up of incense belong. I will not make offerings to polluted gods as thou wishest me to do.' And Arianus said unto Absâdî, 'Offer up incense

[1] Compare Eccles. xii. 10, 11. [2] Compare Ps. xxxix. 1; Prov. xvi. 23.

ኍነኔ: ዘይከውን: በመኍናነ: ነገሠት:: ከመ: ሊያበ
ጽሕክ: ወሊታዕርግ: ዕጣነ: ተዳልረክ:: ወይቤሎ: አባ:
አብሳዲ: ለመስፍን: ኦአብድ: ታመክሮኑ: ለአብሳዲ: ከመ:
ታእምር: ኍነኔክ: ለእመ: ክልኤ: ልቡ: አላ: ጽኑዕ: እነ:
በአሚነ: እግዚአብሔር: ዘአአምሮ: እመንእስየ: እስመ:
ጽሑፍ: በመጽሐፈ: ክርስቲያን: ዘይብል: ዝብጦ: በሠለት:
ነጸሕ: ወይነጽሕ: ኍለንታሁ:: ወይእዜኒ: አመክሮ:
ለአብሳዲ: በኍሎ: ኍነኔክ: ወተአምር: ለእመ: ይጽነዕ::
ወሶቤሃ: ተምዓ: አርያኖስ: ወአዘዘ: ይእስርዎ: ወይስቅልዎ:
ደቡ: አዕማድ:: ወይቤሎ: ላዕክ: ንጉሠ: ሊይክውነክ:
ትሞንኖ: ዘእንበለ: በመበሕቱ: ንጉሠ: ለእመ: ሊያዕረገ:
ዕጣነ: እስመ: ይቤ: ንጉሠ: ይሞንነው: በሞት:: ወይእዜኒ:

---

so that the punishment which, as thou well knowest, proceedeth from the tribunal of the Emperors may not fall upon thee if thou art so bold as not to offer up incense.' And Abbâ Absâdî said unto the Governor, 'O foolish one, thinkest thou to tempt Absâdî by telling him about this punishment, as if there was any hesitation in my heart? But I am strong in the faith of God Almighty, Whom I have known from my youth up. For it is written in the Scriptures of the Christians, saying, "Beat him with a pure reed and the whole of him shall be pure."[1] Put now Absâdî to the test with all thy torturing, and thou shalt know whether he be strong [or not].' And straightway Arianus was wroth, and he gave the order to bind Absâdî and to suspend him upon stakes (or, pillars). And the envoy of the Emperor said unto him, 'Thou mayest not torture him except with the Emperor's permission. If he will not offer up incense, the Emperor saith he shall be punished with death. Now do not scourge Absâdî.' And Arianus said unto Absâdî, 'Do not imagine,

[1] Compare Ps. li. 7.

ሊትቅሠፎ: ለአብሳደ:: ወይቤሎ: አርያኖስ: ሊይምሰልከ: አአብሳደ: ዘከልኡኒ: እስመ: እኁንነከ: ዘይእኪ: እመ ዝንቱ: ወእመ: አኮ: አዕርግ: ዕጣነ: ከመ: | ሊትሙት: Fol. 181 a 2
ሞተ: እኩየ:: ወይቤሎ: አባ: አብሳደ: ለአርያኖስ: አንሰ: ወዳዕኩ: ወነገርኩከ: ሊትትዋሠአኒ:: እስመ: ሊያዓርግ: ዕጣነ: ግበር: ዘፈቀድከ:: ወሶቤሃ: አዘዘ: መስፍን: ይልህቡ: ዕቶነ: እስከ: ይከውን: ከመ: እሳት: ወእዘዘ: ይደይው: ውስቴታ: እስከ: ዓሡር: መዋዕል: ወሊይበልዕ: ወሊይስቲ:: ወእመድሪሁ: አዘዘ: ያውፅእዎ: ወዓቀሞ: ቅድሜሁ: ወይቤሎ: ጠባዕከኑ: አብሳደ: አዕርግኪ: ዕጣነ: ከመ: ሊትወስክ: እከየ: ፈድፋደ: እመዝንቱ:: ወይቤ: አብሳደ: ለመስፍን: አአብድ: ዘሊኮነ: ጠቢበ: ይመስለከኑ:

O Absâdî, that there are any to restrain me from inflicting upon thee a worse punishment than this. However, offer up incense so that | thou mayest not die an evil death.' And Fol. 181 a 2
Abbâ Absâdî said unto Arianus, 'I have already told thee, and do not thou oppose (or, contradict) me, that I will not offer up incense; do as thou wishest.' And straightway the Governor commanded them to heat a furnace until it became red-hot, and to cast Absâdî therein for ten days, [during which] he was neither to eat nor to drink. And after [these days] Arianus commanded them to bring Absâdî out, and they set him before him. And Arianus said unto him, 'Art thou satisfied, Absâdî? Offer up incense then in order that thou mayest not add greatly to the evil which hath already befallen thee.' And Absâdî said unto the Governor, 'O fool, who art without understanding, dost thou imagine that thou hast worn me out, or that thou hast terrified me with this torture whereof I have had experience from my youth up? Thou art as helpless as thy father Satan, who is unable to effect anything whatsoever. Thou art unable to exhaust and to wear out Abbâ Absâdî by

ዘለጸመወኒ: እስመ: ገረመከኒ: በዝንቱ: ተፈተንኩ: እመ
ንእስየ:: ወይእዜኒ: ድኩመ: ለንተ: ከመ: ለቡከ: ሰይጣን:
ዘሊይክል: ወሊመንተኒ: ወበዘንቱ: ሊይከውነከ: ቂማ:
ወሊይቂሙ: ለቦ: ለብሰደ: ወእስከ: ይእዜ: ሊያሚክረኒ:
ኀነኔከ: ዘይመስለከ: ታጸመወኒ:: ወሊየዓርግ: ዕጣነ:
ለባዕድ: ለመላክ: ለዘሊኮነ: ንጹሐ: ግበር: ዘፈቀድከ::
ወካዕበ: ተመዲ: መስፍን: ወለዘዘ: ይወስኩ: ላህበ:
ወይዳይው: ሐሙስ: መዋዕለ: ሊይብላዕ: ወሊይስተይ::
ወካዕበ: ለውፅኦ: ወይቤሎ: ለዕርግ: ዕጣነ: ከመ: ሊትሙት:
Fol. 181a3 በረኃብ: ወበላህበ: ዝንቱ: ዕቶን:: ወለውሠኦ: ሰማ|ዕተ:
ክርስቶስ: ወይቤ: ለንሰ: ሊየዓርግ: ዕጣነ: ግበር: ዘፈቅድከ::
ወለዘዘ: ካዕበ: ያንዱ: በገቦሁ: ዕቶነ: ወይዳይው: ውስቴቱ:
ወይክድንው: በእብነ: እስከ: ሰዱስ: መዋዕል: እንዘ:

---

means of this kind. Up to the present thy punishment, which thou didst imagine would try me beyond my strength, hath failed to wear me out. Moreover, I will not offer up incense to any strange god or to any polluted being; do as thou wishest.' And again the Governor was wroth, and he commanded them to make the furnace hotter, and to cast Absâdî into it for five days, without food and without drink. And again Arianus had him brought out, and he said unto him, 'Offer up incense that thou mayest not die of hunger and
Fol. 181a3 of this blazing fiery furnace.' And the | martyr of Christ answered and said, 'I will not offer up incense; do as thou wishest.' And Arianus commanded them to light a fire inside the furnace, and to cast him into it, and to cover it over with a stone for six days, [during which time] he was neither to drink nor to eat. And they brought Absâdî out after twenty-one days, and all those who were in the judgement chamber saw him, and his face shone like the sun, and his flesh was even as wool; and they were all astonished

ሊይሰቲ: ወሊይበልዕ:: ወእምድኅረ: ፳ወ፬ዕለት: አው
ፅእው: ለአብሳደ: ወርእይው: ኀሎሙ: እለ: ውስተ:
ምኵናን: ወገጹ: ይበርህ: ከመ: ፀሐይ: ወለሠጋሁ: ከመ:
ጽጌ: ወተሐውኵ: ኀሎሙ: እለ: ርእዩ: ወአንከሩ::
ወይቤሎ: አርያኖስ: ለአብሳደ: ዮጊ: በላዕከ: በኀቡእ:
ምንትኑ: ዝአርአያ: ወይቤሎ: አባ: አብሳደ: አብደን:
እለ: አልብክሙ: ልብ: ምስለ: ንጉሠከ: ጽሑፍ: ውስተ:
መጽሐፈ: ክርስቲያን: ከመ: አኮ: በኀብስት: ከመ:
ዘየሐዩ: ሰብእ: አላ: በኀሉ: ቃል: ዘይወፅእ: እምአፈሁ:
ለእግዚአብሔር:: ወነቢያትኒ: እለ: ርእዩ: ስብሐተ: እግ
ዚአብሔር: ይኑብሩ: በበሰሙን: ሊይበልዑ: ወሊይሰትዩ::
ወታለ: እግዚአብሔር: ይከውን: ሲሳዮሙ: ወእፎ: እነግረከ:
እመጻሕፍት: እስመ: ይቤ: በወንጌል: ወሊተህቡ: ቅድሳተ:
ለከለባት: ወሊታንብሩ: ባሕርየክሙ: ቅድመ: አኀርው:
ከመ: ሊይኪድው: በእገሪሆሙ: ወተመይጠሙ: ይነስ

---

and they marvelled. And Arianus said unto Absâdî, 'Peradventure thou didst eat food secretly. What was it? Shew it to me.' And Abbâ Absâdî said, '[Ye are] fools, thou and thy Emperor are without understanding. It is written in the Scriptures of the Christians, "Man doth not live by bread [alone], but by every word which cometh forth from the mouth of God."[1] And the Prophets who saw the glory of God lived for a week at a time without eating and without drinking, and the dew of God was their nourishment. And I will quote further unto thee from the Scriptures. It saith in the Gospels, "Give not holy things unto the dogs, and set not your pearls before the swine, lest they trample upon them with their feet, and [then] turn themselves about and bite you."'[2] And Arianus said unto Absâdî,

[1] Deut. viii. 3; Matt. iv. 4; Luke iv. 4.
[2] Matt. vii. 6.

Fol. 181 b 1 ኵክሙ:: ወይቤሎ: አርያኖስ: ለአብሳደ: በአሜንኑ: | ከ
ልብ: ትብለኒ: ወይቤሎ: አንተ: ተአኪ: እመከልብ: ምስለ:
ነገሠትከ: ወከለባትሰ: የአምሩ: እግዚአሙ: ወአንትሙሰ:
ኢተአምሩ: ዘፈጠረክሙ:: ወሰሚዖሙ: ሕዝብ: ከልሑ:
ወይቤሉ: ፬ውእቱ: አምላኩ: ለአብ: አብሳደ:: ወከለሑ:
ሐራ: ወይቤሉ: አፍጥን: ነኒኔሁ: ከመ: ኢያስሕት:
ነሎ: ሕዝበ:: ወይቤሎሙ: አመጽእዎ: ለአላኒቆስ:
ወአሕመመው: ወእመዱኅሬሁ: እቅትሎሙ: ለክልኤሆሙ:
በከመ: አዘዘ: ንጉሠ: እስመ: አስሐትወሙ: ለኪሉ:
ሰብእ:: ወይቤልዎ: ግበር: ዘንተ: ይእዜኒ:: ወአዘዘ:
ይምትሩ: ርእሶ: ለአባ: አብሳደ: ወወዲአ: አብሳደ:
ለብሰ: አልባሰ: ቅዳሴ: ወይቤሎ: ወልድ: ዘይተልው:
አኀዎንስጡስ: አባ: አይቴ: ትወስድ: አልባሲከ: ሠናያተ:
ወኢይኔሠኡከ: ቀታልያን:: ወይቤሎ: አባ: አብሳደ:

Fol. 181 b 1 'Dost thou indeed call me | a dog?' And Absâdî said unto him, 'Thou and thy Emperors are worse than dogs, for the dogs know their masters, but ye do not know your Creator.' And when the people heard this they cried out, saying, 'One is the God of Abbâ Absâdî.' And the [imperial] messengers cried out and said unto Arianus, 'Make haste, and finish his punishment lest all the people be led astray.' And Arianus said unto them, 'Bring hither Alâniḳôs and torture him, and afterwards I will kill them both, even as the Emperor hath commanded, because they have led all men astray.' And [Absâdî] said unto him, 'Do this forthwith.' And Arianus commanded [them] to cut off the head of Abbâ Absâdî. And having gone forth, Absâdî put on [his] holy vestments. And the young man who attended him, a reader, said unto him, 'Abbâ, where wilt thou put thy fine apparel so that the murderers may not take [it] from thee?' And Abbâ Absâdî said unto the reader, 'Is my apparel better than the

ለአግዮንስጢስ: ኣልባስየኑ: ይኄይስ: እመአልባሰ: እግ
ዚአየ: ሊየሱስ: ክርስቶስ: ዘተካፈሉ: ሐራ: ለርእሶሙ::
ወሶበ: ብየ: እመዘ: ይኄይስ: እመለበስኩ: እስመ:
ዘይጸንሕ: ኩብካበ: ለወ: ዘይነሥእ: መርዓተ: ለወ:
የሐውር: ኀበ: ዓቢይት: ይለብስ: ዘይሄኒ: ወእንሰ: ዛቲ:
ዕለትየ: እንተ: ተሰፎኩ: ይዳልወኒ: እሠረገወ: በኪሉ:
ሠዓይ: ውስጠ:|ወለፍለ: ኩመ: እሑር: ኀበ: እግዚአየ: Fol. 181 b 2
ሊየሱስ: ክርስቶስ:: ወወሰዱወ: ለለባ: ኣብሳደ: ኀበ:
ይቀትልወ: ወወፅኡ: ኪሎሙ: ሰብለ: ሀገር: ወወሰዱ:
መብልዓ: ጸቃውዓ: ወለስተብቍዕወ: ይነሣእ: ሕቀ::
ወይቤሎሙ: ዳቂቅየ: ለእሰ: ለሐውር: በጾምየ: ቅድመ:
እግዚአየ: ሊየሱስ: ክርስቶስ: ወሶበ: ቀርበ: ይምትሩ:
ርእሶ: ወይቤሎ: ለባ: ኣብሳደ: ኀደገኒ: እጼሊ:: ወቆመ:
ለባ: ኣብሳደ: ወሰፍሐ: እደዊሁ: መንገለ: ሰማየ: ወይቤ:

---

apparel of my Lord Jesus Christ, which the soldiers divided among them? If I had any better than what I have I would put it on, because when a man goeth to a wedding, or when he taketh a bride, or when he goeth into the presence of the great, he arrayeth himself in splendid raiment. And on this day, for which I have waited, it is meet for me to adorn myself both within | and without since I am going to my Fol. 181 b 2
Lord Jesus Christ.' And they took Abbâ Absâdî to the place where they were going to kill him. And all the people of the city went forth and set before him food and drink sweetened with honey, and they entreated him to partake of a little of it. And he said unto them, 'My children, I will go fasting as I am into the presence of my Lord Jesus Christ.' And when [the executioner] came to cut off his head Abbâ Absâdî said unto him, 'Permit me to pray.' And Abbâ Absâdî stood up and stretched out his hands to heaven, and said, 'My Lord and my God, Thou Sustainer

እስእለከ: እግዚአየ: ወአምላኪየ: አኃዜ: ኵሉ: ዘመጸእከ: በእንተ: ኵሉ: ዘመደ: ሰብእ: እመአጽኖፈ: ምድር: እስከ: አጽኖፈ: ከመ: ትነጽር: ላዕሌየ: ወፈድፋደሰ: ለሕዝብ: ክርስቲያን: ከመ: ይትባረኩ: ወይትሌዓሉ: ወትክላእ: እመ ኔሆሙ: ዘንተ: ግፍዓ: መሪረ:: ወእስእለከ: እግዚአ: ከመ: ታሠኒ: ፍኖትየ: ወይፅቀብወ: ለገብርከ: መላእክቲከ: ቅዱሳን: ወይመርሑኒ: አመጸእ: ኀቤከ: በሰላም:: እወ: እግዚኦ: ስመዓኒ: ጸሎትየ: ለገብርከ: በተፋጸሜተ: መዋዕልየ:: ወእንዘ: ይጼሊ: አኀዘ: ሐራዊ: እዴሁ: ለአቡ: አብሳደ: እንዘ: ይበክዩ: ኵሉ: ሕዝብ:: ወሰሐቦ: ከመ: በግዕ: ዘይጠባሕ:: ወይቤሎ: ነዓ: ኀድግ: ንሑር: ኀበ:

Fol. 181 b3 ግብርነ: ወይቤሎ: አቡ: አብሳደ: ለሐ|ራዊ: ኦክዓዊ: ደመ: ቅዱሳን: በአማን: ሓዘን: ለከ: እስመ: ኮንከ: ኀርቱመ: እመኵሉ: ሰብእ: ወአልብከ: ተዝካር: በዕለተ:

---

of the universe, Who didst come [upon earth] for the sake of every race of man, from one end of the earth to the other, and to watch over me, and especially over the Christian peoples, so that they might be blessed and exalted, and to keep away from them this bitter injury, I beseech Thee, O Lord, to make straight my path, and may Thy holy angels protect Thy servant, and may they bring me unto Thee in peace. O Lord, hearken unto me, and unto the prayers of Thy servant at the end of my days.' And whilst he was praying the soldier took hold of the hand of Abbâ Absâdî—now all the people were weeping—and he drew him away like a lamb which was to be slain, and he said unto him, 'Come, cease [thy prayer], and let us go to [our] work.'

Fol. 181 b3 And Abbâ Absâdî said unto | the soldier, 'O thou who dost shed the blood of the saints, in truth there is sorrow [in store] for thee, for thou art accursed above all men, and thou shalt have no memorial in the Day of the Resurrection, and

ትንሣሌ: ወአልበ: ዘይመህረከ: ወዘያነሥአከ: እስመ: ሊመሐርከ: ለግብርቲሁ: እስመ: መሐኖንኑ: ሊይመህር: ለዘሊመሀረ:: ወይቤሎ: ሐራዊ: አነ: እፈጽም: ፍትወትየ: በዝየ: ወአመ: ሞትኩ: ኅድግ: ይደዩኒ: ውስተ: ነተነኔ:: ወይቤሎሙ: አበ: አብሳደ: ለሐራዊ: አብደርከ: መርገመ: ወትመጽአከ: አበይከ: ለበረከት: ወትርኅቅ: እመኔከ:: ወዘንተ: ብሂሎ: መጠወ: ክሳደ: ቅዱስ: አብሳደ: ወመተሩ: ርእሶ:: ወሀሎ: ⸗ብእሲ: ፈራሂ: እግዚአብሔር: ወሰፍሐ: ልብሶ: ላዕሌሁ: ወሊሐደግ: ይረድ: ደበ: ምድር:: ወኮነ: ፈውሰ: ለኩሉ: ዘገሠሠ: ወነሠኡ: ሠጋሁ: ሰብእ: ሀገሩ: ወጸርዎ: ደበ: መታክፍቲሆሙ: ወወሰዱዎ: መንገለ: ጽባሕ: ወቀበርዎ፤ ወዝንቱ: ሊጹስ: ቆጸስ: ሰማዕት: ፈጸመ: ገድሎ: አመ⸗ዐ⸗ሥለወርኃ: ታሕሣሠ: በመንግሠተ: ደዮቅልጥያኖስ: በሰላመ::

---

there shall be none to have compassion upon thee, and none to lift thee up, because thou hast not shewn compassion on His servants, and because the Judge will not shew compassion upon him that hath not shewn compassion.' And the soldier said unto him, 'I will fulfil my desire in this world, and when I ām dead let them cast me into the place of punishment.' And Abbâ Absâdî said unto the soldier, 'Thou hast chosen what is accursed, and it shall come unto thee; thou hast rejected blessing, and it shall be remote from thee.'[1] And saying these words the holy man Absâdî stretched out his neck, and they cut off his head. And there was a certain God-fearing man who spread out his garment over it and did not let it fall on the ground; and it healed every man who touched it. And the people of his city took his body and carried it upon their shoulders, and they bore it away towards the east and buried it. And this bishop who was a martyr ended his strife on the twenty-seventh day of the month Takhshâsh, in the reign of Diocletian, in peace.

[1] Compare Ps. cix. 17.

THE MARTYRDOM OF ABSÂDÎ AND ALÂNÎḲÔS.

From the Ethiopic *Synaxarium*.

(Brit. Mus. MS. Oriental, No. 656)

Fol. 148 *a* 3 ፯ም: ፳ወ፯: ለታኅሣሠ:: በዛቲ: ዕለት: ኮነ: ሰማዕት: ቅዱስ: አብሳዲ: ሊጺስ: ቆጵስ:: ሶቤሃ: ሶበ: ሰምዓ: ዲዮቅልጥያኖስ: ነጉሠ: ዜኅሠሙ: ለሊጺስ: ቆጶሳት: ዓቢያን: አበ: አብሳዲ: ሊጺስ: ቆጵስ: ወአበ: አላኒቆስ: ዘላዕላይ: ግብጽ:: ከመ: እሙንቱ: ያጽንዕምሙ: ለክ ርስቲያን: ውስተ: ሃይማኖት: ርትዕት: ዘእገዚእነ: ክር ስቶስ: ወይሠዕሩ: አምልኮ: ጣዖታት: ወፈነወ: ላእካነ: ወአብጽሖሙ: ኀቤሁ:: ወሶኖኖሙ: ኒኖኔ: ዓቢየ: ወቅዱስሰ: አበ: አብሳዲ: ሰአሎ: ለላእክ: ነጉሠ: ከመ: ይትዓገሠ: ላዕሌሁ: አሐተ: ዕለተ:: ወወአቱሰ: ሠርዓ: ቅዳሴ: ቍርባን: ገብረ: ወመጠወጮ: ለሕዝቡ: ምሠ

Fol. 148 *a* 3 Twenty-seventh day of Takhshâsh. On this day the holy man Absâdî the bishop became a martyr. Now when the Emperor Diocletian heard the report of the great bishops, Abbâ Absâdî the bishop, and Abbâ Alânîḳôs, who were over Egypt, and that they were encouraging (or, strengthening) the Christians in the true faith of our Lord Christ, and suppressing the worship of idols, he sent messengers and had them brought unto him, and inflicted severe tortures upon them. And the holy man Absâdî asked the imperial messenger to bear with him for one day (i.e. give him a day's grace). And he made ready the Holy Offering, and administered to

ጢራተ: ቅድሳት: ወአዘዞሙ: ከመ: ይጽንዑ: በሃይማኖት:
ርትዕት: ወአመኖሙ: ወወፅአ: እመኀቤሆሙ: ወመጠወ:
ነፍሶ: ውስተ: እደ: እግዚአ|ብሔር: ወወሰደ: ላእከ: Fol. 148b 1
ኀበ: አርያኖስ: መኰንን: ዘሀገረ: አንዴባው:: ወሶበ:
ርእየ: ገጾ: ለአበ: አብሳደ: አንከረ: አርአያሁ: ወግርማሁ:
ኀዘነ: ሎቱ: ወይቤሎ: አንተ: ብእሲ: ግሩመ: መሐክ:
ነፍሰከ: ወስማዕ: ቃሎ: ለንጉሠ:: ወአውሠአ: ንጉሠ:
ወይቤሎ: አንሰ: ኢይስማዕ: ትእዛዞ: ለንጉሠ: ከሐዲ:
ወኢይቄልጥ: መንግሠተ: ሰማያት: በሕይወተዝ: ዓለም:
ኀላፊ: ወኵነ: ማእከሌሆሙ: ብዙኀ: ነገር: ወቅዱስ:
አብሳዲ: ሊተመይጠ: እመክሮ: ሠናይ:: ወአመዝ: አዘዞ:
መኰንን: ከመ: ይሥነንዎ: በመንኰራኵር: ወይደይው:
ውስተ: እቶን: እሳት:: ወካዕበ: ወደይው: ውስተ: መንደበ:

---

the people the Holy Mysteries, and commanded them to be strong in the true faith; and he embraced them, and went forth from them, and placed himself in the hand of God. | And the messenger took him to Arianus, governor of the city Fol. 148b 1
of Andênâwe (Antinoë), and when Arianus saw the face of Abbâ Absâdî he marvelled at his appearance and at his reverend dignity, and was sorry for him. And he said unto him, 'Thou art a man of reverend dignity: have pity on thyself and hearken unto the word of the Emperor.' And Absâdî answered and said unto him, 'I will not obey the command of the apostate Emperor, and I will not exchange the kingdom of heaven for the sake of this transitory life.' And many words passed between Arianus and Absâdî, and the holy man Absâdî did not turn from his good counsel. Then the governor commanded [his men] to torture him on the rack, and to cast him into a red-hot furnace. And after that they cast him into the furnace of a bath, and the holy

ብለኔ: ወኮነ: ቅዱስ: አባ: አብሳዲ: ይትዔገሦ: ዘንተ:
ኀሎ: ኀነኔ: ወእግዚአብሔር: ያነሥኦ: ዘእንበለ: መስፍ::
ወእመዝ: አዘዘ: መኰንን: ከመ: ይመትሩ: ርእሶ: በሰይፍ::
ወሶበ: ሰምዓ: ዝንቱ: ቅዱስ: ተፈሥሐ: ዓቢየ: ፍሥሐ:
ወለብሰ: አልባሰ: ክህነት: ወሰፍሐ: እዴሁ: ወመተሩ:
ርእሶ: ክብርተ: ወነሥአ: አክሊለ: ስምዕ: በመንግሥተ:
ሰማያት::

ሰላመ: ለክሙ: ሊቃነ: ቆጵሮስ: ዘግብጽ::
አባ: አብሳዲ: ወአሳኒቆስ: አብያጽ::
እመታመልኩ: እብነ: ወእመትስግዱ: ለዕፅ::
ዘአጥበዕክሙ: በረቂጽ: እንበለ: ተዓቅፎ: ወዳኅፅ::
መንገለ: መጥባሕት: በሊሕ: ወእሳት: ብቍጽ::

---

man Abbâ Absâdî bore all these tortures patiently, and God raised him up uninjured. Then the governor commanded them to cut off his head with a sword, and when the holy man heard this he rejoiced with an exceeding great joy. And he arrayed himself in priestly apparel, and he stretched out his neck, and they cut off his glorious head, and he received a crown of martyrdom in the kingdom of the heavens:

Salutation to you, O ye bishops of Egypt,
Ye companions Abbâ Absâdî and Alânîḳôs!
Who did not worship stone, and did not bow down to wood,
Who ran gladly without a slip or a stumble
Towards the sharp sword and burning coals of fire.

THE MARTYRDOM OF MERCURIUS.

(Brit. Mus. MS. Oriental, Nos. 687, 688)

ዝንቱ: ነገር: ዘቅዱስ: ወብፁዕ: ሰማዕት: መርቆርዮስ:: Fol. 109 *a* 2

በመዋዕለ: ዴኬዎስ: ንጉሠ: ሮሚ: ተወልዶ: ሕፃን: ፕሉፓዲር: ዘበትርጓሜሁ: መርቆሬዎስ:: ወስመ: አቡሁ: አሮስ: ወስመ: እመሔዉ: ሲደሮስ: ወ፪ሌሆሙ: ነዓውያነ: አራዋት:: ወእመከመ: አኀዙ: ይወስዱ: ለነገሠት: ወለ መኳንንት: ወለመላእክት: ወይሁብዎሙ: ዒለበሙ:: ወመጽኡ: ፬ገጸ: ከልብ: እምርኁቅ: ብሔር: ወበ ጽሑ: ኀበ: መለገርት: ወኀሡመ: ርእየቶሙ: ወለ ዕርተ: ርእሶሙ: ከመ: ለሠዕርተ: ፈረስ: ወስነኒሆሙ: ከመ: ስነነ: አፍብስት: ወለዕይንቲሆሙ: ከመ: እሳት: እደዊሆሙ: ወእገሪሆሙ: ከመ: በትረ: ሐፂን: ወለጽፋሪ

This is the story of the holy and blessed martyr Mercurius.[1] Fol. 109 *a* 2

In the days of Decius, the Emperor of Rome, was born the child Philopator, which is interpreted Mercurius. And the name of his father was Arôs, and the name of his grandfather was Sîdôrôs, and they were both hunters of wild animals. And when they began to serve (?) kings (or, emperors) and governors and rulers [their chiefs] gave them their wages. And two Dog-faces came from a far country, and they came to the net. Their heads were horrible [to see], and the hair thereof was like unto the manes of horses, and their teeth were like unto the teeth of lions, their eyes were like fire, their hands and feet were like a rod of iron, and

[1] See a brief summary from the Arabic in Butler, *Coptic Churches*, ii, pp. 357–9.

ሆሙ: ከመ: ለፅፋረ: ለዓብስት:: ወእመከመ: ሰሙዓ: ለሮስ: ድምፀ: ደል: ወነሥአ: ለሰይፍቲሆሙ: ሖሩ: ወጐዩ: ከመ: የለኅዙ: ዘተሠግረ:: ወሶበ: ርእይዎሙ: ለገጸ: ከልብ: ወደቁ: በገጾሙ: ወደነገፀ: ልቦሙ: ወኮኑ: ከመ: ሐብድንተ: ወለኅዝዎ: ለሲደርስ: ለቡሁ: ወበልዕዎ: ለሠጋሁ:: ወለኅዝዎ: ካዕበ: ለወልዱ: ለሮስ: ወረቀዱ: ይብልዕዎ:: ወሰመዮ: ቃለ: እግኣበ: እግዚአብሔር:
Fol.109a3 ዘይብል: እሱ: ገጸ: ከ|ልብ: ሕሮፎስ: ወለርጋኔ: ኅድግዎ: ወሊትብልዕዎ: እስመ: ተወልደ: እምኔሁ: ቅዱስ:: ወኅደግዎ: ሶቤሃ:: ወይቤልዎ: ገጸ: ከልብ: ተንለእእ: ኦሊቅነ: እመይእዜ: ሊንገብር: እኩየ: በደቤከ: እስመ: እግዚአብሔር: ለዘዘነ: ከመ: ሊዓኅለመ: ላዕሌከ: ተንለእእ: ወሊትፍራህ:: ወተንለእለ: ሶቤሃ: ወነበረ: ወነ ጸሮሙ: ወሪርሃ: ወተኅገሮሙ: ወይቤሎሙ: ክድኑ: ገጸክሙ: እስመ: ሊይክል: ነጽሮ: ገጾየ: ወነዑ: ምስሌየ:

---

their nails were like unto the claws of lions. And when Arôs heard the noise he [and Sîdôrôs] rose up and took their swords, and went and ran to begin to set out their nets. And when they saw the Dog-faces they fell down on their faces, and their hearts quaked, and they became like dead men. And they seized Sîdôrôs, his father, and devoured his body, and then they seized his son Arôs and wanted to eat him. And a voice from God was heard saying unto these
Fol.109a3 Dog-faces, | 'Harôpôs and Argânê, let him alone, and devour him not, for a holy man shall be begotten by him'; and they let him alone straightway. And the Dog-faces said unto him, 'Rise up, O our master. From this time forth we will do thee no harm, for God hath commanded us not to do what is evil to thee. Rise up and be not afraid.' And Arôs rose up forthwith, and he sat and gazed at them, and was afraid. And he said unto them, 'Cover your faces, for I am not able [to bear] the sight of them, and come

ብሔርየ: እስመ: እግዚአብሔር: ገብረ: ሰላመ: ማእከሌየ: ወማእከሌክሙ:: ነሥአሙ: ወሖሩ: መስሌሁ:: ወሶበ: አልጸቁ: ለሀገር: ይቤሎሙ: ንበሩ: ዝየ: እስከ: ይመሲ: ወሶበ: ይሬእዩ: ሰብአ: ሀገር: ይቀትሉክሙ:: ወዴቤልዎ: ገጸ: ከልብ: ኦሊቅነ: ንሕነሰ: ሊንፈርህ: ወሊመነሂ:: ወይቤሎሙ: አፍቁራንየ: አንሰ: ሊይፈቅድ: እግበር: እኩየ: ወሊለመኑሂ:: ወይቤሎሙ: ንበሩ: ዝየ: እስከ: እገብእ:: ሖረ: ወበአ: ውስተ: ሀገሩ: ወአኀዘ: ይነግራ: ለብእሲቱ: ወተቤሎ: አርመመ: ኀደገኒ: እንግርከ: ዘርኢኩ: በአ ዕይንትየ: በህልመ: ዘኮነ: ላዕሌከ:: ርኢኩ: ገጸ: ከልብ: ወበልዕወ: ለአቡከ: ወአመጸእኮሙ: ምስሌከ: ወአንበ ርኮሙ: ታሕተ: ደብር: ወይእዜኒ: ንሠእ: ወሀበሙ: ዘይበልዑ: ወወሀበ|ቶ: ኅብስተ: ወወይነ: ወበለሰ: ነሥአ: Fol.109b1
ወወሰደ: ሎሙ: ወወሀበሙ: ወ[በ]ልዑ:: ወአንከራ: ጣዕመ: ውእቱ: መብልዕ: ነሥአሙ: በሌሊት: ወአብአሙ: ውስተ:

---

with me to my country, for God hath made peace between me and you'; and they rose up and went with him. And when they had reached the city, Arôs said unto them, 'Tarry ye here until the evening, for if the men of the city see you they will kill you.' And the Dog-faces said unto him, 'O our master, we are not in the least afraid.' And he said unto them, 'O my beloved, I do not wish to do evil unto any one whatsoever'; and he said unto them, 'Sit ye here until I return.' And Arôs came into the city and told his wife. And she said unto him, 'Be silent, and let me speak unto thee, for I have seen with mine eyes a dream concerning thee. I saw Dog-faces and they devoured thy father. And thou didst bring them with thee and place them under a mountain; rise up now, and give them food to eat.' And she gave him | bread, and wine, and figs, and Fol.109b1
he took them and carried them and gave them to the Dog-faces, and they did eat, and they marvelled at the taste of

ቤተ: ወእመደ·ኀረ: በሉ: ረክብዎ: ለሕፃን: መርቆሬዎስ: ወሰዓመዉ: ርእሶ: ወነበሩ: ምስሌሁ:: ወዓቃቤ: ሕንቀጽ: ሀገር: ሶበ: ርእዮሙ: ለእሙንቱ: ገጾ: ክልብ: ሖረ: ወነገሮ: ለመ·ኮንን: ሀገር: ወይቤሎ: ለሮስ: ነዓዊ: ለመጽአ: ለራቂተ: ዘኀሠሙ: ራእዮሙ:: ወሶበ: ሰመዓ: ዘንተ: ነገረ: መ·ኮንን: ለለክ: ኀበ: ለሮስ: ያመጽእዎ: ኀቤሁ: ወለብጽሕዎ: ለለሮስ: ኀበ: መ·ኮንን:: ወይቤሎ: መ·ኮንን: ሰማዕነ: ከመ: ሊኀዘክ: ለራዊተ: ሀበኒ: ኪያሆሙ: ወለሁበክ: ዒለመክ:: ወይቤሉ: ለሮስ: ነዓዊ: ሊትክል: ትርለዮሙ: ወተመዒ: መ·ኮንን: ለለሮስ: ወይቤሎ: በእንተ: ምንት: ትክልኤኒ: ለራዊተ:: ወይቤሉሙ: ለሠራዊቱ: ንዑ: ንሑር: ወስተ: ቤቱ: ወሖረ: መ·ኮንን: ወስተ: ቤተ: ለሮስ: ወበሉ: ምስሌሁ: ብዙኀ: ሱበእ: እዶ: ወእንስት:: ወሶበ: ርእዮሙ:

---

that food. And Arôs took them by night and brought them into the house, and after they had come they found the boy Mercurius, and they kissed his head, and they abode with him. And when the gate-keeper of the city saw the Dog-faces, he went and told the governor of the city, and he said unto him, 'Arôs the hunter hath brought back some wild beasts, the appearances of which are horrible.' And when the governor heard these words he sent a messenger to Arôs to bring him to him; and the messenger brought Arôs. And the governor said unto him, 'We have heard that thou hast captured [some] wild beasts; give them to me and I will pay thee thy price.' And Arôs the hunter said unto him, 'It is impossible for thee to see them.' And the governor was wroth with Arôs, and he said unto him, 'Wherefore dost thou prevent me from [having] the beasts?' And the governor said unto his soldiers, 'Come, let us go into the house.' And the governor went into the

መሾንን: ለእልክቱ: ገጸ: ከልብ: ወደቀ: በገጹ: ወሞተ:
ወሰብእኒ: ዘመስሌሁ: ፈርሁ: ዓቢየ: ፍርሃተ: ወወደቁ:
ኀሊሙ:: ወአውፅአ: አንስትኒ: ዘውስተ: ከርሦን: እመ
ብዝኃ: ፍርሃት:: ወእሙንቱሰ: ገጸ: ከልብ: ነ|በሩ: Fol.109b2
ውስተ: ቤተ: አሮስ: እንተ: ባሕቲቶሙ: ወተሰመዉ:
ዜናሆሙ: በኀበ: ንጉሠ: እምርኁቅ: ብሔር: ወሶበ:
ስመዒ: ንጉሠ: ላእከ: ኀበ: አሮስ: እንዘ: ይብል:
ዘአኀዝከ: አራዊተ: አምጽእሎ: ሊተ:: ወሶበ: ሰመዒ:
አሮስ: ነዳዊ: ነሠአ: ብእሲቶ: ወወልደ: መርቆሬወስሃ:
አግብርቲሁ: ወአዕማቲሁ: ወእልክተኒ: ገጸ: ከልብ:
መስሌሁ: ሖሩ: ኀበ: ንጉሠ:: ወሶቤሃ: ርእዮሙ: ንጉሠ:
ለእልክቱ: ገጸ: ከልብ: ፈርሃ: ዓቢየ: ፍርሃተ: ወኀሉ:
ዘውስተ: ተዓይኪሁ:: ወይቤሎ: ንጉሠ: ለአሮስ: ነዳዊ:
ለእልክቱ: ገጸ: ከልብ: ሊታምጽኦሙ: ኀቤሃ: ወወሰደሙ:

---

house of Arôs, and many people came with him, both men and women. And when the governor saw these Dog-faces, he fell down on his face and died, and the people also feared with a great fear, and they all fell down likewise, and because of their fear the women brought forth what was in their wombs. And the Dog-faces | abode in the house of Arôs by Fol.109b2 themselves. And the report of them was heard by the king of a far country, and when he heard [it] he sent unto Arôs, saying, 'Thou hast trapped some wild beasts; bring them to me.' And when Arôs the hunter heard [this] he took with him his wife, and his son Mercurius, and his man-servants, and his maid-servants, and these Dog-faces, and they went to the king. And when the king saw these Dog-faces, he feared with a great fear, and all those who were in his following. And the king said unto Arôs the hunter, 'Bring not these Dog-faces into [the palace]'; so he took them into his house. And at that period Arôs did not know Christ,

አሮስ: ውስተ: ቤቱ:: ወበውእቱ: መዋዕል: ሊየአመር: አሮስ: ክርስቶስሃ:: ወነገረ: ወሀበሙ: ለአሮስ: ወለእ ልክቱ: ገጸ: ከልብ: ለኤጲስ: ቆጶስ: ወይቤሎ: አጥመቀኒ: በስመ: ሊየሱስ: ክርስቶስ: ምስለ: ብእሲተየ: ወወልዶየ: መርቀሬወስ: ወምስለ: አግብርትየ: ወአዕማትየ: ወእልክቱኒ: ገጸ: ከልብ:: ወኤጲስ: ቆጶስ: መሀሮሙ: ሕገ: ክርስቶስ: ወይቤሎሙ: ጸሙ: ፵መዓልተ:: ወአጥመቆሙ: በሰመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ:: ወእምድኅረ: አጥመቆ: ሰመዮ: ኖኅ: ወሰመያ: ለብእሲቱ: ታቦት: ወሰመዮ: ለወልዱ: ፕሉፓዬር: መርቀሬቃስ:: ወሶበ: አምጽእዎሙ: ለእልክቱ:
Fol. 109b3 ገጸ: ከ|ልብ: ርእዮ: ኤጲስ: ቆጶስ: ፈርሃ: ወአዘዘ: ይክድኑ: ገጾሙ: በልብስ: እመኀሠመ: ራእዮሙ: ወኀ ሠመ: ገጾሙ: ወአጥመቆሙ: በስመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ:: ወሰመዮ: ለ[ሐ]ሮፎስ: ግልስጣፎሮስ:

---

and the king gave Arôs and these Dog-faces to the bishop. And [Arôs] said unto him, 'Baptize thou me and my wife, and my son Mercurius, and my men-servants, and my maid-servants, and these Dog-faces in the Name of Jesus Christ.' And the bishop taught them the Law of Christ, and said unto them, 'Fast ye for forty days.' And he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. And after he had baptized Arôs he gave him the name of Noah, and his wife he named Tâbôt, and his son Philopator he named Mercurius. And when he (Arôs-Noah)
Fol. 109b3 brought forward these | Dog-faces, and the bishop saw them, he was afraid, and he ordered them to cover their faces with a cloth, because of their terrible appearance and the horribleness of their faces. And he baptized them in the Name of the Father, and of the Son, and of the Holy Ghost, and to Harôpôs he gave the name of Gelesṭâpôrôs (Christophorus?),

ወሰመዮ: ለአርጋኔ: ማርያነ:: ወነጥሠ: አዕበዮሙ: ለኖኅ: ወለደቂቁ: ወለገጸ: ከልብ: ወአሾነኖሙ: ላዕለ: ብዙኅ: አህጉር:: ወአዘዘ: ንጥሠ: ለኖኅ: ወይቤሎ: አጽንዖሙ: ለእልክቱ: ገጸ: ከልብ: ወሶበ: ነሐውር: ውስተ: ፀብዕ: ይርድኡነ: ወይስብርዎሙ: ለፀርነ:: ወነጥሠ: ነበረ: ውስተ: ሀገር: ወፈነዎ: ለኖኅ: ወእልክቱኒ: ገጸ: ከልብ: ምስለ: ብዙኅ: ሰብእ: ወሠራዊት:: ወሐሩ: ርኁቀ: ብሔረ: ከመ: ይቅትልዎ: ለካልእ: ንጉሠ: ከመ: ይነሥኡ: ሀገሮ:: ወኅደገሙ: ኖኅ: ለእልክቱ: ገጸ: ከልብ: ማእከለ: ሠራዊት: ወነሥአ: ምስለሁ: ፰ሰብአ: ዓይነ: ወሐሩ: ከመ: ይርአዩ: ፀረ: ወእሙነቱኒ: መጽኡ: ከመ: ይርአይዎሙ: ለእልክቱ: ወተራከቡ: በፋኖት: ገጸ: በገጽ: መዒወውዎ: ለኖኅ: ወወሰድዎ: ኀበ: ንጉሠ:: ወይቤሎ: ንጉሠ: ለኖኅ: አንተኑ: መጻእከ: ከመ: ታጥፍአ: ብሔርየ::

---

and to Argânê the name of Mâryâna. And the king magnified Noah, and his son, and the Dog-faces, and made them governors over many cities. And the king commanded Noah and said unto him, 'Make bold these Dog-faces, and when we go into battle, let them help us and break in pieces our enemies.' And the king sat down in the city, and sent forth Noah and these Dog-faces with a host of men and soldiers, and they departed to a far country in order to kill another king and to capture his city. And Noah left these Dog-faces among the soldiers, and he took with him eight spies and departed to spy upon the enemy. Now the enemy came out to spy upon them, and the two sets of spies met face to face on the road; and the spies of the enemy made Noah a prisoner, and carried him to the king. And the king said unto Noah, 'Hast thou come to destroy my country?' And the king commanded them to cast him into prison, saying,

ወአዘዘ: ይዳይም: ቤተ: ሞቅሕ:: ወይቤ: ንጉሠ: በጊዜ:
Fol. 110a1 ጽባሕ: ሀቡ: ለሠጋሁ: ለእንበ|ሳ: ወለአራቂት:: ወይቤሎ:
ለኖኅ: ዓቃቤ: ቤተ: ሞቅሕ: ጌሠመ: ይሁቡ: ለሠጋክ:
ለአራዊት: ይብልዑ:: ወሶበ: ሰምዓ: ዘንተ: ነገረ: በከየ:
ወይቤ: መኑ: ይነግሮሙ: ለአኀውየ: ገጸ: ከልብ: ወይ
ቤሎሙ: ንዑ: ርእዩ: ቢጸክሙ: ዘከመ: ይሁብ: ለሠጋሁ:
ለአራዊት: ይብልዑ:: ቆመ: ኖኅ: ወጸለየ: ወሰአለ: ወይቤ:
እግዚአየ: ሊየሱስ: ክርስቶስ: አነሰ: ሊይፈርህ: ሞተ:
በእንተ: ስመከ: አላ: ከመ: ሊያማስኑ: ለሠጋየ: አራዊት::
ወወረደ: ሚካኤል: ሊቀ: መላእክት: ወሐረ: ኀበ: አል[ክ]ቱ:
ገጸ: ከልብ: ወይቤሎሙ: ሑሩ: ኀቤ: ቢጽክሙ: ኖኅ:
ውስተ: ቤተ: ሞቅሕ: ወአዕኀንዎ: እስመ: ይፈርህ: የሀቡ:
ለሠጋሁ: ለአራዊት: ይብልዑ: እስመ: ናሁ: ወሀበክሙ:

Fol. 110a1 'Give his body to the lions | and [the other] wild beasts to-morrow morning.' And the keeper of the prison said unto Noah, 'To-morrow thy body is to be given to the beasts to devour.' And when Noah heard these words he wept and he said, 'Who is there that will tell my brethren the Dog-faces, saying, "Come ye, and see how the body of your companion (or, friend) is to be given to the wild beasts for them to devour [it]?"' And Noah stood up and prayed, and made supplication, saying, 'O my Lord Jesus Christ, I am not afraid of death because of Thy Name, but let not the wild beasts befoul my body.' And Michael the archangel came down, and flew to those Dog-faces, and said unto them, 'Get ye to your friend Noah [who is] in prison, and deliver him, for he is afraid because they are going to give his body to the beasts that they may devour [it]. For behold, God hath given you strength in your hearts in the greatest degree.' And when the Dog-faces heard this they departed to the city. And when they came

እግዚአብሔር: ከመ: ቀደሚ: ጽንዓተ: ልብክሙ:: ወሶበ: ሰምዑ: ዘንተ: ሐሩ: ለሀገር:: ወሶበ: በሉ: ውስተ: ሀገር: ርእይዎሙ: ሠራዊተ: ነጥሠ: ወሰብእ: ሀገር: ወድቁ: በገጾሙ: ወእመብዝኃ: ፍርሃት: ሞቱ: ብዙኃን: እመውስ ቴቶሙ: ወአንስትኒ: ኃደጋ: ደቂቆን: ወአንስትኒ: ወውፅአ: ዘውስተ: ከርሠን:: ወይቤ: ንጥሠ: ለወዓልያኒሁ: አመ ጽእዎሙ: ለአንበሳ: ወለአራዊት: ከመ: ይብልዕዎሙ: ለእልክቱ: ገጽ: ከልብ:: ወሶበ: ርእይዎሙ: ገጽ: ከልብ:| ለአንበሳ: ወለአራዊት: ወአፅሐሱ: በእደዊሆሙ: እስከ: Fol. 110a2 ይበጽሕ: ፀበለ: እገሪሆሙ: ላዕለ: ወአኀዝዎሙ: ለአንበሳ: ወላአራዊት: ወመተርዎሙ: ለሠጋሆሙ: ወወገርዎሙ: ላዕለ: ወሊፈቀዶ: እግዚአብሔር: ያብልዖሙ: ለሠጋ: በድን: በእንተ: ጥመቀት:: ወሰበሩ: ቤተ: ሞቅሕ: ወአውፅእዎ: ለቢጾሙ: ኖኅ: እምቤተ: ሞቅሕ:: ወፈርሃ: ንጥሠ: ወቆመ: ላዕለ:

---

into the city, and the soldiers of the king, and the men of the city saw them, they fell down on their faces, and because of their very great fear many of them died; and some women gave birth to their babes, and others brought forth untimely fruit from their wombs. And the king said unto his officers, 'Bring out the lions and the [other] wild beasts so that they may devour these Dog-faces.' And when the Dog-faces saw | the lions, and the [other] wild beasts, Fol. 110a2 they beat the ground with their hands until the dust of their feet ascended, and they seized the lions and the [other] wild beasts, and rent their bodies and tossed them away, but God did not wish to let them eat the flesh of dead bodies because of the baptism [which they had received]. Then the Dog-faces broke open the prison and brought out their friend Noah from it. And the king was afraid, and he stood upon the roof of his house and said unto Noah, 'Destroy not our city,

ጠፈረ: ቤቱ: ወይቤሎ: ለኖኅ: ሊታማስን: ሀገረነ: ኦገብረ: ክርስቶስ: ወሊትትቀየመነ:: ወይቤሎ: ንጉሠ: ለኖኅ: ክድን: ገጸሙ: ለእልክቱ: ገጽ: ከልብ: እስከ: ይገብእ: ልብየ: ወእትኅገር: ምስሌከ:: ወጸለየ: ላዕሌሆሙ: ኖኅ: ወዓ ተሰሙ: በስመ: አብ: ወወልድ: ወመንፈስ: ቅዱስ: ወከደነ: ገጸመ:: ወይቤሎ: ንጉሠ: ለኖኅ: አብእሲ: እግዚአብሔር: ክፍለ: መንግሠትየ: ለከ: እሁብ: ውብየ: ኀምስቱ: አዋልድ: ወእሁበከ: አሐተ: እመኒሆነ: ትኩንከ: ብእሲት:: ወይቤሎ: ኖኅ: ለንጉሠ: አነሰ: ሊይፈቅድ: ወለተከ: ወክፍለ: መንግሠትከ: ዘእንበለ: ብሔርየ: ብሔረ: ክርስ ቲያን: ውኅደገ: ብሔረ: ንጉሠ: ወሐረ: እምህየ:: ወሶበ: ገብኡ: ሠራዊተ: ኖኅ: ገብኡ: ሳበ: ንጉሠሙ: ወይቤልዎ: ተዓወወ: ኖኅ: ወጠፍኡ: እልክቱ: ገጸ: ከልብ:: ወሰሚዖ:

Fol. 110 *a* 3 ንጉሠ: ተፈሠሐ: | በእንተ: ጥፋአቶሙ: ለገጸ: ከልብ:

O servant of Christ, and take not vengeance upon us.' And the king said unto Noah, 'Cover the faces of these Dog-faces, so that my senses may return to me, and I can speak to thee.' And Noah prayed over them, and made the Sign of the Cross over them in the Name of the Father, and of the Son, and of the Holy Ghost, and he covered their faces. And the king said unto Noah, 'O man of God, a share of my kingdom is thine, I give it unto thee. I have five daughters, and I will give thee one of them to wife.' And Noah said unto the king, 'I desire neither thy daughter nor a share in thy kingdom; I only want my country, the country of the Christians.' And he left the country of the king, and departed from it. And when the soldiers who were with Noah returned to their king, they said unto him, 'Noah has been made a prisoner, and these Dog-faces have been destroyed.' When the king heard

Fol. 110 *a* 3 this he rejoiced | at the destruction of the Dog-faces. And

ወፈቀደ: ንጉሠ: ያውስብ: ብእሲተ: ኖኅ:: ወሰሚዖ: ፩ሕፅው: እመአግብርቲሁ: ለኖኅ: ሖረ: ወነገራ: ለብእሲተ: ኖኅ: ወይቤላ: እግዝእትየ: ዮም: አመጸእኩ: ለኪ: ፪ተ: ነገረ: ኀሡማተ: ፩በእንተ: ቅትለተ: ምትኪ: ሰማዕኩ: በቤተ: ንጉሠ: ወ፩በእንተ: ዘይፈቅድ: ንጉሠ: ይነሣእኪ:: ወትቤሎ: አወልድየ: ሠናየ: ገበርኪ: እግዚአብሔር: ይበርክ: ላዕሌኪ:: ወትቤሎ: አንሰ: እፈቅድ: እትገኣሠ: እመዝየ: ትፈቅድኑ: ትመጸእ: ምስሌየ: አው: አልበ:: ወይቤላ: እግዚእትየ: እመጽእ: ምስሌኪ: ወወሀበቶ: ንስቲተ: ወርቀ:: ወትቤሎ: ሀብ: ለዓቃቤ: አንቀጽ:: ወነሠአት: ወልደ: ምስሌሃ: መርቆሬወስ: ወሕፅዋኒ: ወወፅአት: በሌሊት: ወሖረት: እመብሔር: ለብሔር: እስከ: ትበጽሕ: ብሔረ: ሮሜ: ወነበረት:: ወገብአ: ኖኅ: ምስ[ለ]: እሉ: ገጸ:

---

the king wished to marry the wife of Noah, and a certain eunuch among the servants of Noah went and told the wife of Noah, and he said unto her, 'My lady, this day I bring unto thee two pieces of frightful news. The one concerneth the murder of thy husband, which I heard in the house of the king, and the other concerneth the wish which the king hath to take thee to wife.' And she said unto him, 'O my son, thou hast behaved nobly; may God bless thee!' And she said unto him, 'I want to escape from this place; art thou able to come with me? Yea or nay?' And the eunuch said unto her, 'My lady, I am coming with thee.' And she gave him a little gold, and said unto him, 'Give [this] to the gate-keeper.' And she took her son Mercurius with her, and the eunuch also, and she went out by night, and she passed from country to country until she arrived in the country of Rome, and she sat down [there]. And Noah returned with these Dog-faces, and he passed through the Aramî country.

ከልብ: ውኃለፈ: እንተ: ብሔረ: ሰረሚ:: ወእሙንቱኒ: ገጸ:
ከልብ: ፬እመኔሆሙ: ዘስሙ: ግልስጣፎሮስ: ኮነ: ሰማዕተ:
ወከልኡ: ማርያነ: ፈለሰ:: ወገብአ: ኖኅ: ብሔሮ: ወአ
ዘዘሙ: ንጉሠ: ለሠራዊቱ: ሉ፟ይንግርዎ: ለኖኅ: ወሊ፟ይ
Fol. 110b 1 በልዎ: ፈቀደ: ንጉሠ: ይንሣእ: ብእሲተከ::|ወመሰሎ:
ለንጉሠ: ዘመጽኡ: እልክቱ: ገጸ: ከልብ: መስሌሁ:
አዕበዮ: ወወሀበ: ብዙኃ: ንዋየ:: ወይቤሎ: ንጉሠ: ለኖኅ:
ሊትኅዝነ: አነ: እፈኑ: ኀበ: ሀለወት: ብእሲትከ: ወአ
መጽእ: ለከ:: ወኖኅ: በእንተ: ብእሲቱ: ወወልዱ: መር
ቆረወስ: የኅዝን: ዓቢየ: ኀዘነ: ወወትረ: የሐውር: ኀበ:
ሌጸስ: ቆጸስ: ወይትናዘዝ: በኀቤሁ:: ወይቤሎ: ኖኅ:
ለሌጸስ: ቆጸስ: ኦአቡየ: ኪሎ: ጊዜ: በዕለተ: ተዝካረ:
ሚካሌል: በህልመ: እሬኢ: እንዘ: ያመጽኡ: ሊተ: ኅብስተ:
በልብስ: ክዱነ: ወወይነ: በጽዋዕ:: ወይቤሎ: ሌጸስ:

And one of the Dog-faces, whose name was Gelesṭâpôrôs, became a martyr, and Maryâna the other left the country, and Noah returned to his native land [alone]. And the king commanded his soldiers not to talk to him, and not to tell
Fol. 110b 1 him, 'The king wanted thy wife.' |Now the king thought that these Dog-faces had returned with Noah, and he magnified him, and gave him much money, and said unto him, 'Grieve not, I will send to the place where thy wife is, and will bring her back to thee.' And Noah was grieved exceedingly about [the absence of] his wife and his son Mercurius, and he used to go continually to the bishop and seek to obtain consolation from him. And Noah said unto the bishop, 'O my father, at every hour of the day I remember Michael as I saw him in a dream when they brought me bread in a folded cloth and wine in a cup.' And the bishop said unto Noah, 'There is an explanation of this matter. Thy wife

ቆጸስ: ለኖኅ: ፍካሬሁ: ለዝ: ፩ነገር: ወመሰላ: ለብእሲትከ: ዘሞትከ: በበዓለ: ሚካኤል: ትሁብ: በእንቲአከ: መበሳ: ወቀሥርባነ:: ወእግዚአብሔር: ዘይክል: ኵሎ: ይደመርከ: ምስሌሃ:: ወፈቀደ: ንጉሠ: ይትቃተል: ምስለ: ንጉሠ: ሮሜ: ወሖረ: ንጉሠ: ወተቃተለ: ምስሌሁ: ወሠራዊተ: ንጉሠ: ሮሜ: ቈወዎ: ለኖኅ: ወወሰዱዎ: ኀበ: ንጉሠሙ:: ወይቤሎ: ንጉሠ: ሮሜ: ለኖኅ: አንተኑ: መጻእከ: ተጥፋእ: ብሔረነ: በአይ: ኀይልከ: መጽእከ: ትባእ: ሀገረነ:: ወይቤሎ: ኖኅ: ለንጉሠ: ሮሜ: አልብየ: ኀይል: ዘእንበለ: ኀይለ: ክርስቶ|ስ:: ወይቤሎ: ንጉሠ: Fol. 110b 2
ሮሜ: ለኖኅ: ክርስቶስሃ: ተአምርኑ:: ወይቤሎ: ኖኅ: ለንጉሠ: ትክት: ሊየአምሮ: ወይእዜሰ: አእምሮ:: ወይቤሎ: ንጉሠ: ርቱዓ: ተግገር:: ወይቤሎ: ኖኅ: ለንጉሠ: ትካት: አረማይ: ወነዓዊ: አራዊት: አነ:: ወሊየሱስ: ክርስቶስ: በመሕረቱ: ረሰየኒ: ክርስቲያናዊ:: ወሶበ: ርእዮ:

---

imagined that thou wast dead, and on each festival of Michael she presenteth on thy behalf gifts and an offering. God, Who is able to do everything, shall unite thee to her.' And the king wished to do battle with the king of Rome, and he went and fought against him, and the soldiers of the king of Rome made Noah a prisoner, and they carried him to the king of Rome. And the king of Rome said unto Noah, 'Hast thou come to destroy our kingdom? By what power of thine didst thou come to our city?' And Noah said unto the king of Rome, 'I have no power except the power of Christ.' | And Fol. 110b 2
the king of Rome said unto Noah, 'Dost thou know Christ?' And Noah said unto the king, 'Formerly I knew Him not, but now I know Him.' And the king said unto him, 'Dost thou speak the truth?' And Noah said unto him, 'Formerly I was an Aramâi and a hunter of wild animals, but Jesus

ንጉሠ: ለኖኅ: ጽንዓተ: ሃይማኖቱ: በሊዖስ: ክርስቶስ: መሐሮ: ወወሀቦ: ድ፱ምስተፅዕኖነ: አፍራስ: ይኩነው: ሠራዊተ:: ወበዕለተ: ሰንበት: ቦአ: ኖኅ: ውስተ: ቤተ: ክርስቲያን: ወአሜሃ: ሀለወት: ብእሲቱ: ውስተ: ቤተ: ክርስቲያን:: ወርአየቶ: ለመታ: ኖኅ: ወትቤ: በልባ: ዝኩኑ: እንጋ: ምትየ: ወሚመ: ካልእ: ዘይመስሎ:: ወትቤሎን: ለአንስት: ዝብእሲ: መሎንን: ዘብሔርክሙኑ:: ወይቤላ: አንስት: አልቦ: ፀራዊ: ወይፀብዕ: ብሔረነ: ወይትቃተል: ምስለ: ሠራዊተ: ንጉሠ: ቄወጥዎ: ወነሠእዎ: ወወሰድዎ: ኀበ: ንጉሠሙ: ወእግዚአብሔር: ገብረ: ምሕረተ: ውስተ: ልበ: ንጉሠ: ወመሀሮ: ለኖኅ:: ወወፅአ: እምቤተ: ክርስቲያን: ወቦአ: ውስተ: ሐይሞቱ: ወኮነ: ማኅደራ: ለብእሲቱ: ቅሩበ: ማኅደረ: ኖኅ:: ወአለበሰቶ: ልብሰ:
Fol. 110b3 ቅድው: ለመርቖሬዎስ: ወአቅነተቶ: ቅ|ናተ: ወርቅ: ወትቤሎ:

Christ in His mercy hath made me a Christian.' And when the king saw the strength of his belief in Jesus Christ, he had pity upon him, and he gave him five hundred mounted horsemen as his troop. And on the day of the Sabbath Noah came into the church, and his wife who was at the time in the church saw her husband Noah, and she said in her heart, 'Is this indeed my husband, or is it some one else who is like him?' And she said unto the wife of the governor, 'Doth he belong to your country?' And she said unto her, 'By no means. He is an enemy who waged war against our country. He fought against the king's soldiers, and they made him prisoner, and took him and carried him to their king. God put mercy into the heart of the king, and he had pity on Noah.' And Noah went out of the church and came into his tent, and the abode of his wife was nigh unto Noah's abode. And she dressed Mercurius in fine apparel, and she
Fol. 110b3 girded him with a | belt of gold, and she said unto him,

ተፀዓን: ላዕለ: ዝንቱ: ፈረስ: ዘመኰንን:: ወይቤላ: ለእሙ: ምንትዝ:: ወትቤሎ: እመከመ: ርእየከ: ይሬስየከ: ወዓ ሊሁ:: ወሶበ: ሰምዓ: ዘንተ: መርቆሬወስ: በከየ: ወይቤላ: ለእሙ: እፎ: ሊኮነ: በመዋዕለ: አቡየ: ዝነገር: እመተፈ ሣሕኩ: እመአዕበየኒ: ወእመአክበረኒ:: ወትቤሎ: አወ ልድየ: እግዚአብሔር: ዘይክል: ኵሎ: እመኀቤሁ: ያስብረከ: ከመ: አቡከ:: ወሐረ: ሕፃን: መርቆሬወስ: ወተፅዕነ: ደበ: ፈረሰ: መኰንን: ጸርኑ: ላዕሌሁ: ሐራ:: ወይቤልዎ: ረድ:: ወይቤሎሙ: መኰንን: ለሐራሁ: ኀድግዎ: ይመጽእ: ኀቤሃ:: ወይቤሎ: መኰንን: ለሕፃን: መርቆሬወስ: ምንተ: ትፈቅድ:: ወይቤሎ: አነ: እፈቅድ: እኩን: ሐራከ:: ወእሙ: ለመርቆሬወስ: መጽአት: ድኅሬሁ: ወይቤላ: መኰንን: ዝንቱ: ሕፃን: ወልድኪኑ:: ወትቤሎ: እወ:

'Ride this horse of the governor.'[1] And he said unto his mother, 'What is this?' And she said unto him, 'If the governor should happen to see thee he will make thee one of his body-guard.' And when Mercurius heard this he wept, and he said unto his mother, 'Alas, this manner of thing never happened to me in the days of my father, when I enjoyed myself, and people magnified me and paid honour unto me.' And his mother said unto him, 'O my son, God, Who is able to do all things of Himself, shall bless thee as He blessed thy father.' And the boy Mercurius went and mounted the governor's horse. And the soldiers cried out to him saying, 'Dismount.' And the governor said unto his soldiers, 'Let him alone and let him come hither.' And the governor said unto the boy Mercurius, 'What dost thou want?' And Mercurius said unto him, 'I want to be a soldier of thine.' And the mother of Mercurius came behind him, and the governor said unto her, 'Is this boy thy son?'

[1] The governor was Noah.

ወልዶየ:: ወይቤላ: እመዝኩኑ: ብሔር: አንቲ:: ወትቤሎ: ብሔርየሰ: ብሔረ: ፋርስ:: ወይቤላ: መኑ: ስምኪ: ወትቤሎ: ታበት:: ወይቤላ: መኑ: ስመ: ዝንቱ: ወልድኪ: ወትቤሎ: ቀደማይ: ስሙ: ፒሉፐዴር፤ ወእመድኅረ: ተጠመቀ:
Fol. 111 *a* 1 ሰመይዎ: መርቆሬዎስ:: ወእመድኅረ: ሰማዒ: ዘንቱ: ኖ|ኅ: ኀሠሦ: ለሕፃን: መርቆሬዎስ: ወልዱ: ሐቀፎ: ወሰዓሞ: ገጾ: ወበከየ: ወይቤሎ: አንተኑ: ወልድየ:: ወይቤላ: እንቲኑ: እመ: መርቆሬዎስ: ብእሲትየ:: ወአእሎቶ: ለእ ግዚአብሔር: ዘአስተራከበ: ምስለ: ብእሲቱ: ወወልዱ: መርቆሬዎስ:: ወሰበ: ሰምዒ: ኀጉሠ: ደኬዎስ: አእሎቶ: ለእግዚአብሔር: ወአእኸረ:: ወኀጉሠ: ደኬዎስ: ጸውዖ: ለኖኅ: ወለመርቆሬዎስ: ወልዱ: ወወሀበ: ብዙኃ: ንዋየ: ወረሰዮ: ለኖኅ: መልዕልተ: ኵሉ: ሠራዊቱ: ወነበረ: ኖኅ:

And she said, 'Yea, [he is] my son.' And he said unto her, 'Art thou a native of this country?' And she said unto him, 'My country is the country of Persia.' And he said unto her, 'What is thy name?' And she said unto him, 'Tâbôt.' And he said unto her, 'What is the name of this thy son?' And she said unto him, 'Formerly his name was Philopator, but when he was baptized, [the bishop] gave him
Fol. 111 *a* 1 the name of Mercurius.' After Noah | heard this he took up the boy, his son Mercurius, and he hugged him and kissed his face, and wept, and said unto him, 'Art thou my son?' And Noah said unto the woman, 'Art thou the mother of Mercurius, my wife?' And he gave thanks unto God because he had found his wife and his son Mercurius. And when the Emperor Decius heard [this] he gave thanks unto God and marvelled. And the Emperor Decius called Noah and Mercurius his son, and he gave him much money, and he appointed Noah to be over all his army. And Noah sat down for a few days, and died, and the Emperor Decius gave

ኀደጠ: መዋዕለ: ወሞተ:: ወነገሠ: ዳኬዎስ: ወሀበ: ለመርቅሬዎስ: ርስተ: አቡሁ:: ወእመድኅረ: ኀደጥ: መዋዕል: ለአክ: ነገሠ: አራም: ወይቤሎ: ለዳኬዎስ: እፈቅዳእ: እፃበዕክ: ወእትቃተል: ምስሌክ:: ወይቤሎ: ዳኬዎስ: ለላእክ: ይኩን:: ወጸውዖ: ዳኬዎስ: ለመርቆሬዎስ: ወይቤሎ: ንሣእ: ሠራዊተ: ወተቃተለ: ምስለ: ነገሠ: አራም:: ወመርቆሬዎስ: ምስለ: ሠራዊቱ: ተዓየነ: ወሖረ: መድረ: አራም:: ወነገሠ: አራም: ምስለ: ሠራዊቱ: ተዓየነ: ወተዓጸሩ: በበይናቲሆሙ:: ወለአክ: ኀበ: ነገሠ: አራም: መርቆሬዎስ: እንዘ: ይብል: ጌሠመአ: ነትቃተል: ወወዓሉ:: ወመስየ: ወኖመ: መርቆሬዎስ: ምስለ: ሰራዊቱ: ወአ|ስተርአዮ: ለመርቆሬዎስ: በሃልመ: ገብርኤል: መለ Fol. 111a2
አክ: እግዚአብሔር: ወወሀበ: ሰይፈ: ወይቤሎ ነሣእ: ወሀበክ: እግዚአብሔር: ኀይለ: ወጌሠመ: ትመውዖሙ:

Mercurius the inheritance of his father. And after a few days the king of Arâm sent a messenger unto Decius, saying, 'I wish to fight thee and to do battle with thee'; and Decius said unto him, 'So let it be.' And Decius called Mercurius, and said unto him, 'Take troops and [go and] fight the king of Arâm.' And Mercurius mustered his troops and departed to the land of Arâm. And the king of Arâm mustered his troops, and the two armies were drawn up facing each other. And Mercurius sent a message unto the king of Arâm, saying, 'To-morrow we will do battle.' And they passed the day, and the night came, and Mercurius and his soldiers slept. And Gabriel, the angel of God, appeared | unto Mercurius in Fol. 111a2
a dream, and he gave him a sword and said unto him, 'Take it. God hath given unto thee power, and to-morrow thou shalt conquer thine enemy.' And the angel Gabriel said unto Mercurius, 'The Emperor Decius hath forsaken the

ለፀርክ:: ወይቤሎ: መለአክ: ገብርሔል: ለመርቆሬወስ: ደኬወስ: ነጉሠ: ኀደገ: ሕገ: ክርስቲያነ: ወሰገደ: ለጣዖት: ወያቤሎ: ለመርቆሬወስ: ዕቀብ: ሃይማኖት: ክርስቶስ: ዘተመሀርክ: እመኀበ: አቡክ:: ወነቂሆ: መርቆሬወስ: ኀዘነ: ዓቢየ: ኀዘነ: ወመጽኡ: መኳንንት: ይጎዝዝዎ: ወርእይዎ: እንዘ: ይቴክዝ: ዓቢየ: ትካዘ: ወይቤልዎ: ኦሊቅነ: ለእመ: ያቴክዘከ: ቍትል: አላ: ነሐነ: ነትቃተል: ህየንቴክ:: ወይቤሎሙ: መርቆሬወስ: በኀበ: ፀብዕሰ: ነሐነ: ነመውዕ: ሊትፍርሁ: ወእንሰ: እቴክዝ: በእንተ: ደኬወስ: ነጉሠ: እስመ: ኀደገ: ሃይማኖተ: ክርስቶስ: ወሰገደ: ለጣዖት:: ወሶበ: ሰምዑ: ዘንት: ነገረ: ኀዘኑ: መኳንንት: በእንቲአሁ: ወወፅኡ: ለቀትል: ይትቃተሉ:: ወአስተርአዮ: መልአክ: እግዚአብሔር: ለመርቆሬወስ: ወወሀቦ: እሎንተ: አስይፍተ: ወይቤሎ: እግዚአብሔር:

Christian Religion, and he worshippeth idols'; and he said unto Mercurius, 'Keep the faith of Christ which thou didst learn from thy father'; and Mercurius awoke. And he was sorrowful with a great sorrow, and the officers comforted him, for they saw that he was suffering great tribulation, and they said unto him, 'O our master, surely the war doth not cause thee sorrow? If it doth we will fight for thee.' And Mercurius said unto them, 'In so far as the war is concerned we shall conquer; fear not. But I am grieved on account of Decius the Emperor, for he hath forsaken the faith of Christ and he worshippeth idols.' And when they had heard these words the officers were sorry for him; and they went out to the battle and fought. And the angel of the Lord appeared unto Mercurius and gave him these swords, and he said unto him, 'God hath given [these] unto thee, and thou shalt fight with them, and multitudes shall

ወሀበክ: ተቃተሉ: ውብዙኃን: ሞቱ: እመአራሙ: ወመሮቆ
ሬወስ: ብዙኃነ: ቀተለ: እስከ: ይጠብቅ: እዴሁ: መስለ:
ሰይፍ: እመደመ: ሰብእ: ወዘረወሙ:: ወገብአ: ብሔር:
ወንጉሠ: ደኬወስ: ሰመዓ: ከመ: መርቆሬወስ: ሞዓ: ፀሮ:
ወፈነወ: ሎቱ: ብዙ|ኃ: ንዋየ: ወሰሚዖ: መርቆሬወስ: Fol. 111a3
ከመ: ደኬወስ: ሰገደ: ለጣዖት: አግብአ: ሎቱ: ንዋዮ:
ወመርቆሬወስ: ሶበ: ቀርበ: ውስተ: ሀገር: ረከበሙ:
አብድንተ: ዘቀተሎሙ: ደኬወስ: በእንተ: ክርስቶስ:: ወወረደ:
መርቆሬወስ: እመላዕለ: ፈረሱ: ኀዘነ: ወበከየ: ወደግመ:
ሊተፅዕነ: ደበ: ፈረሱ: ወዓበየ: በዊዓ: ቤተ: ንጉሠ: ወሐረ:
ቤተ:: ወይቤሎ: ንጉሠ: ነዓ: ንግረኒ: ዘኮነ: ላዕሌከ:
በውስተ: ፀብዕ:: ወይቤሎ: መርቆሬወስ: አንሰ: ደክምኩ:
በውስተ: ፀብዕ: ወሊይክል: መጺአ: ውኃዳገ: አልባሲሁ:
ወለብሰ: ሠቀ: ቆመ: ወጸለየ: ለእግዚአብሔር: ወይቤ:

---

die through their mouths (i.e. edges).' And Mercurius slew so many men in battle that his hand stuck to [the handle of] the sword through the blood of the men whom he slew. And Mercurius returned to his country, and when the Emperor Decius heard that Mercurius had vanquished the enemy, he sent unto him very many | gifts and possessions; but Mer- Fol. 111a3
curius, having heard that Decius had worshipped idols, sent back to him his gifts and possessions. And when Mercurius had drawn nigh to the city, he found the dead bodies of those whom Decius had slain for Christ's sake. And Mercurius got down from his horse, and he was sorrowful and wept; and he never mounted his horse again, and he refused to enter the Emperor's palace and departed to his own house. And the Emperor said unto him, 'Come, tell me what hath happened unto thee in the war.' And Mercurius said unto him, 'I am exhausted by the war, and am unable to come.' And Mercurius put off his garb [of a soldier], and put on

እግዚአ: አድኅነኒ: እመሰጊድ: ለጣዖት:: ወበሳኒታ: ፀውዖ: ንጉሠ: ወይቤሎ: እስመ: ሕሙም: አነ: ሊይክል: መጺአ፤ ወይቤ: ንጉሠ: ኅድግዎ:: ወነበረ: መዓልተ: ይጸውም: ወይጼሊ: ወይቤ: አድኅነኒ: እግዚአ: እመት ምይነቱ: ለሰይጣን:: ወዳግመ: ለአከ: ንጉሠ: ኅበ: መርቆሬዎስ: ወሖረ: ኅቤሁ: ወይቤሎ: ንጉሠ: ለመርቆሬ ዎስ: በእንተ: ምንተ: ኢመጻእከ: ኅቤከ: ከመ: ትንግረኒ: ዘኮነ: በውስተ: ፀብዕ:: ወይቤሎ: መርቆሬዎስ: አንሰ: ኢኮንኩ: ሕሙመ:: ወይቤሎ: ንጉሠ: ዳኬዎስ: ለመርቆ ሬዎስ: ለምንት: ዘወሀብኩከ: ንዋየ: ዓቢይከ:: ወይቤሎ:
Fol.111 b1 መርቆሬዎስ: ለንጉሠ: ትካት: | እንተ: ታፈቅሮ: ለክርስቶስ: ወይእዜሰ: ኃደጎ: ለእግዚእነ: ሊየሱስ: ክርስቶስ: ወሊይፈ ቅድ: ንዋየከ:: ወይቤሎ: መርቆሬዎስ: ለንጉሠ: አነ: ቀዳሚ: ኮንኩ: ሐራከ: ወእለብስ: ከማከ: አልባሰ:

---

sackcloth. And he stood up and prayed to God, saying, 'O Lord, deliver thou me from the worship of idols.' And the Emperor summoned him a second time, and Mercurius said unto him, 'I am suffering from fever and I cannot come'; and the Emperor said, 'Let him alone.' And Mercurius continued to fast daily and to pray, and he said, 'Deliver Thou me, O Lord, from the wiles of Satan.' And again the Emperor sent to Mercurius, and he went to him, and the Emperor said unto him, 'For what reason didst thou not come to me and report what happened in the war?' And Mercurius said unto him, 'I was unable to do so having fever.' And the Emperor Decius said unto Mercurius, 'Why hast thou rejected the gifts which I gave thee?' And Mer-
Fol.111 b1 curius said unto the Emperor, 'In days of old | thou didst love Christ, but now thou hast forsaken our Lord Jesus Christ; I do not wish for thy gifts and possessions.' And he said

መንግሠትየ: (*sic*) ወአነ: ይእዜ: ገብሩ: ለኢየሱስ: ክርስቶስ: ወመጽአ: ኢየሱስ: በትሕትና: ወተመዓ: ንጉሠ: ወመከረ: በልቡ: ወይቤ: ኢይረክብ: ዘይፀብዕ: ፀርየ:: ወይቤ: ንጉሠ: ለሠራዊቱ: ጠፍአ: ልቡ: ለመርቆሬወስ: እስከ: ይመክር: ሰሙነ: ዕለተ:: ወእመድኅረ: ሰሙነ: ዕለት: አመጽእወ: ኀቤሁ:: ወይቤሎ: ንጉሠ: ለመርቆሬወስ: ገብአኑ: ልብከ:: ወይቤሎ: መርቆሬወስ: ለንጉሠ: እመንፅስየ: እስከ: ይእዜ: ኢኀደጉ: ክርስቶስሃ: ወአነተ: ንጉሠ: ትካት: አመ: ተፈቅሮ: ለክርስቶስ: ሀለወከ: ልብ: ወይእዜኒ: ዓበድከ: ውኀደጎ: ለክርስቶስ:: ወተመዐ: ንጉሠ: ለመርቆሬወስ: ወአዘዘ: ከመ: ይሰድው: ቤተ: ሞቅሕ:: ወተከዘ: ንጉሠ: በእንተ: መርቆሬወስ: ወበእንተ: ላህዩ: ወዘይመውዕ: ፀሮ:: ወእመድኅረ: ሠሉስ: መዋዕል: ለአከ: ንጉሠ: ያመጽእወ: ኀቤሁ: ወአመጽአወ: ኀቤሁ::

---

unto the Emperor, 'Formerly I was thy soldier, and I wore, like thyself, the uniform of thy kingdom; but now I am a servant of Jesus Christ, and Jesus came in humility.' And the Emperor was wroth, and he took council within himself, saying, 'I cannot find any to fight against mine enemies [like him].' And the Emperor said unto his soldiers, 'Mercurius hath lost his senses; let him alone for eight days that he may meditate'; and after eight days they brought Mercurius before him. And the Emperor said unto Mercurius, 'Have thy senses returned unto thee?' And Mercurius said unto the Emperor, 'From my youth up even unto this day I have never forsaken Christ, and in days of old thou thyself, O Emperor, didst love Christ, and thou wast a man of understanding; but now thou hast become a fool, for thou hast forsaken Christ.' And the Emperor was wroth with Mercurius, and he commanded them to carry him to the prison.

ወይቤሎ: ንጉሠ: ለመርቆሬዎስ: ኢተማስን: ላህየከ: ለንሰ: ኢይመሕረከ:: ወይቤሎ: መርቆሬዎስ: ለንጉሠ: ይቤ: እግዚኦብሔር: በወንጌል: ኢትፍርህዎሙ: እመእለ:
Fol. 111 b 2 ይቀትሉክሙ: ለነጋክሙ: ፍርህዎሰ: ዘይ|ክል: ነፍሰሂ: ወለሠጋኒ:: ወአዘዘ: ንጉሠ: ይዝብጥዎ: በሰውጥ: እስከ: ይትመተር: ለሠጋሁ: ወይውኅዝ: ደሙ: ውስተ: መድር:: ወይቤሎ: ንጉሠ: ለመርቆሬዎስ: ይኄይሰከኑ: ዝ: ወወ ሰድወ: ውስተ: ቤተ: ሞቅሕ: ወአሰርወ: እደዊሁ: ወእገሪሁ: ወመንፈቀ: ሌሊት: ቆመ: ወጸለየ: ወይቤ: እግዚእየ: ኢየሱስ: ክርስቶስ: ኀድግ: ሊተ: ኃጢአትየ: ወአጽንዓኒ: እስከ: እመውት: በእዓተ: ስምከ: ወደመረኒ: መስለ: ቅዱሳን: ወሰማዕት:: ወወረደ: ሚካኤል: ሊቀ: መላእክት: ወአስተርአየ: በቤተ: ሞቅሕ:: ወይቤሎ:

And the Emperor was sad about Mercurius, for his person was goodly and he had conquered his enemies. And after three days the Emperor sent a message for them to bring him before him, and they brought him before him. And the Emperor said unto Mercurius, 'Destroy not thy goodly person; I shall not have pity upon thee.' And Mercurius said unto the Emperor, 'The Lord saith in the Gospel, "Fear ye not those who can destroy your bodies, but fear him who can destroy
Fol. 111 b 2 both soul and body."'[1] And the Emperor commanded them to beat him with whips until his flesh was cut to pieces and his blood poured down on the ground. And the Emperor said unto Mercurius, 'Art thou able to get the better of this?' And they cast him into prison, and bound him hand and foot. And at midnight he stood up and prayed, and said; 'O my Lord Jesus Christ, forgive me my sins, and give me strength to endure even unto death for Thy Name's sake,

[1] Matt. x. 28; Luke xii. 5.

ወሀበከ: እግዚአብሔር: ኃይለ: ወጸመረከ: ምስለ: ሰማዕት:: ወጌሠመ: ትከውን: ሰማዕተ:: ወሶሉ: ዘያበውዕ: መሥዋዕተ: ወዕጣነ: ወቀሥርበነ: በእንተ: ስመከ: ቅዱስ: ይሰሪ: ሎቱ: እግዚአብሔር: ኃጢአቶ:: ወሶሉ: ዘይሁብ: ለነዳይ: ወለምስኪን: ወለእንግዳ: በእንተ: ስመከ: ቅዱስ: እግዚአብሔር: ይሰሪ: ሎቱ: ኃጢአቶ: ወይጽሕፍ: አስማቲሁ: ውስተ: መጽሐፈ: ሕይወት:: ወይኅዝሙ: ለሙቁሐን: ወያሄኒ: ሎሙ: ይሰሪ: ሎቱ: እግዚአብሔር: ኃጢአቶ:: ወዘሐነፀ: መርበቡለ: በእንተ: ስመከ፤ ይጽሕፍ: ስሞ: ውስተ: መጽሐፈ: ሕይወት: ወይዴሞሮ: ምስለ: አብርሃም: ይስሐቅ: ወያዕቆብ: በመንግሥተ: ሰማያት:: ወይቤሎ: መልአከ: እግዚአብሔር: ለመርቆሬዎስ: | ኃይለ: እግዚአ Fol. 111 b 3
ብሔር: ምስሌከ፤ ወዘንተ: እመድኅረ: ይቤ: ሖረ: መልአከ:

---

and make me to company with the saints and martyrs.' And Michael the archangel came down, and appeared unto him in person, and said unto him, 'God hath given strength unto thee, and hath made thee a companion of the martyrs, and to-morrow thou shalt become a martyr. And God shall forgive the sins of every one who shall bring sacrifices and incense and offerings in thy holy name. And God shall forgive the sins of every man who shall give alms to the poor and the needy and the stranger in thy holy name, and shall write his name in the Book of Life. And God shall forgive the sins of [every man] who shall comfort the afflicted and do good unto them [in thy holy name]. And God shall write in the Book of Life the name of him that shall build a martyrium in thy name, and shall make him to be a companion of Abraham, Isaac, and Jacob in the kingdom of the heavens.' And the angel of the Lord said unto Mercurius, | 'The might of God is with thee'; and having said Fol. 111 b 3

እግዚአብሔር: እመኒሁ:: ወሰቤሃ: ተፈትሐ: መዋቅሕተ: ሐዲነ: እመእደዊሁ: ወእግሪሁ:: ቆመ: መርቆሬዎስ: ወሰአለ: ወሰብሐ: ለእግዚአብሔር: ወበሳኒታ: አዘዘ: ነጥሠ: ያምጽእዎ: ለመርቆሬዎስ: ወይቤሎ: ነጥሠ: ለመርቆሬዎስ: መሐር: ላህየከ: ወይቤሎ: መርቆሬዎስ: ሓዲግ: አንተኒ: ሰጊዳ: ለጣዖት: ወመሐር: ነፍሰከ:: ወተመዒ: ነጥሠ: ላዕለ: መርቆሬዎስ: ወይቤሎሙ: ለሐራሁ: ንሠእዎ: ወምትርዎ: ርእሶ:: ወመተርዎ: ርእሶ: አመ: ፳ወ፭ለሓዳር:: ወነበረ: ዳኬዎስ: ነጥሠ: ኀዳጠ: መዋዕለ: ወሐመ: እስከ: ዕዒያት: ይወፅእ: እመ ለጋሁ:: ወወፅአ: ልሳኑ: እመአፈሁ: ወሞተ: እኩየ: ሞተ:: ወነግሠ: ህየንቴሁ: ኡልያኖስ: ዘይሰግድ: ለጣዖት: ወይእኀዞሙ: ለካህናት: ወለደያቆናት: ወለክርስቲያን:

---

this the angel of the Lord departed from him. And straightway the fetters of iron on his hands and feet were loosed, and Mercurius stood up, and prayed and blessed God. And on the following day the Emperor commanded them to bring Mercurius [before him], and he said unto him, 'Spare thy goodly person.' And Mercurius said unto him, 'Forsake thou the worship of idols, and spare thyself.' And the Emperor was wroth with Mercurius, and he said unto his soldiers, 'Take him away and cut off his head.' And they cut off his head on the twenty-fifth day of the month of Hadâr. And the Emperor Decius remained a few days, and fell sick of a disease in which at length worms crawled out from his body, and his tongue protruded from his mouth, and he died an evil death.

And there reigned in his stead Julian, who was a worshipper of idols. And he seized the priests, and the deacons, and the Christians, and if they refused to worship idols he cut off

ወለእመ: ዓበይ: ሰጊደ: ለጣዖት: ይመትር: ክሳደሙ::
ወአመጽአ: ንጉሠ: ፀኤጹስ: ቆጽሳተ: ለፀስሙ: ባስልዮስ:
ወስመ: ካልኡ: ጎርጎርዮስ: ወአኀው: ፀሆሙ: ወጠቢባን:
እሙንቱ: በሕገ: ክርስቶስ:: ወይቤሎሙ: ኡ|ልያኖስ: ንዑ: Fol. 112 a 1
ንስግድ: ለጣዖት: ወይቤልዎ: ኤጹስ: ቆጽሳተ: ኦንጉሠ:
ንሕነሰ: ኢንስግድ: ዘእንበለ: ለኢየሱስ: ክርስቶስ፡ ወተመዓ:
ንጉሠ: ወአዘዘ: ይሰድዎሙ: ቤተ: ሞቅሕ:: ወበሳኒታ:
አዘዘ: ንጉሠ: ያመጽኡ: ኤጹስ: ቆጽሳተ: ወይቤሎ:
ንጉሠ: ኡልያኖስ: ለበሰልዮስ: ኦጽሕመ: ጠሊ: አይቱ:
ኀደግ: ለአመላክከ: ወልደ: ፀራቢ:: ወይቤሎ: ባስልዮስ:
ኀደግዎ: ይፅርብ: ሣፅዳተ: መቃብሪሆሙ: ለሰማዕት::
ወይቤሎ: ንጉሠ: ዑቅ: ለነፍስከ: አንሰ: እትዔገሠከ:
በእንተ: ዘልህቁ: ምስሌከ:: ወይእዜኒ: ተማከር: ለሊከ:
በልብከ: እስከ: አገብእ: እመፀብዕ: ወእመድኅረ: ገበእኩ:
ለእመ: ሊሰገድከ: ለጣዖት: እመትር: ክሳደከ:: ወይቤሎ:

---

their heads. And the Emperor Julian brought two bishops, one of whom was called Bâsilyôs (Basil) and the other Gôrgôryôs (Gregory), and they were brothers, and were learned in the Law of Christ, and he said unto them, | 'Come, Fol. 112 a 1
let us worship idols.' And the bishops said unto him, 'O Emperor, we only worship Jesus Christ'; and the Emperor was wroth with them, and he commanded them to be cast into prison. And on the following day the Emperor Julian commanded them to bring the bishops before him, and he said unto Basil, 'O goat's beard, where didst thou leave thy God, the Son of the carpenter?' And Basil said unto him, 'I left Him making coffins in which to bury the martyrs.' And the Emperor said unto him, 'Take heed to thyself. I only bear with thee because I grew up with thee. And now, take counsel with thine own heart until I return from the war; and if after I have returned thou

ባስልዮስ: ለንጉሠ: ኡልያኖስ: ሐዊረክ: ፀብዓ: ለእመ: ገበዕከ: ሊተሠገወ: ክርስቶስ: እማርያም:: ወተመዓ: ንጉሠ: ወአዘዘ: ይዳይዎሙ: ቤተ: ሞቅሕ: ወይቤ: ዕቀብዎሙ: እስክ: እገብእ: እመፀብዕ: ወሐረ: ይትቃተል:: ወነበሩ: ባስልዮስ: ወጎርጎርዮስ: ውስተ: ቤተ: ሞቅሕ: በጾም: ወበጸሎት:: ወውስተ: ውእቱ: ቤተ: ሞቅሕ: ሀለወት: ንስቲት: ቤተ: [ክ]ርስቲያን:: ወሶበ: መስየ: በሉ:
Fol. 112a2 ቤተ: ክርስቲያን: ወጸለዩ:: ወእንዘ: ይጸልዩ: ባስል|ዮስ: ወጎርጎርዮስ: ርእዩ: ውስተ: ዓምድ: ለሠዕለ: ቅዱስ: መር ቆሬዎስ: ወይቤሉ: ባስልዮስ: መርቆሬዎስ: መርቆሬዎስ: አማኅፀነ: ነፍሰነ: ኀቤክ: ወኀበ: እግዚአብሔር: ከመ: ትቅትሎ: ለኡልያኖስ: በውስተ: ፀብዕ:: ወሖሩ: ሊጸሊ: ቆጸሰት: ወኖሙ: ወአስተ[ረ]አዮ: ለባስልዮስ: በህልም: መርቆሬዎስ: እንዘ: ይብል: ቀተልኩው: ለኡልያኖስ: መሙ

---

wilt not worship idols, I will cut off thy head.' And Basil said unto the Emperor, 'Julian, if thou returnest from the war on which thou art departing, then Christ never took upon Himself flesh from Mary.' And the Emperor was wroth, and he commanded them to cast the bishops into prison, and he said, 'Guard them very carefully until I return from the war'; and he went and was slain. And Basil and Gregory remained in prison fasting and praying. And there was in the prison a little church, and when the evening came they would go into the church and pray. And whilst Basil |
Fol. 112a2 and Gregory were praying they saw on the pillar a picture of Saint Mercurius. And Basil said unto him, 'Mercurius, Mercurius, in sure confidence and trust we rely upon thee and God to slay Julian in the war.' And the bishops went out from the church, and they fell asleep. And Mercurius appeared to Basil in a dream, saying, 'I have slain Julian the Apostate.' And Basil woke Gregory and told him what

ዕላይ:: ወእንቅሆ: ባስልዮስ: ለኅርኅርዮስ: ወነገሮ: ዘርእየ: በህልም:: ትንሣኤ: ወሐሩ: ቤት: ክርስቲያን:: ወሶበ: ቦኡ: ቤተ: ክርስቲያን: ርእዩ: ሥዕለ: መሮቅሬዎስ: ወኪኖተ: ውስተ: እዴሁ: ዘምሉዕ: ደመ:: ወይቤሎ: ባስልዮስ: ለመርቆ|ሬዎ[ስ:] ቀተልከኑ: ለኡልያኖስ: መምዕላይ: Fol. 112a3
ወዝኩ: ሥዕል: አፅነነ: ርእሶ:: ወሶበ: ርእዩ: ሊጸ.ስ: ቆጸሳት: ተፈሥሑ: ወበረክዎ: ለእግዚአብሔር:: አመ: የሐውር: ውስተ: ፀብዕ: መርቆሬዎስ: ቀተሎ: ለኡልያኖስ: መመ ዕላይ:: ወሶበ: ወግዖ: ወድቀ: እመላዕለ: ፈረሱ: ወኡል ያኖስ: ነሥአ: ሐመደ: እመድር: ወዘረወ: ላዕለ: ወሞተ: እኩየ: ሞተ:: ወጋብኡ: ሠራዊቱ: ወእንገሡ: ሀየንቲሁ: አኖሬዎስሃ: መራቀሬ: ሃይማኖተ: ክርስቶስ: ወሐነፀ: አብያተ: ክርስቲያናት: ወአጽንዖሙ: በሀገረ: ሮሜ: በስመ: መርቆሬዎስ: ወአስተርአየ: ብዙኅ: ተአምራት: እመይእቲ: ቤተ: ክርስቲያን::

---

he had seen in a dream. And they rose up and went into the church, and when they had come into the church they looked at the picture of Mercurius, and saw that the spear in his hand was full of blood. And Basil said unto Mercurius, | 'Hast thou slain Julian the Apostate?' And the picture Fol. 112a3
nodded its head. And when the bishops saw [this] they rejoiced, and they blessed God because Mercurius had gone to the war and slain Julian the Apostate. Now when Julian was smitten he fell from his horse, and he took some dust off the ground and threw it up in the air; and he died an evil death. And the soldiers returned and made Honorius, the lover of the faith of Christ, king in his stead. And he built churches and established [shrines] in the city of Rome in the name of Mercurius. And many miracles were made manifest in that church.

ORIENTAL MSS., NOS. 6806 A, 6780, AND 6800

I. Oriental MS., No. 6806 A, contains four very much mutilated leaves, which probably belong to Oriental 7022 or a manuscript resembling it. When complete the text supplied the continuation of the conversation between Chrysostom and the Emperor Arcadius, and described the building of a shrine to Raphael, and a miracle wrought by the archangel. The first part of the Encomium is printed on pp. 526–34. The most complete fragments of text read:

Fol. 1 *a*. ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁϥϣⲉⲣⲡ̅ ⲥⲱⲗⲡ̅ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲁ ⲥⲕⲟⲡⲟⲥ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲓⲟⲩⲧⲉ ⲙⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲁⲫⲁⲏⲗ· ⲙⲙ̅ ⲧⲉⲕⲙⲙ̅ⲧⲉⲱⲧ ⲡⲉⲧ ⲣⲱϣⲉ ⲉ ⲡⲉⲓ ⲣⲱⲃ ⲡⲁⲓ̅· Ⲡⲉϫⲁⲓ ϫⲉ ⲛⲁϥ ⲁⲛⲟⲕ ⲓⲱⲣⲁⲙⲓⲏⲥ· ϫⲉ ⲡⲓⲟⲩⲧⲉ ⲉⲩⲉϯ ⲧⲟⲟⲧⲕ̅ ⲣⲙ̅ ⲣⲱⲃ ⲙⲙⲁ ⲉⲛⲁⲟⲩϥ· ⲉⲕⲛⲁⲁⲣⲭⲉⲓ ⲉ ⲣⲟϥ· ⲁⲗⲗⲁ ⲩⲥⲛⲉ ϫⲉ ⲡⲓ̅ⲧ ⲁϥⲁⲣⲭⲉⲓ ⲉ̅ ⲡⲣⲱⲃ ⲉⲧ ⲛⲁⲟⲩϥ ⲙⲁⲣⲭ̅ⲭⲟⲕ̅ⲭ̅ ⲉ̅ ⲃⲟⲗ· ⲗⲟⲓⲡⲟⲛ ⲙⲡ̅ⲣ̅ⲭⲟⲟⲥ ϫⲉ ⲣⲁⲥⲧⲉ· ⲛⲑ̅ ⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲁⲛ·

Fol. 1 *b*. ⲡⲧⲟⲕ ⲥⲁⲣ ⲁⲕϫⲟⲟⲥ ⲣⲙ̅ ⲧⲉⲕ ⲧⲁⲡⲣⲟ ⲡⲓⲟⲩⲧⲉ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̅ ⲛⲉⲕⲡⲣⲟⲫⲓⲧⲏⲥ ϫⲉ ⲡⲥⲟⲡⲥⲙ̅ ⲙ̅ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲥⲙⲙⲟⲙ ⲉⲙⲁⲁⲧⲉ· ⲡⲣⲟⲩⲟ̅ ⲉ ⲣⲉⲓⲧⲃⲁ ⲙ̅ ⲙⲛⲛϣⲉ ⲉⲛⲁϣⲱⲟⲩ :—Ⲏⲧⲟⲕ ⲥⲁⲣ ⲡⲉⲓⲧ ⲁⲕϫⲟⲟⲥ· ϫⲉ ⲁⲓⲧⲉⲓ ⲁⲧⲱ ⲧⲉⲧⲛⲁϫⲓ· ⲙ̅ ⲧⲉⲣⲉ ⲓϫⲉ ⲛⲁⲓ ⲁⲉ ⲉⲓϣⲗⲏⲗ· ⲁⲩⲥⲙⲛ ϣⲱⲡⲉ ϣⲁ ⲣⲟⲓ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲧⲡⲉ ⲉⲥϫⲱ ⲙⲙⲟⲥ· ϫⲉ Ⲓⲱⲣⲁⲙⲓⲏⲥ ⲡⲉⲩⲗⲱⲥⲥⲟⲩⲟⲙⲱⲙ ⲙ̅ ⲧⲡⲓⲥⲧⲓⲥ· ⲡⲉⲣⲟⲟⲩ ⲙ̅ⲡⲧⲁⲕ ⲁⲓⲧⲉⲓ ⲙⲙⲟⲓ·

Fol. 2 *a*. ⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲁⲫⲁⲏⲗ· ⲥⲉⲡⲏ ⲁⲉ ⲙⲁⲣⲭ̅ⲁⲣⲭⲉⲓ ⲙ̅ ⲕⲱⲧ· ⲁⲛⲟⲕ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̅ ⲉ ⲛⲁⲓ ⲁⲓϯ ⲉⲟⲟⲩ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲣⲧⲟⲟⲩⲉ ⲁⲉ ⲙ̅ ⲡⲉⲣⲣⲁⲥⲧⲉ

ауршорп̄ ауеі ша рої н̄ві прро м̄маі поуте аркаіос· ауτре τкаθаріζе м̄ пна ет оунака тс̄нте н̄ ρнτ̄ϥ м̄ птопос· аγω пеχаі наϥ же акаітеі акві актωρм̄ аγоγωн нак· акщіне акзіне· аγω м̄пе пноуте ρоγ[illegible]·

Fol. 2 *b*. щанрτнϥ· ауκωρщ̄ е та м̄пτелаχістос· е тра щλнλ· ехм̄ пщнре щнн· аγω н̄τеγноγ а паλιноноп ет ρм̄ пщнре щнн ωщ е ρоλ ечхω м̄нос· же ϯтарко ммок ω̄ іωаннис н̄ тсом м̄ парχаггелос ет оγаав ρрафанλ· паі ет мооще ρн̄ тетн̄мнте· паі ететн̄поγωщ е кωт н̄ оγгопос е пеγраі· м̄пр̄ тако[ι] ρаθн м̄ па оγθеіщ· н̄τеγноγ же·

Fol. 3 *a*. н̄ тер ϥнаγ ē пеит аущωпе· ауааре ратϥ ауещλоγλаі е ρоλ ρн̄ оγноσ н̄ сми ечхω м̄нос· же кас акеі е тенполіс ρрафанλ паггелос м̄ праще· м̄н птелнλ пщоγщоγ н̄ тмн̄трωме тнрс̄· поікономос м̄ ппахеле (*sic*) ет н̄ тпе: ω̄ наіаат анок етмеіпюс· же а наβал наγ е неκсоγі· м̄н некщпнре м̄пооγ· ксмааат ω̄ пλітоγр[ωс] ет смааат·

Fol. 3 *b*. же паггелос н̄ тмн̄тщанрτнϥ· Анок же ρωωτ етмеіпюс м̄н маркеллюс м̄н θеоδосюс нащнре н̄тм̄нар пβоλ ан м̄ про м̄ пекнı ща енеρ ща перооγ м̄ пеноγ: аγω таі те θе н̄таγсω етаіаконеі м̄ птопос м̄ парχаггелос ρрафанλ· ща перооγ м̄ пеγноγ· пβеке же н̄та пр̄ро таач наϥ· ауταач м̄ мн̄тна н̄ н̄ρнке· неа[ϥ]† сар наϥ н̄[illegible]оγ н̄що н̄[ноніс]ма ра пβ[illegible]·

Fol. 4 *a*. анраспаζе м̄ноϥ та м̄пτелаχістос·

ⲁⲛⲟⲕ ⲓⲱⲁⲛⲛⲏⲥ· ⲁⲙⲟⲩⲁⲕ̅ ⲙ̅ ⲡⲓⲱⲟⲩ ⲙ̅ ⲡⲧ̅ⲃ̅ⲟ· ⲁⲓⲣⲁⲥⲓⲁⲍⲉ ⲙ̅ⲙⲟⲩ:—ϯⲛⲁⲁⲱ ⲁⲉ ⲟⲛ ⲉ ⲧⲉⲧⲛ̅ⲙⲛ̅ⲧⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲛ̅ⲕⲉ ⲛⲟⲥ ⲛ ⲱⲡⲛⲣⲉ· ⲙ̅ⲛ̅ⲛⲥⲁ ⲧⲣⲉ ⲛⲉⲓⲣⲉ ⲁⲉ ⲟⲛ ⲙ̅ ⲡⲭⲁⲓⲉⲓⲕ ⲙ̅ ⲡⲧⲟⲡⲟⲥ· ⲛⲉⲩⲓ̅ ⲕⲟⲩⲓ ⲁⲉ ⲛ̅ ⲗⲩⲙⲓⲛ ⲣⲙ̅ ⲡⲥⲁ ⲛ̅ ⲉⲓⲉⲃ̅ⲧ̅ ⲛ̅ ⲧⲡⲟⲗⲓⲥ· ⲉⲣⲉ ⲛⲉⲑⲏⲣⲓⲟⲛ ⲙ̅ⲡ̅ ⲛ̅ⲭⲁⲧⲉ ⲛⲣⲏⲧ̅ⲥ̅ ⲛ̅ ⲧⲉⲩⲱⲛ ⲁⲉ ⲡⲉⲥⲙⲟⲩ ⲣⲟⲗⲥ̅· ⲛⲉⲩⲓ̅ ⲣⲉⲛⲙⲟ[ⲟⲩⲓ] ⲁⲉ ⲣⲙ̅ ⲡⲧⲟ[ⲟⲩ ⲉⲧ ⲙ̅]ⲙⲁⲩ· [illegible] ⲛⲉⲩⲓⲛⲏ ⲁⲉ ⲉ ⲡⲉⲥⲏ ⲣⲓ ⲡⲧⲟⲟⲩ ⲛ̅ⲥⲓ ⲙⲙⲟⲓ· ⲛⲉⲧⲉ ⲱⲁⲩⲥⲛ̅ⲧⲟⲩ ⲁⲉ ⲙ̅ⲡⲣⲱⲙⲉ ⲙ̅ⲡ̅ ⲛ ⲧⲃ̅ⲛⲟⲟⲩⲉ ⲱⲁⲩⲙⲟⲟⲩⲧⲟⲩ:—ⲙ̅ⲛ̅ⲛⲥⲁ ⲧⲣ ⲛ̅ⲣⲁⲥⲓⲁⲍⲉ ⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲁⲓⲧⲣⲉ ⲧⲁⲓ ⲛ̅ ⲟⲩⲕⲟⲟⲓ ⲙ̅ⲙⲟⲟⲩ ⲉⲧⲉ ⲡⲓⲱⲟⲩ ⲡⲉ ⲙ̅ ⲡⲧⲃ̅ⲃ̅ⲟ· ⲁⲩⲛⲟⲭⲕ̅ ⲉ ⲧⲗⲩⲙⲓⲛ ⲙⲙⲟⲟⲩ· ⲣⲙ̅ ⲧⲡⲁⲱⲉ ⲁⲉ ⲛ̅ ⲧⲉⲩⲱⲛ ⲉⲧ ⲙⲛⲧ· ⲉⲓⲥ ⲱⲟⲙⲛ̅ⲧ ⲙ̅ⲙⲟⲓ ⲙⲙ̅ [illegible]

Fol. 4 *b*. ⲙⲙ̅ ⲡⲉⲭⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲣⲁⲫⲁⲛⲗ· ⲙ̅ⲛ̅ⲛⲥⲁ ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛⲉ ⲁ ⲡⲣⲣⲟ ⲛ̅ ⲉⲩⲥⲉⲃⲏⲥ ⲧⲁⲙⲓⲟ̅ ⲙ̅ ⲡⲗⲩⲙⲓⲛ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲣⲁⲫⲁⲛⲗ· ⲣⲙ̅ ⲟⲩⲟⲩϧ ⲉⲩⲥⲟⲧⲛ̅:—ⲁⲩⲧⲟⲥⲥϥ̅ ⲛ̅ⲱⲛⲉ ⲙ̅ⲙⲉ· ⲁⲩⲱ ⲁⲩⲡⲏⲥⲥⲉ ⲙⲙⲟϥ ⲙ̅ ⲡⲣⲟⲩ ⲉ ϧⲟⲗ ⲙ̅ ⲡⲉ[ⲑ]ⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ: [about ten lines wanting] ⲥⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϧ ⲣⲁⲫⲁⲛⲗ· ⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙⲉⲣ ⲡⲉⲩⲣⲏⲧ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ· ⲁⲉ ⲉⲓⲱⲁⲛⲛⲓⲟⲩⲁⲣ ⲛ̅ⲛⲉⲓ ⲕⲧⲙⲓⲗⲓⲟⲛ ⲛ̅ⲭⲓⲟⲩⲉ̅· ⲧⲉⲩϯⲙⲛ ⲛⲁⲣⲱⲱⲉ ⲉ ⲣⲟⲓ ⲱⲁⲛⲧⲁⲙⲟⲩ:—ⲣⲁⲫⲁⲛⲗ ⲁⲉ ⲣⲱⲱⲩ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ ⲁⲥⲁⲑⲟⲥ ⲡⲉ ⲛ̅ⲧ̅ⲡⲁϫⲛⲟⲩ ⲁⲛ ⲣⲁ ⲡⲉⲓ ⲣⲱⲃ· ⲉⲡⲉⲩⲡⲁϫⲛⲟⲩ ⲣⲱ ⲡⲉ· ⲡⲉⲩⲡⲁϫⲓ ⲡⲃⲉⲕⲉ ⲡⲉ· ⲙ̅ ⲡⲛⲁⲩ ⲛ̅ⲧⲁ ⲧⲱⲃⲓⲁⲥ ⲧⲁⲁⲩ ⲛⲁⲩ· ⲕⲁⲓ ⲅⲁⲣ [ⲙⲡ̅]ⲉ ⲭⲱⲛ ⲛ̅ⲛⲉ[illegible]ⲣⲱ ⲛ̅ⲥⲓ [ⲣⲁⲫⲁⲛ]ⲗ· ⲉ ϧⲟⲗ·

II. Oriental MS., No. 6780, consists of 18 vellum leaves, stained and yellow, measuring 11¾ in. in height and 10 in. in width. Each page is filled with two columns of writing, with 25 or 26 lines to the column. The pagination runs from ⲙⲍ̅–ⲝⲏ̅, and from ⲟⲑ̅–ⲡⲥ̅. The manuscript contains :

1. Fragments of an Encomium on the Archangel Gabriel by Celestinus, Archbishop of Rome. Fol. 1 *a*.

2. Encomium by Theophilus, Archbishop of Alexandria, on the Assumption of Mary Theotokos. ⲟⲩⲗⲟⲅⲟⲥ ⲉ ⲁⲫⲧⲁϩⲟⲩ ⲛ̄ⲥⲓ ⲡⲛ̄ ⲡⲉⲧ ⲟⲩⲁⲁϩ ⲛ̄ ⲉⲓ̈ⲱⲧ ⲉⲧ ⲧⲁⲛⲟ· ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲙⲙⲁ ⲁⲡⲁ ⲑⲉⲱⲫⲓⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲧⲙⲟⲩ ⲙ̄ ⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ· ⲡⲧⲁⲫⲧⲁϩⲟⲩ ⲁⲉ ⲉ ⲧⲡ̄ⲭ̄ⲥ̄ ⲧⲏⲣⲡ̄ ⲧⲉⲑⲉⲟⲧⲟⲕⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲙⲁⲣ[ⲓⲁ]· ⲧⲣ̄ϥⲭⲡⲉ ⲡ[ⲛⲟⲩ]ⲧⲉ· ϩⲛ̄ ⲟⲩⲙ[illegible]ⲁⲩ ⲉⲡ[illegible]ⲟⲥ ⲁⲉ ⲛ̄ ⲥⲟⲩ ⲙⲡ̄ⲧⲁⲥⲉ ⲙ̄ ⲙⲉⲥⲟⲩⲣⲉ· ⲉⲧⲉⲥⲁⲡⲁⲗⲓⲙⲯⲓⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲡⲧⲁϥⲭⲓⲧⲥ̄ ⲉ ϩⲣⲁⲓ̈ ⲉⲙⲡⲛⲧⲉ ⲛ̄ ϩⲛⲧϥ̄· ⲁϥⲱⲱϣⲉ ⲁⲉ ⲟⲛ· ⲉ ⲧⲃⲉ ⲟⲩⲣⲱⲙⲉ ⲛ̄ ϩⲃ̄ⲣⲁⲓⲟⲥ ⲉⲧ ⲟⲩⲛⲏϩ ϩⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲣⲁⲕⲟⲧⲉ· ⲁϥⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲉϫⲥ̄ ⲉ ⲧⲃⲉ ⲑⲉⲓⲕⲱⲛ ⲛ̄ ⲧⲡⲁⲭⲥ̄ ⲧⲏⲣⲡ̄ ⲧⲑⲁⲥⲓⲁ ⲙⲁⲣⲓⲁ· ⲉⲥⲥⲏϩ ⲉⲩⲡⲟⲥⲉ ⲛ̄ⲧⲱⲉ ⲛ̄ ϩⲟⲩⲏ· ⲉⲩⲁⲡⲟⲟⲩⲕⲏ· ⲁϥⲱⲱϣⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲧⲙⲟⲩ ⲙ̄ ⲙⲡⲧⲉⲃⲓⲏⲓ ⲙ̄ ⲡⲣⲱⲙⲉ· ϩⲛ̄ ⲟⲩⲉⲣⲏⲓⲛ ⲛ̄ⲧⲉ ⲡⲓⲟⲩⲧⲉ ϩⲁⲙⲏⲓ· ϥⲑ̄· Fol. 7 *b*.

The Colophon (Fol. 17 *b*) states that the manuscript was copied by John, the son of Colluthus, and was finished on the fourth day of the month Paremhot (Pharmuthe) in the 695th year of the Era of Diocletian, i. e. A. D. 979, which in this manuscript is equated with A. H. 360, i. e. A. D. 970. ⲉⲥⲱ ⲓⲱⲁⲛⲛⲟⲩ ⲉⲗⲁⲭ̄ ⲡⲣⲉ̄ⲃ̄ⲩⲧⲉⲣⲟⲩ ⲧⲧⲉ̄ ⲕⲟⲗⲗⲟⲑⲟⲥ· ⲧⲟⲩ ⲁⲥⲓⲟⲩ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲩⲥ ⲟⲓⲕⲱⲛⲟⲙⲟⲩ ⲧⲟⲩ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲩ ⲅⲁⲃⲣⲓⲏⲗ ⲟⲩⲟⲥ (?) ⲡⲣⲉⲥⲃⲓⲉⲟⲥ ⲉⲩⲭ°/ₒ· ⲉⲩⲣⲁⲫⲓⲙⲓⲛⲓⲛ ⲡⲁⲣⲙ̄ⲟⲧ ⲁ . ⲡⲁⲓⲕⲁⲓⲟⲛⲟⲥ ⲁⲡⲟ ⲁⲓⲟⲕⲗⲏ ⲭ̄ⲥ̄ ⲉⲧⲟⲩⲥ ⲧ̄ⲝ̄· The copying of the manuscript and its binding were paid for by the God-loving brother Sisinnius, the son of the blessed Philip (?), the shipmaster (ⲛⲁⲩⲕⲗⲏⲣⲟⲥ). ⲡⲙⲁⲛⲟⲩⲧⲉ ⲛ ⲥⲟⲛ ⲥⲓⲥⲓⲛⲛⲓⲟⲥ ⲡⲱⲛⲣⲉ ⲙ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ϥⲓⲗⲡ̄ (?), who gave it to the library of the church of the holy Archangel Gabriel in Esnâ, in Upper Egypt.

The text of the fragment of the Encomium on the Archangel Gabriel supplies a part of the continuation of the text printed on pp. 300–20, and reads:

ⲛⲁϩⲉ· Ⲁⲩⲱ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ ⲁⲛⲥⲟⲩⲱⲛⲓ̈ ⲱ ⲡⲙⲏⲣⲉ Fol. 1 a
ⲙⲏⲛⲉ· ⲁⲩⲱⲙⲃ̅ ϫⲉ ⲙ̅ⲡⲁⲓ ⲛⲁ ϫⲥ̅· Ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ· ⲙ̅ⲍ
ⲁⲛⲟⲕ ⲡⲉ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲡⲉⲧ ⲉⲕⲃⲏⲕ ⲉ
ⲡⲛ̅ⲧⲟⲡⲟⲥ· ⲁⲛⲟⲕ ⲡⲉⲓⲧ ⲁ̈ⲉⲓ ⲙⲁ ⲣⲟⲕ· ⲁ̈ⲓⲧⲁⲗⲥⲟⲕ ⲣⲙ̅
ⲡⲉⲕⲙⲱⲛⲉ· ⲁⲛⲟⲕ ⲟⲛ ⲡⲙ̅ⲡⲓⲧ ⲁⲙⲟⲣⲉⲙ̅· ⲉ ⲧⲁⲡⲣⲟ ⲙ
ⲡⲉⲟⲩⲣⲓⲟⲛ· ⲁⲩⲱ ⲡ̅ ⲧⲉⲣ ⲩ̅ϫⲉ ⲛⲁⲓ ⲁⲩⲁⲙⲁⲣⲧⲉ ⲛ̅ ⲧⲩ̅ⲥⲓϫ·
ⲁⲩⲧⲁⲗⲟⲩ ⲉϫⲙ̅ ⲡⲥⲟⲓ̈ ⲙ̅ ⲡⲙⲟⲟⲩ̈· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲡⲙⲟⲟⲩ̈
ⲗⲟ ⲉⲩϫⲱⲣⲙ̅ ⲉⲁ ⲣⲟⲩ ⲱⲁⲛⲧ ⲩ̅ⲡⲧ̅ⲩ̅ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲧⲟ-
ⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲣⲉ
ⲡ[ⲙ̅]ⲛⲛⲱⲉ ⲧⲏⲣⲩ̅ ⲑ[ⲉⲱ]ⲣⲉⲓ ⲙ̅ⲙⲟⲩ· ⲉⲧⲣ̅ ⲱⲡⲏⲣⲉ
ⲙ̅ⲙⲟⲩ· ⲛ̅ ⲧⲉⲣ ⲩ̅ⲟⲩⲁ[ⲣⲩ̅] ⲣⲉ ⲉ ⲡⲉⲥⲏ[ⲧ] ⲣⲓ ϫⲱⲩ· ⲛ̅ⲥⲓ
ⲡⲙⲟ[ⲥⲓ ϫⲉ] ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ [ⲣⲙ̅] ⲧⲙⲛ[ⲏ]ⲧⲉ ⲙ̅ ⲡⲙⲛⲛⲱⲉ
Ⲁⲩⲁⲛⲁϫⲱⲣⲉⲓ: ⲛ(?)[illegible]ⲉ ⲧⲩ̅ⲙⲁ· ⲉⲣⲉ ⲟⲩⲟⲛ ⲙⲙⲁ
ⲥⲱⲱⲩ̅ⲧ ⲛ̅ ⲥⲱⲩ· ⲉⲧⲣ̅ ⲱⲡⲏⲣⲉ· ⲙⲛ̅ⲛⲥⲁ ⲛⲁⲓ Ⲗ ⲡⲙⲛⲛⲱⲉ
ⲧⲏⲣⲩ̅ ϫⲙ̅ ⲉ ⲡⲱⲏⲣⲉ ⲱⲏⲉ ϫⲉ ⲟⲩ ⲡⲉⲛⲧ ⲁⲩ| ⲱⲱⲡⲉ Fol. 1 b
ⲙⲙⲟⲕ ⲛ̅ⲧⲟⲕ ⲉⲓ ⲧⲱⲛ· ⲉⲕⲁⲗⲏⲧ ⲉ ⲡⲉⲓ̈ ⲙⲟⲩⲓ̈· ⲛ̅ⲧⲟⲩ ⲙⲙ
ϫⲉ [ⲛ] ⲧⲉⲣⲉ ⲡⲩ̅ⲣⲏⲧ ⲉⲓ ⲉ ⲣⲟⲩ ⲣ[ⲧ]ⲛ̅ ⲑⲟⲧⲉ ⲛ[ⲧ] ⲁⲩ[ⲱ]ⲱⲡⲉ
ⲙⲙ[ⲟⲩ]· ⲛ̅ ⲧⲉⲣⲉ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲩ̅ ⲙⲙ̅ ⲧⲥⲩⲛⲁⲅⲱⲅⲟⲥ ⲉⲧ
[ⲥ]ⲱⲟⲩⲣ ⲉ ⲣⲟⲩⲛ [ⲉ ⲡ]ⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲅⲁⲃⲣⲓⲏⲗ ⲉⲧⲉⲓⲣⲉ ⲛ̅ ⲧⲥⲩⲛⲁϫⲓⲥ· ⲛ̅ ⲧⲉⲣⲟⲩⲥⲱ[ⲧⲙ̅] ⲉ ⲛⲁⲓ̈
ⲁⲧⲱⲱ ⲉ ⲃⲟⲗ· ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲟⲩⲁ ⲡⲉ ⲡⲓⲟⲩⲧⲉ ⲙ̅
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲛ̅ ϫⲱⲱⲣⲉ ⲅⲁⲃⲣⲓⲏⲗ· ⲟⲩⲛⲟⲥ ⲧⲉ
ⲧⲉⲕⲥⲟⲙ ⲱ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ·
ⲉⲕⲛⲟⲣⲙ̅ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣⲉⲗⲡⲓϩⲉ ⲉ ⲣⲟⲕ· ⲡⲱⲏⲣⲉ ϫⲉ
ⲱⲏⲉ ⲁⲩⲧ ⲙ̅ⲡⲁⲱⲣⲟⲛ· ⲉⲧ ⲛ̅ ⲧⲟⲟⲧⲩ̅ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲧⲟⲡⲟⲥ
ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ Ⲅⲁⲃⲣⲓⲏⲗ· ⲙⲛ̅ⲛⲥⲟⲥ (*sic*)
ⲙⲡ ⲭⲟⲩⲱϩ ⲉ ⲧⲟⲟⲧⲩ̅ ⲉ ⲕⲧⲟⲩ ⲉ ⲡⲩ̅ⲏⲓ̈· ⲁⲗⲗⲁ ⲁⲩⲥⲱ
ⲣⲙ̅ ⲡⲧⲟⲡⲟⲥ ⲙ̅ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲉⲫⲱⲗⲏⲗ
Ⲗⲧⲱ ⲉⲫⲓⲛⲓⲥⲧⲉⲩⲉ· ⲁⲧⲱ ⲛ̅ ⲧⲉⲣⲉ ⲛⲉⲩⲉⲓⲟⲟⲧⲉ ⲉⲓ ⲱⲁ
ⲣⲟⲩ· Ⲗⲩϫⲱ ⲉ ⲣⲟⲟⲩ ⲛ̅ ⲣⲱⲃ ⲙⲙⲁ ⲛ̅ⲧⲁⲩⲱⲱⲡⲉ ⲙⲙⲟⲩ Fol. 2 a
ⲁⲧⲣⲁⲱⲉ ⲉⲙⲁⲧⲉ·| ⲁⲧⲱ ⲁⲩⲧ ⲉⲟⲟⲩ ⲙ̅ ⲡⲓⲟⲩⲧⲉ· ⲛ̅ⲧⲟⲩ ⲙⲙⲟ

ⲁⲉ ⲁⲩⲥⲱ ⲉⲓⲏ ⲡⲧⲟⲡⲟⲥ ⲉⲩⲧⲓⲁⲥⲱⲙⲉⲓ ⲱⲁ ⲡⲉⲣⲟⲟⲩ ⲏ
ⲡⲩⲏⲟⲩ· ⲉⲩⲉⲩⲉ ⲏ ⲉⲉⲛⲟⲥ ⲏ ⲡⲟⲗⲧⲓⲁ· ⲁⲧⲱ
ⲁⲩⲱⲱⲡⲉ ⲏ ⲟⲩⲣⲱⲙⲉ ⲏ ⲥⲱⲧⲡ· ⲫⲱⲥ ⲁⲉ ⲛⲉⲓⲏⲡⲱⲁ ⲏ
ⲛⲁⲧ ⲉ ⲫⲁⲣ ⲛⲥⲱⲗⲡ ⲉ ⲃⲟⲗ· ⲏ ⲡⲧⲟⲡⲟⲥ ⲏ ⲡⲁⲣⲭⲁⲅ-
ⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· Ⲗⲧⲱ ⲛⲉⲩⲙⲛⲓ ⲉ ⲃⲟⲗ
ⲫⲓ ⲥⲟⲛⲥⲡ ⲙⲡ ⲫⲉⲛⲱⲩⲗⲏⲗ ⲉⲛⲁⲱⲱⲟⲩ· Ⲗⲧⲉⲧⲓⲛⲁⲩ ⲱ
ⲛⲁⲓⲉⲣⲁⲧⲉ ⲁⲉ ⲉⲩⲥⲏⲱⲟⲙ ⲏ ⲁⲱ ⲏ ⲫⲉ· ⲛⲥⲓ ⲙⲡⲧⲱⲁ-
ⲛⲉⲣⲧⲛⲉ ⲏ ⲡⲓⲟⲩⲧⲉ ⲙⲡ ⲛⲥⲟⲛⲥⲡ ⲏ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ ⲉⲧ ⲛⲣ ⲱⲁ ⲛⲁⲩ ⲙⲡⲟⲟⲩ·
ⲁⲛⲟⲛ ⲁⲉ ⲫⲱⲟⲛ ⲙⲡⲣ ⲧⲣ ⲛⲣ ⲁⲡⲓⲥⲧⲟⲥ ⲉ ⲙⲙⲁⲉⲓⲛ
ⲙⲡ ⲛⲉⲱⲡⲛⲣⲉ ⲛⲧⲁⲧⲱⲱⲡⲉ· ⲫⲓⲏ ⲡⲉⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲁⲉ ⲕⲁⲥ ⲛⲓⲏⲉ ⲛⲁⲓ ⲏ ⲟⲩⲟⲥ ⲏ ⲕⲣⲓⲙⲁ· ⲕⲁⲓ ⲥⲁⲣ ⲫⲓ
ⲟⲩⲁⲉ· ⲁⲩⲑⲉⲱⲣⲉⲓ ⲏ ⲛⲉⲱⲡⲛⲣⲉ ⲧⲛⲟⲩ· ⲫⲓ ⲛⲁⲃⲁⲗ·
ⲁⲧⲱ ⲁⲫⲁⲣ ⲛⲣⲛⲧ ⲧⲛⲧⲧⲏ ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· Ⲗⲟⲓⲡⲟⲛ
ⲙⲁⲣⲏ ⲡⲓⲥⲧⲉⲩⲉ ⲛⲥⲟⲩ ⲙⲙ ⲛⲉⲱⲡⲛⲣⲉ ⲏ ⲡⲁⲣⲭⲁⲅⲅⲉ-
Fol. 2 b ⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ | ⲫⲓⲏ ⲡⲉⲛⲉⲛⲧ ⲧⲛⲣⲝ· ⲁⲉ ⲕⲁⲥ ⲛⲓⲁⲁⲓ
ⲏ ⲏ ⲟⲩⲟⲥ· ⲏ ⲁⲱⲣⲉⲁ ⲉ ⲃⲟⲗ ⲫⲓⲧⲏ ⲡⲓⲟⲩⲧⲉ· ⲡⲗⲏⲓ
ⲥⲱⲧⲏ ⲉ ⲣⲟⲓ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲛⲧⲁⲁⲱ ⲉ ⲣⲱⲧⲏ· ⲏ ⲧⲓ ⲛⲟⲥ
ⲏ ⲱⲡⲛⲣⲉ ⲏ ⲡⲁⲣⲁⲇⲟⲝⲟⲛ· ⲉⲓⲟⲩⲱⲛⲝ ⲉ ⲃⲟⲗ ⲏ
ⲧⲙⲛⲧⲛⲁⲛⲧ ⲏ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ Ⲅⲁⲃⲣⲓⲏⲗ ⲙⲡ ⲧⲙⲛⲧ-
ⲟⲩⲁⲣⲉⲓⲫⲛⲧ ⲏ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙⲡ ⲛⲉⲫⲁⲁⲓⲱⲙ· ⲁⲉ
ⲥⲉⲥⲟⲣⲝ· ⲉ ⲡⲣⲱⲙⲉ ⲏ ⲡⲉⲣⲟⲟⲩ ⲙⲡ ⲧⲉⲧⲱⲛ ⲉⲧⲟⲩⲱⲱ
ⲉ ⲣ ⲡⲡⲉⲧ ⲑⲟⲟⲩ ⲛⲁⲩ· Ⲛⲉⲧⲡ ⲟⲩⲣⲱⲙⲉ ⲁⲉ ⲟⲛ ⲡⲣⲟⲁⲧⲛⲥ
ⲟⲩⲛⲫ ⲫⲓⲧⲟⲩⲱⲩ ⲏ ⲡⲧⲟⲡⲟⲥ ⲏ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓⲏⲗ· ⲡⲁⲓ ⲁⲉ ⲛⲉ ⲟⲩⲁⲙⲣⲛ ⲡⲉ ⲫⲓ ⲟⲩⲧⲧⲏⲧⲛⲭⲛⲓ (*sic*)·
Ⲉⲩⲣⲟⲧⲣ ⲉⲩⲣ ⲫⲱⲃ ⲫⲁ ⲡⲉⲩⲃⲉⲕⲉ· ⲉⲩⲱⲁⲛⲧⲱⲟⲩⲛ ⲁⲉ
ⲏ ⲱⲱⲣⲡ ⲙⲙⲛⲛⲉ· ⲫⲁⲃⲉ ⲙⲡⲁ ⲧⲏⲃⲱⲕ ⲉ ⲡⲩⲏⲁ ⲏ ⲣ
ⲫⲱⲃ· ⲱⲁⲩⲃⲱⲕ ⲉ ⲫⲟⲧⲛ ⲉ ⲡⲧⲟⲡⲟⲥ ⲏ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓⲏⲗ ⲛⲉⲩⲉⲡⲥⲱⲡⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲡⲁⲣⲭⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲕⲉⲥⲟⲟⲩⲧⲏ ⲡⲛⲁⲣⲓⲟⲟⲩⲉ· ⲁⲧⲱ ⲏ
Fol. 3 a ⲧⲉⲓ ⲫⲉ ⲱⲁⲧⲁⲧⲁⲱⲟ ⲛ ⲱⲟⲗⲓⲧ ⲏ|ⲥⲟⲛ ⲡⲱⲗⲏⲗ ⲛⲧ-
ⲛⲁ ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲩ ⲛⲉⲩⲃⲱⲕ ⲉ ⲡⲩⲏⲁ ⲏ ⲣ ⲫⲱⲃ· ⲉⲛⲉ
ⲙⲡ ⲗⲁⲁⲩ ⲏ ⲡⲉⲧ ⲛⲁⲓⲟⲩⲩ ⲫⲓⲏ ⲡⲃⲓⲟⲥ ⲧⲛⲣⲝ·
ⲟⲩⲁⲉ ⲛⲏⲥⲧⲓⲁ ⲟⲩⲁⲉ ⲙⲡⲧⲛⲁ ⲛⲥⲁ ⲡⲁⲓ ⲙⲙⲁⲧⲉ·

Παιαβολος ⲁⲉ ⲡⲓⲟⲥⲧⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙⲙⲁ ⲁⲩϩⲓⲥⲉ
ⲉⲩⲥⲟⲣⲥ̄ ⲉ ⲣⲟϥ· ⲉⲩⲟⲩⲱϣ ⲉ ⲉⲓⲣⲉ ⲛⲁϥ ⲛ̄ ⲣⲉⲛ ⲡⲉⲧ
ⲑⲟⲟⲩ ⲙ̄ⲡⲉ ⲭⲉϣⲥⲙ̄ⲥⲟⲙ ⲉ ⲣⲟϥ· ⲉ ⲧⲃⲉ ⲡϣⲟⲗⲙ̄ⲡ̄ ⲛ̄ⲥⲟⲡ
ⲛ̄ϣⲗⲏⲗ ⲉⲧ ⲁ̄ⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ· ⲙⲙ̄ ⲧⲃⲟⲛⲑⲉⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲙⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲏⲏⲗ· ⲉⲥⲕⲉⲡⲁⲍⲉ
ⲙ̄ⲙⲟϥ· ⲁⲥϣⲱⲡⲉ ⲁⲉ ⲙ̄ⲙⲟϥ ⲛ̄ ⲟⲩⲣⲟⲟⲩ ⲁϥⲱⲥⲕ̄ ⲉϥ-
ⲣⲙⲛⲏ· ⲁ ⲡⲣⲏ ϣⲁ ⲙ̄ⲡⲁⲧ ⲁ̄ⲃⲱⲕ ⲉ ⲧⲁ̄ⲣⲭⲁⲥⲓⲁ· ⲁⲧⲱ
ⲡⲉϫⲁϥ ⲉ ⲣⲁⲓ̈ ⲛ̄ ⲣⲛⲧⲁ̄ ⲭⲉ ⲁ̈ⲓⲱⲥⲕ̄ ⲧⲱⲡⲟⲩ ⲙ̄ⲡⲟⲟⲩ ⲉ
ⲧⲣⲁⲃⲱⲕ ⲉ ⲡⲁ ⲙⲁ ⲛ̄ ⲣ̄ ⲣⲱⲃ· Ⲏ ⲧⲉⲓ ⲣⲉ ⲥⲉ ⲁ ⲧⲁⲙⲉⲗⲓⲁ
ⲙ̄ⲙ̄ ⲡⲣⲟⲟⲩϣ· ⲉⲧ ϣⲟⲩⲉⲓⲧ ⲥⲱⲕ ⲙ̄ⲙⲟϥ· ⲁⲩⲣ̄ ⲡⲱⲃϣ̄
ⲉ ⲧⲣ ⲁ̄ⲃⲱⲕ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲟⲡⲟⲥ· ⲛ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲥⲁⲃⲣⲏⲏⲗ· ⲕⲁⲧⲁ ⲧⲁ̄ⲥⲧⲓⲛⲉⲓⲁ ⲙⲙⲓⲛⲛⲉ· ⲁⲩ-
ⲃⲱⲕ ⲁⲉ ⲉ ⲧⲁ̄ⲣⲭⲁⲥⲓⲁⲧⲓⲣⲓ⸗ⲟⲛ· ⲁⲩⲧⲁⲗⲟ ⲁⲉ ⲧⲉⲧⲣⲓⲣ ⲉ Fol. 3b
ⲧⲣ ⲁ̄ⲙⲟⲣⲉ̄ ⲛ̄ⲟⲉⲓⲕ· ⲛ̄ ⲧⲉⲣ ⲁ̄ⲣⲭⲉⲓ̈ ⲛ̄ ⲡⲁ̈ⲓ[ⲁ]ⲃⲟⲗⲟⲥ ⲛⲃ
ⲡⲣⲁ̄ⲙⲉⲥⲧⲉ ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲙⲙⲁ· ⲁⲭⲁⲙⲁⲣⲧⲉ ⲛ̄ⲧⲁ̄ⲟⲩⲣ-
ⲛⲛⲧⲉ· ⲣⲓ ⲡⲁⲣⲟⲩ ⲁⲩϫⲁⲗⲁ ⲙⲙⲟϥ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲧⲣⲓⲣ
ⲛ̄ ⲕⲱⲣⲧ̄· ⲁⲧⲱ ⲛⲁ̄ϫⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲱ̄ ⲡⲁⲧⲁⲕⲧⲟⲥ·
ⲁ̈ⲓⲣⲓⲥⲉ ⲉ̈ⲥⲟⲣⲥ̄ ⲉ ⲣⲟⲕ ⲉⲓⲥ ϣⲟⲗⲙⲉ ⲡⲣⲟⲙⲡⲉ· ⲧ̈ⲓⲥ
ⲉⲣⲡⲁϣ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲕ ⲙⲙⲓⲛⲛⲉ· ⲁⲗⲗⲁ ϣⲁⲣⲉ ⲡ̈ⲓ
ϣⲟⲗⲙ̄ⲡ̄ ⲛ̄ⲥⲟⲡ ⲛ̄ϣⲗⲏⲗ· ⲉⲧ ⲉⲕⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲙⲙⲓⲛⲛⲉ
ⲣⲙ̄ ⲡⲧⲟⲡⲟⲥ· ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲏⲏⲗ· ⲉⲧⲉⲓⲣⲉ
ⲛ̄ϣⲟⲗⲙ̄ⲡⲉ ⲛ̄ⲗⲁⲙⲡⲁⲥ ⲛ̄ⲕⲱⲣⲧ̄· ⲉⲧⲣ̄ ⲟⲩⲟⲉⲓⲛ ⲛ̄ⲥⲉ-
ⲧ̈ⲱⲕⲉ̈ⲓ ⲙⲙⲟ̈ⲓ ⲛⲥⲁ ⲃⲟⲗ ⲙⲙⲟⲕ· ⲛ̄ ⲧⲉⲣ ⲱ̈ⲣⲉ ⲉⲧⲉⲧ-
ⲕⲉⲣ̈ⲁ ⲉ ⲣⲟⲩⲓ ⲉ ⲣⲟⲕ ⲙ̄ⲡⲟⲟⲩ· ⲧⲓⲛⲁⲉ̈ⲓⲣⲉ ⲛⲁⲕ ⲕⲁⲧⲁ
ⲡⲉⲕⲙ̄ⲡϣⲁ· ⲉⲩϫⲱ ⲁⲉ ⲛ̄ⲧⲁ̈ⲓ ⲛ̄ⲥⲓ ⲡⲁⲉⲓⲱⲙ· ⲛ̄ ⲁⲥⲁ-
ⲑⲁⲣⲧⲟⲥ· ⲁⲙⲛⲉϫ ⲡⲣⲱⲙⲉ· ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲧⲣⲓⲣ· ⲁⲩ-
ⲡⲗⲁⲥⲙ ⲙ̄ ⲡⲩ̄ⲥⲱⲙⲁ ⲧⲏⲣⲩ̄· ⲛ̄ⲣⲱⲙⲉ ⲁⲉ ⲁⲧⲣ̄ ⲣⲟⲧⲉ·
ⲁⲧⲣ̄ ⲣⲟⲧⲉ (*sic*) ⲉⲙⲁⲧⲉ· ⲁⲧⲱ ⲙⲟⲩ̈ⲥ ⲣⲓⲧⲛ̄ ⲣⲉⲙⲛⲟⲥ
ⲛ̄ⲣⲓⲥⲉ· ⲁⲧⲛ̄ⲧⲩ̄ ⲉ ⲣⲁⲓ̈ ⲣⲛ̄ ⲧⲉⲧⲣⲓⲣ ⲉⲩⲟ ⲙ̄ ⲡⲁⲱ ⲙⲟⲩ·
ⲁⲧⲱ ⲧⲁ̄ⲥⲣⲓⲙⲉ | ⲙⲙ̄ ⲛⲉⲩⲱⲏⲣⲉ ⲁⲧⲡⲉⲱ ⲛⲉⲩⲣⲟ̈ⲓⲧⲉ· Fol. 4a
Ⲁⲧⲁⲱⲕⲁⲕ ⲉ ⲃⲟⲗ ⲁⲧⲣⲓⲙⲉ ⲣⲛ̄ ⲟⲩⲟⲥ ⲙ̄ ⲥⲓⲱⲉ· ⲁⲧⲧⲁ- ⲙⲙ
ⲗⲟϥ ⲉⲭⲙ̄ ⲟⲩⲁ ⲙ̄ ⲡⲕⲟⲧⲕ· ⲁⲧϫⲓⲧⲩ̄ ⲉ ⲣⲟⲩⲓ ⲉ ⲡⲧⲟⲡⲟⲥ·
ⲙ̄ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲏⲏⲗ· ⲉⲧⲡⲣⲟⲥⲁⲟⲕⲓ ⲁⲉ ⲉⲩ-
ⲛⲁⲙⲟⲩ ⲙ̄ⲡⲁⲧⲉ ⲡⲣⲏ ⲣⲱⲧⲡ̄· ⲁⲧⲱ ⲁⲧⲕⲱⲧⲉ ⲉ ⲣⲟⲩ

тнроу · й тпїше же й тетшн · єіс пархаггелос
гаврінл · ачоуонq̄ є вол · м пршме ρ̄й оуро-
рома · ечо м песнот й оустратнлатнс йте
пр̄ро ечфорєі й оусхнма й оуоєш · пехас нач
же акоуωнт̄ ѡ пршме · Ачоуωшв̄ йсі пршме
пехас же мпаї п[а] х̄с̄ · пехе пархаггелос нач
же ешхе мпе · анок пе гаврінл пархаггелос ·
пет йнну мммнше є роуи пс̄топос · єксопсй
ммоу · є тр ф̄нарѳєк є вол ρ̄й нєкоλїψіс
тнроу · анок пет ноуρм̄ ммок йсорс̄ м паіа-
вολос · йраq̄ йсоп аλλа епєі ѧн · акр̄ амелнс
йсач мпе кеї є птопос нс̄ѱλнλ · є тве паї а
Fol. 4 b паіаβолос епше є хωк й ті ноς | м плуєн ·
м анок же мп ιωвш̄т є рок є таλсок · же кас ере
оуоп ннм ѡнq̄ · ауω йсееше · є тнй̄тсωв̄ м
паіаβолос · ауω же тβоноєїа м пноуте мй̄ нєц-
аггелос ет скепаζе й тнй̄трше тнрс̄ · Ауω й
тер ф̄хе наї · ачсфрагїζе м псωма тнрф̄ м
пршме йт ачрокq̄ ρ̄й пкωρт̄ ρ̄й пмаєш · м
пестаурос · Ауω пехас нач же єіс ρнте аіталс-
сок · мпр̄ оуωq̄ є тоотк̄ ер амелнс є тк̄клнсіа ·
же йпе пет θοοу є паі шωпе ммок · ауω й тер
ф̄хе наі нач ачλо ечнау є роч · пршме же ач-
чοсф̄ є ρраї ечстωт ρа θоте · ачρе є роч ега нєпλа-
сн тнроу ет ρ̄й пс̄сωма λо · ачр̄ ρва ачащкак
є вол ρ̄й оуноς й сан же оуа пе пноуте м пархаг-
гелос гаврінл · йпршме же тнроу ет сωоуq̄
є роуи є птопос м пархаггелос гаврінл · ауπωт
Fol. 5 a є ρраі є хωч · єтоуωш є нау | є тноς йшпнре
м йтасшωпе:—ауω аунау є пет оуееєте є роч · же
ечнамоу мпате прн ρωтй · ечоуοх ещй̄ оу-
плуєн · й оуωт · ρ̄й пєцсωма · аур̄ ρоте ещате ·
ауωш єуχω ммос же тісмоу є рок пноуте м
пархаггелос ет оуаав гаврінл · мпса наі

ⲁⲩⲁⲓⲉ ⲡⲣⲱⲙⲉ ⲍⲉ ⲱ ⲡⲉⲓⲧ ⲁⲩⲱⲱⲡⲉ ⲙⲙⲟⲕ· ⲛⲥⲁϥ
ⲁⲕϩⲉ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲧⲣⲓⲣ ⲁⲕⲣⲱⲕϥ ⲧⲏⲣϥ ⲁⲩⲱ ⲍⲉ
ⲛⲧⲁⲕⲗⲟ· ⲛ ⲁⲩ ⲛ ⲣⲉ ⲫⲛ ✝ ⲛⲟⲥ ⲙ ⲡⲗⲁⲥⲛ· ⲓⲧⲟϥ
ⲍⲉ ⲁϥⲧⲁⲩⲟ ⲉ ⲣⲟⲟⲩ ⲛⲣⲱⲃ ⲛⲓⲙ ⲛⲧⲁⲩⲱⲱⲡⲉ ⲙⲙⲟϥ·
ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲛ ⲧⲉⲓ ⲣⲉ· ⲍⲉ ⲁⲥⲱⲱⲡⲉ ⲙⲙⲟⲓ ⲛⲥⲁϥ·
ⲛ ⲧⲉⲣⲉ ⲧⲱⲕ ⲉ ⲧⲉⲧⲣⲓⲣ· ⲍⲉ ⲉⲓⲛⲁⲓⲣⲉⲥ ⲛⲟⲉⲓⲕ· ⲁⲓⲥⲱⲱⲧ
ⲁⲓⲛⲁⲩ ⲉⲩⲛⲟⲥ ⲛ ⲉⲥⲱⲙ ⲉⲧⲙⲟⲩ ⲉⲣⲉ ⲛⲉⲧⲣⲁⲗ ⲛⲉⲭ ⲡⲁⲣ
ⲛ ⲕⲱⲣϥ ⲉ ⲣⲟⲗ ⲉ ⲣⲟⲟⲩ ⲣⲓⲓ ⲡⲁⲣⲟ· ⲁⲩⲁⲣⲉ ⲣⲁⲧϥ ⲙ
ⲡⲁ ⲙⲧⲟ ⲉ ⲣⲟⲗ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲍⲉ· ⲁⲓⲣⲓⲥⲉ ⲉⲓⲥⲟⲣϩ ⲉ
ⲣⲟⲕ ⲱ ⲡⲁⲧⲁⲕⲧⲟⲥ ⲉⲓⲥ ⲡⲱⲙⲧⲉ ⲡⲣⲟⲙⲡⲉ· ⲉⲓⲥⲟⲣϩ
ⲉ ⲣⲟⲕ ⲙ ⲡⲉⲣⲟⲟⲩ ⲙⲡ ⲧⲉⲧⲙⲛ· ⲡⲁ|ⲣⲉ ⲡⲉⲓ ⲡⲱⲙⲡⲧ Fol. 5 b
ⲛⲥⲟⲡ· ⲛⲡⲩⲗⲏⲗ ⲉⲧ ⲉⲕⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ· ⲣⲓⲓ ⲡⲧⲟⲡⲟⲥ ⲙ ⲛⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲃⲣⲓⲏⲗ· ⲣ ⲡⲱⲙⲡⲧⲉ ⲛⲗⲁⲙⲡⲁⲥ
ⲛⲟⲩⲟⲉⲓⲛ· ⲛⲕⲱⲣϥ ⲛⲥⲉⲧⲉⲓⲟⲕⲉ ⲙⲙⲟⲓ· ⲛⲥⲁ ⲡⲟⲗ ⲙ-
ⲙⲟⲕ· ⲛ ⲧⲉⲣ ⲓⲣⲉ ⲁⲉ ⲉ ⲧⲉⲭⲉⲣⲓⲁ ⲉ ⲣⲟⲕ ⲙⲡⲟⲟⲩ·
ⲁⲓⲉⲓ ⲛⲁⲕ ⲉ ⲧⲣⲁ ⲉⲓⲣⲉ ⲛⲁⲕ ⲕⲁⲧⲁ ⲡⲉⲕⲙⲡⲛⲁ· ⲗⲁⲱ
ⲛ ⲧⲉⲣ ⲫⲭⲉ ⲛⲁⲓ· ⲁⲥⲁⲗⲁⲣⲧⲉ ⲛ ⲧⲁ ⲟⲩⲣⲛⲏⲧⲉ ⲥⲉⲛⲧⲉ·
ⲁⲥⲛⲟⲩⲭⲉ ⲙⲙⲟⲓ· ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲉⲧⲣⲓⲣ· ⲁⲓⲣⲱⲕϥ ⲧⲏⲣⲧ·
ⲗⲟⲓⲡⲟⲛ· ⲁⲓⲉⲙⲙⲉ ⲍⲉ ⲁⲩⲙⲧ ⲉ ⲡⲓ ⲙⲁ· ⲛ ⲧⲥⲟⲟⲩⲛ ⲁⲛ
ⲍⲉ ⲡⲁⲓⲟⲩⲟⲛϥ ⲛ ⲍⲉ ⲡⲁⲓⲙⲟⲩ· ⲉ ⲣⲟⲗ ⲍⲉ ⲁⲓⲣⲱⲛ
ⲉ ⲣⲟⲟⲩ ⲉ ⲡⲙⲟⲩ· ⲁⲩⲱ ⲫⲙ ⲧⲓ ⲟⲩⲱⲛ· ⲁⲓⲛⲁⲩ ⲉ
ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲥⲉⲓ ⲡⲁ ⲣⲟⲓ
ⲁⲥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲓ· ⲁⲥⲧⲁⲗⲍⲟⲓ· ⲁⲥⲃⲱⲕ ⲉ ⲣⲁⲓ ⲉ
ⲧⲡⲉ ⲫⲙ ⲟⲩⲥⲭⲏⲙⲁ ⲛ ⲟⲩⲟⲉⲓⲛ· ⲡⲗⲁⲟⲥ ⲍⲉ ⲧⲏⲣϥ ⲛ
ⲧⲉⲣ ⲫⲛⲁⲩ ⲉ ⲛⲁⲓ ⲁⲧⲣ ⲡⲛⲏⲣⲉ ⲉⲙⲁⲧⲉ· ⲁⲧⲱ ⲁⲧⲙⲟⲟⲩϩ
ⲛ ⲣⲟⲧⲉ· ⲁⲧⲉⲧⲛⲛⲁⲩ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲍⲉ ⲉⲩⲥⲙⲟⲟⲩ ⲛ
ⲁⲩ ⲛ ⲣⲉ ⲛⲥⲓ ⲥⲟⲡⲥⲛ ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲅⲁⲃⲣⲓⲏⲗ· ⲁⲧⲱ ⲍⲉ ⲣⲱⲙⲉ ⲙⲙⲁ|ⲉⲧ ⲃⲛⲕ ⲉ ⲧⲉⲕⲕⲗⲏ- Fol. 6 a
ⲥⲓⲁ ⲙⲙⲏⲛⲛⲉ ⲙⲉⲣⲉ ⲗⲁⲁⲩ· ⲛ ⲍⲁⲙⲱⲙⲱⲛ ⲉⲩ ⲣⲱⲟ ⲙⲡ
ⲉ ⲣⲟⲟⲩ ⲉ ⲣⲟϥ ⲉ ⲡⲛⲏⲣⲏ· ⲁⲗⲗⲁ ⲧⲃⲟⲛⲑⲉⲓⲁ ⲙ ⲡⲛⲟⲩⲧⲉ
ⲛⲁⲛⲁⲣⲉϥ ⲛ ⲥⲟⲣⲥⲉ ⲙ ⲡⲥⲁⲧⲁⲛⲁⲥ· ⲡⲱⲩⲗⲏⲗ ⲡⲉⲧⲉ
ⲱⲁⲭⲛⲟⲩⲭⲉ ⲉ ⲣⲟⲗ ⲙⲡⲁⲅⲅⲉⲗⲟⲥ· ⲡⲱⲩⲗⲏⲗ ⲡⲉⲧ
ⲛⲟⲣⲓⲓ ⲛ ⲛⲉⲧ ⲣⲙ ⲡⲛⲁⲛⲧⲓⲛⲟⲥ ⲙ ⲛⲉⲭⲓⲁⲥ· ⲙⲙ
ⲡⲁⲃⲟⲥ· ⲡⲱⲩⲗⲏⲗ ⲡⲉⲧ ⲥⲟⲗⲥⲗ ⲛ ⲛⲉⲧ ⲣⲛⲱ· ⲧⲉⲕ-

κλησία πε πμα ⲛ̄ ⲥⲟⲗⲥⲉⲗ· ⲁⲩⲱ ⲛ̄ ⲥⲱⲟⲩϩ ⲡⲁⲣⲭⲉ-
ⲗⲟⲥ· ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉ πμα ⲛ̄ ⲥⲱⲟⲩϩ ⲛ̄ ⲛⲉⲓ ϫⲉⲓⲣⲟⲩ-
ⲃⲉⲓⲙ· ⲙⲛ̄ ⲛ̄ⲥⲉⲣⲁⲫⲓⲙ· ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉ πμα ⲛ̄
ⲡⲓⲧⲟⲛ ⲙ̄ⲯⲩⲭⲏ ⲙⲙⲁ· ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲛ ⲙⲁⲣⲛ̄ⲙⲉ
ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ· ⲛ̄ⲑⲉ ⲛ̄ ⲧⲛ̄ⲯⲩⲭⲏ ⲧⲏⲣⲥ̄· ⲡⲉⲧⲟ ⲛ̄ ⲁⲙⲉⲗⲓⲥ
ⲉ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ· ⲉⲩⲛⲟⲩϫⲉ ⲛ̄ ⲟⲟⲧⲉ ⲙ̄ ⲡϫ̄ⲥ̄ ⲛ̄ⲥⲁ ⲃⲟⲗ
ⲙ̄ⲙⲟⲩ· ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲥⲧⲟⲩⲉ· ⲙ̄ⲡⲁⲧϯⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲛⲁⲥ-
ⲧⲱⲥⲓⲥ ⲧⲏⲣⲟⲩ· ⲉⲩⲥⲱⲧⲙⲁⲥⲉ ⲙ̄ ⲡⲓⲱⲉ ⲙ̄ ⲡⲉⲩⲥⲱⲧⲙⲁⲥⲉ ⲉⲧ
ϩⲛⲕ ⲉ ⲃⲟⲗ· ⲡⲉⲧ ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ ⲉⲣⲁⲛ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ ⲙ̄ⲡⲛⲥⲁ
ⲧⲣϯⲥⲱⲧⲙ̄ ⲉⲛⲁⲛⲁⲥⲧⲱⲥⲓⲥ ⲧⲏⲣⲟⲩ· ⲛ̄ⲧⲣⲙⲟⲟⲩ ⲉⲓⲣⲁⲛ ⲛ̄
Fol. 6 b ⲣⲟ ⲛ̄ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ ⲡⲁⲓ ⲛ̄ ⲧⲓ ⲙⲙⲉ ⲟⲩ | ⲡⲓⲱⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ
ⲙⲛ̄ ⲡⲉ· ⲡⲉⲧ ⲱⲁϩⲉ ⲉⲧⲱⲱⲩ ⲛ̄ ⲉⲧⲯⲁⲗⲗⲉⲓ ⲉⲣⲁⲛ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ·
ⲡⲉ ⲡⲩⲗⲛⲏ· ⲙ̄ ⲡⲁⲓ ⲃⲛⲧ· ⲙ̄ ⲡⲛⲁⲩ ⲉ ⲃⲟⲗ ⲙ̄ ⲡϫ̄ⲥ̄·
ⲡⲉⲧ ⲛⲁⲉⲓ ⲉ ⲃⲟⲗ· ⲉⲣⲁⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲙⲁⲧ ⲥ̄ϫⲓ ⲛ̄
ⲧⲓⲣⲛⲓⲛ· ⲱⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡϫ̄ⲥ̄ ⲣⲁ ⲡⲉⲟⲟⲩ ⲉⲧ
ⲙⲙⲁⲧ ⲉⲩⲡⲟⲣϫ̄ ⲉ ⲣⲟⲩ· ⲁⲩⲱ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲃⲟⲛⲑⲉⲓⲁ
ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲱⲟⲟⲡ ⲛⲁⲩ· ⲉ ⲙⲙⲉ ⲥⲁⲓ ⲛ̄ ⲫⲣⲛⲓⲛ·
ⲙⲙⲁⲧ ⲧⲃⲱⲕ ⲉ ⲡⲧⲛⲏ· ⲧⲉⲛⲟⲩ ⲥⲉ· ⲱ ⲛⲁⲓⲉⲣⲁⲧⲉ·
ⲙⲁⲣⲛ̄ⲙⲉⲣⲉ ⲧⲕ̄ⲕⲗⲏⲥⲓⲁ· ⲉ ⲕⲁⲥ ⲛ̄ⲧⲙⲁⲙⲁⲧⲉ ⲙ̄ ⲡⲕⲱ
ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲛⲛⲟⲃⲉ· ⲙⲁⲣⲛ̄ ⲣⲁ ⲱⲁ ⲙ̄ⲡⲟⲟⲩ ⲙ̄ ⲡⲁⲣϫ-
ⲁⲥⲥⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ· ⲡⲉⲁⲓⲱⲙ̄ⲡⲟⲩⲉ· ⲛ̄ ⲛⲁⲓⲱⲛ ⲙ̄
ⲡⲟⲩⲟⲉⲓⲙ· ⲉⲛ̄ ⲟⲩⲱⲁ ⲙ̄ ⲡⲙⲉⲧⲙⲁϥⲕⲟⲛ· ⲫⲱⲥ ⲛ̄ⲥⲟⲟⲩⲛ
ⲉ ⲛⲧⲟⲩ ⲡⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡⲣⲁⲱⲉ· ⲁⲩⲱ ⲡⲉⲧ ⲛⲟⲣⲙ̄
ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧⲟⲩⲁⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ ⲥⲟⲛⲥ̄ ⲉ ⲃⲟⲗ ⲉⲣⲁⲧⲛ̄
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲙⲁⲣⲛ̄ⲥⲱⲧⲉ ⲛ̄ⲧⲟⲟⲧⲛ̄ ⲙ̄ⲡⲱⲛⲕⲉ· ⲡⲣⲟⲥ
ⲧⲛ̄ⲥⲟⲙ· ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̄ⲙⲟⲛ· ⲉⲛⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲁⲣϫ-
Fol. 7 a ⲁⲥⲥⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ· ⲛⲁⲟⲩⲱⲛ ⲛⲁⲓ ⲛ̄ⲁⲣⲱⲱⲣ ⲛ̄ ⲛ̄
ⲑ ⲧⲙ̄ⲡⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲛⲩⲉ· ⲙⲁⲣⲛ̄ ⲥⲁⲣⲱⲛ ⲉ ⲃⲟⲗ ⲛ̄ⲕⲁⲓⲁ
ⲙⲙⲁ ⲉⲓ ⲛⲁⲛⲟⲩⲣⲥⲓⲁ ⲉⲓ ⲛⲑⲟⲛⲟⲥ ⲙⲙⲁ· ⲉⲛⲉ ⲕⲁⲥ ⲛ̄ⲁⲣ̄
ⲱⲁ ⲙ̄ ⲡⲁⲣϫⲁⲥⲥⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ ⲉⲣⲁⲛ ⲧⲙ̄ⲡⲧⲉⲣⲟ ⲛ̄ ⲙ̄ⲡⲛⲩⲉ· ⲉⲛⲉ ⲛⲁⲓ ⲛⲁⲙⲉ ⲡⲉ ⲡⲣⲁⲱⲉ ⲛ̄ ⲁⲧ ⲟⲩⲱ· ⲙⲁⲣⲛ̄ⲥⲱ
ⲛ̄ ⲛⲓⲡⲟⲛⲏⲣⲓⲁ ⲛ̄ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲟⲛ· ⲙⲛ̄ ⲛⲓⲕⲁⲧⲁⲗⲁⲗⲓⲁ·
ⲛ̄ⲥⲟⲟⲩⲛ ⲉⲃⲟⲗ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲁ· ⲉⲧ ⲛ̄ⲉ̈ⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲓⲱⲙ̄ ⲡⲕⲁⲣ·
ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉⲩⲁⲣⲭⲁⲥⲥⲉⲗⲟⲥ· ⲥⲱⲧⲙ̄ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲛ·

ⲁⲩⲱ ϥⲛⲁⲩ ⲉ ⲣⲟⲙ· ⲫⲏ ⲛⲉⲛⲣⲃⲛⲩⲉ ⲧⲏⲣⲟⲩ· ⲫⲁⲡⲥ ⲥⲁⲣ ⲉ ⲣⲟⲙ ⲡⲉ ⲉ ⲧⲣ ⲡⲉⲓ ⲉ ⲃⲟⲗ ⲫⲏ ⲡⲉⲓ ⲙⲁ ⲛ ⲥⲟⲩⲗⲉ· ⲙⲡⲡⲥⲁ ⲛⲁⲩ ⲙⲙⲁ· ⲡⲥⲉϫⲛⲟⲩⲛ ⲉ ⲛⲉⲛⲧ ⲁⲛⲁⲁⲩ ⲧⲏⲣⲟⲩ ⲉⲓⲧⲉ ⲁⲥⲁⲃⲱⲛ ⲉⲓⲧⲉ ⲡⲉⲧ ⲑⲟⲟⲩ· ⲛ ⲉⲓⲟⲩⲱϣ ⲙⲡⲏ ⲡⲉ ⲉⲧ ⲁϣⲉ ⲡϣⲁϫⲉ ⲉ ⲡⲉⲣⲟⲩⲟ· ⲉ ⲧⲃⲉ ⲛⲁⲓ· ⲁⲗⲗⲁ ϯⲥⲟⲟⲩⲛ· ϫⲉ ⲛⲁⲓⲟⲩ ⲡϣⲓ ⲫⲏ ⲫⲱⲃ ⲙⲙⲁ· ⲙⲁⲗⲓⲥⲧⲁ ϫⲉ ⲁ ⲡⲛⲁⲩ ϣⲱⲡⲉ ⲡⲧⲉⲛⲉⲡⲓⲧⲉⲗⲓ ⲛ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉⲧ ⲟⲩⲁⲁϩ· ⲡⲥⲱⲙⲁ ⲙⲡⲏ ⲡⲉⲥⲛⲟϥ· ⲓⲥ ⲡⲉϫⲥ· ⲙⲁⲣⲡϯ ⲛ ⲟⲩϫⲱⲛ ⲙ ⲡϣⲁϫⲉ ϣⲁ ⲡⲉⲓ ⲙⲁ· ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· ⲉⲩⲥⲙⲟⲩ ⲉ ⲡⲉⲛⲣⲣⲟ ⲙ ⲙⲁⲛⲟⲩⲧⲉ ⲡⲁⲓ ⲉⲧ ⲫⲏ ⲧⲙ-
ⲙⲛⲛⲧⲉ· | ⲙⲡⲟⲟⲩ· ⲁⲩⲱ ⲛϥⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ⲡⲱⲉ ⲛ Fol. 7 b
ⲁⲁϩ ⲙⲡⲏ ⲥⲟⲗⲟⲙⲱⲛ· ⲙⲡⲏ ⲓⲉⲥⲉⲛⲓⲁⲥ· ⲙⲡⲏ ⲓⲱⲥⲓⲁⲥ ⲝ
ⲡⲣⲣⲱⲟⲩ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ ⲉⲩⲉⲣⲁⲣϩ· ⲉ ⲧⲥⲩⲛⲕⲗⲩⲧⲟⲥ· ⲙⲡⲏ ⲧⲛⲧⲣⲟⲧⲥⲓⲁ ⲧⲏⲣⲥ ⲛ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ ⲙⲡⲏ ⲡⲁⲧⲣⲓⲟⲥ ⲧⲏⲣϥ ⲛ ⲧⲡⲟⲗⲓⲥ· ⲉⲓⲧⲉ ⲣⲟⲟⲩⲧ ⲉⲓⲧⲉ ⲥϩⲓⲙⲉ· ⲉⲓⲧⲉ ⲕⲟⲩⲓ ⲉⲓⲧⲉ ⲛⲟⲥ· ⲛⲁⲣ ⲟⲩⲛⲁ· ⲛ ⲧⲙⲯⲩⲭⲏ ⲙ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟϥ ⲣⲓⲧⲛ ⲛ ⲥⲟⲛⲥⲛ· ⲙⲡⲏ ⲡⲧⲱⲃϩ· ⲙ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲅⲁⲃⲣⲓⲏⲗ ⲡⲁⲓ ⲉⲧ ⲛⲣ ϣⲁ ⲛⲁϥ ⲙⲙⲁⲟⲩ ⲫⲏ ⲧⲡⲉ ⲁⲩⲱ ⲣⲓⲧⲙ ⲡⲛⲁϩ· ⲣⲓⲧⲛ ⲧⲉ-
ϫⲁⲣⲓⲥ ⲙⲡⲏ ⲧⲙⲙⲧⲙⲁⲓ ⲣⲱⲙⲉ ⲙ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫⲥ ⲡⲉⲛⲥⲱⲧⲏⲣ· ⲡⲁⲓ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧϥ [ⲉⲣⲉ ⲟⲟⲩ ⲙⲙⲁ ⲣⲓ ⲧⲁⲓⲟ ⲙⲙⲁ ⲉⲧ ⲣ ⲡⲣⲉⲡⲉⲓ ⲛⲁϥ] ⲙⲡⲏ ⲡϥⲉⲓⲱⲧ ⲛ ⲁⲥⲁⲃⲱⲥ ⲙⲡⲏ ⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁϩ· ⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲟⲉⲓϣ ⲙⲙⲁ ϣⲁ ⲉⲙⲉϥ ⲛⲉⲙⲉϥ· ⲫⲁⲙⲏⲛ ϥⲑ·

TRANSLATION

..... And he said unto him, 'Dost thou know me, O young man?' And he answered, 'Nay, my lord.' And he said unto him, 'I am the Archangel Gabriel into whose shrine thou wast entering. It was I who came unto thee, and I healed thee of thy sickness. Moreover, it was I who delivered thee from the mouth of the wild beast.' And having said these things Gabriel took hold of his hand, and lifted him up on Fol. 1 a

the back of the lion, and the lion did not cease to advance under him until he brought him into the shrine of the holy Archangel Gabriel. And all the people were looking on at him, and marvelling at him; and when he stood still the young man came down from the lion to the ground. And the lion slipped out from among the crowd, and departed [speedily] to his place, and every one followed him with his eyes, and marvelled. After these things all the multitude
Fol. 1 *b* asked the young man, saying, 'What | happened unto thee?
ⲙⲏ Whence didst thou come mounted upon this lion?' And when he had recovered from the shock of terror which had come upon him [he told them]. And when all the people and the nobles who were gathered together in the shrine of the holy Archangel Gabriel to partake of the Sacrament had heard these things, they cried out, saying, 'One is the God of the valiant Archangel Gabriel! Great is thy might, O holy Archangel Gabriel, and thou dost deliver every man who putteth his trust in thee.' And the young man gave the gifts which he had with him to the shrine of the holy Archangel Gabriel. Afterwards he did not return to his house, but remained in the shrine of the Archangel Gabriel praying and fasting. And when his parents had come unto him he told them everything that had happened to him, and they
Fol. 2 *a* rejoiced greatly, | and ascribed glory to God. And the young
ⲙⲑ man remained in the shrine, and ministered therein until the day of his death. And he performed great ascetic labours, and he became such a chosen [vessel] that he was deemed worthy to see many revelations in the shrine of the holy Archangel Gabriel; and he continued to make supplications [unto God], and very many prayers. Ye see, O my beloved, how efficacious (or, powerful) are the loving-kindness of God and the supplication of the holy [Archangel] Gabriel, whose festival we are celebrating this day. And let us not permit ourselves to be unbelieving in respect of the signs and miracles which have taken place in his holy shrine, lest we receive

great condemnation, for in very truth I have seen all the miracles with mine own eyes, and very many ye yourselves have seen also. Furthermore, let us believe in the mighty deeds and miracles of the Archangel Gabriel | with all our Fol. 2 *b*
hearts, in order that we may receive a great gift through ⲡⲏ
God. Moreover, hearken unto me, O my beloved, and I will relate unto you the following great and incredible miracle. And I will make manifest unto you the loving-kindness of the Archangel Gabriel, and the impudence of the Devil and his demons, for they lie in wait to snare man by day and by night, wishing to do what is evil unto him. There was a certain workman who dwelt hard by the shrine of the Archangel Gabriel, and he was a baker by trade, and he was married and worked for his hire. Each day, as soon as he rose in the morning, he was wont, before he went to his place of work, to go into the shrine of the Archangel Gabriel, and to pray unto him, saying, 'O holy archangel, make thou straight (or, prosperous) my ways.' And he would recite this prayer thrice, | and make the Sign of the Cross over himself, Fol. 3 *a*
and [then] go into his place of work. In all his life he had ⲡⲍ
never performed any religious exercises whatsoever except this [prayer], and he neither fasted nor gave money in charity. And the Devil, who hateth everything that is good, took pains to lay a snare for him, wishing to inflict upon him a stroke of evil which he would not be able to withstand, because of his three-fold repetition of the prayer, and because of the help of God and the holy Archangel Gabriel which protected him. And it happened to him on a day that he overslept himself, and the sun had risen before he went to his work, and he said within himself, 'I am very late indeed to-day in going to my place of work.' Thereupon carelessness and anxiety about a vain matter drew him away, and he forgot altogether to go into the shrine of the holy Archangel Gabriel, according to his daily wont. He went into his workshop | and got up on the Fol. 3 *b*
oven and filled it with bread, and when he began to bake, ⲡⲏ

the Devil, the hater of everything that is good, seized him by his feet behind, and dropped him down into the fiery oven, and said unto him, 'O thou disorderly man, for the last three years I have striven to catch thee in a snare; but who could catch thee day by day? These three repetitions of thy prayer which thou didst pray daily in the shrine of the Archangel Gabriel became three brightly shining lamps of fire which drove me away from thee. Since I have found a favourable opportunity against thee this day, I will do unto thee what thou deservest to have done unto thee.' And as the foul demon was saying these words he cast the man down into the fire, and all his body was covered with burns. And all the people were exceedingly afraid [to approach the oven], and it was only with the greatest difficulty and with very great efforts that they got the man up out of the oven, and he was
Fol. 4 *a* half dead. And his wife | and his children rent their garments,
ⲛⲉ and they cried and wept very bitterly. And they lifted the man upon a bed and carried him into the shrine of the Archangel Gabriel, and they expected that he would die before the sun set, and they all were [standing] round about him. And at midnight behold the Archangel Gabriel appeared unto the man in a dream—now he was in the form of an imperial general, and he was dressed in a robe of light—and he said unto the baker, 'Dost thou know who I am, O man?' And the man answered and said unto him, 'Nay, my lord.' And the archangel said unto him, 'If thou dost not know, now know that I am the Archangel Gabriel, into whose shrine thou didst come daily to beseech him to deliver thee from all thy tribulation. It was I who on very many occasions delivered thee from the snares of the Devil; but inasmuch as thou wast careless yesterday, and didst not come into the shrine to pray, the
Fol. 4 *b* Devil hath brought upon thee this great | wounding. I have
ⲛϩ not forgotten thee and I will heal thee, so that to every one shall be manifest the impotence of the Devil and the help of God and of His archangel which protecteth all mankind, and

they shall know concerning the same.' And when he had said these things he made the Sign of the Cross over the man who had been burned in the fire, and he said unto him, 'Behold, I have healed thee. Never again shalt thou be careless about [thy attendance] in church, lest something worse than this befall thee.' And when the archangel had said these things the baker ceased to see him. And the man leaped up, trembling with fear, and he found that all the burns which were in his body had been made whole; and he was greatly moved, and he cried out with a loud voice, 'One is the God of the Archangel Gabriel!' And all the people who were gathered together in the shrine of the Archangel Gabriel ran to the baker, wishing to see | the great miracle Fol. 5 a
which had taken place. And they saw the man, concerning ⲛⲉ
whom it was thought that he would die before sunset, whole and without a single burn on his body. And they were greatly afraid, and they cried out, saying, 'We bless thee, O God of the holy Archangel Gabriel.' And after these things they said unto him, 'Tell us, O man, what hath happened unto thee, and how it is that thou, who didst fall down yesterday into a [red-hot] oven, and wast burned all over thy body, art now healed of such severe wounds.' And the man related unto them everything that had happened unto him, saying thus: 'It happened unto me yesterday that, when I had heated the oven, and was filling it with bread, I looked and saw a tall black man (or, Nubian), whose eyes shot out flames of fire into my face. And he stood up before me, saying, "I have taken the trouble to lay snares for thee, O thou disorderly man, and behold, I have during the past three | years laid Fol. 5 b
snares for thee day and night. These three repetitions of the ⲛⲥ
prayer which thou prayest in the shrine of the Archangel Gabriel became three brightly shining lamps of fire which drove me away from thee. Since I have found a favourable opportunity against thee this day, I have come unto thee to do unto thee what thou deservest to have done unto thee."

And having said these things unto me he laid hold of my two feet, and threw me down into the oven, and the whole of me was burned. I was conscious that they were carrying me to this place, but I did not know whether I was going to live or die. And during this night I saw the holy Archangel Gabriel, and he came to me, and he made the Sign of the Cross over me, and healed me, and went up into heaven in garments of light.' And when all the people had seen these things they marvelled exceedingly, and they were filled with fear. Ye see, O my beloved, how mighty are the supplications of the holy Archangel Gabriel. And no demoniacal thing
Fol. 6 *a* whatsoever approacheth | any man who goeth into [his]
ווז church daily; on the contrary, the help of God shall deliver him from the snares of Satan. It is prayer that casteth out the demons. It is prayer that shall deliver those who are in peril through storms and passions. It is prayer that is the comforter of those who are distressed. The church is the place of consolation and [the place] of assembly of the angels. The church is the place wherein the Cherubim and the Seraphim assemble. The church is the place of rest of every soul. As for us, let us love the church like our own souls, all of it. He who is indifferent towards the church casteth the fear of God away from him. He who partaketh of the Sacrament before he heareth all the Lessons read partaketh in part only, and his participation is not perfect. He who cometh out of the church after he hath heard all the Lessons read, and sitteth by the door of the church, such
Fol. 6 *b* a man is only | half a believer. The prayer of the man who
ווח prayeth or who singeth too noisily is an abomination before God. He who cometh out of the church before receiving the 'Peace' (i. e. the Benediction), the angel of God shall mark the day on which he separated himself from him, and because he did not receive the Benediction before he departed to his house none of the help of God shall be his. Now therefore, O my beloved, let us love the church in order that

we may obtain the forgiveness of our sins. Let us celebrate the festival of the Archangel Gabriel, the bearer of glad tidings of the worlds of light, and make it a spiritual festival this day, for we know that he is the angel of joy, and the deliverer of every one who hath suffered the oppression of the Devil. Let us succour the poor, each one of us according to his power, in order that the Archangel Gabriel may open unto us the treasuries of the | kingdom which is in the heavens. Fol. 7 a
Let us cast away from us all wickedness, and knavery, and ⲙⲏ
malice, in order that we may keep the feast of the Archangel Gabriel in the kingdom which is in the heavens, for this indeed is the joy which is endless. Let us put away from us all lawlessness and slanderous gossip. We know that God and His angel are looking upon us in everything which we do on the earth, and that God seeth us in all our works. As it is certain that, after the various periods of life which are allotted to us, we have to go forth from this place of sojourn, so is it certain that we shall be questioned concerning all the things which we have done, whether they be good or whether they be evil. Now I do not wish to multiply words overmuch concerning these things—on the contrary, I know that 'moderation in everything is good'—especially as the time hath arrived when we must administer the Holy Offering, the Body and Blood of Jesus the Christ, and let us therefore bring our discourse to an end at this point. May God Almighty bless our God-loving king who is in our midst | this day! Fol. 7 b
And may He watch over him as He watched over David, ⲍ
and Solomon, and Hezekiah, and Josiah, the righteous kings. And may He protect all who are of senatorial rank, and all the Roman nobility, and all the people of the city, whether male or female, little or great! May He shew mercy upon our souls on the day whereon we shall meet Him through the prayers and supplications of the holy Archangel Gabriel, whose festival we celebrate this day both in heaven and upon earth, through the grace and love for man of our Lord Jesus

the Christ, our Saviour, to Whom [be, as is most meet, all honour and glory], and to His Good Father, and to the Holy Spirit, now and always, and for ever and ever. Amen.

III. Oriental MS., No. 6800, consists of 19 vellum leaves, many of which are very much stained and damaged, measuring 10 in. in height and 8½ in. in width. Each page is filled with two columns of writing, with 24 or 25 lines to the column. The pagination is as follows: ⲁ̅–ⲓⲉ̅, ⲓⲉ̅ (*sic*), ⲓⲍ̅–ⲓⲑ̅, one page without number, ⲕⲃ̅–ⲗ̅; the numbers on the last two folios are wanting. On Fol. 1 *b* are painted a large cross as frontispiece and the letters Ⲁ Ⲱ. The manuscript was copied by Shenoute (?)[1] in the seven hundred and forty-eighth year of the Era of the Martyrs ⲭⲣⲟⲛⲟⲩ ⲯⲙⲏ ⲯⲛⲁⲏ, i.e. A.D. 1042, and contains a Discourse by Apa Pisenthius of Mount Tsinti ⲁⲡⲁ ⲡⲓⲥⲉⲡⲓⲟⲥ ⲡ̅ ⲡⲧⲟⲟⲩ ⲛ̅ ⲧⲥⲓⲛⲧⲓ on the holy man Apa Ouanofre ⲉ ⲧⲃⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲟⲩⲁⲛⲟⲩⲣⲉ. The name of the person who paid for the copying and binding of the manuscript is not mentioned, but he prays, 'O God, Who didst receive the sacrifice of Abel, and likewise the two *lepta* of the widow, Thou same God, do Thou bless the man who provided for the making of this book of remembrance of the holy man Apa Ouanofre so that he may receive favour with God, and that He may graciously forgive him his sins. Amen.' ⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲧⲁϥϫⲓ ⲛ ⲧⲉⲟⲩⲥⲓⲁ ⲛ ⲁⲃⲉⲗ· ⲙⲙⲏ ⲡⲗⲉⲡⲧⲟⲛ ⲥⲛⲁⲩ ⲛ ⲧⲛϫⲏⲣⲁ ⲛ†ϩⲉ ϩⲱⲱϥ (?) ⲡϫⲟⲉⲓⲥ· ⲉⲕⲉⲥⲙⲟⲩ ⲉ ⲡⲉⲛⲧ ⲁϥϥⲓ ⲡⲣⲟⲟⲩϣ· ⲙ̅ ⲡⲉⲓ ϫⲱⲱⲙⲉ· ⲉⲧⲣ̅ ⲡⲓⲉⲉⲩ[ⲉ] ⲙ̅ ⲡⲙⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲟⲩⲁⲛⲟⲩⲣⲉ· ϫⲉ ⲕⲁⲥ ⲉⲩⲛⲁϫⲓ ϩⲙⲟⲧ ⲉ ϫⲱϥ· ⲛ̅ⲛⲁϩⲣ[ⲡ̅] ⲛⲛⲟⲩⲧⲉ· ⲛⲑⲭⲁⲣⲓϩⲉ ⲛⲁϥ· ⲙ̅ ⲡⲕⲱ ⲉ ϧⲟⲗ ⲛ ⲛⲉϥⲛⲟⲃⲉ· ⲁⲙⲏⲛ· The following extract illustrates the general character of the Discourse:

Ⲡⲁⲣⲉ ⲡⲟⲩⲁ ϫⲉ ⲡⲟⲩⲁ ⲙⲙⲟⲩⲛ̅· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ

[1] ⲁⲣⲓ ⲛⲁ ⲙⲉⲉⲩⲉ ⲛ ⲁⲩⲁⲛⲉ ⲁⲛⲟⲕ ⲯⲉⲛⲟⲩ[ⲧⲉ] ⲛⲧⲉⲧⲛ̅ⲧⲉⲃϩ̅ ⲡⲟ̅ⲥ̅ ⲉ ϫⲱⲓ· ⲛⲑⲣ̅ ⲟⲩⲛⲁ ⲛⲛ̅ⲙⲁⲓ :—ϩⲁⲙⲏⲛ :—(Fol. 19 *a*).

ⲙⲙⲏⲣⲉ· ϯⲣⲧⲏϥ ⲉ ⲧⲁⲛⲁⲥⲧⲣⲟⲫⲏ ⲙ̅ⲙ̅ ⲡⲉⲓ ⲡⲉⲧ ⲟⲩⲁⲁϩ
ⲙ ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲁⲩⲱ ⲛⲁ[ⲥⲱⲙ]ⲟⲉⲧⲛⲥ [ⲡⲉⲓ] ⲙⲟⲉⲓⲝ
ⲛⲁⲙⲉ ⲛ ⲣⲉⲩⲙⲙⲟⲩⲉ ⲕⲁⲗⲱⲥ· ⲁⲡⲁ ⲟⲩⲁⲛⲟⲩⲣⲉ ⲡⲁⲛⲁ-
ⲭⲱⲣⲓⲧⲏⲥ ⲡⲁⲓ ⲉⲧ ⲉⲙⲥⲟⲟⲩϩ ⲉⲙⲡⲟⲟⲩ· ⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϩ [ⲛⲁⲱⲕ ⲉ ϧⲟⲗ· ⲙ ⲡⲉⲩϩ ⲡⲙⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁϩ·][1]
ⲝⲉ ⲕⲁⲥ ⲉⲧⲉⲧⲛ̅ⲉⲟⲩⲱⲛϩ ⲉ ϧⲟⲗ ⲛ ⲧⲉⲓ ϩⲉ· ⲝⲉ ⲁⲧⲉⲧⲛ̅-
ⲱⲱⲡⲉ ⲉⲧⲉⲧⲛ̅ⲧⲛ̅ⲧⲱⲟⲩ· ⲉ ⲧⲉϥⲡⲓⲥⲧⲓⲕⲏ· ⲙⲛ̅ ⲡⲉϥⲃⲓⲟⲥ ⲉⲧ
ⲥⲟⲩⲧⲱⲟⲩ· ⲛ ⲟⲩⲧⲁⲓⲟ | ⲡⲉⲧⲉⲧⲛ̅ϯ ⲙⲙⲟϥ ⲙ ⲡⲁⲓ- Fol. 6 b
ⲕⲁⲓⲟⲥ· ϩⲓ ⲧⲉⲧⲛ̅ ⲥⲙⲥⲱⲟⲩϩ ⲉ ⲡⲉ[ϥⲧⲟⲡ]ⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲓ̅
Ⲉⲩⲱⲟⲡⲉ ⲉⲧⲉⲧⲛ̅ⲱⲁⲛⲉⲓⲣⲉ· ⲛ ⲛⲉⲧ ⲉϥⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲩ·
ⲡⲧⲁⲉⲓⲟ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁϩ ⲟⲩⲟⲧⲃ ⲉ ⲧⲁⲓⲟ ⲙⲙ ⲉⲧ ⲣⲓⲝⲙ
ⲡⲕⲁϩ· ⲙⲥⲉⲙⲉ ϭⲁⲣ ⲁⲛ ⲙⲥⲓ ⲛⲉⲧ ⲟⲩⲁⲁϩ ⲛ ⲣⲉϥⲭⲏⲣ·
ⲣⲓ ⲣⲉϥⲥⲱⲃⲉ· ⲣⲓ ⲣⲉϥϯϩⲉ· ⲣⲓ ⲣⲉϥⲭⲁⲕ ⲛ ⲛⲉⲩⲥⲓⲝ· ⲛⲟⲉ
ⲛ ⲛⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲡⲟⲩⲱⲥ̅· ⲣⲓ ⲣⲉϥⲟⲣⲭⲉⲓ· ⲙⲛ̅ ⲡⲕⲉⲉ (*sic*)
ⲥⲉⲉⲡⲉ ⲛ ⲱⲗⲟϥ· ⲛ ⲣⲉϥⲁⲡⲁⲧⲁ· ⲁⲩⲱ ⲁⲩⲱ (*sic*) ⲉⲧⲙⲉ ⲛ
ⲣⲟⲩⲟ ⲛ ⲛⲉⲙⲧ ⲁⲧⲕⲱⲟⲩϩ ⲉ ⲡⲉⲩ[ϩⲙⲧ ?]· ⲁⲩⲱ ⲁⲧⲙ[ⲟⲟⲩⲉ
ⲛ]ϩⲙⲧⲩ ▨ⲩⲉ· ⲁⲩⲱ▨ ⲛⲉⲛⲥⲁⲓ▨ ⲙⲙⲟⲟⲩ
ⲉ▨ⲛⲉⲩ ⲛⲉⲩⲛⲟⲃⲉ ⲛⲥⲉⲙⲉⲧⲁⲛⲟⲓ· Ⲉⲧⲙⲉ ϭⲁⲣ ⲛⲛⲉⲧ
ϩⲁⲣⲉϩ ⲉ ⲛⲉⲩⲛⲓⲥⲧⲓⲁ ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲁⲭⲛ ⲧⲱⲗⲙ·
Ⲉⲧⲙⲉ ⲛⲛⲉⲧ ⲱⲗⲏⲗ ⲉ ⲡⲛⲟⲩⲧⲉ ϩⲓ ⲟⲩϩⲛⲧ· ⲉⲩⲧⲃⲃⲏⲧ·
Ⲉⲧⲙⲉ ⲛⲛⲉⲧ ϩⲁⲣⲉϩ ⲉ ⲡⲉⲧⲥⲁⲙⲟⲥ ⲉⲩⲟⲩⲁⲁϩ· Ⲉⲧⲙⲉ
ⲛⲛⲉⲧ ϩⲁⲣⲉϩ ⲉ ⲧⲡⲁⲣⲑⲉⲛⲓⲁ ⲉⲥⲟⲩⲁⲁϩ· ϩⲓ ⲡⲛⲏ | ⲛ Fol. 7 a
ⲛⲉⲩⲉⲓⲟⲧⲉ· ⲛⲁⲓ ⲛⲁⲙⲉ ⲛⲉⲧ ⲉⲣⲉ [ⲛⲉⲧ ⲟ]ⲩⲁⲁϩ ⲱⲙⲉ ⲓⲁ
[ⲙⲙⲟ]ⲟⲩ· [ⲁⲩⲱ ⲉⲧ]ⲟⲩⲱⲱⲩ ⲉⲧⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲉ ⲛⲉⲧ-
ⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ· ⲛⲩⲛⲁⲡⲉⲓⲱⲉ ⲙⲥⲓ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲉ ⲧⲣⲉ
ⲕⲧⲁⲉⲓⲟⲩ· ϩⲓ ⲧⲉⲕⲧⲣⲁⲡ (*sic*) ⲣⲟ ⲙⲙⲁⲧⲉ· Ⲉⲕϫⲱ ⲙ-
ⲙⲟⲥ ⲛⲁϥ· ⲝⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲧⲱ ⲡⲁ ϫⲟⲉⲓⲥ· ⲁⲧⲱ ⲡⲡⲉⲧ
ⲟⲩⲁⲁϩ· ⲁⲧⲱ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲙ̅ⲡ̅ ⲥⲱ ⲁⲉ ϩⲱⲟϥ ⲉⲕⲙⲟⲟⲥ
ϩⲓ ⲛⲉϩⲃⲏⲧⲉ̅· ⲉⲧ ⲉⲙⲥⲟⲧⲉ ⲙⲙⲟⲟⲩ· ⲛⲟⲉ ⲉⲧⲉ ⲙⲡⲉ
ⲡϫⲟⲉⲓⲥ ⲁⲛⲉⲓϫⲉ· ⲛⲛⲉⲧ ⲧⲁⲉⲓⲟ̅ ⲙⲙⲟϥ· ϩⲓ̅ ⲧⲉⲧⲧⲁ-
ⲡⲣⲟ ⲙⲙⲁⲧⲉ· ⲛⲟⲉ ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁⲩ ϩⲓ ⲟⲩϫⲡⲓ̅· ⲝⲉ
ⲁϩⲣⲱⲧⲙ̅ ⲧⲉⲧⲛ̅ⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲝⲉ ⲡϫⲟⲉⲓⲥ· ⲛⲧⲉⲧⲛ̅ⲉⲓⲣⲉ

[1] The words in brackets, ⲛⲁⲱⲕ ... ⲟⲩⲁⲁϩ, are repeated in the text.

ан ппе[т] †хω ммоот · Сшхе екоτωщ ае є таєю
м паікаюс · таєюч ρ̄ πτββо м пєксωма · ита
паікаюс сар апа оτаноуре паι єτепєр ща нач
ммоот · хек пєуβюс є βол ри оτρко ми оτєіβе ·
Fol. 7 b ми ρєноτщн п̄роєіс · Нток ае ρωωк | ω прωме
ιβ̄ каи ешхе· нт̄ нащинтєτє̄ ан ипат ппе ща хп ψіте
ммате · Єіе каи марєк инстєτе ипєрме проот
єт оταаβ· мп̄ тинстіа сєнте катасаββатωн· Λτω
нт̄ ρω є рок єтκοτ и нрп̄ ρєи оτщι · мп̄ оτρωщε
ри пєχріа панаскаюн · нт тм сєτ ρ ρомп̄ нак
є рот ри оτмнтатна · Єщωпе ае ϖ прωме и
аγєλнс · паι єт βнк є птопос и нет оταаβ · нτк
оτпориос · и нτк оτ[ноєік ?] · и єкаіа▒▒ м пет
ρі[тоτω]ωк ри оτ[нрп] · є тре τр пєθоот нач · и
єкпоннρєτє · єнєнка м пет ρітоτωωк · є ψітоτ и
тоотч · и єкмосте ммоч · и єккωρ є роч ρ̄ оτкωρ
єусащε · й п̄τк̄ оτρєчсωωме м прап м пет
ρітоτωωк є тβє ϫωрон · и нτк̄ оτρєч†ре · и нτк̄
Fol. 8 a оτρєчхι ρρак ри ищахе нарсωи · | ри ρєнхω
ιγ̄ єусωωч · Єщωпе ϭє нтєтп̄ре и † мєпе▒ ·
єтиєіре ▒ · ω нет βнк нтопос инет оταаβ ·
и є пхинхн инт̄ пе · єтєтиβнк · Нει ρβнτє сар
и тει мєпе · нει нет ере нет оτάаβ мосте ммоот ·
исе напєює ан инт̄ · нτєтноуонроτ є βол п̄рнт
тнτт̄ · маλіста нτе оτа нрнт тнτт̄ р наι · ρи
птре τсωоτч є нєτтопос єт оταаβ · єкщанβωк
сар ρ̄ оτпраємаτіа · нτе пει космос · ω прωме ·
щакспоуаζе пантωс ємате · ри споуан ипе ·
Оτ моноп є теи тре к†осе · аλλа є тре к кер-
даπе · ри τεκει є пщωοт · Λτω єкщанктоκ нθє
нτакβωк ммос · єи єк† рнτ нλаат · щаре прωβ
єγρορщ и надрак є пероуϭ · маλλоп ае єкщан†
Fol. 8 b осе · ри нент акчітоτ ммак · наι єт єкпрос-
ιδ̄ δока | є роот · є тре τκωβ нак · щаре отюс и

λαπη ψωπε ηακ η ογηος η ογοειψ· Ϭψχε †ηος
ογη η cηογαη ψοοπ ηακ ω πρωμε η ⲁⲑⲏⲧ· ρι
ηετ ηατακο ⲙⲛⲏⲥⲁ ογκοι· ηαι ετε ⲙⲛⲧⲥοπ
ⲙⲛοοτ· ε βοηθεια ε ρακ· ογⲁε ε ϥιτοτ ⲛⲛⲁⲕ
ε πⲛⲁ ετ ⲉⲕⲛⲁϧⲱⲕ ε ρος· η ⲉⲙⲙⲁ ε ρακ η ογηρ·
ε τρε ⲕⲥπογⲁⲍε ε † ε πⲧⲱⲟⲩ ηⲁⲙⲉ ⲙ ⲡⲛⲟⲩⲧ·
ε τρε ⲕⲁⲥος ηακ· ⲛⲉⲧⲱⲟⲩ ϩⲁρ η ⲧⲙⲛⲧρρο η
ⲙⲡηⲧε· ⲛⲉ ηετ ογⲁⲁϥ· ⲁⲩω ⲡρⲉϥϫⲓⲛ[ⲥⲟⲛⲥ] ε ηετ
τωⲙⲛ▒▒▒▒ⲙος· ετετηⲁⲓ ⲙⲉⲧⲯⲩⲭⲏ ⲙⲥⲟⲛⲥ ⲛⲉ·
ρι ⲛⲉϩⲣⲏⲧⲉ ⲉⲧ ⲧⲱⲟⲩⲉⲓⲧ ⲙⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· † ⲡⲉⲕϩⲛⲧ
ⲍⲉ ογⲏ ω πρωμε ε ⲡⲃⲓⲟⲥ ⲙ ⲡⲉⲓ ρωμε ⲛⲁⲓⲕⲁⲓⲟⲥ·
ⲁⲩω ⲙ ⲡⲉⲧ ογⲁⲁϥ ⲛⲁⲑⲗⲏⲧⲏⲥ ⲛⲁⲙⲉ· ⲁⲡⲁ ογⲁ-
ⲛⲟⲩⲣⲉ· ⲛⲧ̄ ⲉⲓⲙⲉ ⲍⲉ ⲛⲧⲁϥⲣⲙⲙⲁⲟ̄ ⲛ ⲁϥ ⲉⲛ ⲣⲉ· ρι
ⲧⲙⲛⲧ̄ⲣⲣο η ⲙⲡηⲧε· ⲉⲧ ⲙⲙⲏ ⲉ ϧⲟⲗ ϣⲁ ⲉⲛⲉϥ· ⲛⲧ̄
ⲥⲡⲟⲩⲁⲍⲉ ⲣⲱⲟⲩⲕ· | ω πρωμε ⲡⲣⲙⲙⲁⲟ η ⲧⲉⲓ ⲣⲉ ρι Fol. 9 a
ⲧⲙⲛⲧⲉρο η ⲙ[ⲡⲛⲧ]ε· ⲉⲧ ⲙⲙⲏ ⲉ [ϧⲟⲗ] ϣⲁ ⲉⲛⲉϥ· ⲓⲉ
Ϭⲁⲣⲉϥ ⲍⲉ ογⲏ ⲉ ρⲱⲧⲏ· ω ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲙⲏ ⲛⲁ-
ϣⲛⲣⲉ· ρⲏ̄ ⲧⲉⲧⲡⲥⲓⲙ ⲥⲱⲟⲩϥ ⲉ ϧⲟⲩⲏ ⲙⲧⲟⲡⲟⲥ ⲙⲛⲉⲧ
ογⲁⲁϥ· ρⲙ ⲡⲉϩⲟⲟⲩ ⲙ ⲡⲉⲩⲣ ⲡⲙⲉⲉⲩⲉ ⲉⲧ ογⲁⲁϥ·
ⲍⲉ ⲕⲁⲥ ⲙⲛⲉⲧⲡⲥⲱⲟⲩϥ ⲉ ϧⲟⲩⲏ· ⲉ ⲓⲍ ⲛⲟⲩⲥⲟⲙⲟⲩ·
ⲙⲧⲉⲧⲙⲁⲓ ⲛⲟⲩⲥⲁϧⲟⲩ ⲉ̄ ⲡⲙⲁ ⲙ ⲟⲩⲥⲟⲙⲟⲩ· Ϭⲁⲣⲉϥ ⲍⲉ ⲉ
ρⲱⲧⲏ̄ ω ⲛⲁϣⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ· ⲙⲧⲉⲧⲡϣⲱⲡⲉ· ρⲏ̄ ⲙⲙⲧ-
ⲥⲁⲃⲉ ⲙⲙⲁ· ⲉⲓⲧⲉ ρⲙ ⲧⲥⲙⲥⲱϣⲧ ⲙ ⲛⲉⲧⲙⲃⲁⲗ· ⲉⲓⲧⲉ ρⲙ
ⲧⲥⲙⲙⲟⲟⲩⲉ· ⲉⲓⲧⲉ ρⲏ̄ ⲧⲉⲧⲙⲥⲙⲡϣⲁϫⲉ· ⲛⲉⲣⲓⲟⲙⲉ ⲍⲉ
ⲟⲛ· ⲉ ⲧⲙ̄ ⲧρⲉ ⲧⲙⲟⲟⲩⲉ· ρⲙ ⲟⲩⲙⲛⲧⲁⲥⲃⲁⲗ· ⲉⲣⲉ
ⲛⲉⲧⲃⲁⲗ ⲉⲓⲟⲣⲙ ⲉ ρⲟⲩⲏ ρⲙ ⲡⲣⲟ ⲙ ⲗⲁⲁϩ ⲙ ⲣⲟⲟϩ·
ρⲙ ⲟⲩⲙⲛⲧⲁⲧϣⲙⲉ· ⲟⲩⲁⲉ ⲙⲡⲉⲣ ⲧρⲉ ⲧⲙⲟⲟⲩⲉ· ⲉⲣⲉ
ⲣⲁϩ ⲥⲟⲗⲡ ⲉ ϧⲟⲗ· ρⲙ ⲡⲉⲓ ⲙⲁ ⲙⲛⲁⲧⲉ ⲁⲛ· ⲁⲗⲗⲁ
ρⲙ ⲛⲟⲓⲣ ⲟⲛ ⲙ ⲡⲉⲧⲉⲛϯⲙⲉ· Ⲧⲉⲧⲛⲥⲟⲟⲩⲛ ϩⲁρ ⲍⲉ ⲉⲓⲥ
ⲣⲁϩ ⲛⲥⲟⲡ· ⲁⲓⲁⲡⲉⲓⲗⲛ ⲉ ρⲱⲧⲏ̄ | ω ⲛⲉⲣⲓⲟⲙⲉ ⲉ ⲧⲃⲉ ⲙⲉⲓ Fol. 9 b
ⲉⲛⲧⲟⲗⲏ· ⲁⲩω ⲙⲡⲉ ⲧⲉⲛⲁⲙⲉⲓϫⲉ· ⲛⲧⲉⲧⲛϣⲱⲡⲉ· ⲛⲧⲉⲧⲛ- ⲓⲉ
ⲗⲟϩ ⲛⲧⲉⲧⲛⲙⲁⲙⲁ· Ⲧⲉⲛⲟⲩ ⲍⲉ ⲟⲛ ⲉⲓⲥϩⲁⲓ· ⲉⲓⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲱⲧⲏ̄· ⲁⲩω ⲉⲓϣⲱⲛ ⲉ̄ⲧⲱⲧ ⲧⲏⲩⲧⲏ̄ ⲉⲙⲁⲧⲉ·
ρⲙ ⲟⲩⲛⲟⲩⲥ ⲙ ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ· ⲉ ⲧⲙ̄ ⲧρⲉ ⲗⲁⲁϩ

ⲛⲥⲣⲓⲙⲉ ⲉ ⲡⲧⲏⲣϥ ⲣ ⲡⲃⲟⲗ ⲙ̀ ⲡⲣⲟ ⲙ̀ ⲡⲉⲥⲏ· ⲉⲣⲉ ϫⲱⲥ ⲥⲟⲗⲡ ⲉ ⲃⲟⲗ· ⲟⲩⲁⲉ ⲉ ⲧⲙ̀ ⲧⲣⲉ ⲥⲩⲉⲓ ⲙ̀ⲡⲉⲥⲃⲁⲗ ⲉ ⲣⲁⲓ ⲉⲁ ⲡⲣⲟ ⲙ̀ ⲗⲁⲁⲩ ⲙ̀ ⲣⲟⲟⲩⲧ ⲙ̀ⲡⲙⲉⲓⲟ ⲉ ⲡⲧⲏⲣϥ̄· ⲁⲗⲗⲁ ⲉ ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲙⲟⲟⲩⲉ ⲙ̀ ⲟⲩⲟⲉⲓϣ ⲙ̀ⲙⲁ· ⲱ ⲛⲉⲣⲓⲟⲙⲉ ⲉⲣⲉ ⲛⲉⲧⲛ̄[ⲃⲁⲗ] ⲡⲁⲣⲧ ⲉ ⲡⲉⲥⲛⲧ ⲉⲭⲙ̀ ⲡⲕⲁϥ· ⲉⲣⲉ ⲡⲉⲧⲉⲛⲣⲟⲃ̄ⲥ̄ ⲙ̀ ⲥⲁ ⲥⲁ ⲙ̀ⲙⲁ ϩⲛ̄ ⲙ̀ⲡⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲙ̀ⲙⲁ· Ⲗⲧⲱ ⲧⲉⲧⲛ̄-ⲕⲟⲥⲙⲉⲓ ⲁⲉ ⲟⲛ ⲙ̀ⲙⲁⲱⲧⲛ· ⲙⲁⲣⲉⲥϣⲱⲡⲉ· ϩⲓ ⲟⲩⲁⲓ ⲙ̀ⲙⲉ ⲙ̀ⲙⲟ ⲟⲩⲙ̀ⲡⲧⲥⲉⲙⲛⲟⲥ· ⲉⲧⲉⲧⲛ̄ⲧ ⲛⲧⲛⲧⲛ̄ ⲙ̀ ⲟⲩⲟⲉⲓϣ ⲙ̀ⲙⲁ· ⲉ ⲡϣⲁϫⲉ ⲙ̀ ⲡⲛⲟⲩⲧⲉ ϩⲓ ⲟⲩⲟⲥ ⲙ̀ ⲧⲣⲧⲛⲏ· ⲁⲧⲱ ⲉⲧⲉⲧⲛ̄ⲃⲟⲗⲉ ⲙ̀ⲙⲟⲩ ⲙ̀ ⲟⲩⲟⲉⲓϣ ⲙ̀ⲙⲁ· ⲧⲥⲃⲱ ⲟⲛ ⲙ̀ⲙⲉⲧⲛ̄-

Fol. 10 *a* ϣⲛⲣⲉ ⲕⲟⲧ | ⲉ ⲧⲣⲉ ⲧⲙ̀ⲛⲟⲟⲩⲉ ϩⲱⲟⲩ ⲕⲁⲗⲱⲥ· Ⲛⲉⲧⲛ-

ⲓⲉ (*sic*) ϣⲛⲣⲉ ⲁⲉ ⲟⲛ ⲛⲥⲣⲓⲙⲉ· ⲉ ⲧⲣⲉ ⲧⲣ̄ ⲙⲁⲓ ⲛⲉⲩⲛⲏ̈· ⲁⲧⲱ ⲉ ⲣ̄ ⲙⲁⲓ ⲛⲉⲩⲣⲁⲓ· Ⲕⲁⲓ ⲥⲁⲣ ⲧⲉⲥⲃⲱ ⲛⲉⲛⲉⲓⲟⲧⲉ· ⲧⲉⲧⲉϣⲁⲥ ⲛ̄ϣⲛⲣⲉ ⲉ ⲣⲁⲓ ⲙ̀ⲡⲧⲁⲓⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ· Ⲗⲧⲱ ⲧⲉⲧⲥⲙ-ϯⲥⲃⲟ ⲁⲉ ⲛⲁⲩ ⲙ̀ⲡⲉ ⲟⲩⲗⲱⲕϣ· ⲛⲟⲉ ⲛⲣⲱⲗⲉⲓ· ⲛⲧⲟⲥ ϣⲁⲥⲧⲣⲉ ⲧⲙ̀ⲡⲁⲧⲁⲣⲧⲉ ϯⲟⲧⲱ ⲉ ⲣⲁⲓ· Ⲛⲧⲱⲧⲛ̄ ⲁⲉ ⲣⲱⲧ ⲧⲛⲧⲛ̄ ⲛⲣⲟⲟⲩⲧ ⲡⲣⲉϥⲥⲱⲧⲙ· ⲁⲧⲱ ⲙ̀ ⲙⲁⲓ ⲡⲉϫ$^{\text{ⲥ}}$ ⲡⲁⲣⲁⲥⲥⲉⲗⲉⲓ· ⲙⲛⲉⲧⲛϣⲛⲣⲉ· ⲉ ⲙⲟⲟⲩⲉ ⲙ̀ⲡⲙⲧⲥⲁⲃⲉ ⲙⲙⲁ· Ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲁⲉ ⲙ̀ ϯϩⲗⲟ ⲁⲛ ⲉⲓϯ ⲥⲃⲱ ⲙⲛⲧⲛ̄· ⲁⲧⲱ ⲉⲓϣⲱⲛ ⲉ ⲧⲟⲟⲧ ⲧⲛⲧⲛ ⲉ ⲧⲃⲉ ⲡⲉⲓ ⲣⲱⲃ· ⲙⲡⲉⲣ ⲕⲁⲁⲩ ⲉ ⲓⲉ ⲣⲁⲓ ⲙ̀ⲡⲉⲛⲓⲉ ⲣⲁⲓ ⲉⲙⲛ̄ ⲟⲛϩ ⲛⲛⲟⲧⲟⲩ· ⲟⲩⲁⲉ ⲙ̀ⲡ ⲉⲛⲓϣⲱ ⲛⲁⲣⲥⲱⲙ· ⲉⲧⲉ ⲙⲛ ⲟⲛϩ ⲛⲛⲟⲧⲟⲩ· ⲟⲩⲁⲉ ⲙ̀ⲡ ⲉⲛⲟⲩⲉⲗⲗⲉ· ⲉⲩⲟⲩⲉⲣⲃⲱⲱⲛⲉ· ⲏ ⲛⲉⲧ ϫⲁⲣⲉ̄ ⲙ̀ⲡⲓ ⲉⲛⲃⲁⲕⲗⲉ ⲛⲟⲉ ⲉⲩⲁⲩⲁⲁⲥ ⲡ̄ⲥ̄ⲓ ⲏ ⲁⲧ ⲥⲃⲱ· ⲏ ⲙ̀ⲡⲓ

Fol. 10 *b* ⲓⲍ ⲛⲓⲑⲁⲣⲱⲟⲥ· ⲏ ⲗⲁⲁⲩ ⲛⲣⲱⲃ ⲏ ⲧⲉⲓ ⲙⲉⲛⲉ· Ⲟⲩ-

ϣⲛⲣⲉ ⲉⲥϫⲓ ⲣⲁⲓ ⲛⲣⲁⲣ ⲛⲥⲟⲡ ⲉⲩϫⲉⲣⲥⲟⲣⲧⲉ ⲉ ⲣⲟⲩ ⲙⲁⲩⲁⲁⲩ· ⲉⲓⲥ ⲟⲛⲛⲧⲉ ϯⲣ ⲙ̀ⲡⲧⲣⲉ ⲙⲛⲧⲛ̄· ⲱ ⲛⲁϣⲛⲣⲉ· ⲁⲉ ⲡⲉⲧ ⲛⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲉϥϣⲛⲣⲉ· ⲉⲩⲣⲓ ⲟⲩⲡⲟⲣⲓⲁ ⲉ ⲧⲙ̀ ϯ ⲥⲃⲱ ⲛⲁⲩ· ⲛ̄ⲕⲧⲟⲩ ⲛⲥⲙⲉⲧⲁⲗⲟⲓ· ⲡⲉϫⲣⲓⲙⲁ ⲙⲛⲧ ⲉⲣⲁⲓ ⲉ ϫⲱⲙ· ⲣⲙ̀ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲣⲙ̀ ⲡⲕⲉ ⲁⲓⲱⲛ ⲧⲉϥⲯⲩⲭⲏ ⲉⲧ ⲉⲣ ⲛⲟⲃⲉ· ⲛⲧⲟⲥ ⲉⲧ ⲛⲁⲙⲟⲩ· ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛ̄ ⲙⲡⲱⲣ ⲥⲉ ⲧⲉⲛⲟⲩ· ⲱ ⲛⲁ ϣⲛⲣⲉ ⲙⲉⲣⲓⲧ· ⲙ̀ⲡⲉⲣⲁⲛⲉⲓϫⲉ ⲉⲣ ⲛⲉⲓ ⲉⲃⲏⲗⲉ· ⲡ̄ ⲯⲩⲭⲏ ⲉⲧⲉ ⲙⲛ ⲟⲛϩ ⲛⲛⲟⲧⲟⲩ· ⲛⲣⲟⲩⲟ ⲁⲉ ⲟⲛ ⲛϣⲁϫⲉ ⲛⲁⲣⲥⲟⲥ· ϫⲉ ⲕⲁⲥ ϫⲉ

ⲙⲉⲛⲧ ⲛⲟⲩⲥⲉ ⲙ ⲡⲓⲟⲩⲧⲉ ϩⲛ̄ ⲛⲉⲡⲣⲁⲝⲓⲥ ⲉⲃⲟⲟⲩ·
ⲁⲗⲗⲁ ⲥⲟⲩⲛ̄ ⲧⲥⲙⲙⲏ ⲙⲁ ⲉⲧ ⲡⲣⲉⲡⲉⲓ ⲱ ⲛⲉⲭⲣⲓⲥⲧⲓ-
ⲁⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ· ⲙⲛⲡⲱⲧⲛ· ⲛⲧⲛ̄ⲥⲱⲧⲙ ϩⲱⲱⲛ ⲉ
ⲣⲟϥ ϩⲓⲧⲙ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲉⲧ ⲟⲩⲁⲁϥ· ⲉⲩⲭⲱ ⲙ-
ⲙⲟⲥ ⲛⲁⲓ· ⲭⲉ ϯⲛⲁⲕⲧⲟ ⲛ ⲛⲉⲧⲙⲛⲧⲁ ⲉⲧⲣⲏⲓ· ⲁⲩⲱ
ⲟⲛ ⲭⲉ ⲁⲙⲙⲉⲥⲧⲉ ⲛⲉⲧⲉⲙⲛⲧⲁ· ⲁⲓⲕⲧⲟⲓ ⲉ ϧⲟⲗ ⲙⲙⲟⲟⲩ·
ⲁⲩⲱ ⲭⲉ ϯⲛⲁⲥⲱ|ⲙⲧ̄ ⲁⲙ· ⲙⲁ ⲉⲭⲛ̄ ⲛⲉⲧⲛ̄ ⲟⲩⲱⲓⲛ̄ ⲉ Fol. 11 a
ϧⲟⲗ ϩⲓⲛ ⲛⲉⲧⲉⲙⲛⲧⲁ ⲙⲛⲧⲁ· Ⲁⲩⲱ ⲟⲛ ⲭⲉ ⲛⲉⲧⲉⲙⲛⲧⲁ· ⲙⲁ
ⲧⲁ ⲯⲩⲭⲏ ⲙⲟⲥⲧⲉ ⲙⲙⲟⲟⲩ· ⲉⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲥ ⲥⲉ ⲟⲩⲛ ⲉ
ⲣⲟⲩⲛ· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲉ ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲙ ⲡⲉⲓ ⲙⲁⲕⲁ-
ⲣⲓⲟⲥ· ⲙ ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲡⲣⲁⲩⲓⲟⲥ ⲁⲡⲁ ⲟⲩⲁ-
ⲛⲟⲩⲣⲉ· ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ· ⲉⲧ ⲥⲙⲁⲙⲁⲁⲧ· ⲙⲡⲟⲟⲩ ⲱ
ⲛⲁϣⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ· Ⲟⲩⲁⲛⲁⲥⲕⲁⲓⲟⲛ ⲡⲉ ⲉ ⲡⲉⲣⲟⲩⲟ·
ⲁⲩⲱ ⲟⲩⲥⲟⲉⲓⲧ ⲥⲁⲣ ⲉ ⲛⲁⲛⲟⲩϥ ⲡⲉ ⲡⲉⲣ ⲡⲓⲉⲉⲩⲉ ⲙ
ⲡⲁⲓⲕⲁⲓⲟⲥ· ϣⲟⲣⲡ ⲙⲡ̄ ⲙⲟⲟϣⲉ ϩⲛ̄ ⲙⲛⲧⲥⲉⲙⲛⲟⲥ ⲙⲙ·
ⲙⲛ ⲙⲛⲧⲥⲁⲃⲉ ⲙⲙ ⲉⲧ ϩⲙ ⲡⲉϫ̄ⲥ̄ ⲓⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ· ⲛⲑⲉ
ⲛⲧⲁⲓϣⲣⲡ ϫⲟⲟⲥ· ⲉⲧⲉⲧⲛ̄ⲧ ⲉ̄ⲟ̄ⲟ̄ⲩ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲁⲩⲱ
ⲉⲧⲉⲧⲛ̄ⲧ ⲉⲟⲟⲩ ⲙⲛⲁⲣⲛⲧⲉ ⲧⲏⲣⲟⲩ ⲙ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ
ⲉⲧⲉⲧⲛⲧⲁⲓⲉⲓⲟ̄ ⲛⲉⲛⲟⲩⲛⲏⲃ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲙⲙ ⲛⲓⲙⲉⲩⲓⲟⲩ ⲙ
ⲡⲉⲭⲣⲟⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁϥ· Ⲛⲓⲙⲟⲣⲡ ⲙⲙ ⲉⲧⲉⲧⲛ-
ϣⲁⲛⲟⲩⲱϣ ⲉ ⲉⲓ ⲉ ϧⲟⲗ ⲙⲁ ⲡⲉⲧⲙⲛⲓ· ⲉ ϧⲱⲕ ⲉ ⲡⲙⲁ·
ϣⲩⲛⲗ ⲛ ϣⲟⲣⲡ ⲉⲧⲉⲓ ⲉⲧⲉⲧⲉⲛ ϩⲙ̄ | ⲡⲉⲧⲙⲛⲓ̄· ⲛⲧⲉⲧⲛ- Fol. 11 b
ⲧⲉϧⲣ ⲡⲭⲟⲉⲓⲥ ⲧⲁⲣⲉϥⲥⲟⲟⲩⲧⲛ ⲛ̄ⲧⲉⲧⲛ̄ϩⲣⲓⲛ· ⲥⲱ ⲟⲛ· ⲓⲉ
ⲉⲧⲉⲧⲛϣⲁⲭⲉ· ⲙⲁ ⲛⲁϣⲱⲛ ⲙⲙ ⲙⲛⲟⲗⲧⲉⲓⲁ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁϥ· ⲛⲧⲉⲧⲛⲧⲁ ⲁⲛⲉⲓϫⲉ ⲉ̄ ⲣ̄ ⲛⲉⲓ
ⲙⲛⲧⲁⲑⲛⲧ· ⲛⲁⲓ ⲉⲧ ⲁⲓϣⲉⲣⲡ̄ ϫⲟⲟⲥ ⲉ ⲣⲱⲧⲛ ⲛ ⲛⲉ ⲥⲟⲩ·
ⲉⲧⲉⲛϫⲱ ⲛⲉⲙⲙⲏ ⲛⲥⲁⲕ· ⲙⲁ ⲛⲉⲧⲙⲓⲥⲓⲧ· ⲛⲁⲓ ⲉⲧⲉⲧⲙⲉⲓⲣⲉ·
ⲙⲙⲟⲟⲩ· ⲛⲧⲱⲧⲛ ⲁⲉ ⲱ ⲛⲉⲣⲓⲟⲙⲉ ⲉⲧ ⲃⲏⲗ ⲉ ϧⲟⲗ· ⲙⲛ
ⲛⲙⲁⲁⲩⲉ ⲛⲙⲙⲱ· ⲛⲁⲓ ⲉⲧⲉⲧⲛ̄ⲡⲱⲟ ⲙⲙⲟⲟⲩ ⲁⲉ ⲧⲟⲉⲓⲧ·
ⲁⲩⲱ ⲟⲛ ⲉⲧⲉⲧⲛ̄ⲛⲁⲙⲡⲱϥ ⲉ ⲡⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲛ ⲛⲉⲧ
ⲟⲩⲁⲁϥ· ϯ ⲙ ⲡⲉⲧⲛⲟⲩⲟⲓ· ⲛ ⲥⲟⲟⲩⲧⲛ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ·
ⲛⲧⲉⲧⲛ̄ⲙⲩⲗⲏ· ⲁⲩⲱ ⲛⲧⲉⲧⲛⲥⲟⲡ̄ⲥ̄ ⲙ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲉⲧ
ⲟⲩⲁⲁϥ· ⲉ ⲧⲣⲉ ϥϯ ⲑⲉ ⲙⲛⲧ̄ⲙ ⲉ̄ ⲣ̄ ⲛⲉⲣⲃⲏⲧⲉ· ⲉⲧⲉ
ⲣⲁⲛ̄ϥ· ϧⲙ ⲡⲉⲧⲙⲛⲧ̄ⲣ̄· Ⲓⲏⲥⲟⲥ ⲁⲉ ⲟⲛ ⲛⲧⲉⲧⲛⲥⲟⲡ̄ⲥ̄

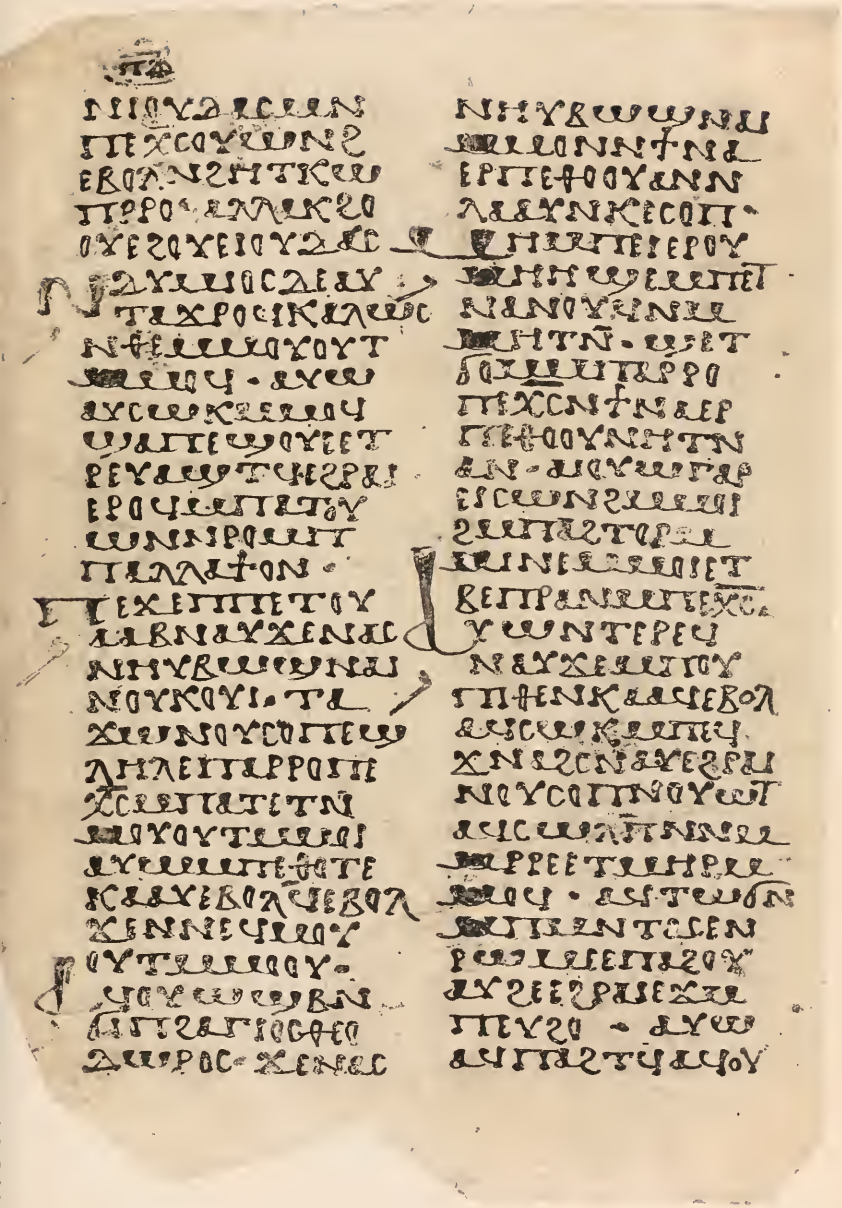
ⲙ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲟⲩⲁⲛⲟⲩⲣⲉ· ⲉ ⲧⲣⲉ ⲩⲭⲓ
ⲙⲟⲩⲧ ⲉ ⲭⲱⲧⲛ̄ ⲛ ⲛⲁⲣⲣⲁ ⲡⲭⲟⲉⲓⲥ· ⲛⲩⲣ ⲧⲛⲧⲛ ⲛ
Fol. 12 a [?] ⲙ̄ⲡⲛⲩⲁ | ⲛⲟⲩ ⲉ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛⲛⲁⲩ ⲙ̄ ⲙⲡⲛⲧⲉ·
ⲁⲩⲱ ⲧⲉⲧⲛⲥⲡⲟⲩⲁⲍⲉ· ⲉ ⲣ̄ ⲧⲉⲩⲙⲛ ⲛ ⲣⲟⲉⲓⲥ ⲫ̄ ⲟⲩ-
ⲙⲛⲧⲣⲁⲓ ⲫⲓⲥⲉ· ⲉⲧⲉⲧⲛ† ⲟⲩⲃⲉ ⲉ ⲡⲣⲙⲛⲃ· ⲙ̄ ⲛⲉⲯⲁⲗ-
ⲗⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲧⲉⲧⲛ̄ⲟⲩⲱⲱⲡ̄ ⲛⲥⲁ ⲡⲉⲧ ⲯⲁⲗⲗⲉⲓ ⲙ̄
ⲟⲩⲙⲛⲧⲣⲁ ⲛ ⲣⲏⲧ· ⲉⲙⲡ̄ ⲗⲁⲁⲩ ⲱⲁϩⲉ· ⲙⲡ̄ ⲡⲉⲧ
ⲫⲓⲧⲟⲩⲱⲟⲩ ⲙ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̄ ⲗⲁⲁⲩ ⲛ ⲱⲁϩⲉ ⲛⲁⲣⲥⲟⲛ·
ⲗⲩⲱ ⲟⲛ ⲙⲡⲉⲣ ⲉⲓ ⲉ ⲃⲟⲗ ⲙ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲛⲧⲉⲧⲙ-
ⲙⲟⲟⲥ ⲫⲓⲣⲁ ⲡⲣⲟ· ⲛⲧⲉⲧⲛ̄ⲱⲁϩⲉ ⲙ̄ ⲫⲉⲛⲱⲁϩⲉ ⲉⲧ-
ⲱⲟⲩⲉⲓⲧ· ⲙⲙ ⲛⲉⲧⲙⲉⲣⲛⲧ· ⲙⲙ ⲫⲉⲛⲥⲛⲧⲉϫⲓⲁ· ⲅⲁⲣ
ⲛⲁⲓ ⲅⲁⲣ ⲉⲧⲉⲧⲙⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ ⲙ̄ ⲡⲱⲁϩⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲁⲩⲱ ⲉⲧⲉⲧⲛⲧⲁⲉⲓⲟ ⲙ̄ ⲡⲁⲓ ⲅⲣⲁⲓ ⲉⲧ ⲱⲟⲩⲉⲓⲧ· ⲛⲣⲟⲧⲟ
ⲁⲉ ⲛⲱⲁϩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲗⲗⲁ ⲱⲱⲡⲉ
ⲉⲧⲉⲧⲛ† ⲫⲧⲛⲧⲛ· ⲉ ⲛⲉⲧ ⲟⲩⲱⲱ ⲙⲙⲟⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲙ̄
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲉⲧⲙⲕⲁⲁⲩ ⲙ̄ ⲛⲉⲧⲙⲉⲣⲛⲧ· ⲁⲉ ⲕⲁⲥ·
ⲉⲧⲉⲧⲛⲁⲥⲱ ⲉⲧⲉⲧⲛ̄ⲱⲁϩⲉ ⲛⲫⲛⲧⲟⲩ· ⲙ̄ ⲛⲉⲧⲉⲛⲛⲓ· ⲙⲙ |
Fol. 12 b ⲛⲉⲧⲉⲛⲱⲛⲣⲉ· ⲙⲙ̄ ⲛⲉⲧ ⲫⲓⲧⲟⲩⲱⲧⲛ̄ ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ·
ⲕⲃ̄ (*sic*) Ⲉⲧⲉⲧⲛ̄ⲱⲁϩⲱⲕ ⲁⲉ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲱⲛ ⲛ ⲣⲟⲉⲓⲥ· ⲛ ⲧⲉⲓ ⲉ
ⲙ̄ ⲟⲩⲙⲛⲧⲣⲁ ⲛ ⲣⲏⲧ· ⲉⲧ ⲡⲣⲉⲡⲉⲓ ⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ·
Ⲥⲡⲟⲩⲁⲍⲉ ⲁⲉ ⲟⲛ ⲉ ⲧⲁⲓ ⲧⲱⲡ ⲗⲁⲁⲩ ⲛⲉⲛⲕⲁ ⲛⲟⲩⲱⲁⲓ·
ⲏ ⲉ ⲥⲱ· ⲛ ⲉ ⲱⲓ †ⲡⲉ ⲛⲗⲁⲁⲩ ⲉ ⲡⲧⲛⲣⲭ· ⲱⲁⲛⲧⲉ
ⲧⲙ̄ⲥⲧⲛⲁⲥⲉ· ⲛⲧⲉⲧⲙⲥⲱⲧⲁⲓ ⲫⲓⲧⲛ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ· ⲁⲉ
ⲙⲟⲟⲩⲉ ⲫ̄ ⲟⲩⲉⲓⲣⲛⲉ· ⲁⲩⲱ ⲟⲛ ⲡⲉⲓ ⲕⲉ ⲫⲱⲃ ⲛ ⲁⲛⲁⲥ-
ⲕⲁⲓⲟⲛ· ⲛⲧⲉⲧⲛⲣⲟⲉⲓⲥ ⲉ ⲣⲱⲧⲛ ⲉ ⲣⲟⲩ ⲉⲙⲁⲧⲉ· ⲉ ⲧⲣⲉ
ⲧⲉⲧⲛⲙⲟⲟⲩⲉ ⲉ ⲅⲣⲁⲓ ⲉⲭⲙ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲫ̄ ⲟⲩⲟⲥ
ⲛ ⲉⲡⲓⲥⲧⲏⲙⲉⲓ· ⲉⲧⲉⲧⲛⲥⲱⲧⲉⲣⲧⲱⲣ ⲁⲛ ⲙ̄ ⲡⲉⲧⲉⲛⲥⲓⲛ-
ⲙⲟⲟⲩⲉ· ⲁⲗⲗⲁ ⲉⲧⲉⲧⲛⲙⲟⲟⲩⲉ ⲫ̄ ⲟⲩⲧⲥⲁⲟ· ⲙⲛⲛⲥⲁ
ⲧⲣⲉ ⲧⲉⲧⲡ̄ⲥⲁⲛⲁⲥⲉ (*sic*)· ⲛⲧⲉⲧⲙⲥⲱⲧⲁⲓ· ⲫⲓⲧⲛ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ·
ⲁⲉ ⲙⲟⲟⲩⲉ ⲙ̄ ⲟⲩⲉⲓⲣⲛⲉ· ⲙⲙ ⲛⲉⲧⲛⲱⲉⲉⲣⲉ· Ⲉⲧⲉⲧⲛ-
ⲃⲏⲕ ⲁⲉ ⲉ ⲡⲉⲧⲉⲛⲛⲓ· ⲙⲡⲉⲣ ⲣ ⲭⲟⲧⲟ ⲙⲙ ⲡⲟⲩⲱⲁⲓ· ⲙⲙ
Fol. 13 a ⲡⲥⲱ· ⲁⲗⲗⲁ ⲛⲧⲉⲧⲛ̄† ⲙ ⲡⲥⲱⲙⲁ ⲙⲛⲁ|ⲧⲉⲭⲭⲣⲓⲁ
ⲕⲉ ⲙⲙⲁⲧⲉ· ⲥⲡⲟⲩⲁⲍⲉ ⲟⲛ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲱⲱⲡⲉ· ⲉ †
ⲟⲩⲙⲉⲣⲟⲥ ⲙⲡⲛⲏⲕⲉ· ⲙⲙ ⲛⲉⲧⲙⲉⲓⲟⲉⲓⲕ· ⲙⲙ ⲛⲉⲧⲉⲛⲥⲓⲛ-

ⲟⲩⲱⲙ· ⲙⲡ̄ ⲛⲉⲧⲙⲛⲣⲡ̄· ⲁⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲭⲟⲉⲓⲥ ⲥⲙⲟⲩ
ⲉ ⲣⲱⲧⲡ̄ ⲙⲙⲁ ⲛⲉⲧ ⲉⲧⲙⲁⲟⲩⲟⲙⲟⲩ· ⲃⲱⲥ ⲉ ⲁⲧⲉⲧⲡ̄ⲣ
ⲱⲟⲣⲡ· ⲁⲧⲉⲧⲙ☩ ⲙ ⲡⲓⲟⲩⲧⲉ ⲛⲥⲛⲧⲟⲩ ⲧⲏⲣⲟⲩ· ⲛⲧⲟϥ
ⲥⲁⲣ ⲡⲉⲓⲧ ⲁϥⲭⲟⲟⲥ· ⲁⲉ ⲡⲉⲧ ⲛⲁⲧⲥⲉ ⲟⲩⲁ ⲛ ⲛⲉⲓ ⲕⲟⲩⲓ·
ⲛ ⲟⲩⲁⲱ ⲙⲙⲟⲩ ⲛ ⲱⲣⲱ· ⲙⲙⲁⲧⲉ· ⲉ ⲡⲣⲁⲓ ⲛ ⲟⲩⲙⲁ-
ⲟⲩⲧⲛⲥ· ⲛϥⲛⲁⲥⲱⲣⲙ ⲁⲛ ⲙ ⲡⲉϥⲃⲉⲉⲕⲉ· Ⲉⲧⲉⲧⲛ̄ⲟⲩⲱⲙ
ⲁⲉ· ⲟⲩⲱⲙ ⲣⲛ̄ ⲟⲩⲣⲟⲧⲉ ⲛⲧⲉ ⲡⲓⲟⲩⲧⲉ· ⲣⲓ ⲟⲩⲙⲛⲧⲁⲧ
ⲥⲉⲓ ⲁⲛ· ⲁⲗⲗⲁ ⲣⲛ̄ ⲟⲩⲥⲙⲟⲩ ⲙⲡ̄ ⲟⲩⲥⲉⲓ· ⲟⲩⲁⲉ ⲣⲓ ⲟⲩ-
☩ⲣⲉ ⲁⲛ· ⲁⲗⲗⲁ ⲣⲓ ⲟⲩⲉⲧⲫⲣⲟⲥⲧⲓⲛ· ⲙⲡ̄ ⲟⲩⲟⲩⲣⲟⲧ·
ⲉⲧⲉⲧⲛ̄ⲯⲁⲗⲗⲉⲓ ⲣⲓ ⲛⲉⲧⲛⲏⲛⲧ ⲁⲩⲱ ⲉⲧⲉⲧⲛⲥⲙⲟⲩ ⲉ
ⲡⲓⲟⲩⲧⲉ· Ⲡⲁⲣⲉ ⲡⲱⲁⲭⲉ· ⲙ ⲡⲓⲟⲩⲧⲉ ⲱⲟⲡⲉ ⲣⲓ ⲧⲉⲧⲛ̄-
ⲧⲁⲡⲣⲟ ⲣⲓ ⲧⲉⲧⲛ̄ⲧⲣⲟⲫⲏ ⲛ ⲟⲩⲥⲟⲡ· ⲛⲟⲉ ⲉⲧⲉ ⲟⲩⲁⲛⲁⲥ-
ⲕⲁⲓⲟⲛ ⲉϫⲣⲱ· ⲙ ⲧⲉ⸗ⲧⲣⲟⲫⲏ· ⲛ ⲟⲩⲥⲟⲡ ⲛⲥⲱⲙⲁⲧⲓⲕⲟⲛ· Fol. 13 *b*
Ⲟⲩⲣⲟⲧⲟ ⲁⲛⲁⲥⲕⲁⲓⲟⲛ ⲟⲛ ⲡⲉ· ⲉ ⲭⲱⲣⲓⲥⲉⲓ ⲙ ⲧⲉⲯⲩⲭⲏ· ⲕⲁ
ⲙ ⲧⲉ ⲉⲣⲉ ⲙ ⲡⲛⲓⲕⲟⲛ· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲱⲁⲭⲉ ⲙ ⲡⲓⲟⲩⲧⲉ·
ⲙⲁⲣⲉⲕⲥⲙ ⲡⲉⲕⲥⲱⲙⲁ ⲥⲉ ⲟⲩⲙ ⲉⲩⲟⲩⲱⲙ ⲣⲓ ⲧⲉⲣⲣⲉ· ⲙ
ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲉⲣⲉ ⲧⲉⲯⲩⲭⲏ ⲁⲉ ⲣⲱⲟⲥ ⲥⲁⲁⲛⲩ̄ ⲣⲓ
ⲛⲁ ⲡⲓⲟⲩⲧⲉ· ⲧⲉⲧⲣⲟⲫⲏ ⲥⲁⲣ ⲙ ⲧⲉⲯⲩⲭⲏ ⲡⲉ ⲡⲱⲁⲭⲉ
ⲙ ⲡⲓⲟⲩⲧⲉ· ⲧⲉⲧⲣⲟⲫⲏ ⲥⲁⲣ ⲙ ⲡⲥⲱⲙⲁ ⲱⲁⲥⲣ̄ ⲭⲣⲓⲁ
ⲙ ⲱⲟⲡⲥ̄ ⲣⲁ ⲣⲱⲙⲓⲛ̄· ⲁⲩⲱ ⲱⲁⲥⲣ̄ ⲭⲣⲓⲁ ⲟⲛ ⲙ ⲣⲉⲡⲡⲉⲓ-
ⲣⲁⲥⲙⲟⲥ ⲱⲁⲓⲧ ⲉⲕⲥⲟⲟⲩⲉⲥ̄ ⲣⲟⲩⲙⲁⲕ· Ⲧⲉⲧⲣⲟⲫⲏ ⲁⲉ
ⲣⲱⲟⲥ ⲙ ⲧⲉⲯⲩⲭⲏ ⲡⲉ ⲡⲱⲁⲭⲉ ⲙ ⲡⲓⲟⲩⲧⲉ· ⲱⲁⲕⲣⲉ
ⲉ ⲣⲟⲥ ⲙ ⲭⲓⲕⲁⲛ ⲛⲟⲩⲉⲱ ⲙ ⲡⲉⲓⲣⲁⲥⲙⲟⲥ· Ⲉⲧⲉⲧⲛ̄-
ⲱⲁⲓϣⲉⲕ ⲣⲱϧ ⲙⲙⲁ ⲉ ⲃⲟⲗ ⲉⲧ ⲡⲣⲉⲡⲉⲓ· ⲙⲛⲓⲱⲁ ⲉⲧ
ⲟⲩⲁⲁϧ· ⲙⲧⲉⲧⲙⲕⲧⲉ ⲧⲛⲧⲛ· ⲉ ⲙⲉⲧⲙⲛⲓ ⲣⲓ ⲟⲩⲉⲓⲣⲙⲛⲉ·
Ⲡⲣⲉⲣ ⲗⲟ ⲉⲧⲉⲧⲙⲉⲓⲣⲉ ⲙ ⲡⲓⲉⲉⲩⲉ ⲙ ⲡⲉϫⲥ̄ ⲙⲛⲁⲩ ⲙⲙ·
ⲡⲉⲓⲧ ⲁϥ☩ ⲥⲟⲙ ⲙⲛⲁⲓⲕⲁⲓⲟⲥ· ⲙⲡ̄ | ⲙⲙⲁⲣⲧⲣⲟⲥ Fol. 14 *a*
ⲧⲏⲣⲟⲩ· ⲁⲩⲱ ⲉⲧⲉⲧⲛ̄ⲥⲱ ⲉⲧⲉⲧⲓ (*sic*) ⲙⲙⲟϥ· ⲙ ⲡⲉⲣⲟⲟⲩ [ⲕⲉ]
ⲙⲡ ⲧⲉⲩⲱⲛ· ⲧⲁⲣⲉϥ ⲧⲛⲧⲛ̄ ⲙ ⲙⲡⲱⲁ ⲙ ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ·
ⲙⲡ ⲛⲉⲧ ⲟⲩⲁⲁϧ· ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲛⲧⲁⲣϣⲡ ⲉ ⲧⲟⲟⲧⲓ ⲛⲥⲓ
ⲡⲉⲥⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁϧ· ⲁⲉ ⲙⲉⲉⲩⲉ· ⲉ ⲡⲭⲟⲉⲓⲥ ⲁⲩⲱ ⲕⲓⲁⲣ
ⲛⲁⲟⲧⲱⲩ ⲧⲏⲣⲟⲩ· Ⲁⲛⲟⲛ ⲁⲉ ⲣⲱⲟⲛ ⲉⲣⲱⲱⲁⲓ ⲡⲉⲣ
ⲡⲓⲉⲉⲩⲉ ⲥⲱ· ⲉⲫⲙⲛⲓⲉ ⲉ ⲃⲟⲗ ⲣⲓ ⲛⲉⲛⲯⲩⲭⲏ· ⲙ
ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲧⲙⲁⲁⲭⲟⲟⲥ ⲣⲱⲟⲛ ⲙⲡ̄ ⲡⲉⲯⲁⲗⲙⲟⲥ

ет отаав ⲁⲁⲩⲉⲓⲁ · пота пота ⲙⲙⲟⲛ ⲍⲉ ⲛⲉⲓⲛⲁⲩ
є пхоеіс ⲙ па ⲙⲧⲟ є ⲃⲟⲗ и отоеіщ ⲙⲙⲁ · ⲍⲉ ⲉⲩⲣⲓ
отнаш ⲙⲙⲟⲓ ⲍⲉ кас ⲛⲁⲕⲓⲱ · ⲉⲧⲉⲓ ⲧⲉ ⲧⲁ ⲕⲉ сарⲝ
ⲛⲁⲟⲩⲱⲣ ⲅⲓ отрєлпіс · Тсⲓⲛⲕⲓⲱ ⲥⲁⲣ є ⲧⲉⲭⲱⲁⲍⲉ
є рос ⲧⲉ тсⲓⲛⲣⲓⲕⲉ ⲙ ⲡⲓⲟⲃⲉ · ⲉⲣⲱⲁⲛ ⲡⲣⲱⲙⲉ ⲥⲁⲣ
ка ⲡⲓⲟⲩⲧⲉ ⲙ ⲡⲉⲭⲱⲧⲟ є ⲃⲟⲗ и отоеіщ ⲙⲙⲁ · ⲉⲭ-
ⲥⲱⲱⲩⲧ є роⲭ ⲅⲓ ⲓⲃⲁⲗ и ⲧⲉⲭⲩⲭⲏ · ⲉⲩⲣⲁⲣⲧⲏⲭ ·
Fol. 14 b ⲛⲭⲁⲣⲓⲕⲉ ⲁⲛ ⲡⲉ · ⲉⲡⲉⲡⲓⲟⲃⲉ (*sic*) ⲉⲛⲉⲭ · Ⲛⲁⲓ ⲥⲁⲣ
ⲕⲉ ⲡⲉ ⲡⲓⲉⲉⲩⲉ ⲓⲧⲁ ⲛⲉⲧ отаав тнрот · ⲫⲓⲗⲟⲥⲟⲫⲓⲁ ·
ⲓⲣⲏⲧⲉ ⲩⲁⲛⲧ отⲡⲱⲍ є ⲡⲩⲓ и ⲧⲓⲏⲧⲧⲉⲗⲓⲟⲥ · Ⲁⲛⲟⲕ
ⲁⲉ ⲣⲱⲱⲧ ⲛⲉⲥⲛⲏⲩ · ⲁⲧⲱ ⲛⲁⲩⲛⲣⲉ ⲙⲙⲉⲣⲓⲧ · ⲙⲁⲣⲉ
тенсⲓⲛⲡⲁⲱⲙⲉ є ⲃⲟⲗ ⲅⲙ ⲡⲉⲓ ⲙⲁ и ⲥⲟⲓⲗⲉ · ⲩⲱⲡⲉ
ⲉⲥⲣⲁⲉⲓⲁⲧⲓ ⲛⲣⲟⲟⲩ ⲙⲙⲁ · ⲁⲧⲱ и ⲧⲉⲓ ⲅⲉ тинапараітеі ·
ⲙ ⲡⲓⲟⲃⲉ · Ⲕⲁⲓ ⲥⲁⲣ ⲛⲁⲙⲉ ⲡⲧⲡⲥⲟⲟⲩⲛ ⲁⲛ · ⲙ ⲡⲉ-
ⲣⲟⲟⲩ · отⲁⲉ тетнот · ет отнаⲩⲧⲡ ⲉⲣⲛⲁⲛⲁⲛ є ⲃⲟⲗ
ⲅⲙ ⲡⲉⲓ ⲙⲁ и ⲥⲟⲓⲗⲉ · ⲛⲧⲡ р ⲩⲙⲙⲟ є роⲭ ⲩⲁ ⲉⲛⲉⲭ ·
Тⲙⲉⲗⲉⲧⲁ ⲥⲁⲣ ⲙ ⲡⲓⲟⲩ · отⲥⲙⲡⲱⲧ є ⲃⲟⲗ ⲙ
ⲡⲓⲟⲃⲉ ⲡⲉ · Є ⲧⲃⲉ ⲡⲁⲓ ☩парακалει ⲙⲙⲱⲧⲡ ⲥⲁⲣⲉ
тнⲧⲧⲓ є ⲃⲟⲗ ⲙ ⲡⲓⲟⲃⲉ · Ⲕⲁⲓ ⲉⲱⲭⲉ ⲁ ⲛⲁⲩⲁ ⲍⲉ
ⲱⲕⲙ и ⲣⲟⲙⲉ ⲛⲣⲏⲧ тнⲧⲧⲓ · Ⲁⲗⲗⲁ ⲙⲛⲥⲟⲙ ⲙⲙⲟⲓ
є ка ⲣⲱⲓ є ⲧⲙ ⲩⲁⲭⲉ · ⲙⲙⲉⲛⲧⲓ · є ⲧⲃⲉ петноⲩⲭⲁⲓ ·
Fol. 15 a отⲁⲉ отⲕⲟⲩⲓ и ⲙ | ⲕⲁⲣ и ⲣⲏⲧ ⲁⲛ пет натⲱⲙⲛⲧ є
[ⲕⲍ] роï · ⲉⲡⲩⲁⲛⲛⲁⲩ · ⲉⲧⲣⲓⲥⲉ є ⲁⲩⲧⲱⲙⲛⲧ є ⲣⲱⲧⲙ · ⲉⲫⲭⲉ
ⲛⲧⲉⲧⲙⲣ ⲣⲟⲧⲉ ⲁⲛ · ⲁⲛⲟⲕ ☩ⲱⲧⲣⲧⲱⲣ ⲉⲙⲁⲧⲉ · є ⲧⲃⲉ
тнⲧⲧⲡ · є ⲧⲃⲉ ⲟⲩ ⲡⲁⲓⲧⲱⲥ тетⲡ ⲟⲛ ⲁⲧ соотⲙ ⲍⲉ ☩р
ⲣⲟⲧⲉ ⲣⲁⲣⲱⲧⲙ · Ⲁⲧⲉⲧⲙⲛⲁⲩ ⲥⲁⲣ є ⲛⲉⲓ ⲛⲟⲥ ⲙⲩⲱⲙⲉ
ет ⲟⲩ ⲛⲧⲁⲭⲙⲓⲧⲟⲩ є ⲭⲱⲙ ⲛⲣⲁⲣ ⲛⲥⲟⲡ ⲛⲥⲓ ⲡⲓⲟⲩⲧⲉ є
тⲃⲉ ⲛⲉⲡⲓⲟⲃⲉ · Ⲧⲉ ⲥⲣⲁⲫⲏ ⲙⲉⲛ ⲥⲁⲣ ет отⲁⲁⲃ ⲭⲱ
ⲙⲙⲟⲥ · ⲍⲉ ⲓⲛⲉⲧⲉⲛⲉⲓⲣⲉ ⲡⲱⲉ ⲓⲛⲉⲓ ⲣⲉⲱⲛⲓⲕⲟⲥ · Є ⲧⲃⲉ
паі · еіотⲱⲩ є тре тети кет тнⲧⲧⲓ є ⲃⲟⲗ ⲓⲛⲉⲧⲉⲛ-
ⲡⲟⲃⲉ · Пота ⲁⲉ пота ката теⲙⲉⲓⲛⲉ · Ⲁⲣⲏⲧ
ⲡⲓⲟⲩⲧⲉ ⲛⲁⲩⲉⲛⲉ ⲣⲧⲛⲥ є ⲣⲁⲓ ⲉⲭⲙ ⲡⲉⲛⲕⲧⲟ · ⲛⲩⲧⲣⲉ
тесⲣⲟⲣⲥⲛ ⲗⲟ ⲣⲓ ⲭⲱⲙ · ⲡⲉⲭⲛⲁ ⲥⲁⲣ ⲥⲃⲧⲱⲧ ⲓⲙⲉⲧ
ⲕⲧⲟⲟⲩ є ⲃⲟⲗ ⲅⲙ ⲛⲉⲩⲡⲟⲃⲉ · ⲛⲥⲉⲉⲓⲣⲉ ⲙⲡⲉⲛⲕⲁⲣⲡⲟⲥ ·

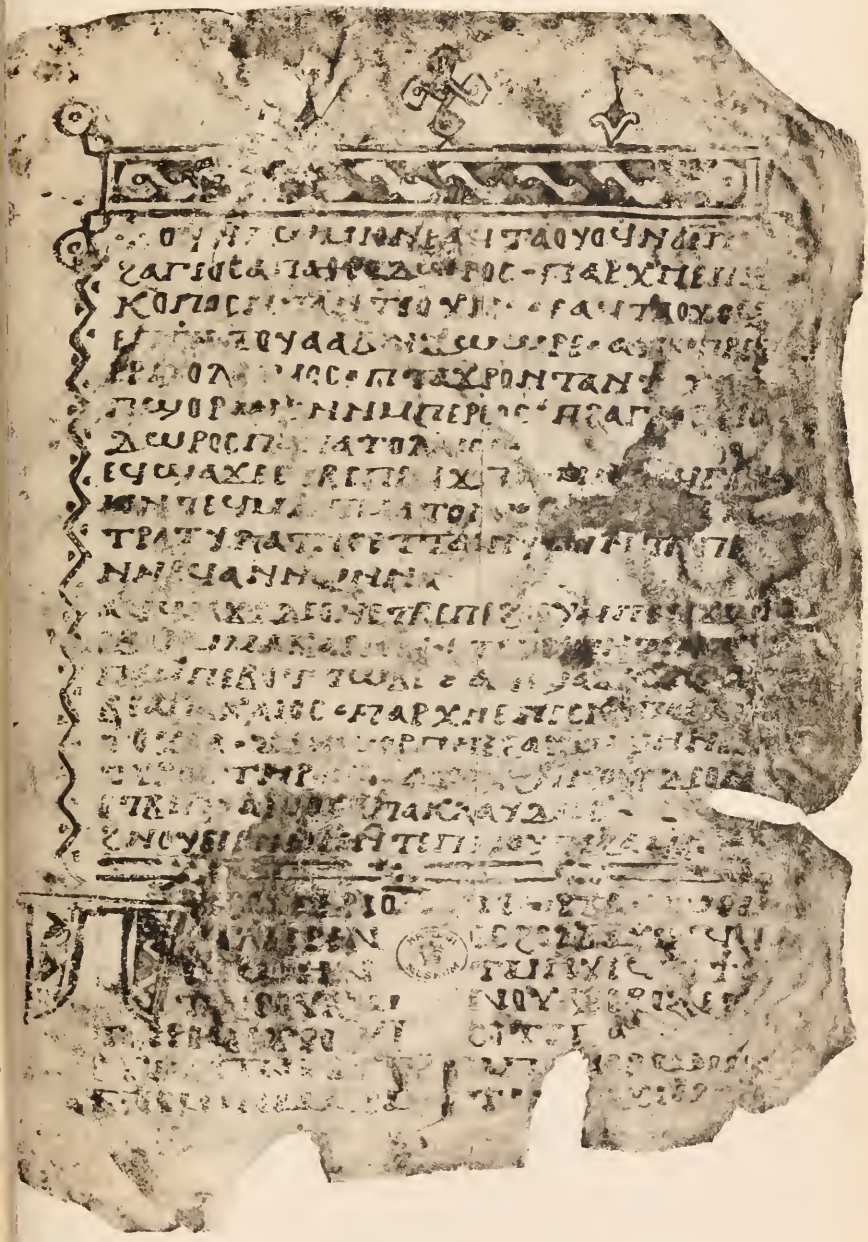
ⲉⲧⲙⲡϣⲁ ⲙⲡⲙⲉⲧⲁⲛⲟⲓⲁ · Ⲛⲧⲟϥ ⲅⲁⲣ ⲡⲉⲛⲧ ⲁϥϫⲟⲟⲥ ·
ⲉⲣⲏⲓ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲓⲉⲍⲉⲕⲓⲏⲗ · ⲁⲉ | ⲧⲁⲛⲟⲓⲉⲓⲁ · ⲙ Fol. 15 b
ⲡⲁⲥⲉⲃⲛⲥ · ⲛⲁⲟⲩⲕⲟϥ · ⲉⲙ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲉϥⲛⲁⲕⲧⲟϥ ⲉ ⲕⲏ
ⲃⲟⲗ ⲉⲣⲏ ⲧⲉϥⲁⲛⲟⲓⲉⲓⲁ · Ⲛϣⲁⲛⲧⲙ ⲛⲧⲟⲕ ⲁⲉ ⲡⲁⲛⲧⲱⲥ
ⲫⲁϫⲱⲣ ⲙ ⲧⲉϥⲥⲛⲩⲉ · ⲛⲑⲉ ⲛⲧⲁϥϫⲟⲣⲉ̄ ⲉ ⲉⲉⲛⲕⲟⲟⲩⲥ ·
Ⲍⲁⲣ ⲁⲉ ⲟⲛ · ⲁⲩⲛⲉϫ ⲣⲟⲟⲩⲙ · ⲥⲁⲣⲟⲟⲩ ⲉⲧⲣⲏ̄ ⲛⲉⲩⲛⲟⲃⲉ ·
ⲁ ⲧⲉⲩⲛⲟⲩ ⲉⲧ ⲣⲁⲣⲟⲧⲉ ⲉⲧ ⲙⲙⲁⲩ · ⲉⲓ ⲉ̄ ϫⲱⲟⲩ ⲙⲡⲁⲧ
ⲟⲩⲉⲓⲙⲉ · Ⲉⲧⲥⲟⲟⲩⲙ ⲁⲙ ⲁⲉ ⲁⲩϣⲱⲡⲉ ⲛⲣⲣⲉ ⲙ ⲡⲕⲱⲣⲧ ·
ⲙⲙ ⲡⲃⲓⲧ̄ ⲙ ϣⲁ ⲉⲛⲉⲣ · ⲟⲩⲟⲓ ⲁⲉ ⲁⲉ (*sic*) ⲙⲙⲉⲧⲙⲁⲣ
ⲁⲙⲉⲗⲛⲥ · ⲉ ⲡⲉⲩⲟⲩϫⲁⲓ ⲙⲁⲣⲁⲁⲧ · ⲙⲥⲉⲥⲱ ⲉⲩⲙⲛⲛⲙⲉ
ⲉ ⲃⲟⲗ ⲉⲣⲏ ⲙⲉⲧⲛⲟⲃⲉ ϣⲁⲛⲧ ⲟⲩⲙⲟⲩ · Ⲛⲧⲁ ⲙⲙⲁ ⲕⲱⲗⲧ
ⲙⲙⲟⲕ ⲉ ϫⲓ ⲉⲣⲙⲉ ⲱ ⲡⲣⲱⲙⲉ ϣⲁⲛⲧ ⲉⲕⲕⲱ ⲉⲕⲡⲟⲣⲙⲉⲩⲉ ·
ⲏ ⲙⲙⲁ ⲡⲉⲛⲧ ⲁϥⲕⲱⲗⲧ ⲙⲙⲟ ⲱ ⲧⲉ ⲉⲣⲙⲉ ⲉ ϫⲓ ⲣⲁⲓ ·
ⲕⲁⲧⲁ ⲡⲓⲟⲙⲟⲥ · ϫⲉ ⲙⲙⲉ ⲣ ⲣⲉ ⲉⲧⲗⲟⲓⲥⲉ · ⲙ ⲡⲟⲣⲙⲁ ·
ⲉϣϫⲉ ⲙ ⲙⲡϣⲟⲟⲙ ⲙⲙⲱⲧⲏ · ⲉⲕⲕⲣⲁⲧⲉⲩⲉ ⲙⲙⲱⲧⲏ ·
Ⲉⲓⲥ ⲡⲯⲁⲗⲙⲟⲥ ⲉⲧ ⲧⲃⲃⲏⲧ ⲕⲏ ⲉ ⲣⲣⲁⲓ ⲙ ⲡⲣⲱⲙⲉ · ϫⲓ |
ⲉⲣⲙⲉ ⲛⲁⲕ ⲕⲁⲧⲁ ⲡⲓⲟⲙⲟⲥ · ⲁⲧⲱ ⲙⲁⲣⲉ ⲥϫⲓ ⲣⲁⲓ ⲣⲱⲟⲥ Fol. 16 a
ⲛⲥⲓ ⲧⲉ ⲉⲣⲙⲉ · ⲉⲙⲙ ⲛⲟⲃⲉ ϫⲓ ⲉ ⲣⲱⲧⲏ̄ · Ⲡⲟⲛⲟⲙ ⲙⲡⲉⲣ ⲕⲑ
ⲡⲟⲣⲙⲉⲩⲉ · ϫⲉ ⲙⲧⲉⲧⲛⲣⲉ ⲛⲉⲃⲓⲙⲓ ⲅⲁⲣ · ⲙⲧⲉⲧⲏⲛⲁϣⲩⲉⲓ
ⲁⲙ ⲣⲁ ⲙⲕⲟⲗⲁⲥⲓⲥ · Ⲓ̄Ⲥ ⲛⲉⲧ ⲥⲟⲟϥ ⲙ ⲡⲉⲩⲥⲱⲙⲁ · ⲣⲙ
ⲟⲩⲡⲟⲣⲛⲓⲁ · ⲉⲓⲧⲉ ⲣⲟⲟⲩⲧ · ⲉⲓⲧⲉ ⲉⲣⲙⲉ · ⲉⲕϣⲁⲛⲁⲩ
ⲅⲁⲣ ⲉⲧⲕⲉⲗⲉⲃⲓⲛ · ⲙ ⲟⲩⲥⲛⲩⲉ ⲉⲥⲃⲧⲱⲧ ⲉ ⲡⲟⲧⲡⲉⲧ ⲉ
ⲡⲉⲥⲛⲧ · ⲙ ⲡⲉⲧⲙⲥⲱⲙⲁ ⲙⲙ ⲛⲉⲧⲏ̄ⲥⲁⲣⲝ̄ · ⲑⲟⲧⲉ ⲙⲙ
ⲡⲉⲥⲧⲱⲧ ⲛⲁⲧⲣⲉ ⲕⲱⲥⲣ ⲉϫⲉⲧⲱⲙ · ⲛⲑⲉ ⲛ̄ⲛⲉⲓ ⲱⲡⲉ ·
Ⲗⲁⲱ ⲕⲙⲁⲥⲟⲡ̄ⲥ ⲉⲙⲁⲧⲉ ⲣⲙ ⲣⲉⲡⲣⲙⲉⲓⲟⲟⲩⲉ · ⲉⲕ✝ ⲡⲣⲉⲡ-
ⲣⲟⲙⲟⲗⲟⲙⲓⲁ · ⲉⲕⲉⲣⲛⲧ ⲉ ⲧⲙ ⲣ ⲛⲟⲃⲉ · ϫⲙ ⲙ ⲡⲉⲓ
ⲛⲁⲩ · ⲛⲉⲡⲣⲱⲙⲉ ⲉⲧ ⲕⲟⲗⲁⲍⲉ ⲙⲙⲟⲕ · Ⲉⲱϣⲉ ⲧⲉⲡⲟⲩ̄
ⲡⲣⲱⲙⲉ · ⲁⲕⲣ̄ ⲣⲟⲧⲉ ⲣⲛⲧ ⲟⲩⲙ ⲡⲣⲱⲙⲉ ⲉⲧ ⲕⲟⲗⲁⲍⲉ
ⲙⲙⲟⲕ · ⲉ ⲧⲃⲉ ⲡⲧⲁⲕⲟ · ⲙ ⲡⲉⲕⲥⲱⲙⲁ · ⲱ ⲡⲣⲱⲙⲉ ⲙ
ⲉⲃⲓⲙⲓ · ⲏ ⲉⲕⲙ|ⲡϣⲁ ⲙ ⲟⲩⲙⲣ ⲙⲉⲣ ⲣⲟⲧⲉ ⲣⲛⲧⲟ ⲙ Fol. 16 b
ⲡⲓⲟⲩⲧⲉ · ⲡⲉⲧⲉ ⲟⲩⲙⲟⲟⲩ ⲙⲙⲟⲟⲩ ⲉ ⲧⲁⲕⲟ ⲙ ⲧⲉⲕⲯⲩⲭⲏ ⲗ
ⲙⲙ ⲡⲉⲕⲥⲱⲙⲁ · ⲉⲣⲁⲓ ⲉⲙ ⲧⲙⲉⲣⲉⲙⲛⲁ · ϫⲉ ⲙⲡⲉ ⲕⲥⲁ-
ⲣⲱⲕ ⲉ ⲃⲟⲗ ⲙ ⲡⲓⲟⲃⲉ · Ⲕⲥⲱⲧⲙ ⲅⲁⲣ ⲉ ⲧⲉⲕⲁⲡⲟⲫⲁⲥⲓⲥ ⲙ
ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ · ⲱ ⲡⲉⲧ ⲡⲟⲣⲙⲉⲩⲉ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲕ · ϫⲉ

пет сωωч ⲙ перпе ⲙ пиоуте па пиоуте натакоч· Ауω оп ексωтⲙ є тβе не итаур нобе· хе неусарⲝ напотпет є песнт· єуаре ератоу єхⲛ неуоуерните· ауω неуβал нащоуо ⲙⲙоот· є βол ри неукωлⲙ· Ауω пеуλас наоуотоует ри теутапро· ауω оп хе ⲙпе ⲛⲃⲓт наⲙоу ап· ауω неукωⲝ̄ наχепа· исещωпе ере сарⲝ̄ иⲙ нау є роот· Насинт ⲙарепр βол є торϣн· ауω ⲙарепр роте ρнтⲟ̄ ⲙ пиоуте· ⲙарепр роте ϭе тепоу є βол· инепсуноіа еβоот· ⲙⲛ̄ пει паβос |
Fol. 17 a [λα] ет сооч· итаур̄ оуа и оуωт ⲙⲙаи· хе нас инахоос рωωи ри ау парρнсіа· ϯпаоуωтѣ и оусобт̄· еіщахе є псобт̄ и ⲙпаβос· ет кωте є рои· ете итоот не пеноβе ⲙ ⲙепе ⲙⲙоц·

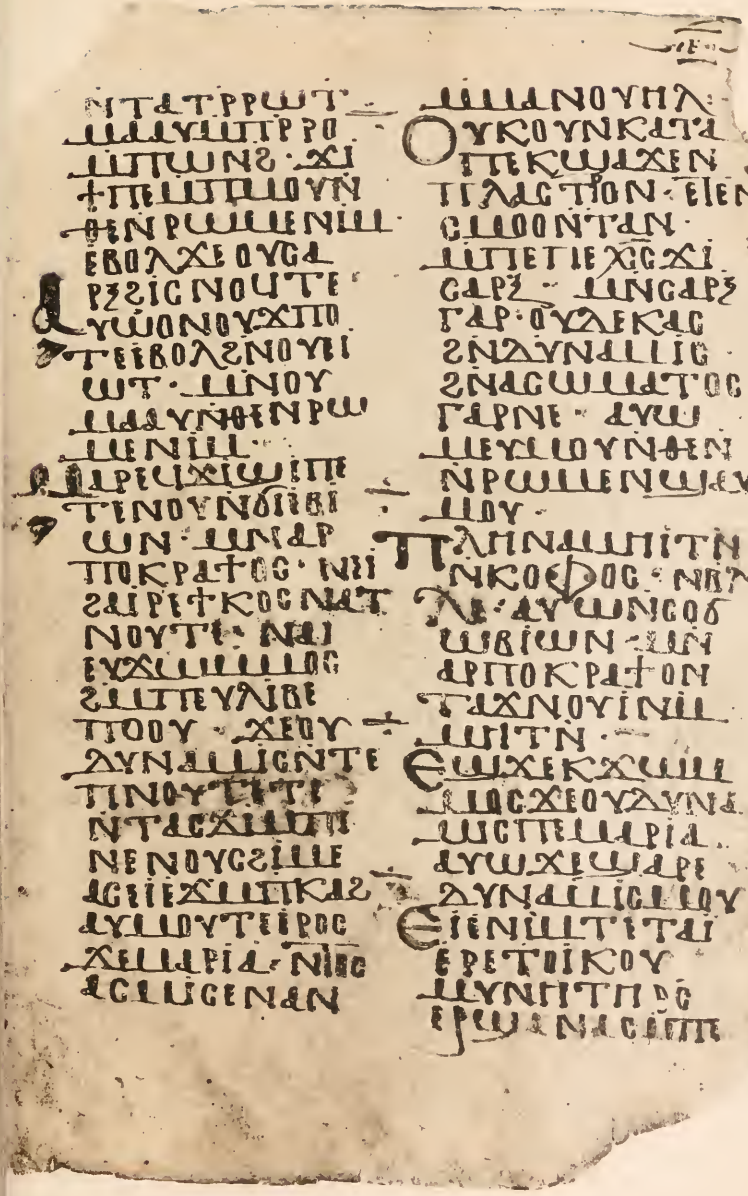


THE MARTYRDOM OF SAINT THEODORE THE ANATOLIAN.

(BRIT. MUS. MS. ORIENTAL No. 7030, Fol. 41 *b*.)

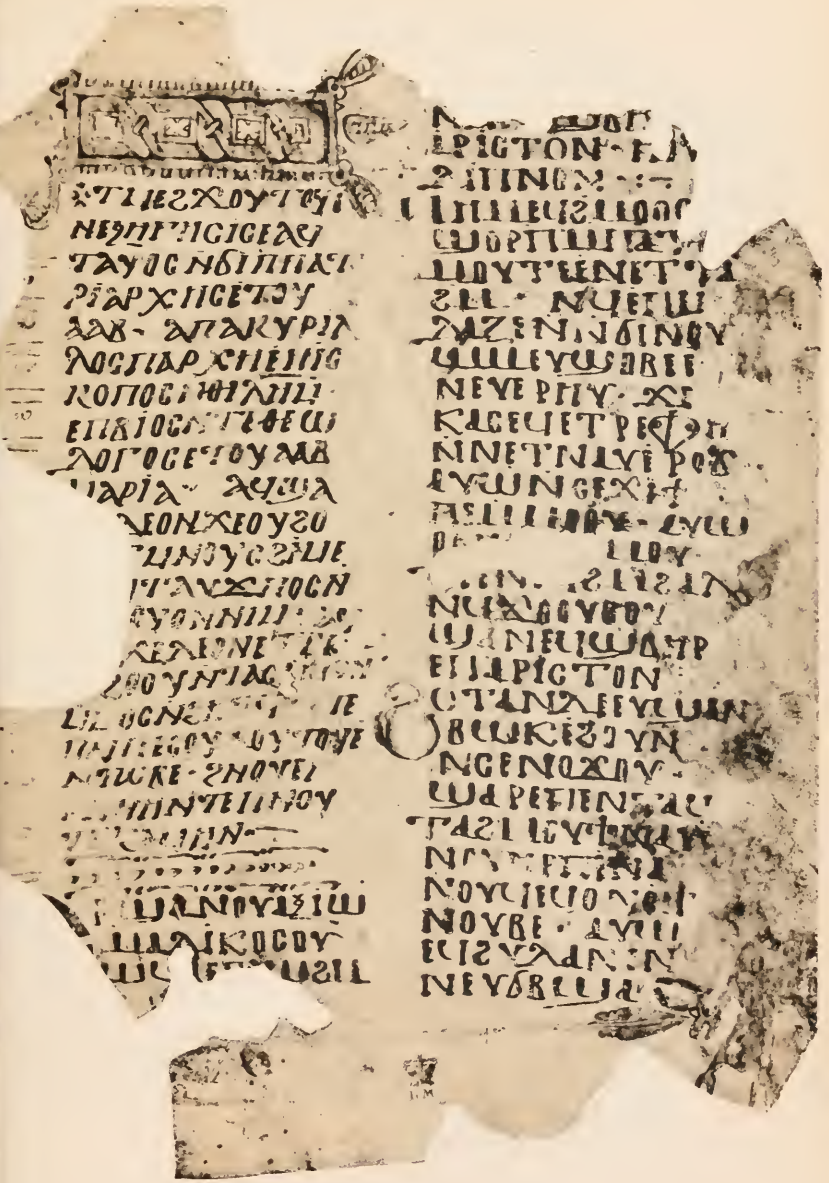


THE MARTYRDOM OF SAINT THEODORE THE ANATOLIAN.
(BRIT. MUS. MS. ORIENTAL No. 7030, Fol. 1 *a*.)



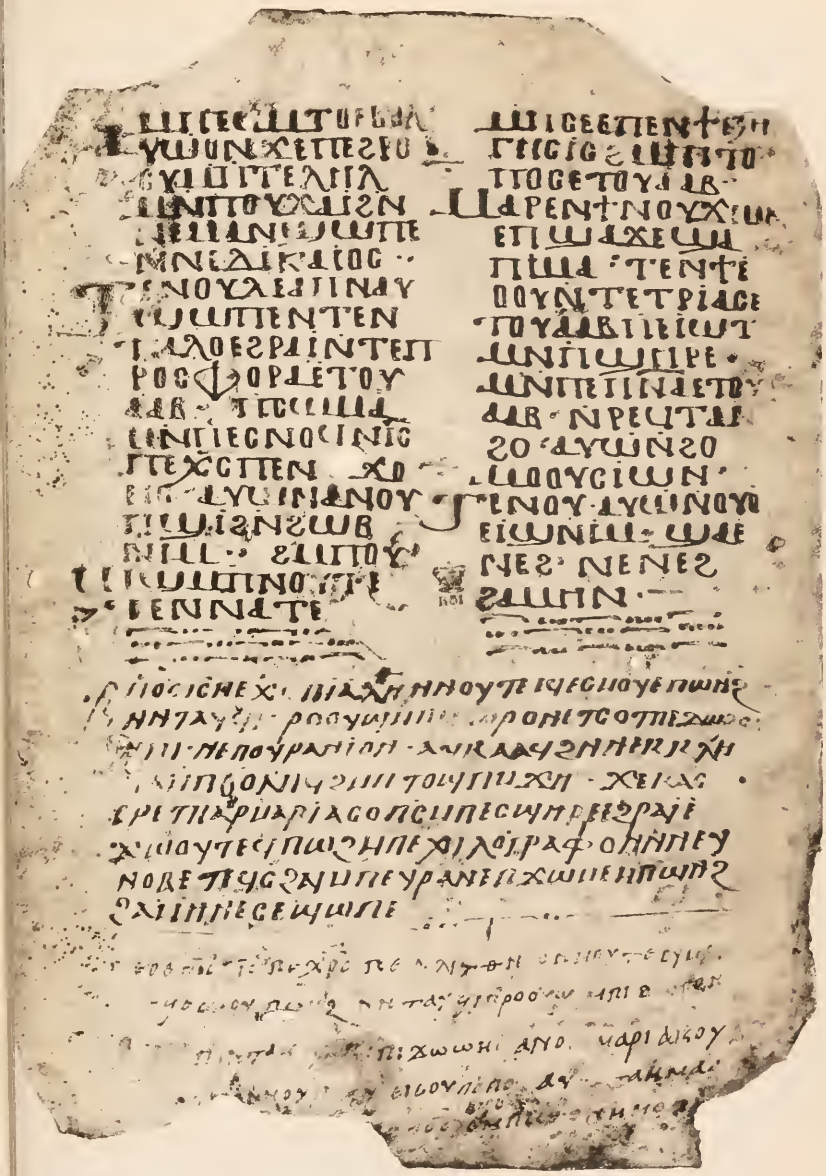
THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 3 *a*.)



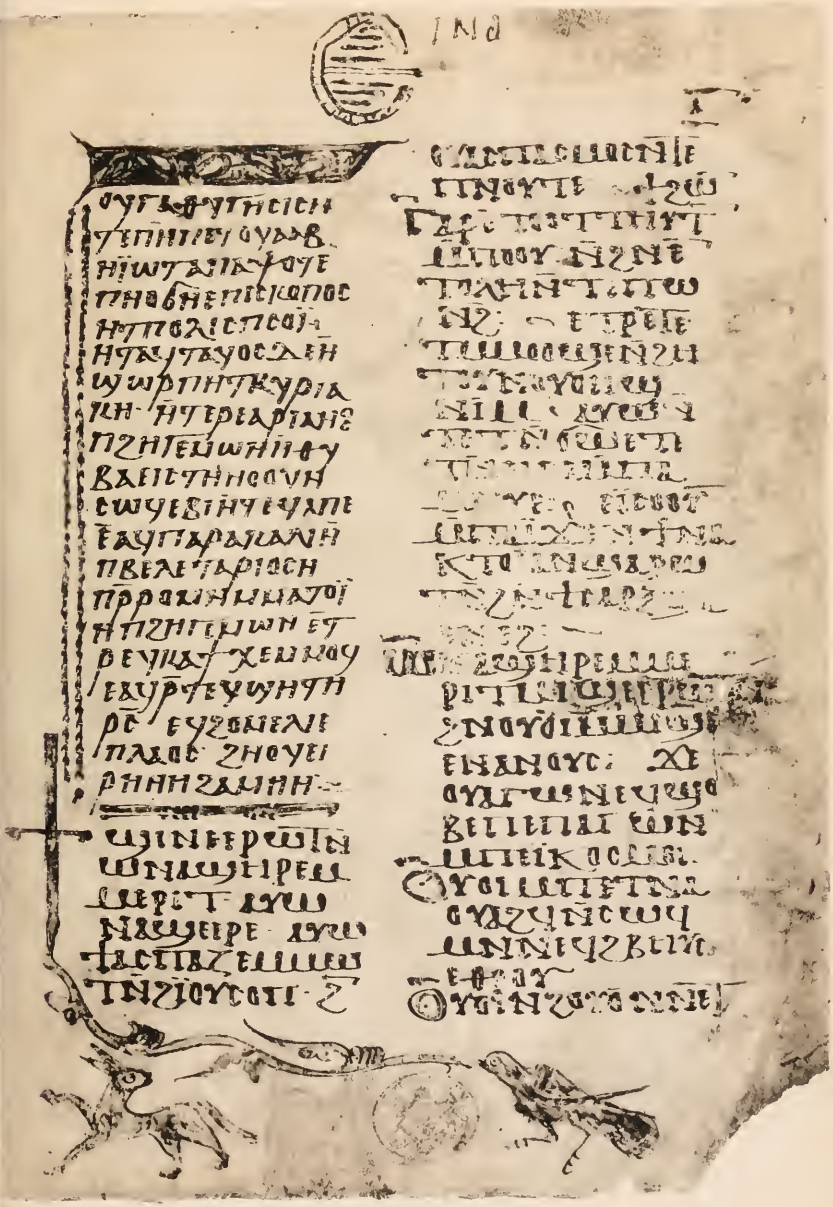
THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 1 *a*.)

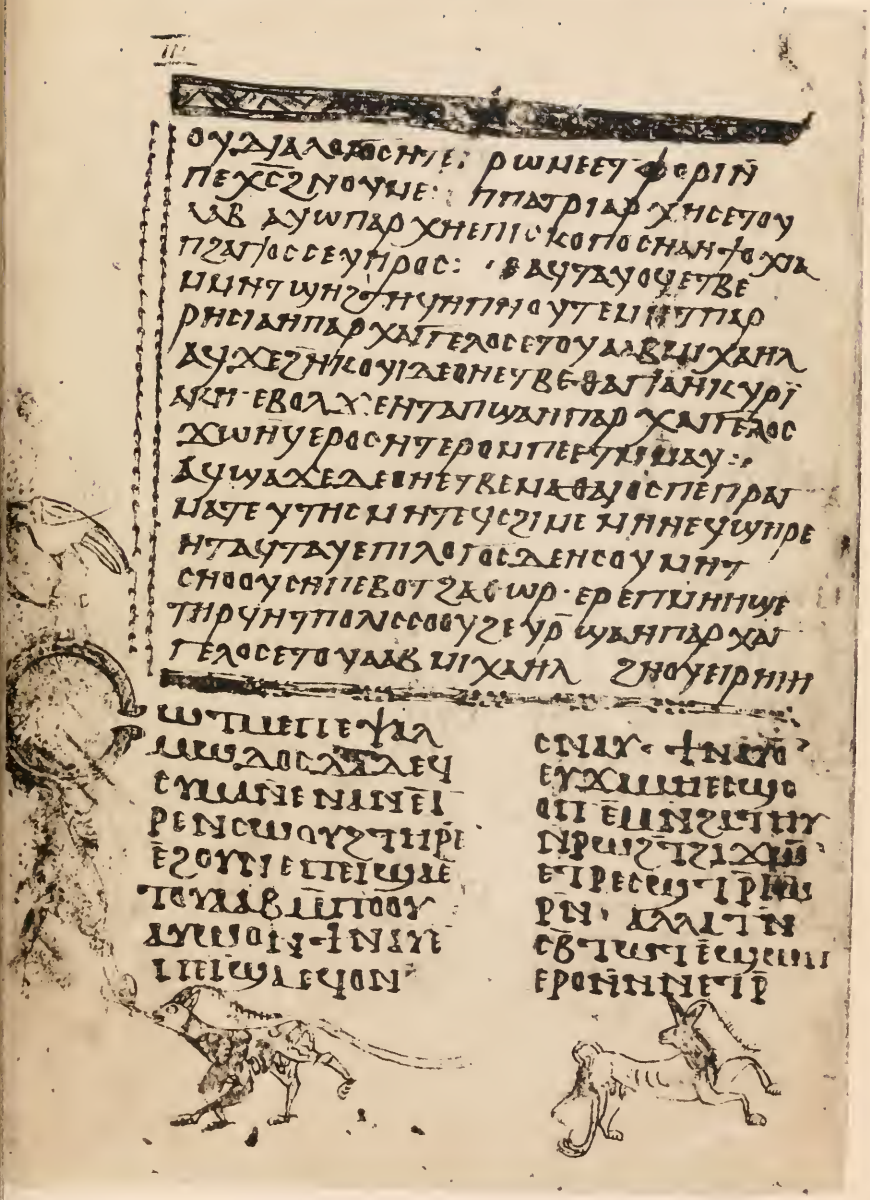


THE DISCOURSE ON MARY THEOTOKOS BY CYRIL, ARCHBISHOP OF JERUSALEM—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 6784, Fol. 23 *b*.)

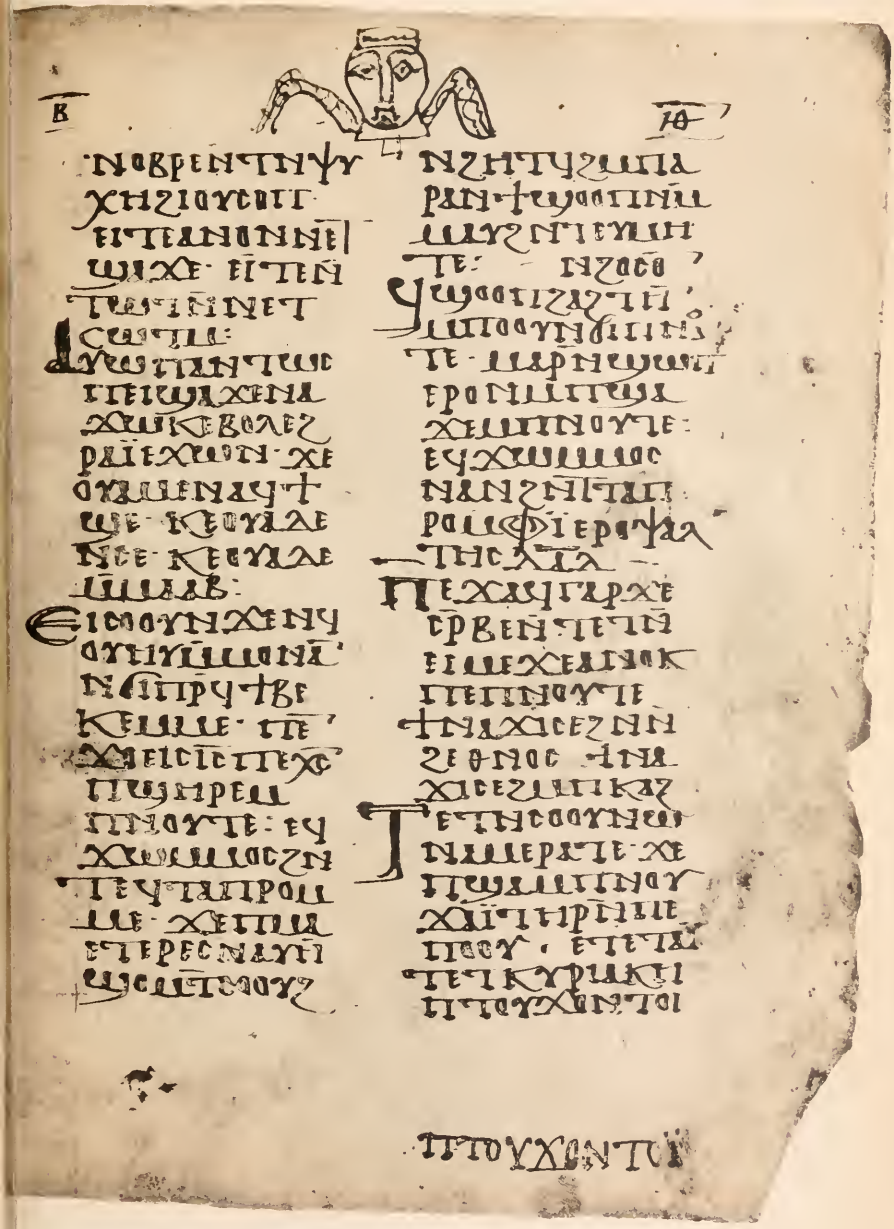


THE TEACHING OF APA PSOTE, BISHOP OF PSOÏ.
(BRIT. MUS. MS. ORIENTAL No. 7597, Fol. 2 *a*.)



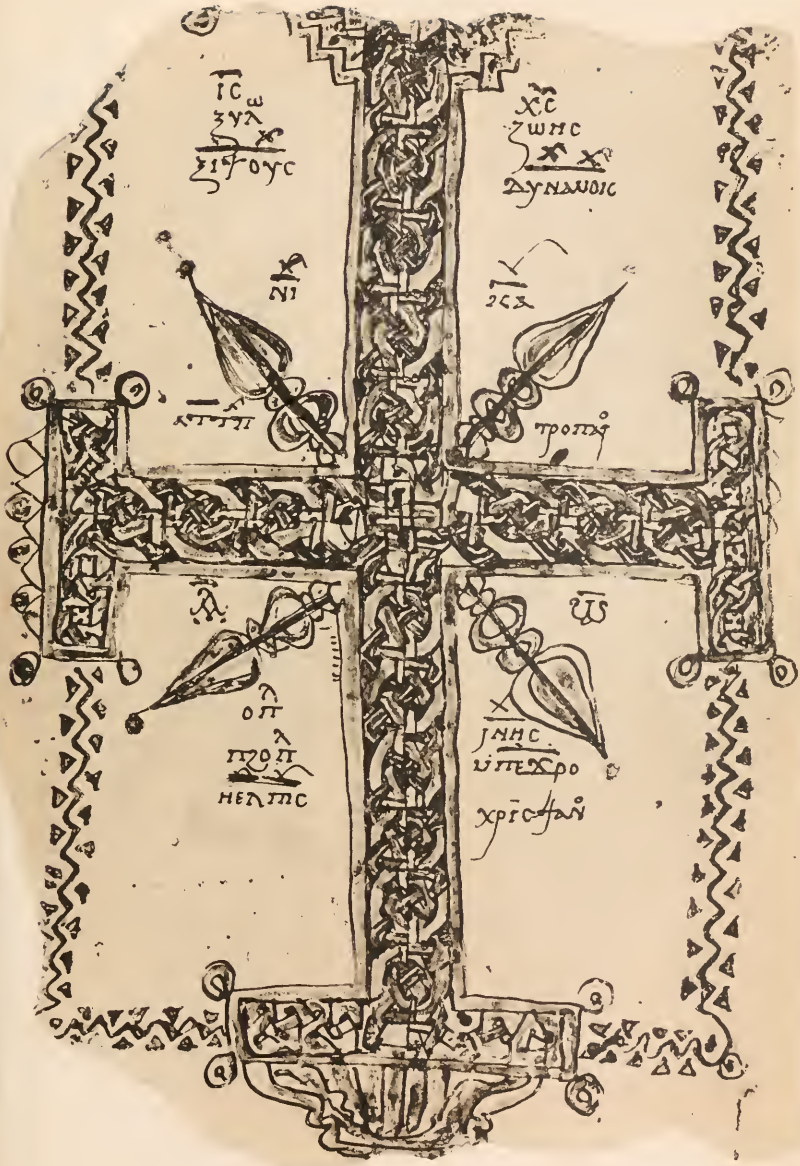
The Discourse on the Compassion of God by Severus, Archbishop of Antioch.

(Brit. Mus. MS. Oriental No. 7597, Fol. 10 *b*.)



THE DISCOURSE ON THE COMPASSION OF GOD BY SEVERUS, ARCHBISHOP OF ANTIOCH.

(BRIT. MUS. MS. ORIENTAL No. 7597, Fol. 11 *a*.)

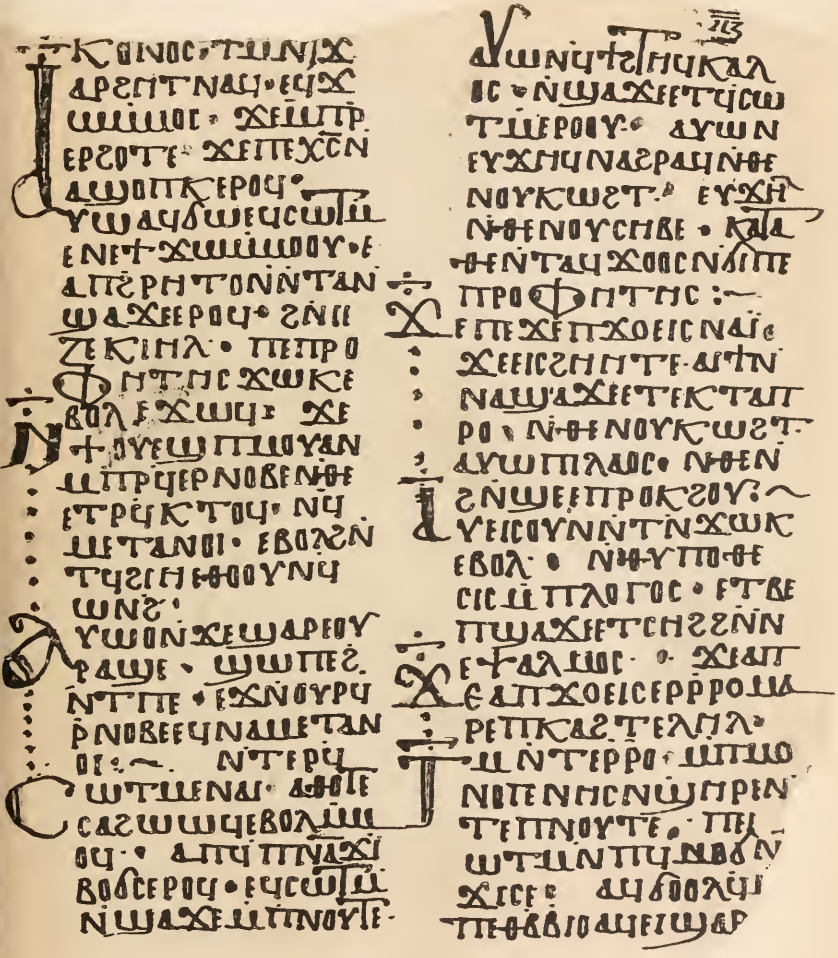


FRONTISPIECE FROM THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 1 *b*.)

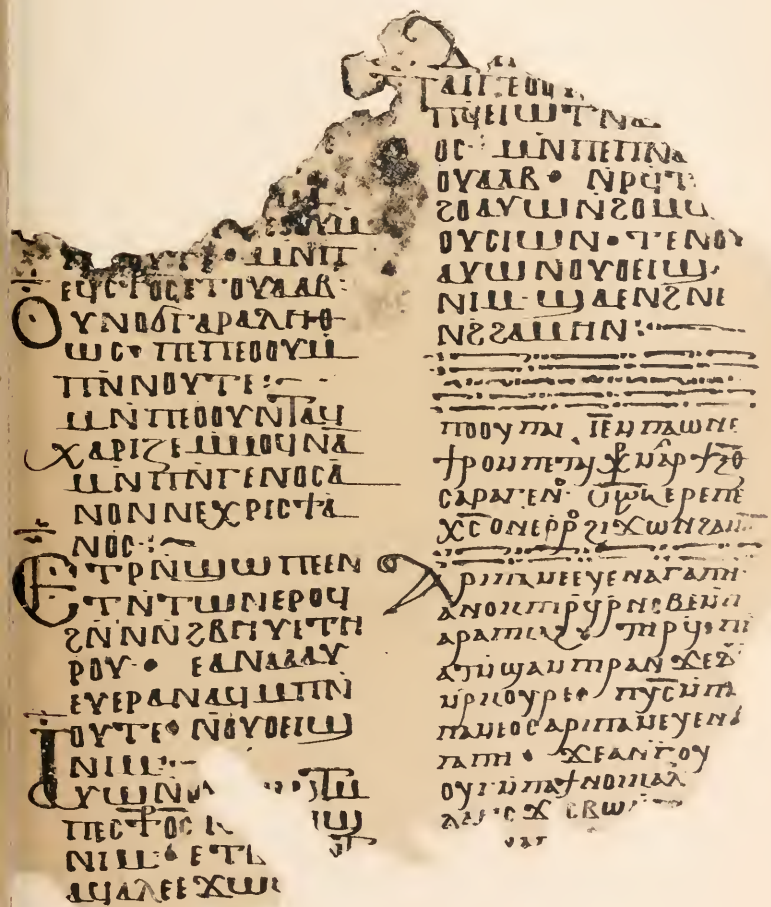
THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 2 *a*.)



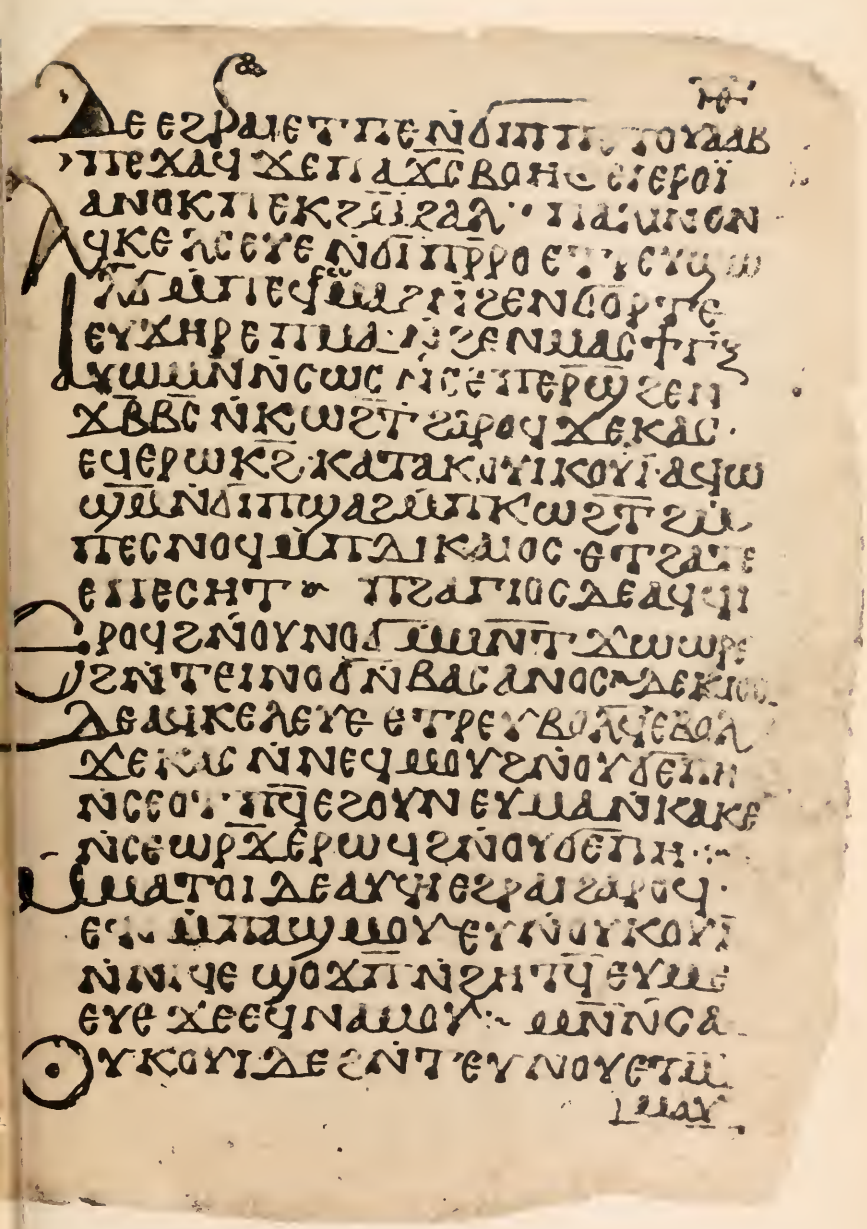
THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM.

(BRIT. MUS. MS. ORIENTAL No. 6799. Fol. 15 *a*.)



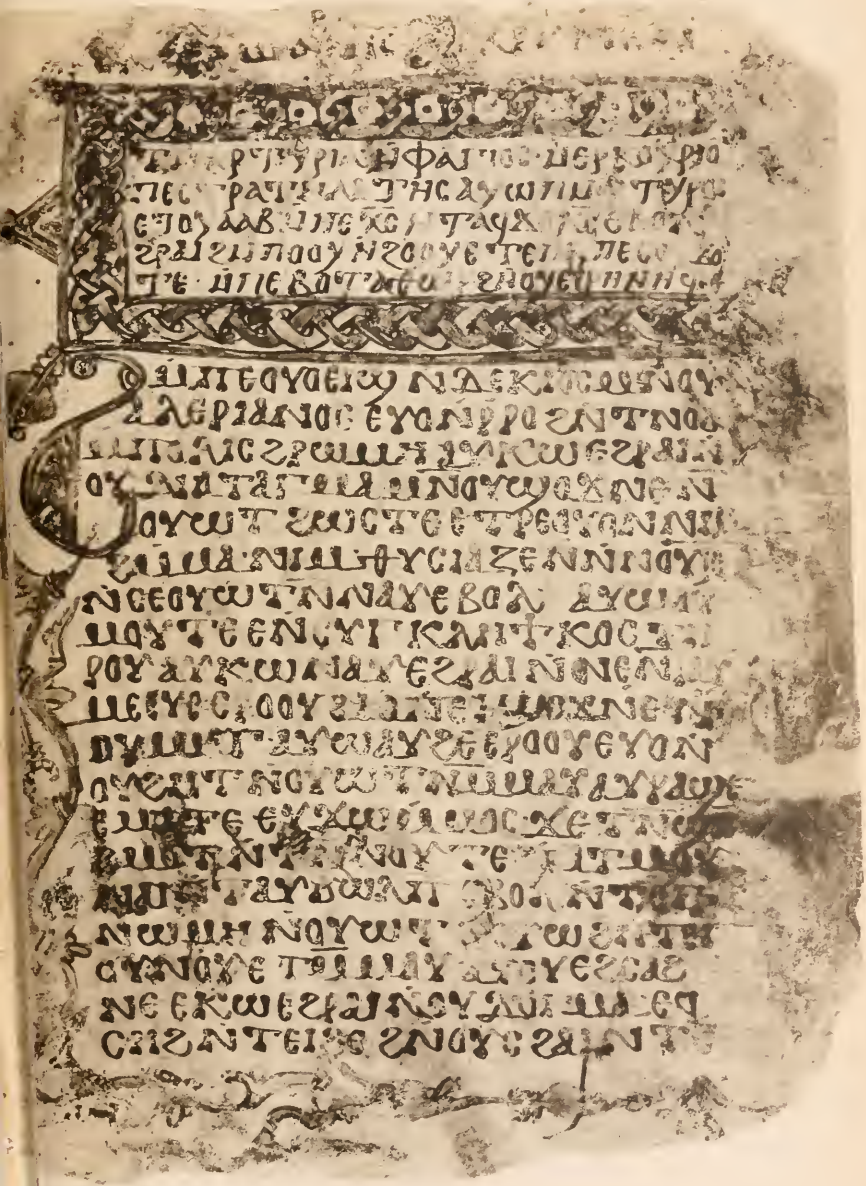
THE DISCOURSE ON THE CROSS BY CYRIL, ARCHBISHOP OF JERUSALEM—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 6799, Fol. 40 *a*.)

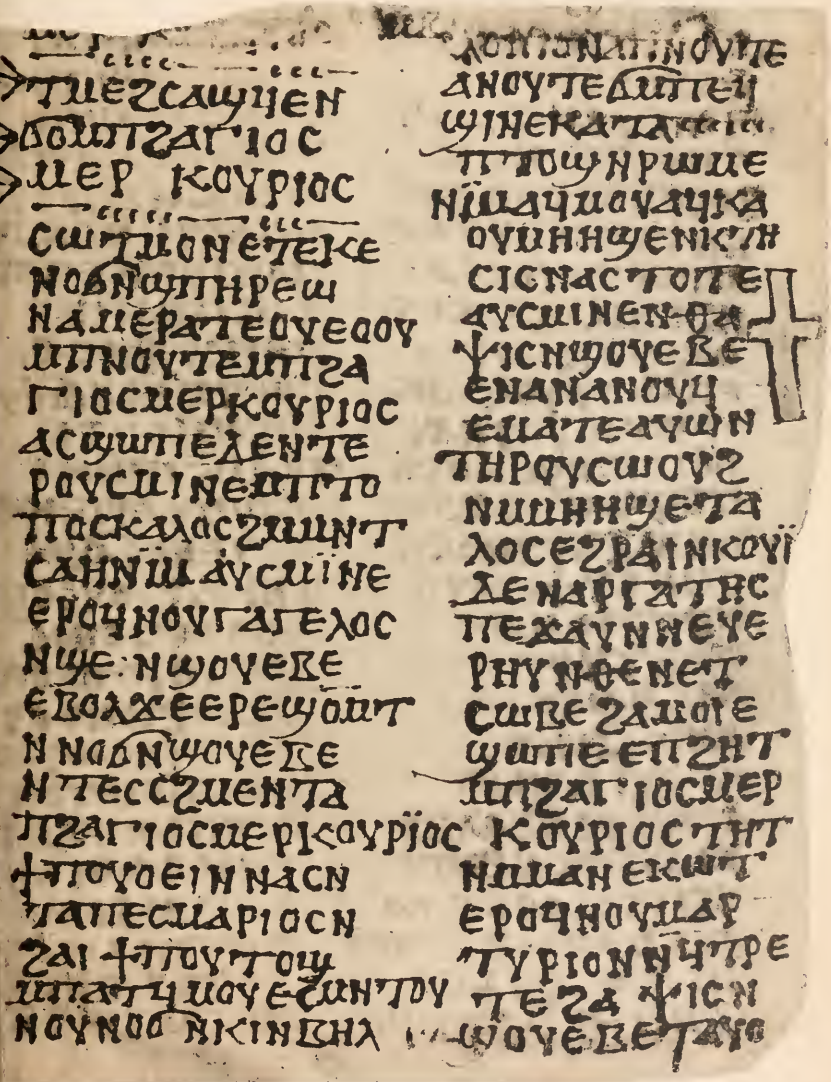


THE MARTYRDOM OF MERCURIUS THE GENERAL.
(BRIT. MUS. MS. ORIENTAL No. 6801, Fol. 11*a*.)

MERCURIUS THE GENERAL SPEARING GAIPIOS THE JEW.
(BRIT. MUS. MS. ORIENTAL No. 6801, Fol. 1 *a*.)

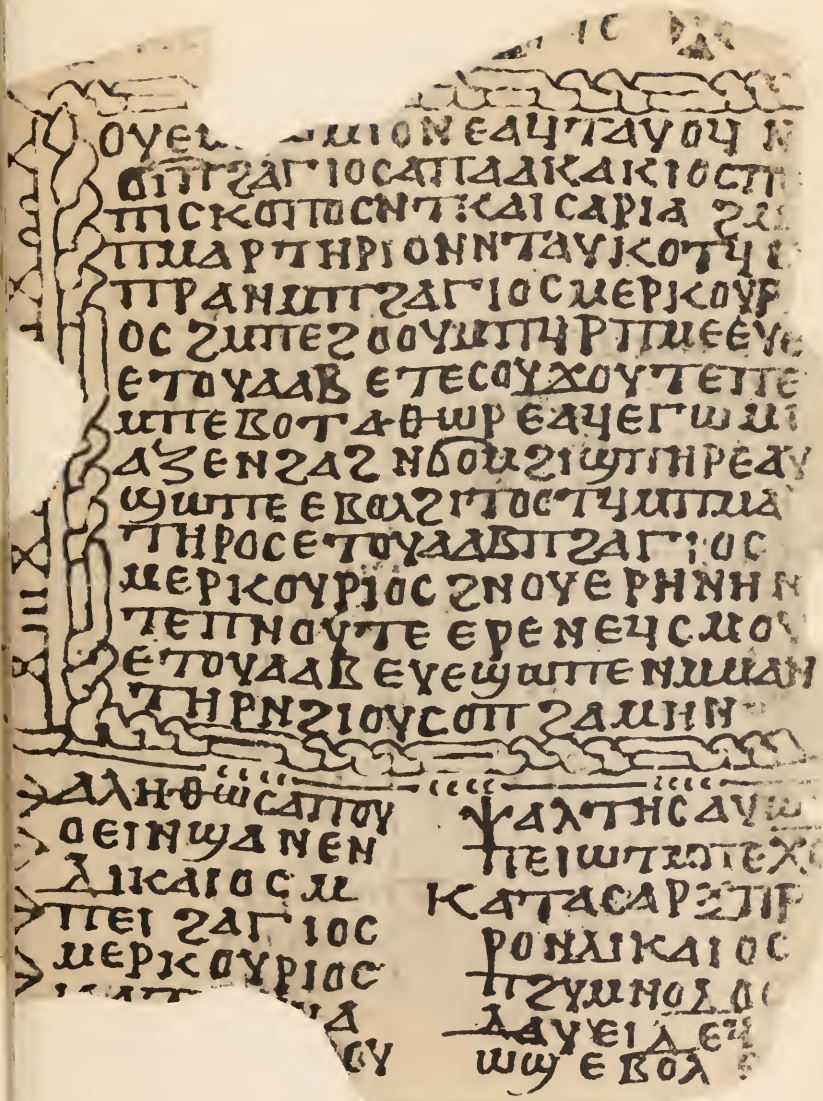


The Martyrdom of Mercurius the General.
(Brit. Mus. MS. Oriental No. 6801, Fol. 2*a*.)



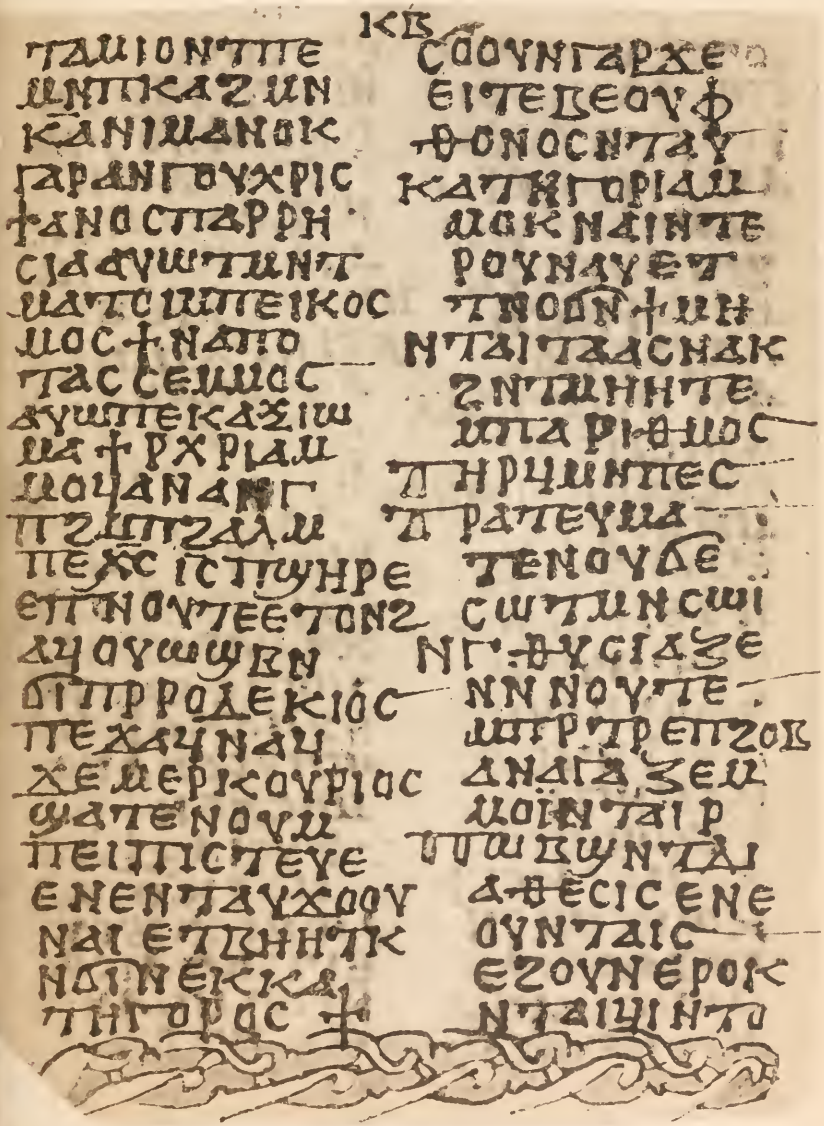
THE MIRACLES OF SAINT MERCURIUS.

(BRIT. MUS. MS. ORIENTAL No. 6802, Fol. 12 *a*.)



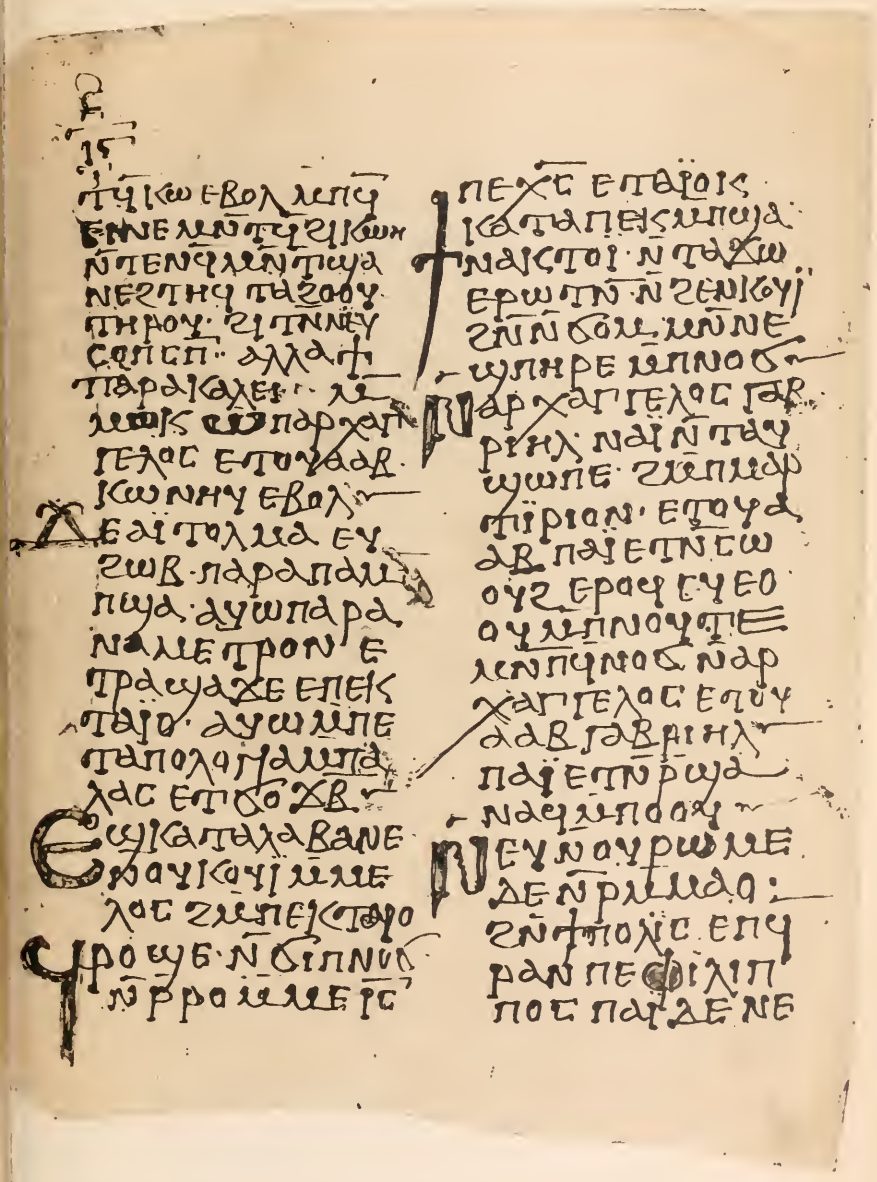
THE ENCOMIUM OF ACACIUS, BISHOP OF CAESAREA, ON SAINT MERCURIUS.

(BRIT. MUS. MS. ORIENTAL No. 6802, Fol. 20 *a*.)



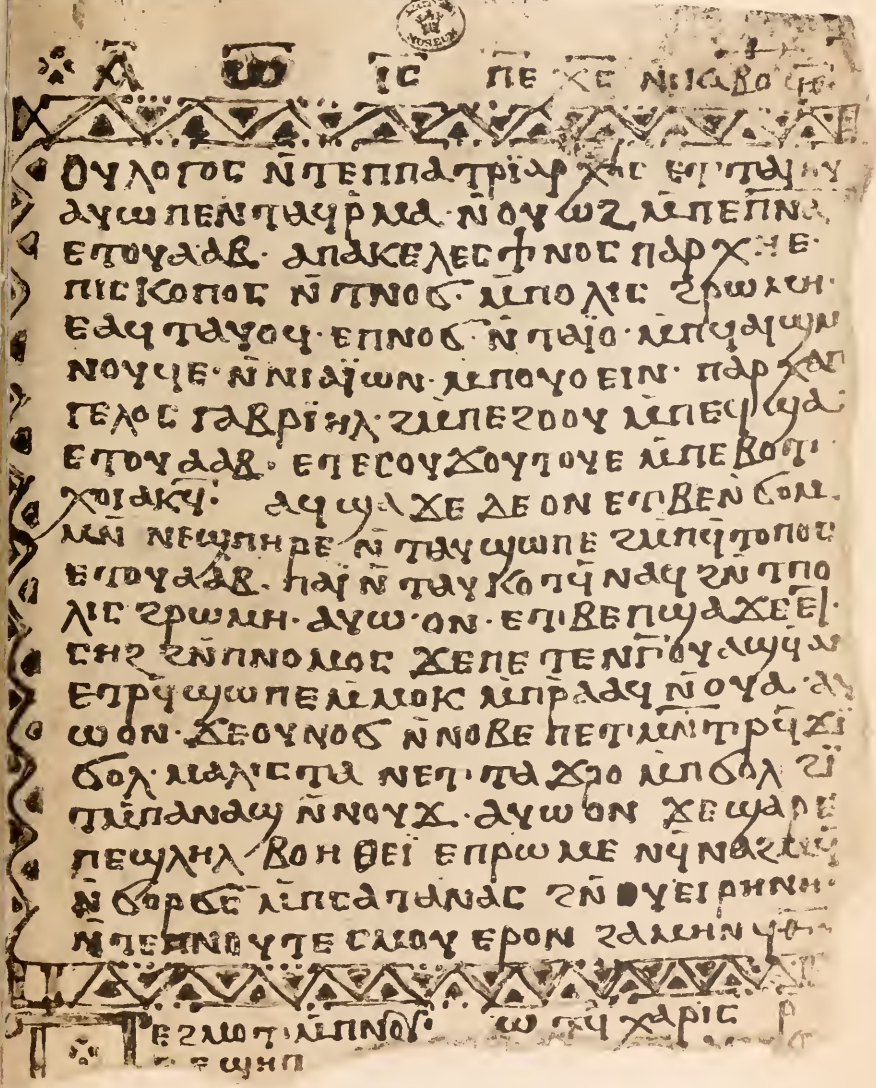
The Encomium of Acacius, Bishop of Caesarea, on Saint Mercurius.

(Brit. Mus. MS. Oriental No. 6802, Fol. 35 *b*.)



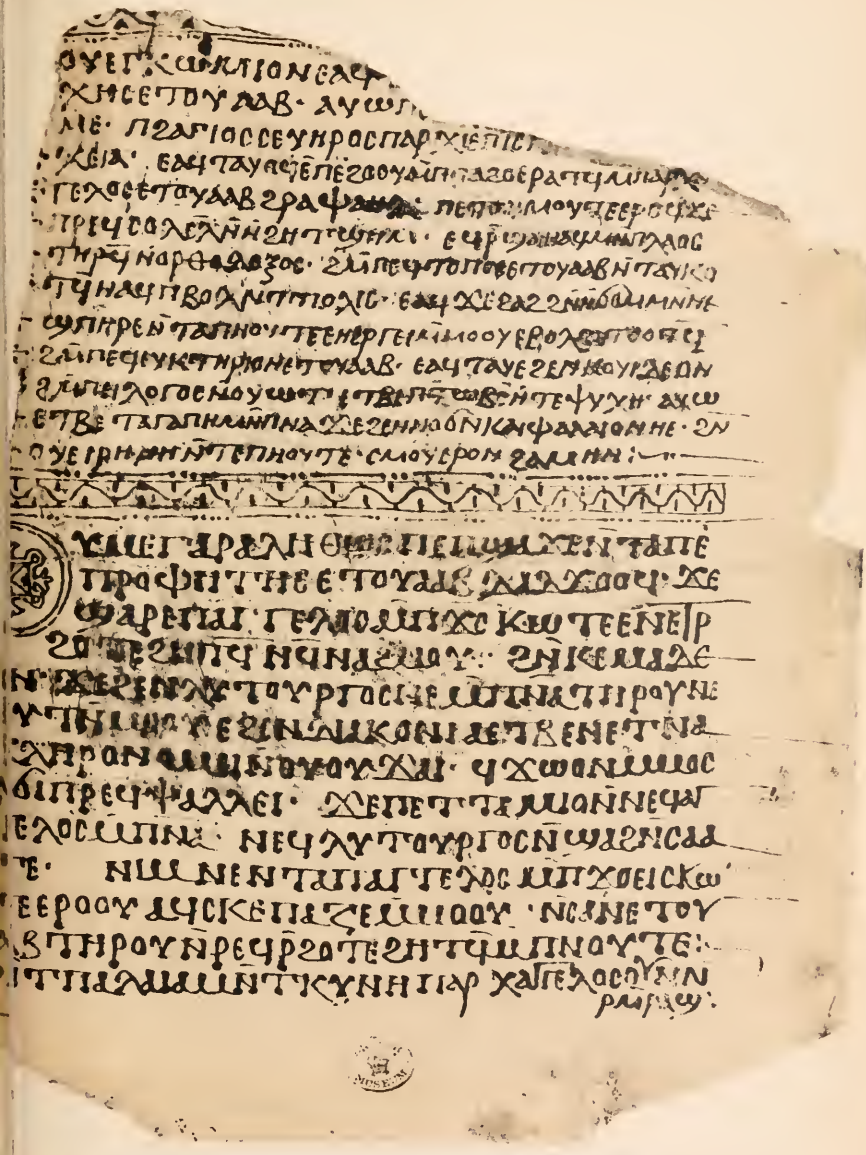
THE DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME.

(BRIT. MUS. MS. ORIENTAL No. 7028, Fol. 9 *b*.)



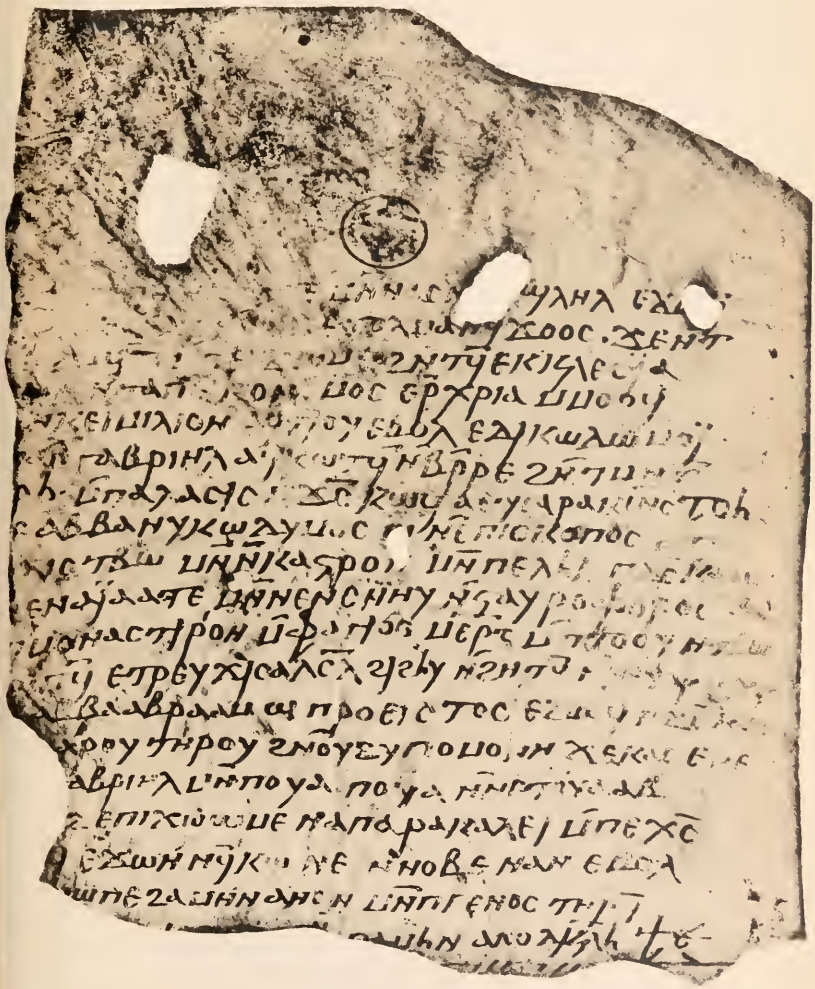
THE DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME.

(BRIT. MUS. MS. ORIENTAL No. 7028, Fol. 2 *a*.)



The Encomium on the Archangel Raphael by Severus, Patriarch and Archbishop of Antioch.

(Brit. Mus. MS. Oriental No. 7028, Fol. 25 *a*.)

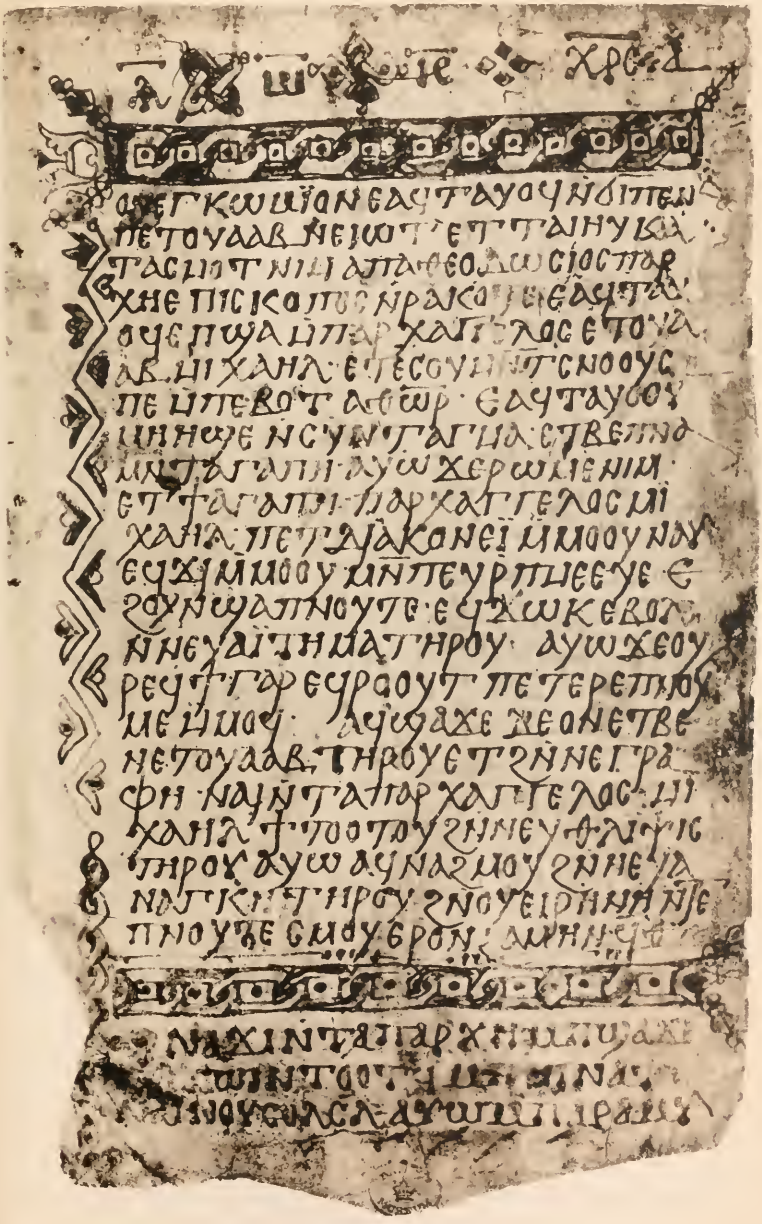


THE DISCOURSE ON THE ARCHANGEL GABRIEL BY CELESTINUS, ARCHBISHOP OF ROME—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7028, Fol. 1 *b*.)

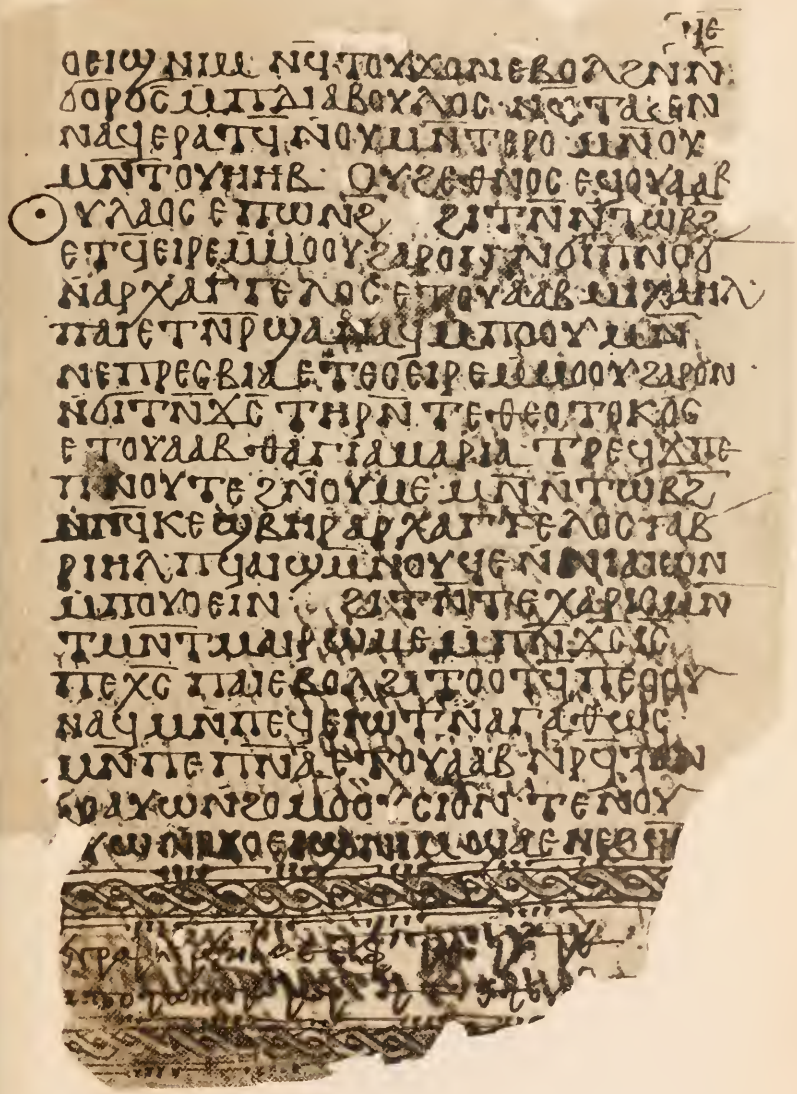
Saint Michael the Archangel.

(Brit. Mus. MS. Oriental No. 7021, Fol. 1 *a*.)



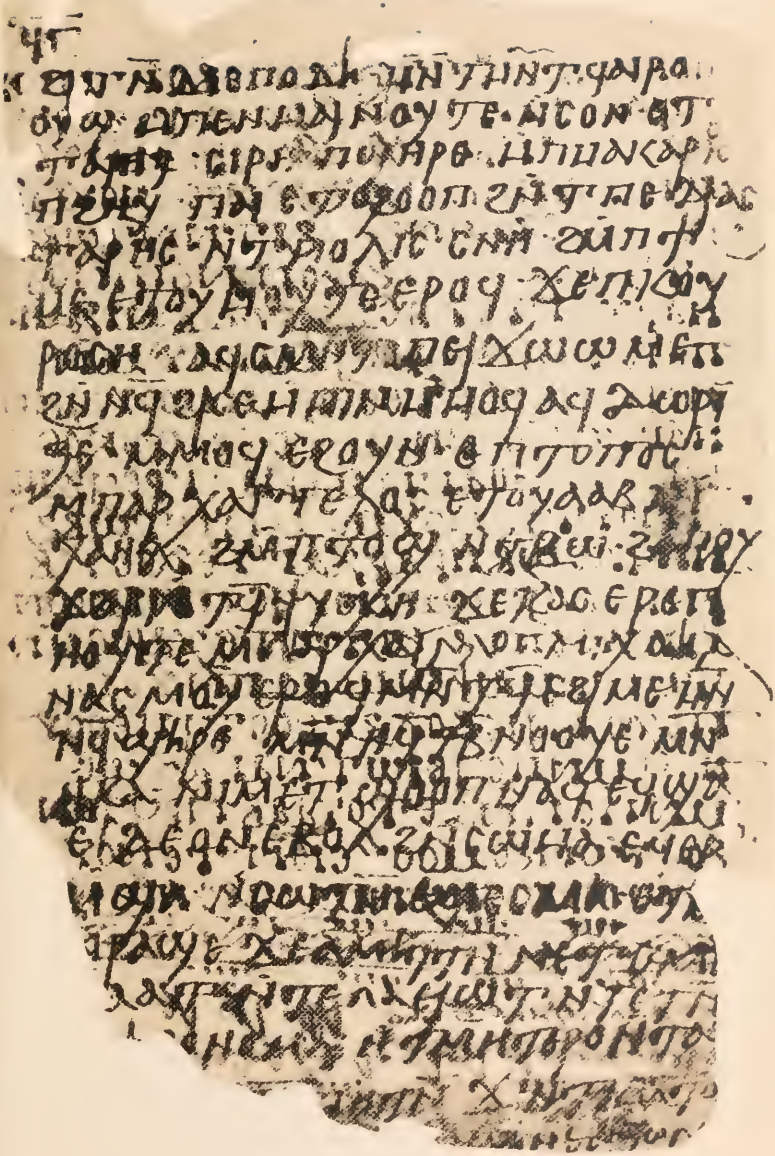
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 2 *a*.)



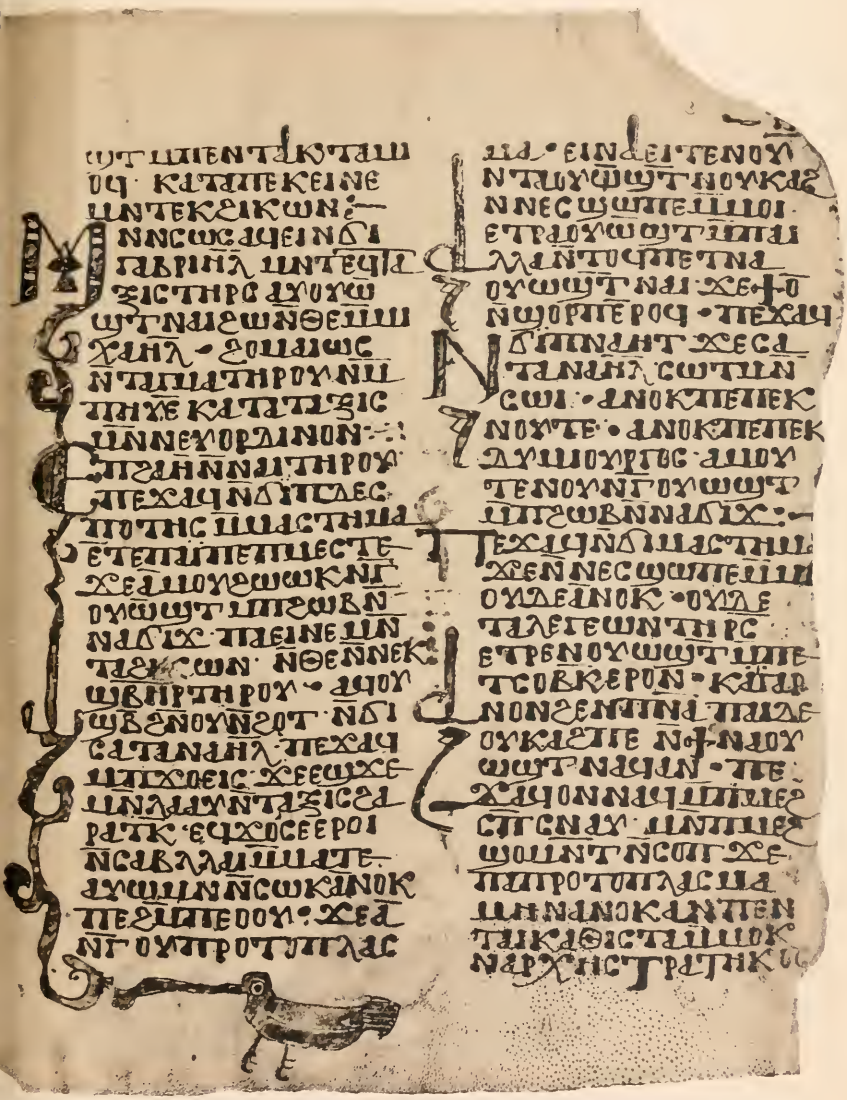
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA—DATE.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 49 *a*.)



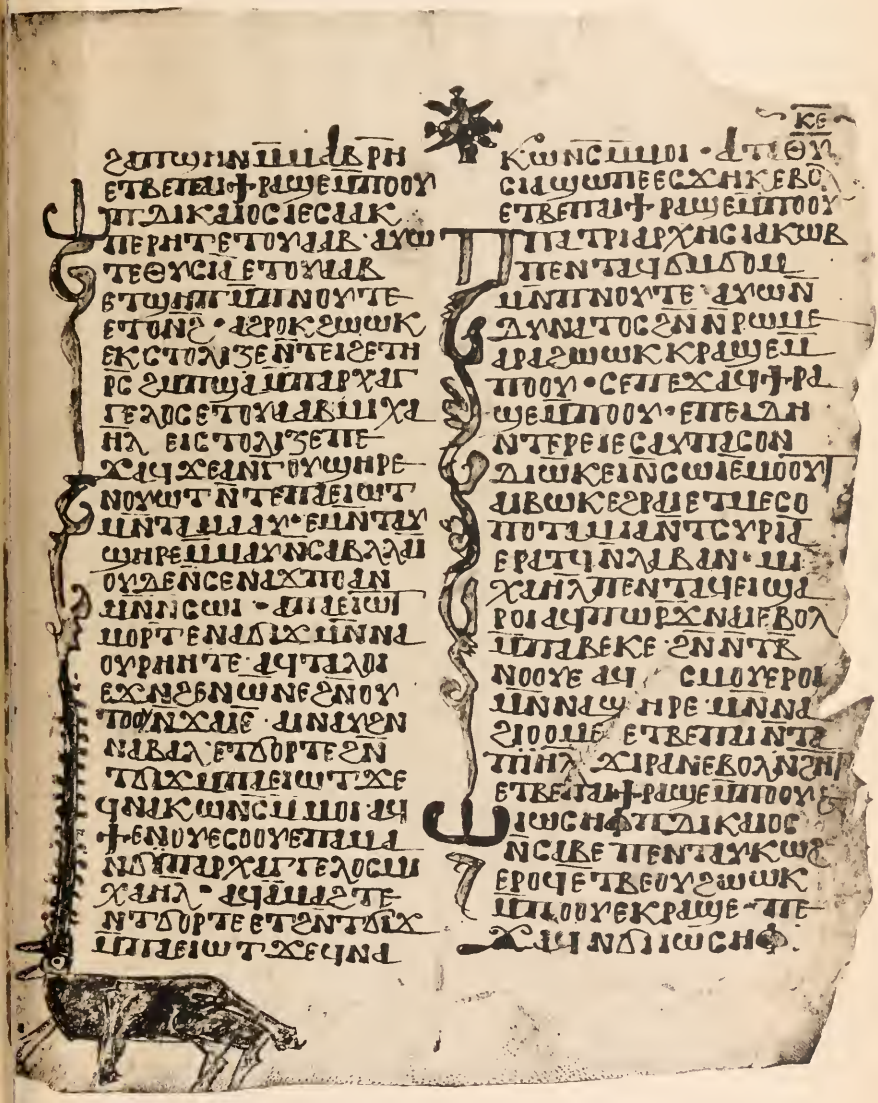
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7021, Fol. 49 *b*.)



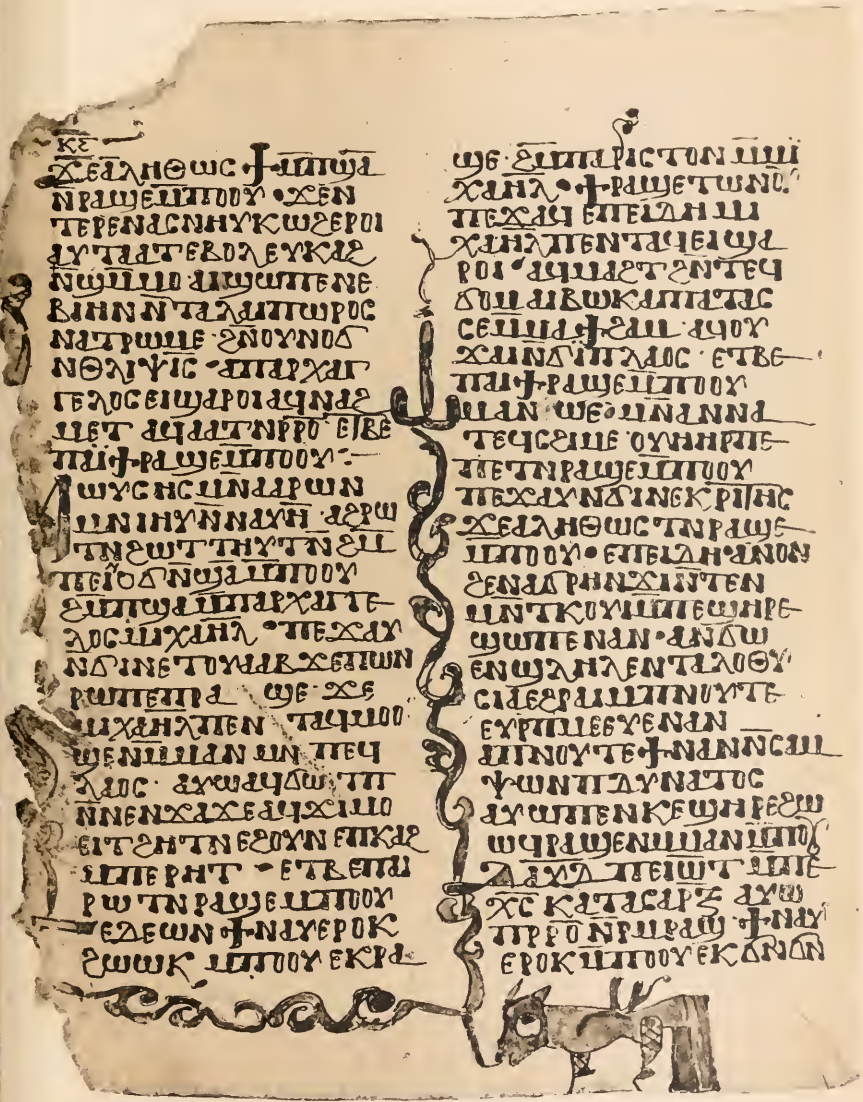
The Encomium on Saint Michael by Theodosius, Archbishop of Alexandria.

(Brit. Mus. MS. Oriental No. 6781, Fol. 3 *a*.)



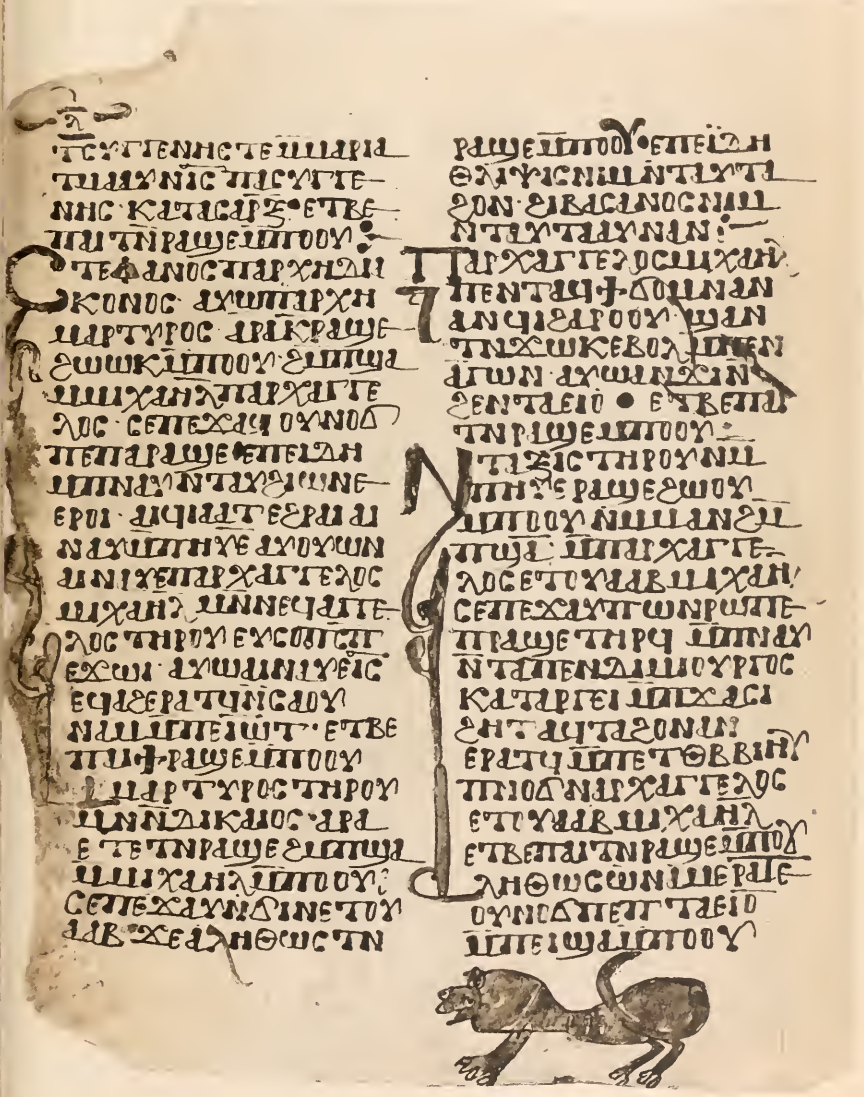
The Encomium on Saint Michael by Theodosius, Archbishop of Alexandria.

(Brit. Mus. MS. Oriental No. 6781, Fol. 7 *a*.)



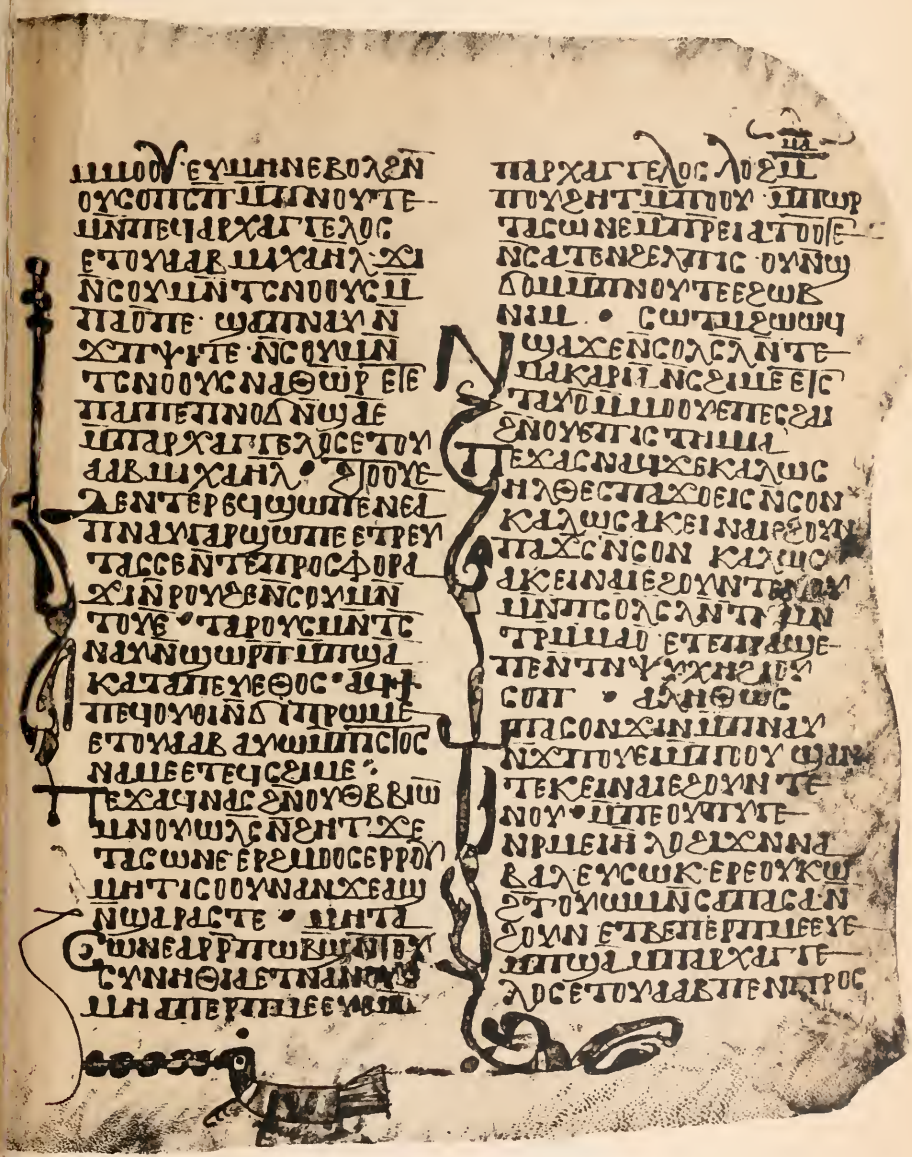
THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 7 *b*.)



THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 9*b*.)

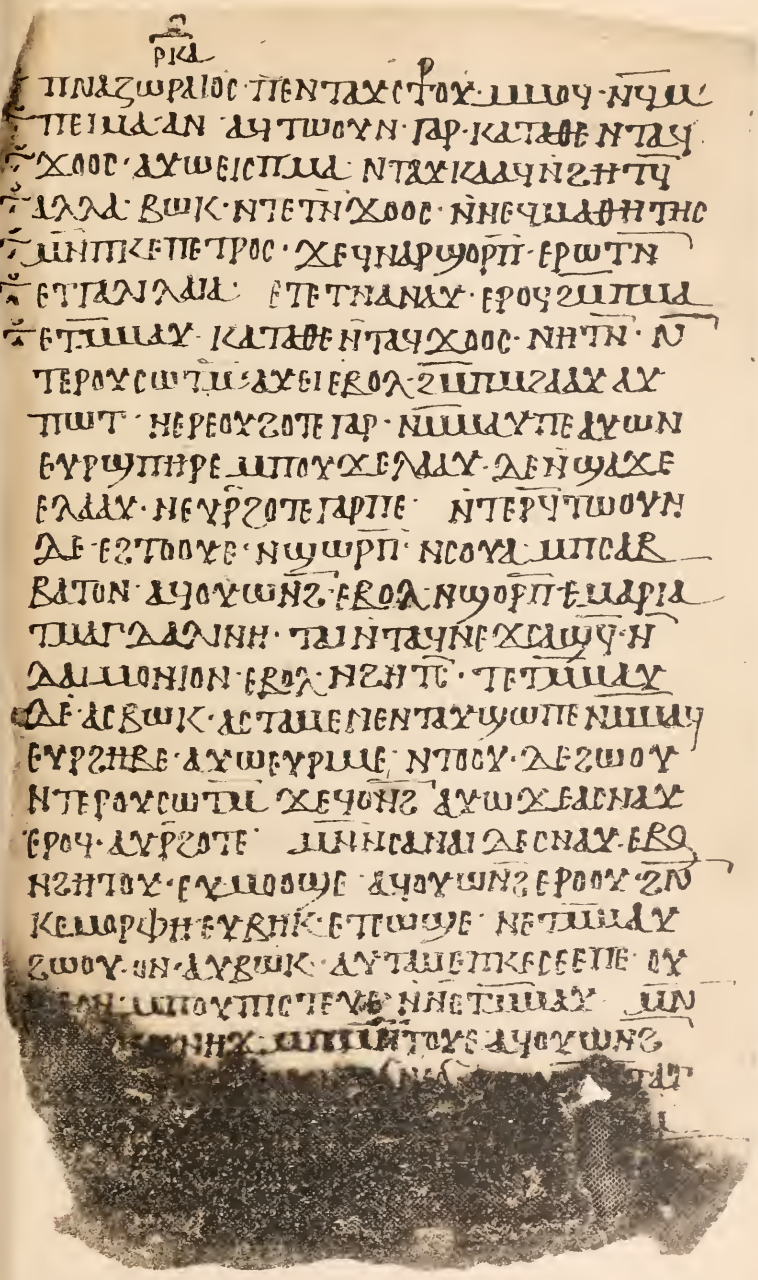


THE ENCOMIUM ON SAINT MICHAEL BY THEODOSIUS, ARCHBISHOP OF ALEXANDRIA.

(BRIT. MUS. MS. ORIENTAL No. 6781, Fol. 15 *a*.)

Histories of the Monks.

(Brit. Mus. MS. Oriental No. 7029, Fol. 6 *a*.)

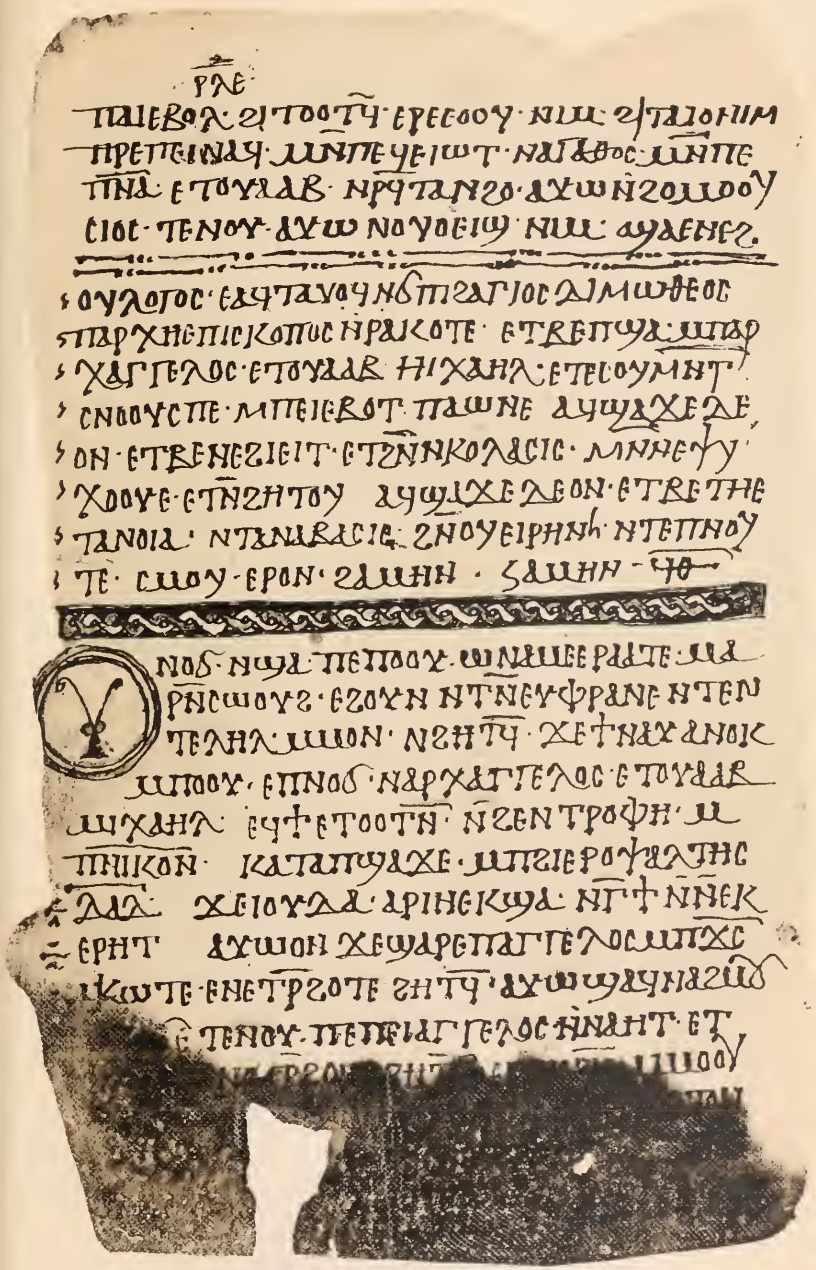


Festival Service of Apa Aaron.

(Brit. Mus. MS. Oriental No. 7029, Fol. 60 *b*.)

Histories of the Monks.

(Brit. Mus. MS. Oriental No. 7029, Fol. 73 *a*.)

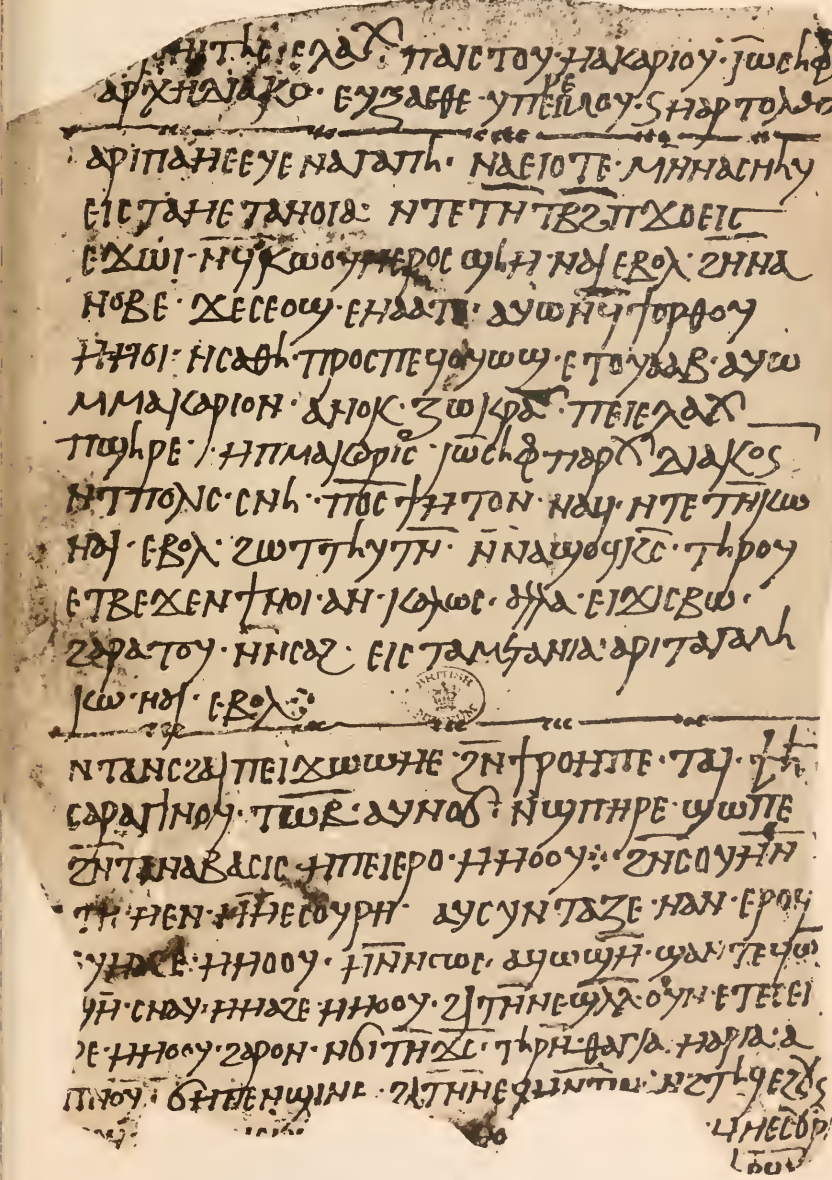


THE DISCOURSE ON SAINT MICHAEL BY TIMOTHY, ARCHBISHOP OF RAKOTE.

(BRIT. MUS. MS. ORIENTAL No. 7029, Fol. 67 *b*.)

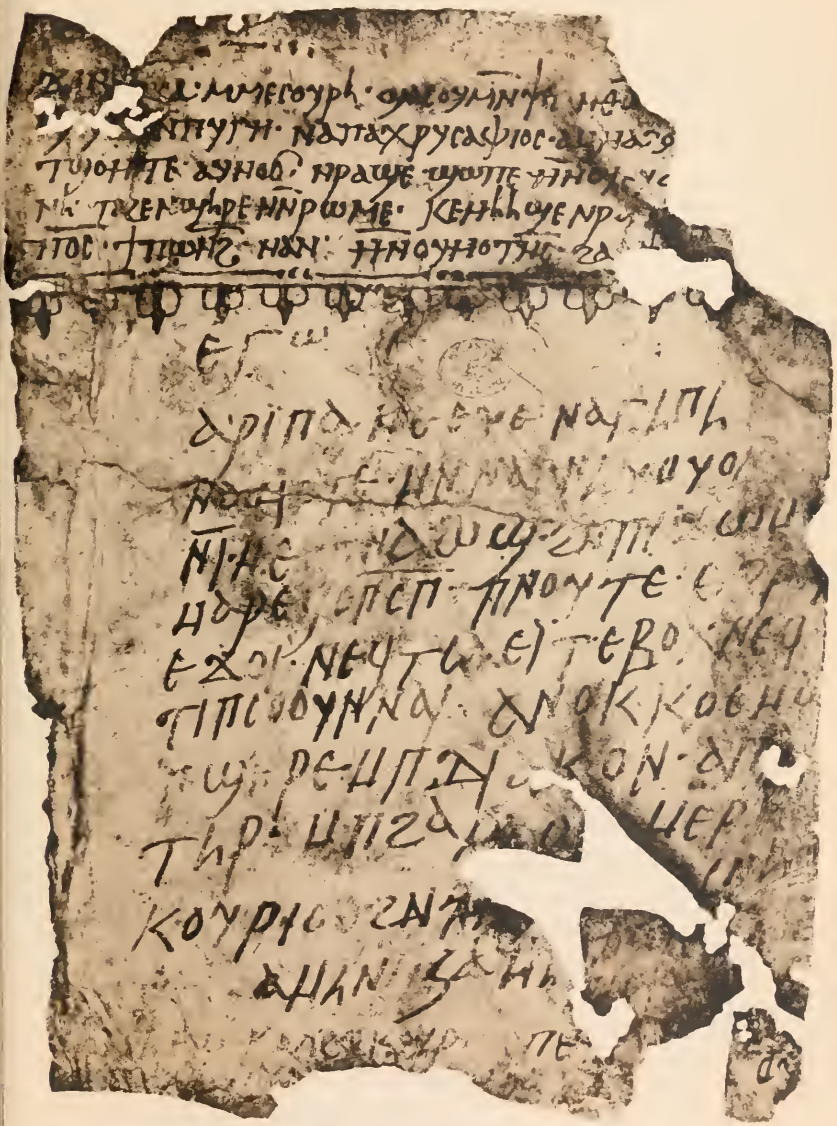
HISTORIES OF THE MONKS—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7029, Fol. 76 *a*.)



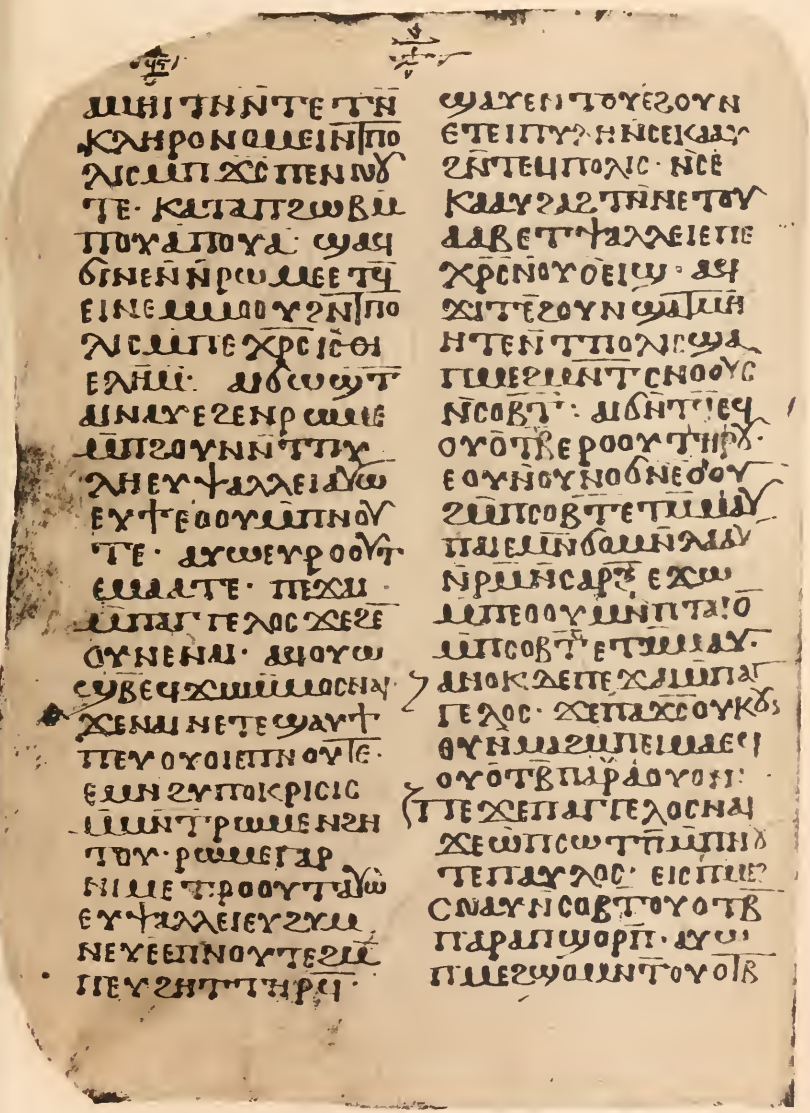
Histories of the Monks—Colophon.

(Brit. Mus. MS. Oriental No. 7029. Fol. 76 *b*.)



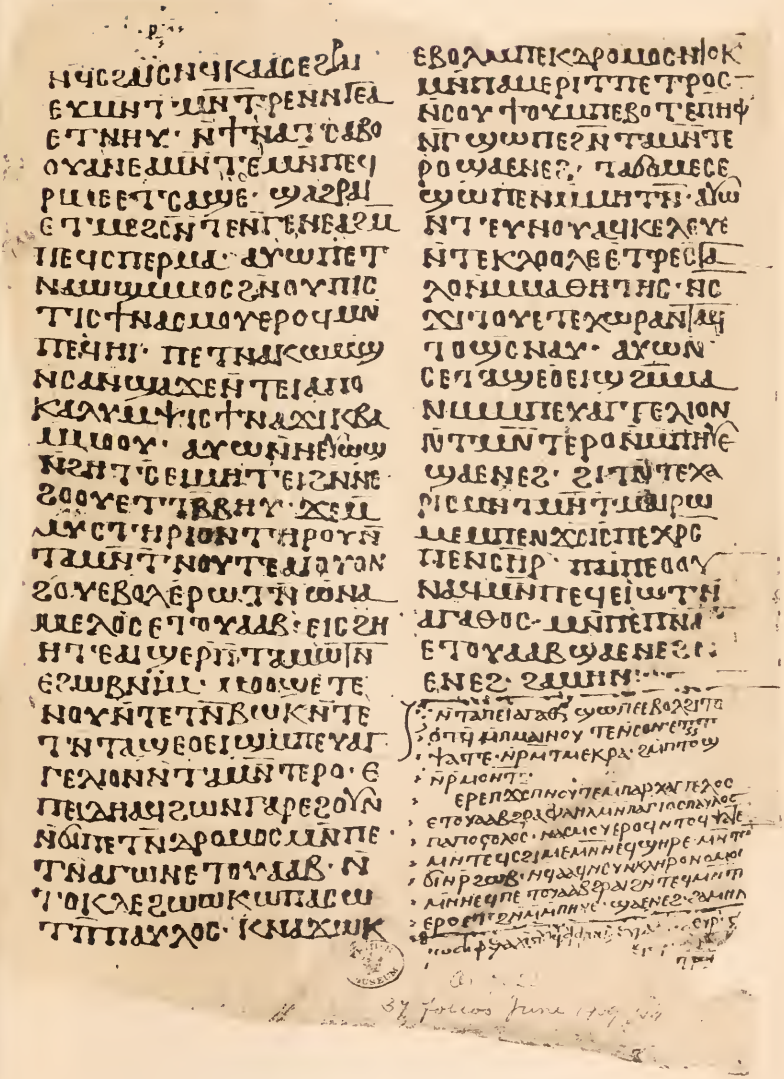
Histories of the Monks—Colophon.

(Brit. Mus. MS. Oriental No. 7029, Fol. 77 *a*.)



THE APOCALYPSE OF SAINT PAUL.

(BRIT. MUS. MS. ORIENTAL No. 7023, Fol. 8*b*.)



THE APOCALYPSE OF SAINT PAUL—COLOPHON.

(BRIT. MUS. MS. ORIENTAL No. 7023, Fol. 37*b*.)

BINDING SECT. NOV 5 1974

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

PJ
2196
B75B83

Budge, (Sir), Ernest Alfred
Thompson Wallis
Miscellaneous Coptic
texts in the dialect of
Upper Egypt